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Mortal or Spirit—Which?

A Study in Psychic Influence, by Charles Dawbarn, Illustrating a Psychological Crime.

The California Philosopher presents interesting facts in reference to spirit control or the danger of psychism, showing that Obsession of a dangerous character often occurs, constituting in all respects a "psychological crime" of deep significance to every thoughtful mind.

Mr. Dawbarn, one of the closest observers of things occult in our ranks, recognizes these "psychological crimes," and the advice he gave in the particular case named was wise and opportune. He counseled the man to go right back and take his wife to the theater that night. He advised him to leave the city next day, and to start on an extended tour and to seek amusement, and even excitement for his wife. And above all, neither of them to read, or, if possible, even think of Spiritualism for six months, and even then to carefully study its philosophy before he ever again sought to talk to his daughter through the mediumship of his wife. Now this was curious advice for a confirmed Spiritualist and profound thinker like Mr. Dawbarn to give, but under the circumstance, it was needed badly. Spirit Return, under right conditions, is a glorious truth, a soul-elevating truth, an angelic truth, but when the conditions are perverted, then look out for disastrous results, a psychological crime, as in the case related by Mr. Dawbarn, a leading light in the ranks of Spiritualism.

One afternoon, in the not distant past, an elderly gentleman accosted me by name, and said, "Excuse me, but I have lesion of the brain." This was startling, to say the least, but as he did not look dangerous I asked him why he was coming to me instead of a medical man? In reply he asked me to give him half an hour of my time, as he needed my advice, and had been sent to me. The tale he told me should interest both the psychologist and the believer in spirit return. I record it in its simple truthfulness just as he told it, but it is my duty to suppress any possibility of identification.

"I have for many years," said my visitor, "been a prosperous merchant in an eastern city. The wife of my youth is still with me, but our only child, a sweet daughter, died last year and left us broken-hearted. For my wife's sake I went out of business, and in constant change of scene I have tried to stop her from brooding over our bereavement. Recently we had determined that when opportunity offered we would try to meet our loved child by some of the processes practiced by Spiritualists. We only arrived in San Francisco last week. I was away from the hotel for a few hours, when my wife surprised me on my return by saying 'I have talked to our darling Lina, and she begged me to send you to her, as she had something of great importance to tell you."

"I found she had visited a medium, whose address she gave me. The next morning I made a nameless visit to that medium, who, shutting her eyes, began to talk to me as if she were my daughter. This is what she said: 'Papa, when you go back to the hotel, I want you and mamma to take the little table and place your hands on it. You will soon discover that mamma is a wonderful medium, and that I can come and talk to you and make you happy.' Of course there was a great deal more said, but you now know what brings me to you for advice.

"My wife and I began sitting at that table. It soon rapped and rocked, and at the second or third sitting it rose in the air and turned over. We spent hours at that table, day after day, when at last my wife began to write messages with both hands, and at the same time talk in the name of our darling daughter. It was at this time we got a written message from what purported to be my wife's father, who was a country doctor, and died in her childhood. He asked us to sit for him every morning, as it would enable him to protect us. We did not know what he meant, but we gave him our promise. It was soon after this that my wife saw clairvoyantly a spirit dressed as a clergyman enter the room, with a book under his arm. My wife was then entranced, and began to talk to me in the name of this spirit. I may say here that we are both church members, so I was pleased to greet our priestly visitor.

"He said the world was falling away from the true faith, and that my wife was chosen as a blessed instrument by God's holy angels to destroy infidelity. There was much more said to the same effect, and next day, in spite of my protest, he held my wife under his control from nine in the evening till two the next morning, and leaving her thoroughly exhausted.

"The next morning, according to our promise, we sat for the old doctor, my wife's father. To my astonishment he said we were in great danger. He asked me, almost ordered me to go immediately to Charles Dawbarn. I had never heard the name. He could not give me your address, but told me I could easily find it. I naturally asked, 'What am I to say to him?' He said, 'Well, tell him you have lesion of the brain, and he will listen to you.' At a New Thought book store I obtained your address. Now I ask, what does it all mean, and how am I to protect my wife from the spirit I could not drive away last night?"

Why this gentleman was sent to me I did not and do not know, but I showed him the danger to his wife unless the obsessing influence of that priest was broken up. I counseled him to go right back and take his wife to the theater that night. I advised him to leave the city next day, and to start on an extended tour, and to seek amusement, and even excitement for his wife. And above all, neither of them to read, speak, or, if possible, even think of Spiritualism for six months, and even then to carefully study its philosophy before he ever again sought to talk to his daughter through the mediumship of his wife. Some months after I heard that he and his wife were still traveling, and apparently free from the influence that had nearly wrecked their lives.

This is all I know of the case, for I never met the lady and everything for me was hearsay, that is to say, told me by the husband of the sensitive. But it seems to me that we have here a case for careful study, as it embodies two quite distinct phases of phenomena.

The experiences of both husband and wife with the medium will be claimed by our telepathic friends as belonging to their realm. The appearance of the daughter, and the facts she gave as identification will, of course, be claimed as pure telepathy by Hudson and his followers. We remember nothing was said about the hotel and the little table that was not known to both husband and wife. We acknowledge that the powers of the sub-conscious self, if there be sub-conscious self, are as yet unknown either in their fullness or their limitation. We remember that the medium had seen the lady the day before, and her sensitiveness may have been then manifested. So the advice given through the medium to sit for development might have been the everyday advice given to visitors eager to greet their loved ones. So much, I think we must concede to the school that claims telepathy as the universal solvent of spirit mysteries.

Yet further, when we accept the physical phenomena and its mental accompaniments, students from another school tell us that the powers and faculties of selfhood are as yet unknown, and that if known they might easily explain the movements of the little table. Since the husband saw no spirit form, such students would claim the appearance of the priest as based upon 'self-suggestiveness" on the part of the lady whose religious instincts were abnormally excited at that time. But a little incident occurred that cannot be explained by these clever students, since it points us to a personality not founded on either telepathy or self-suggestion.

The spirit of the lady's father, or claiming that relation, comes and writes a request that he may be allowed to control his daughter at eleven every morning. The request was apparently of trifling importance, but we see that as an intelligence he sensed danger unthought of at that time by either husband or wife. It looks as if the crafty old priest were something more than a "suggestion" to the shrewd old spirit doctor. If so, that may again explain his verbal silence as his request or his motive, for any warning given at that time would have probably been overheard and possibly counteracted.

At the next step we see the mischief done. The danger has become a reality, and that sensitive was doomed unless secret advice could be given. That is to say, the advice must be given through some other organism. The next morning we cannot discern a trace of either subconscious power or self-suggestion by the lady when the old doctor gives the husband my name through his unconscious wife, a name which neither of them had ever heard. As I have said, why I was chosen to give the advice I may never know. We none of us know the measure of our susceptibility to thought directed upon our brain. But neither telepathy, unknown forces of the Ego, nor self-suggestion on the part of the medium offers even a plausible explanation of the appearance of the old doctor and his practical advice. It is for me a typical case. Either that lady's father was present, saw his daughter's danger and gave advice that saved her from obsession, or else "spirit-return" is itself a delusion from which we may well say, in the language of the prayer book, "Good Lord deliver us."

We learn from the incident the power and the limitation of a spirit to protect a mortal. He saw his daughter's danger, but evidently was not strong enough to shut out the priest. It must be done by their own will power. He and the priest were on equal terms so far as hearing what was said through the medium at that time. But he knew that if he could impress an ousider his desired warning might reach the husband. I was utterly unconscious of his influence or presence, but I perceived the danger, and gave the needed warning. If I received unconsciously a thought or influence from that old doctor it may have been directed by a wonted spirit friend with ready access to my brain. However that may have been, the only telepathy possible in this case is the reception of a thought by me which emanated from the old doctor. And that kind of telepathy is just what is claimed as "spirit return" by those who have learned from experience that live thoughts from live spirits are everyday facts in mortal life.

I am obliged to confess that telepathy, though claimed as proved by leading scientists, has no support in my personal experience. For years I have made repeated attempts through various sensitives by mentally calling upon an old friend who had promised to return and prove his identity. I have never uttered his name aloud since his death. Had I done so this wonderful telepathy would probably have bedecked him with glory as a spirit visitor to an earth mortal. But my silence has proved death to such telepathy. In other words, since my friend, for unknown reasons, was not present, no simulation was possible until some unscrupulous invisible could get hold of his name.

As another anti-proof of telepathy the late F. W. Myers left writing which his spirit was to duplicate through some medium as proof that F. W. M. was both alive and wearing his old identity. The attempt, as all know, was a failure. But if telepathy be a natural fact the intelligence called F. W. M. knew just what was written within that sealed envelope, and most certainly could have found a mortal sensitive through whom to flash the thought embalmed in that envelope. But once again the boasted telepathy failed.

So far I have never seen nor heard a so-called demonstration of telepathy that could not be better explained by spirit intervention. The now renowned message, flashed across the Atlantic under test conditions for sender and recipient, left America in English garb, and arrived in the language of ancient Rome. Human immortality and spirit return are absolutely proved by that incident to any mind that understands the meaning of "proved." But the word is absolutely unknown to many scientists who have invented "telepathy," to cover their inability to grasp a truth with a spirit in it.

CHARLES DAWBARN.

San Leandro, Cal.

Reason must be our last guide and judge in everything.—John Locke.

Justice is the constant desire and effort to render every man his due.—Justinian.

Illinois Spiritualists!

Your Careful Attention Is Invited to a Proposition to Establish the Largest and Best Camp.

Shall Illinois have the largest and best Spiritualist camp in the country? Do the Spiritualists of the state want it, and are they willing to help toward that end? If they are, we can have it, with a very small individual cost. To accomplish this grand object we must try to arouse a wave of enthusiasm among the Spiritualists of the state that shall assist in bringing about the right conditions. It will be an easy matter to secure the needed land and funds for improvements if all those interested will unite in one grand effort; pull all together. And now is the time to do it; do not let us put it off to some better time which may never come. If it is desirable to have a camp, it is desirable to work for it now, this coming season.

There must be a nucleus from which to start this movement, and we have it in the First Society, Fraternal Order of Spiritualists. Enthusiasm and courage, combined with united effort have enabled us to organize one of the most prosperous and growing societies in the country. The membership, attendance and interest have, from the very first, been constantly on the increase. We have members in nearly every State in the Union, and many letters are being received inquiring as to the workings of the Order and expressing a friendly interest in its success. We are having some of the best talent procurable, and are striving to give the people of Chicago the very best instruction in the Spiritual philosophy, as well as an honest and reliable presentation of the phenomena.

The time is fast approaching when the services in the hall must close for the summer season, and we want to continue the work. We do not want the interest to wane and our people scattered. We want a camp, where we can take our families and live during the heated season; where we can enjoy country life and its varied pleasures, and at the same time not be deprived of the comfort and benefit to be derived from attending spiritual services. We want to take our Spiritualism with us. A certain jolly-minded Baptist minister of our acquaintance remarked to his wife, when he saw her put a bible in the traveling bag, preparatory to a week's camping out at the beach, "Oh, we are going to the beach to have a good time, let's leave the bible at home." We think we can have a better time if we take our Spiritualism along with us.

Now, what steps shall be taken to accomplish this much-to-be desired end? A few can not do it alone; we need the co-operation of all the Spiritualists in the State; we want a camp that shall belong to them all, not to a few; one in which we can all take an interest and feel that it belongs to us, our spiritual home.

The following suggestions are presented for your consideration:

First: Let twenty-five representative Spiritualists from different parts of the State, men and women of known business capability, meet and organize the Fraternal Camp Association. Elect a board of officers and get a charter from the State of Illinois, authorizing them to establish a camp for religious and educational purposes, (not for gain) allowing them to hold the necessary property and to transact all necessary business pertaining to the same; the officers to be authorized to secure an option on a suitable grove, preferably near Chicago, as being the largest business center.

Second: Get one hundred or more persons to give the sum of five dollars each, or upward, to become charter members, and three thousand or more to pledge themselves to pay one dollar per year, annual dues. This means work, hard work, and continued work, but all things come to those who work, wait and believe. Catching fish is not the only industry that requires persistency. If anything is worth having, it is worth working for.

Third: Collect money and pay for the grove, and proceed with the needed improvements. The ground will need to be graded, sewers constructed, electric lights and water works provided, auditorium and dancing pavilion built, and many other improvements made to make it what we are determined to have, the very best camp in the world. Get the grove paid for and all the rest will come easy. All needed improvements can be secured by giving security on the ground.

Fourth: Lease lots for a period of ninety-nine years to responsible persons at five to ten dollars per lot. In that way people will be encouraged to build substantial cottages in which they can make a summer home for themselves and families from June to September, where they can be surrounded by friends and be instructed as well as amused, and at the same time have the best possible conditions for health and happiness.

Fifth: Proceed to raise money in all legitimate ways to pay the indebtedness. Money can be raised by fairs, dances, seances and circles by mediums interested in the success of the organization, by donations and by all the various ways in which money is raised by other organizations. After the debts are all paid, let the one dollar annual dues entitle members in good standing to all the privileges of the Association, lectures, concerts, classes, etc., without charge.

Sixth: Use all possible efforts to induce wealthy Spiritualists and other friends of the enterprise and of the cause, to build and endow schools for special summer courses on all progressive lines. Have competent teachers instruct the children in all healthful field sports, including fishing, swimming and boating, in addition to the instruction given in the lyceums and pleasure afforded by suitable entertainments, making the summers spent at the camp among their pleasantest memories, that their children and their children's children may continue to make the camp their summer home.

Friends, this is not a fairy story, nor need it be a castle in the air. We can have all this and more, on a firm foundation, if we will. Let us get our Camp Association organized and then let us all unite in an effort to get members to join it. We want, and we can get, members enough that our organization shall stand as an irresistible force, working for the building of this camp; let us work unselfishly, hand in hand, for the advantage of the Spiritual Cause and it will surely be for the advantage of us as individuals as well. Let us get three thousand members and it will be a simple thing to build the grandest camp that has ever stood in the name of Spiritualism.

If you want to have the privilege of hearing the best lecturers, the best test mediums and the best music the world affords, at the least individual expense, join this movement and help make it possible.

Let us organize and solemnly pledge ourselves to give time and money, (as far as possible) to further the objects of the organization and help make a grand camp center that shall send out a wave of progressive thought that may be felt all over the world.

This is an age of improvement and progress; we must keep step with other organizations; and above all, let us cultivate a spirit of harmony, cleansing our hearts of all selfish motives and instead of working for personal gain and self-aggrandizement, let us have courage and enthusiasm; as Scarboro says, "If you don't feel enthusiastic, get out and run up against some fellow that does." Enthusiasm is contagious and if we have not got it, let's try to "catch it."

This movement, in common with all other enterprises, would be of benefit to the business interests of the State. Chicago being the greatest railroad center in America, makes it more suitable than any other location for an enterprise of this nature. People come to Chicago from all parts of the world, on both business and pleasure, and those interested in Spiritualism would combine the two by spending their vacation at the camp and accomplishing their trading or whatever business might call them to our city at the same time.

Dear readers, will you help in this grand undertaking? Will you each consider yourself a committee of one to talk the matter up, and try and arouse an interest in your fellow Spiritualists? The writer will be glad to hear from all who are interested and are willing to help organize an Association for the purpose of securing a Spiritualists' Camp in this State. Send the address of those you consider suitable for the first committee of twenty-five to organize and oblige.

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A Suggestion.

Were half the power, that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts:

The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear for evermore the curse of Cain.

—Longfellow.

Let It Pass.

Has it been a weary day?
Let it pass;
Lots of others on the way—
They will pass.
Soon the stars will start to lighten,
All around begin to brighten,
And misfortunes cease to frighten—
Let it pass.

Does the world the wrong way rub
you—
Let it pass;
Did your best friend seem to snub
you?
Let it pass.
Chances are you were mistaken,
None is ever quite forsaken,
All for naught your faith was shaken,
Let it pass.

SPIRITUAL TEACHINGS.

Internal Cosmic Operations and External Effects.

We who were spirits in the upper worlds when this Earth was young, come in this epoch of great spiritual inductions of wisdom and force, as vibratory connections with spiritually attuned mortal minds afford us the privilege of bringing some of the eternal truths of universal operations before the councils of our brothers on Earth.

For ages upon ages, we have closely observed all internal cosmic operations for external effects. We know and affirm that the essence of the cosmos consists of seeds and germs; that the cosmic spirit is cosmical electricity in its blended negative and positive qualities, and, in a sense, it is life; yet is the life fluid proper, a vital compound of all the essence of cosmic substance, differing in refinement from plane to plane of progressive life.

We have witnessed and closely studied the eternal evolutionary processes as a whole, also the numerous separate processes which constitute the referred-to whole eternity, or eternal federation of world systems, supremely ruled under the one mind or head, commonly called GOD, but presided over by the separate creative compacts of the brightest and most powerful Angels.

It is a truth as eternal as the All-Power from which all power flows, that such Masters of universal wisdom and creative skill, are supremely required to draw mathematical drafts of such great works and enumerate all the crude substances they wish to evolve by virtue of correlative inductions of that which is refined, and in its degree of refinement calls for the action of the universal spirit of each degree, to incite life, cause action and govern pursuits. This is supplemented by the quickening, evolving and sustaining power incorporated in the central dynamo or sun, of such world system, together with its auxiliaries, which aids and forces are supremely granted and supplied from the universal store for all such processes.

These truths are hard for mortal students to grasp and comprehend rightly, owing to their mental limitations which prohibit the full discovery of eternal facts as demonstrated in visible nature.

The geological students find, that this Earth has existed millions of years, but they do not discover that many separate processes have been launched and worked out to purposed consummations during these world ages. They have but a faint historic or other knowledge of Earth nations that flourished under former creative processes.

True, remnants of attained mental power and mastery of nature's secrets and principles of such older nations remain, yet nothing of worth is ever carried over clearly for those who come after them and are rated under a new creative pro presided over by different creative Masters. All such referred-to processes and beginnings are alike crude from necessity, because only thus the crude or raw cosmical materials can be worked up and refined in compliance with nature's statutes. All evolutionary gradations are marked by vibratory differentiations in which all force activities are included. The enlargement of vibratory circuits and reciprocal activities with that which is higher, as substance, force and mind, marks the progress made.

In all these separate creative processes, prolonged preparatory operations are necessary. It is marvelous to behold by what stress nature's crude substances are refined in her chemical and electrical crucibles to a fitness for form life to be called forth and maintained. Form life becomes a powerful aid to draw in crude substances to be thereby, jointly with nature's processes, refined from grade to grade into spiritual substance. Here we would say, that although man as a mortal has such a beginning and ending mortally, his inborn divinity, or say we, the eternal soul germ incorporated in man mortal, survives physcial death, is by that process released from its house of clay and progresses on and on until fully individualized and tangible angelhood is attained, thenceforward to enjoy life and the fruits of his labors forever, as these worlds upon worlds with their great and matchless populations of purified beings testify.

It is a recorded truth that whenever, in the evolutionary processes of any creative plan, a specified number of humanity's students have reached that state of unfolded consciousness that they can receive intuitively the truths of life and its import in a collective and specific sense and penetrate the secrets of nature and of electricities, their use and power, it is held as a sign that such a creative process has almost run its course; that all incorporated substances in such draft have been evolved and brought into such legitimate uses as that draft provided for. This does not mean the end of the world as commonly held, because other processes are worked up for new beginnings. These pursuits and labors follow each other eternally, but portions of the known geographical world are always destroyed at such a terminus. The new processes make this necessary, but all processes finished on Earth so to say, continue forever in their onward careers as all before them continue, as world systems and eternal world powers of the great eternal world confederacy.

We are pleased to behold that the present large human family has arisen in unfolded consciousness to a state where they realize the need of human brotherhood and a great confederated world power. As it is above, so it must be below, is an eternal verity.

If our efforts prove a help to Earth's students who delve deeply into nature's secrets of the co-ordained so-called psychic and material unities of activities for grand results, to press on and grasp the trophies of their search, it will be gratefully noted.

MRS. M. KLEIN.

Van Wert, O.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

Soft is the music that would charm forever.—Wordsworth.

Invocation of Spirits.

Many Distinguished Converts to the Occult Science in Italy—Princess D'Antuni Is One—Her Powers of Clairvoyance Declared to Be Wonderful—Has Numerous Followers—All set forth in The Chicago Daily News.

Rome, Italy.—Generally speaking, the majority of Italians are prejudiced against Spiritualism, which is confused with magic and kindred occult practices, and hence avoided because condemned by the church. However, of late years there has been a revival in the study of the occult; but more as a pastime than as a science.

Among the middle classes table-turning and the invocation of spirits have had considerable vogue and in many towns and cities coteries of devoted adherents, instead of the usual evening game of cards, dabble in Spiritualism and wax enthusiastic over the results obtained. Gradually societies of psychical research have been formed in the more important centers. A new trade, that of professed mediums, has sprung up.

Unfortunately, it often happens that these mediums are caught "faking." For instance, at a certain seance, when materializing phenomena of a wonderful character were supposed to have been obtained and the spirit of an illustrious historical personage had brushed his bushy beard against the cheeks of the astonished and frightened devotees present, the lights were suddenly turned on and the medium was discovered holding a false beard at arm's length. His attempt to hide it proved fruitless. Such discoveries have been frequent and have contributed to discredit Spiritualism and to lessen considerably the reputation of Italian mediums.

Still the students of psychology are not discouraged. Now and again one hears of the conversion to Spiritualism of some man of note. The late Dr. Lapponi, the pope's physician, wrote a book on the subject, in which he attempted to reconcile Spiritualistic practices with the church's condemnation. Then followed Prof. Lombroso, the noted allienist, who has become a convinced Spiritualist, and quite recently Sig. Marconi, the inventor.

Princess d'Antuni.

It has only been lately that Roman society has evinced an interest in Spiritualism, which has become a genuine fad. The leader in this movement has been the Princess Elika d'Antuni, one of the women of the royal court and a leader in Roman society. The princess is of Polish origin, her grandfather being the celebrated Gen. Grabinski, who fought under Napoleon I., and was rewarded for his services by the grant of a title and an estate in Bologna. Her husband, the Prince Ferdinando d'Antuni, the only son of the Prince del Drago, and the sister of Queen Maria Isabella of Spain, belonged to one of the most noble and richest families in Rome.

Nine months ago the princess was a light-hearted devotee of fashion, with a devoted husband and stepchildren who loved her as if she were their own mother. Nothing marred her happy life, when suddenly a great sadness seemed to oppress and drag her down. She felt in some mysterious and inexplicable way that a great calamity was going to happen. In fact, when her husband was taken ill with a slight cold she immediately said: "I feel that he is going to die," and predicted the day and hour of his death. Within a few hours of her husband's death, which verified her prediction, she was in communication with his spirit, and she has been guided by him ever since.

Predicts Deaths.

The experiences of the princess are wonderful to relate, and would fill a volume. She predicted the deaths of several friends of hers. Her spiritual guide, Artaxis, who is supposed to have been a Roman high priest under Nero, and whose soul had been reincarnated in her late husband, has materialized in her presence on several occasions. Quite lately the spirit of a young girl, the daughter of Princess Massimo, an intimate friend of Princess d'Antuni, materialized in the presence of two noble ladies. The mother refused to believe that the apparition was that of her daughter, whereupon the spirit disappeared and returned after a while bearing a withered flower. The mother recognized it at once as one which she had placed herself on her daughter's body at the time of the burial four years before, and when the body was exhumed the day after this event the flower was missing.

Message in Sanskrit.

D'Antuni's powers are wonderful. She receives messages in Sanskrit and other ancient languages which she deciphers with the utmost facility. She has developed a remarkable power of clairvoyance and can predict any future event. She claims she communicated with the spirits on the planets and from them learned the whole planetary system is inhabited. It has been asserted that very often she receives a letter by simply holding it in her hands unopened she can repeat its contents word for word.

The princess is slight and not very tall. Her face is one of great delicacy and classic beauty. Her Spiritualistic studies have cast a shade of melancholy over it, but when she talks about her experiences, speaking English fluently without the slightest trace of foreign accent, the shade of sadness disappears, her eyes sparkle, her face lights up and she recounts marvelous happenings as if they were everyday occurrences, often smiling at the astonishment of her listeners. Her complexion is creamy and rendered more so by her hair, which has a tint of gold. The princess is still in mourning for her husband's death, and while the mourning lasts (two years) she will not consent to be photographed. The accompanying picture was taken five years ago.

Distinguished Converts.

Many ladies of social prominence in Italy, nearly all the friends of the princess, are Spiritualists. Princess Dorin, Princess Boncompagni, Princess Massimo, Marchioness Roseberg, an Englishwoman by birth, and Countess Brenda are the most prominent. There are many members of the diplomatic body who have become converts to Spiritualism. Among them is Henry White, the American Ambassador and M. Pioda, the Swiss minister. The foreign colony is following the fad of the Roman aristocracy and a prominent Russian sculptor has lately, it is reported, succeeded in "photographing" several Spiritualistic manifestations of a wonderful character. It is said that this gentleman photographed several spirits of Roman emperors and that the likenesses he obtained tally with ancient marble busts in the Capitol museum.

RAPINET MACKENZIE.

SERIOUS QUESTION.

Where Shall I be Found When the Transition Called Death Occurs.

This is certainly a question which demands an immediate and decisive answer from every mortal unmindful of conditions.

In those days of business excitement and worldly attractions, we are not unlike unto a man traveling in a fast express to a known destination, but becoming so interested in the little incidents of the travel as to lose sight of the main object of his journey.

Possibly some have not received conclusive testimony of the reality of immortality, and, in consequence, continue an aimless roving career which knows no goal. But while it may not be possible to immediately reach such sufferers, and supply the evidence so sorely needed, they must know, if they reason at all, that the Creator of the Universe could scarcely have undertaken the very irksome and tedious task of building up the various kingdoms (mineral, vegetable and animal) merely in order that the John of the present age shall be off snugly in his office concocting schemes at to the next financial move to make upon the Bourse, or that Mary Ann should ride about in her automobile and by way of variety, visit a dry goods store to keep the clerks there awake.

My dear reader of this article, this question of immortality is no idle speculation. It is a veritable reality, and sad indeed, is the knowledge of the fact that such a truth, so seriously needed those days of general disbelief, should be so often found adulterated with spurious articles as to twist out of recognition. But the truth is mighty and shall ultimately prevail!

Then what shall be our condition when this transition takes place? Do we expect to lose our identity by the mere shedding of this outer garb of flesh? Then are we prepared for the change?

The Christian depends upon the efficacy of another's acts to supply the wants of his manhood, and the Spiritualist, who professes to know better than his Christian brother, contents himself with the hope of the conscious knowledge of the spirit state to furnish all his needs. But where is the creed to be found which is fully alive to the significance of present opportunities? We appear to be entirely unconscious of the fact that the progress made here in the development of reason and the building of character, holds good in the spirit sphere. At least, we do not seem to realize the fact that if we are vain, selfish, deceitful and ignorant now, we will be so then. Fine garments and the pageantry of earthly splendor count for naught there. Every man and woman shall stand solely upon their individual merits. What then shall we have to recommend us when stripped of outer appearance?

My dear brother and sister, the answer to these questions may be put off, but the issue cannot be evaded. The neglect of to-day can never be made good to-morrow. Time means everything. Let us then commence at once to cultivate those talents which alone can stand by us when brought before the judgment seat of our own souls which registers without failure the acts of our careers, and is the book of life which knows no error.

May the infinite source of all good gifts help us to realize the significance of this truth, and while remembering that bitterness is the common characteristic of unripeness, the beautiful fragrance of the flower never fails to disclose its unfolded condition.

FRED K. DAGGAN.

New York City, N. Y.

Speak the Word of Cheer.

There is health and wealth in a cheering word,
And a fortune fair in a sunny smile.
There is truth and youth in the glad tones heard.
And a courage brave, that is worth the while.

In the strife of life, with its stress and strain,
With the cares that cumber, and claim our time,
Through the sin and din, through the shadowed pain,
Speak the word of cheer, that shall heal like wine.

In the cheer that's near, there's a golden grace,
That may save some soul from deep despair,
For a word oft heard, has a special place,
And a power to guide in ways most fair.

ELLA DARE.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Is the Dog Immortal?

An Earnest and Comprehensive Plea in Behalf of this Animal.

The recent agitation that has been stirred up by anti-vivisectionists in Chicago and elsewhere [says the Inter Ocean] when publicity was given to some experiments conducted here with rats which seemed unnecessarily cruel, has started anew the discussion as to whether animals, particularly dogs, possess souls. E. D. Buckner, A. M., M. D., Ph. D., of Chicsago in a logically written article declares his belief in the immortality of the dog and contends that traces of such a belief can be found in the earliest history of mankind.

"The question, Are animals immortal? is as old as the question, Is man immortal?" says Dr. E. D. Buckner. "Traces of a belief in both can be found in the very earliest history of mankind. Man being especially interested in the perpetuation of his own existence, has almost lost sight of the fact that lower animals have the same assurance of immortality and is supported by the same logical reasons.

"When we deal in historical and scientific facts it is not a question of what our preconceived opinions may be, or what we may prefer to believe, but what is the evidence for such belief?

"Does natural and revealed theology afford sufficient evidence to warrant the belief that the destruction of the body is not the destruction of the vital essence that gives it life?

"Since the dawn of civilization man has believed himself to be immortal, and we will concede that he is without an argument.

"What I contend for is that the same analogy of logic that can be adduced to prove the immortality of man will apply equally to lower animals.

Possess Dual Beings.

"That man and lower animals are dual beings, possessing a double organism, the one structure being corporal, visible, and tangible, the other incorporal, invisible, and intangible, is an assumption that cannot be disproved. Man, besides being man, in a zoological sense, is an animal. Matter and mind exist in both, and though there may be a difference in degree there is no difference in kind. In proportion as the functions or relations are more or less perfect, man and lower animals ascend and descend in the scale of existence, but mind and matter exist in all alike. Modern scientists advocate the theory that all the germs of the moral and mental faculties of man are contained in the lower animals, and that the vital force, which theologians call soul, is as much a part of lower animals as of man. All were created from the same chemical elements, received the same kind of breath of life, and are governed by the same physical and mental laws. When the gross matter, called body, is freed from the life essence the laws of chemistry, hitherto held in subjection by a superior control, assert their authority, and the whole visible system falls a prey to corruption and decay. This is the final result of all living beings. But what becomes of that life essence?

"Modern theology teaches that in the case of man, the life potency does not decay with the body, but finding that the body is no longer a suitable residence, it assumes new functions that are governed by the immaterial universe, and is conveyed to some future place of perpetual existence. Now, if this is the destiny of man, what becomes of that mysterious life potency of an animal at the dissolution of the body? There is that same visible difference between mind and matter in lower animals as there is in man. Scientists agree that force is an immortal essence, and forms a substantial entity which is indestructible. Everything which is immaterial forms an attribute of God, and must be immortal. Force is an immaterial principle, and, consequently, vital force, mental force, and all other faculties of the mind, must be immortal and belong to animal life. Force is the propelling power of the soul life. It is manifested by the diyine will, consequently, no living being without the aid of some vital force superior to chemical and mechanical force can live. Vital force constitutes the phenomena of life, and is entirely distinct from the lifeless matter which is devoid of any motion or force, except as applied to it from external causes. The life essence which thinks, moves, and controls the body is the essential properties of what theologians call the soul, and is that God-given principle to all living beings, and includes the capacity for an endless duration of existence. Nothing, therefore, can possibly preclude the soul life of animals from the perpetual state to come but a fundamental destruction, for they must continue through all revolutions of future ages, unless the Creator who made them shall see fit to doom them to an eternal annihilation.

Power of the Creator.

"It is true he could annihilate any or all of his creatures just as easily as he created them. Certainly, to reduce any substance into nothing requires the same power as to convert nothing into something.

"Man and lower animals are not immortal from choice, or any knowledge they may have of the fact, but because the beneficent Being who created them has willed to uphold them in an eternal existence.

"The greatest philosopher and the most degraded heathen, the brightest intellect and the most repulsive idol, the most intelligent animal of the highest species, and the most inert of the lowest species, have an equal chance for eternal life. Theology teaches that heathen, idiots, and children are saved by reason of the fact that in them the purposes of God have never been fulfilled, and the responsibility for action never reached. This will apply equally as well to lower animals.

"In either case, if the mind ever becomes sufficiently developed to enjoy a future existence, it must undergo a spiritual growth in the future life. In the highest attainments of man there is still an undeveloped capacity that would make him an infant as compared with the heavenly hierarchy.

"Therefore, it is reasonable to conclude that all beings are in an embryonic condition and require another life to complete their permanent existence. As there is no waste in nature, and all beings are endowed with certain abilities and capacities for life and happiness, if by any cause such endowment cannot be realized in this life, then there must be a future state in order that the purposes of God may be fulfilled.

"When God created lower animals and man and pronounced them 'very good,' it is obvious he was looking through and beyond the intermediate state, to the ultimate purposes of creation in the final redemption of all created beings. Is it in accordance with what we see and know of the nature of God to suppose he would give to some of his innocent creatures eternal life and doom others to an eternal annihilation when, as Solomon says, 'They have all one breath, so that a man hath no pre-eminence above a beast?'

"We perceive the diversified operations of the soul life in man and in lower animals and call this energy by different names, according to different manifestations. When inferring truth from truth, it is called understanding; when tracing a cause to an effect, it is reason; when contemplating the future, imagination; when reviewing the past, memory; when choosing or refusing, will; and when spontaneous, instinct. As all refer to the phenomena of vital action, it must be true that the life potency, or soul, has many faculties, and equally true that there is not a living being deprived of them all. While the intellectual faculties of man are superior to lower animals in most respects, yet that portion of the nervous system distributed to the organs of sense is superior in lower animals. They surpass man in acuteness of sight, sound, and scent—three out of the five senses. The faculty called instinct is far stronger in lower animals than man, and forms one of the chief arguments for their immortality. It is knowledge from God, directly imparted to animals, not once, but continually; and we do not know where it begins nor where it ends. The Creator deals more directly with the creature under the law governing instinct than any known law in the great cosmos. It is so closely interwoven with all the phenomena we see and know around us that if it is not an immortal attribute of God, we know of nothing that is.

"It is the very highest attribute of the soul life, and man who would deny that it is immortal could, with the same consistency, deny that the omniscience, omnipotence, or any other attribute of God, is immortal. The word is not found in the Bible, and was invented by man to explain the intelligent acts of animals, but the manifestations of mind and instinct cannot be divided by some unknown and uncertain mystical line. If an animal moves itself, it does so for some reason, and with respect to some end, and does so, not only by its own reason, but by reason imparted by signs or words from others. A lifeless body, or matter alone, could not do this. It is the immortal essence, or soul life, which interprets the sense of such signs and words. An animal is conscious of its own identity as it can think, hear, see, and will.

Conception of the Senses.

"Without consciousness the outward world would have no meaning and an animal could have no conception of the senses.

"Mind and matter would be one and the same. Animals could not be domesticated and educated without a will to direct them in matters of right and wrong. To be governed by reason or abstract ideas, in some degree, is a general law imposed by the Creator upon all animals.

"Though mind may be considered as manifesting itself through a series of material organs, yet it is totally unlike any of those principles or functions that are termed material, and in fundamental contrast to them. When a man communicates his ideas to an animal it must be through a spiritual medium, for a material substance, such as the body would be without this soul-life, could not hold communication.

"Comparative psychology is opening up a wonderful field for scientific research, and we are learning to know God's purposes through nature as well as revelations. As all animal life is formed upon one common general law, it shows conclusively that if man is a dual being, composed of matter and mind, or body and soul, so are all other created beings.

"Natural theology fully sustains the theory of universal brotherhood of all God's creatures, and revealed theology makes it the more certain. When the Bible is properly translated and interpreted, there is not a passage but what gives lower animals as much assurance of immortality as man. In every passage of scripture where the Hebrew word for the soul, nephesh, and the Greek word, psyche, are used in reference to animals, it gives them souls the same as man. I could give a long list of great theologians who frankly admit the correctness of such interpretation. It is no longer a secret that the translators of the Bible, through indifference and prejudice, failed to give poor fallen animals the benefit of a true rendering of many words. But enough is properly translated to show that 'The tender mercy of God is over all his works. * * * In whose hand is the soul of everything. * * * He preserveth man and beast.'

Isaiah's Future Paradise.

"The inspired writer Isaiah portrays a future paradise for animals analogous to the Garden of Eden before the fall.

"St. John, in Revelations, gives us to understand that there are thousands of animals in heaven. St. Peter says that through Christ there shall be a 'restitution of all things.' St. Paul in the eighth chapter of Romans makes a statement which has been interpreted by some of the best theological scholars the world has ever produced to mean that animals suffered equally with man in the fall and will be restored through the redemption made by Christ. A grand thought, that, 'In the fullness of time God might gather together in one all things in Christ, both which are in heaven and which are on earth. * * * For the earnest expectation of the creature (animals) waiteth for the manifestation of the sons of God. * * * For as in Adam all die, even so in Christ shall all be made alive.'"

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

"Just How to Wake the Solar Forces." By Elizabeth Towne. Valuable, for health. Price, 25 cents.

An Autobiography

Of One of the Most Remarkable Women of the Present Age, Victoria Claflin Woodhull.

Sitting here to-day in this north room of 17, Hyde Park Gate, London—dreary, smoky, foggy, insulated as you are in customs and prejudices of centuries—I am thinking, with all the bitterness of my woman's nature, how my life has been warped and twisted out of shape in this environment, until, as I catch a glimpse of my haggard face in the mirror opposite, I wonder whether I shall be able to pen the history of this turbulent existence.

When I first saw the light of day on this planet, it seemed as if I had been rudely awakened from a death-like sleep. How well I remember the conversation between the doctor and my father as they handed me over to the nurse. I remember looking back at my mother's face at that moment, the look of pain and anguish on it was burnt into my plastic brain, and often during my young babyhood I would watch as she suckled me. Somehow she was impelled to talk to me, not as a child, but as her own heart, pouring out all her woman's desires, and bemoaning her failures. I remember well how the silent prayers, when her lips were moving, would stir my heart; and as I look back over the years from childhood to maturity, I realize that there was some subtle power of transmutation at work, for somehow, from the very first moment, I seemed to know all the future without being able to give any expression in words. As I review now that strange childhood, I understand the alchemical transmutation of nature's forces as no ordinary study of books could have imparted. I know that my companions from the moment of birth were Heaven's choicest souls. They talked to me, they watched over me. I grew side by side with them, in fact all the education and inspiration came over them. I knew what fears and hopes agitated my parents, and often felt that, if I could convey to them my love, it would lift the veil obscuring the future from their gaze.

When I was one year old, my mother decided that the time had come to wean me from her breast. She told my father that if I could be made to understand that it was her wish, she felt sure I would never touch her breast again. I heard and understood all this, but could not reply. That night, in putting me to sleep, she put on the nipple some distasteful drug, and then attempted to make me take the nipple in my mouth, which course of action hurt my tender heart so much so that I could scarcely overcome the repugnance, and at this moment the scene is vividly before me. In after years, when I could talk with my parents, I told them how my soul resented such treatment, and I can hear my mother laugh now as she called me her little old baby. When I was two years and half old, a young woman who used to come to our house and nurse me suddenly died. **At the moment of death she came and took me in her arms, and we floated through space, seeing scenes of wondrous beauty, and she impressed on my mind what part I could play in the world's history.** At five years a scourge of scarlet fever swept over the village where we lived, and I was the only child left. I remember every incident of that dreadful plague, how I aided those who nursed to overcome the deadly blight, when, at the crucial moment, two women came to my mother about me, and, stepping into the room where I was lying, they went to the window, and were in the act of raising it, saying to my mother, "Give the child air, she can't live anyhow." My mother sprang up from my cradle, and said, "There is plenty of air outdoors for you, my child has told me she will not die now." When I had recovered and was able to sit up, the doctor said, whispering to my mother, "When I come to-morrow I must lance her neck, which is swollen twice its natural size; she must not know of it till all is over." When he came, I told him what he wished to do was right, and that he need have no fear of me. I turned my neck in the right direction, and he lanced it with all safety, hugging me to his breast, saying, "You are too old for your age."

During those years of childhood, I was my father's constant companion. He would consult me about things over which he was perplexed, and often would say, "Which shall I do—this or that?" I somehow knew just what he wanted. When six years old, my father was called away from home suddenly. He had arranged with the man who served us, to bring to our door a load of wood, but a dreadful storm set in and the roads were impassible. My mother, fearing lest we should freeze to death, in the deepest agony gathered us together, and with all the intense desire born of love for her children, she poured forth a prayer for immediate relief. The words are ringing in my ears now, as full of love as when she, whose body lies in Highgate, silent as the dead alone are, uttered them, "O merciful Father, send relief or we perish." **At that moment I heard a sound as if someone was throwing logs of wood down, and going to the window, sure enough, in answer to a prayer, a man was unloading.** My mother asked how he came, for the roads were impassible, but he only said, "I was ordered to do so," and whilst we were looking at him, horses, wagon, man all vanished, leaving the wood to tell its own story.

I remember one night when all was silent, the great old-fashioned fireplace was sending out over the room in which we, my sisters and I, were sleeping, a shadowy light, suddenly I saw an enormous black and white dog enter the room and, walking to the fireplace, disappear, whilst I lay there wondering what it all meant. I was conscious of the presence of some living being near me. In a moment a tall, dark man said: "Come with me." We seemed to walk out into the open air. When I looked up at his face it was radiant with divine wisdom. He told me I should play a part in ushering in the new order of things, which would be understood and acted upon before the close of the nineteenth century. At that moment I saw people ascending and descending, apparently walking with all the ease with which we now walk on this earth. He told me this could and would be accomplished through the concentration of will power becoming a scientific truth, which those capable of understanding and applying would act on, and they in turn would stimulate those minds into activity, who, wishing to solve the problem of life, needed only to be shown the way, and he said that that was the door which, when once opened, could never be closed again, spoken of in the book called the Bible. He told me that when this power was understood by the very few, the forces at work throughout nature to develop her hidden secrets would become a fascinating study, while when once a page of the book of life was read, the book could never be closed or discarded until the whole mystery were elucidated, and, said he, this is a part of your work in which you will be guided and instructed, and you shall demonstrate to the world what was meant by the statement we should then see God face to face, when the veil of ignorance is rent asunder, and desire has sprung into life within our hearts as a living fire which nothing can quench until the veil which hides the future from our view disappears.

One day a little girl who lived near us, in fact their house was by the river bank—swallowed a kernel of corn, and it got into her windpipe and choked her to death. She had been playing in our garden that day. I remember the woful feeling of sadness that came over me, as I stood on the bridge looking down into the room where this child lay dead, when I felt the presence of a hand, and there at my side stood a woman dressed in white, who said, "Come," and she led me round the house, **I knew instinctively it was the dead child's mother, and when I came running home, one of my sisters said, "Who was the lady whom you went with to see the dead child?" I said, "Her mamma." When my mother saw the look of astonishment on my sister's face, she said to her, "I, too, saw who it was."**

Just before the fatal illness of baby sister Odessa, I was sitting where she lay in her cradle, when I saw a white form coming flitting towards her. She looked up and commenced crowing and smiling. She died within a fortnight.

Palmistry.—When I was five years old, an old seer who used to come and see my father occasionally, one day called me to him, and said: "One day you will be a public speaker, and your first effort will be made at Washington. When you are forty years old your name will have been published in every language on this planet. You will cross the ocean and spend a number of years abroad. When you return to your native country, you will become ruler of your people."

When I was in my tenth year, two younger sisters were both stricken down with measles. One day I was left alone with them kneeling by their cradle rocking them. I was watching their faces which were scarlet with fever, suddenly I was gently pushed over, **and two angels hovered over the cradle fanning them with their hands.** When my mother came into the room she found me in a deep trance, and both sisters were healed; the fever had vanished. I told my mother what had happened. In truth I was never quite alone, I always felt the presence of invisible forces near me. The love of study which I early exhibited gave my father intense pleasure, and when he would wish to aid me, I would say: "No, dear father, I have those teaching me who are invisible to you," and then he would talk to me about complex law matters, telling me his hopes or fears of this and that case, always counselling me. When he was returning home after some law business, I was always the first to meet him, and find out whether victory or defeat had been the result of his labors.

One evening when we were all gathered around the old fireplace, where the crane was always ready to hang the kettle. It was our evening prayer. My mother was commending her little flock to the divine care of Him whose watchful eyes are always on us, when I heard the door open, and on looking up, there standing in the midst of us was a tall man with a red silk handkerchief over his face. I looked at his feet, and there was a cloven foot. Before I could open my lips it vanished. Everyone felt something horrible, but I alone said what or who it was.

My mother was taking me with her one evening to class meeting when I said, "Mamma, stop to hear voices." I clasped her tightly to show her she must not make a noise. When a few steps further on we distinctly heard two men talking. I was compelled to listen. Then my mother and I heard a plot to enter our house on that very night to rob my father, and, if necessary, to kill him. Had I not paid attention to the voices of the air, certainly he would have suffered. These men came about two o'clock at night, but finding the house all alight, did not dare to come further.

I was spending a short time in Indianapolis, Indiana, just after my infant son's recovery. When sitting in the parlor of the house which we occupied, I had this baby boy on my lap; every person had gone, and I was entirely alone. My thoughts were on this child's miraculous restoration, when I felt a wave of air sweep over me, soft and tranquil as if fresh from the flowers culled in Paradise. On looking up I beheld standing in the doorway the form of Jesus. I seemed to know instantly who it was, His arms outstretched showing me his hands and feet. I saw the scars of His crucifixion. There was a light blue scarf around Him, and the form was visible several minutes. My whole future was foreshadowed and I saw the visions of my childhood realized.

During the summer of 1875, we were living in East 50th Street, just opposite the great Cathedral, when one day an old sage came to see me, and asking for pen, sat down and wrote this message: "You will finish a long lecture tour on which you are starting, and when you return to New York, circumstances will so shape themselves that you will start for Europe and remain a certain number of years, which is a necessary part of your education, which you will need later on in life, when you will be in a position of trust and dignity." I asked him how long I should remain abroad, he said "Twelve years before you return; but both sides of the water will be as one home thereafter."

During the early part of my public career, I found myself afflicted by what the doctor whom I consulted was pleased to call sciatica; there were times when the pain was simply unendurable; one day, I remember it well, I was on the point of sending a telegram to my agent saying it would be impossible to fill my engagement to lecture next night. I took up my pen to write when, instead of the words I had in my mind, this message was written "go to your bedroom undress and lie down, allow no one to disturb you for two hours and we will cure you, and you will be able to fulfill your engagement to-morrow night." I rang the bell, gave orders I was not to be disturbed and did as directed, and when I was quite ready, wondering what was going to happen, I suddenly felt a drowsy feeling and seemed to be under some spell. I could not move or speak. I know that three men had entered the room and stood looking at me, when suddenly I felt a desire to look at my body. The three doctors were taking my leg apart; I saw them take piece after piece and lay them down and saw distinctly that they were scraping the bone; when they seemed satisfied with my leg and what they had done they put it all together again, and one turned to me and said you will never suffer again from that limb, and then I saw them looking at me with faces beaming with love, and knew they were going away—when I awakened from that stupor I felt as well as ever I did in my life, and never since, during all these years, have I had a recurrence of pain in that part of my body.

The Folsom-Stewart Defeat.

Josie K. Folsom in her pamphlet says: "Down your Bible! your prayers! your creeds! Away with your Gods!"—How the poor lady was turned down by the Judge—An explanatory letter from Paul McArthur, President of the Missouri State Association of Spiritualists.

To the Editor: I have just received the following letter from our lawyer which explains itself:

(Copy)

Paul McArthur, Dear Sir: I have just received word that Judge Taylor has handed down his decision in the matter of the Society of Scientific and Religious Truthseekers, in which he denies their petition for pro forma decree. This settles the matters, and there is no appeal.

Yours very truly,
MARTIN A. SEWARD,
Attorney.

For the benefit of your readers, and also for the benefit of some Spiritualists who have not yet woke up, and who still believe that Josie K. and C. W. Stewart are a much abused pair, I will review briefly some of the most important features of the evidence brought out at the rehearing. I want to especially call to the attention of the sleepy, the declaration of Josie K. Folsom-Stewart on Spiritualists and Spiritualism **UNDER OATH ON THE WITNESS STAND.**

I want also to call attention to the fact, that although the State Association had witnesses present to testify, yet at the conclusion of the examination of the Stewart-Folsom crowd with **THEIR** exhibits, we rested our case on **THEIR** evidence. Our reasons will become apparent as we proceed.

When Miss Phoebe Wolf, treasurer of the society, was placed on the stand, she was handed during the cross-examination by Judge Taylor two cards on which were gold writing, and asked if she recognized the writing. She said she did, and identified the handwriting as that of one of Mrs. Folsom's spirit band, the one who produced the independent card writing manifestations.

The Judge asked her if she was positive that she was correct in her identification? She said she was. The Judge then told her that the cards identified were the two written by Ella Preston (the former confessed accomplice of Mrs. Folsom) before the N. S. A. Committee, and asked how she accounted for the apparent fact that instead of Miss Preston endeavoring to forge the handwriting of one of Mrs. Folsom's spirit band, the spirit was trying to imitate hers?

She couldn't account for it, but finally suggested that the cards were not those written by Ella Preston before the N. S. A. Committee, but some prepared for the occasion by enemies who were jealous of Mrs. Folsom.

Our lawyer submitted then the written confession of Miss Preston, sworn to by her before a well known lawyer and justice of the peace. The handwriting was identical with that on the cards, and Miss Wolf admitted, but could not account for it. Our lawyer offered to bring the justice of the peace into court to identify the confession, but his offer was not taken up.

Gustave Viernow, another witness, told with pride that he considered himself an expert in legerdemain, as he frequently in his business went behind the scenes in theaters while magicians were doing their stunts, and was on to the tricks of the profession. He told how at one time he had tested the mediumship of Mrs. Folsom. He attended her meeting one Sunday night, having first procured cards from a stationery store similar to those used by Josie K. When a request was made for a person from the audience to hold the cards on which the spirit messages were to be produced, he responded. A pack of cards were handed him to examine. When called upon to return them, he switched packs (so he stated) and gave his own cards. The messages were received (so he claimed) on these cards.

On cross-examination he was asked: "If you could switch a pack of cards on the medium and the audience, what would prevent her from doing likewise, and how do you know that she did not?" But he wouldn't have it that way; that was impossible.

One of the strong points the Stewarts endeavored to make, but failed most dismally, was, that the alleged spirit cards produced as evidence of fraud at the former rehearing and the N. S. A. trial by the State Association witnesses (which were transfers from well known medical ads.), were never produced at the Folsom meetings, but were prepared by evil and jealous minded people in a conspiracy to down that greatest of all mediums, Josie K. Folsom.

In order to show the court the difference between the genuine article and the spurious, two witnesses were brought forth with the real (?) thing. But, alas, "the best laid plans of mice and men!" A Mr. Wilson, optician, was placed on the stand, and asked to identify a gorgeous bunch of yellow flowers painted on a card. He did so, and declared it had been produced through the mediumship of Josie K. for him before a large audience one Sunday night.

Judge Taylor took the card and examined it closely. In the cross-examination he asked Mr. Wilson if since he had received the card he had examined it closely, and was thoroughly satisfied as to its genuineness? He said he had, and was perfectly convinced. The Judge then called his attention to the faint impression of another flower on the back of the card, and asked him if he had ever noticed it? He said he had not, and after examining it, he declared it to be the impression through the card of the flower in front. But Judge Taylor dispelled this illusion for him by having him stick a pin through the flower in front which did not come out anywhere near the flower on the back. "It is evidently not the impression of the flower in front," said the Judge, and the witness reluctantly admitted it.

"Does it not seem to you as an optician, taking away for a moment your faith in Mrs. Folsom, that this impression was caused by the card being carelessly laid upon another which had been painted before this one by some unknown person? Mr. Wilson admitted that it did look that way, and left the stand looking quite crestfallen.

The other card was the transfer (apparently) of a female face touched up with colored crayons, to which the Judge called their attention. Both cards were dismal failures as proof of spirit power along artistic lines; but the finale was the most important feature to organized Spiritualism as tending to show how while whimpering for sympathy among some of the credulous in our ranks and crying persecution, Josie K. and C. W. Stewart really regard our belief.

All the way through the examination of both, they played strongly for orthodox sympathy. Josie K. **DECLARED:**

"THAT SHE WANTED TO GET AWAY FROM SPIRITUALISTS AND SPIRITUALISM, BECAUSE THEY REJECTED THE BIBLE AND WERE A LOT OF ATHEISTS AND MATERIALISTS."

She said at one place where she had been engaged as medium, and had taken the bible with her onto the rostrum, that they had wanted her to throw it out of the window, which she refused to do. She said these things had grieved her much, and she wanted to get away from people of that kind. She declared that her teaching was founded on the bible. The Judge asked her how she reconciled that statement with the one she advanced in her pamphlet called, "Godism," in which the declaration is made:

"DOWN WITH YOUR BIBLE, YOUR PRAYERS, YOUR CREEDS! AWAY WITH YOUR GOD!"

This question was a solar plexus.

She finally said that the book was written automatically by her while under spirit influence. **"ADMITTING THIS TO BE TRUE,"** replied the Judge, **"YOU WERE NOT UNDER SPIRIT INFLUENCE WHEN YOU HAD THE PAMPHLET PRINTED AND SCATTERED BROADCAST."**

"Is it possible, Mrs. Folsom," he said, after a painful silence, "that you have experienced a change of heart since the writing of that pamphlet?"

Josie clutched at the suggestion like a drowning man at a straw, and one of her spirit (?) band alas, like the Savior of old, was denied and betrayed. PAUL McARTHUR.

St. Louis, Mo.

HELEN STUART-RICHINGS.

Her Work at Meadville, Pa.

Madam Helen Stuart-Richings delivered her closing lecture on Spiritualism Sunday evening, April 21, in Odd Fellows' temple, Meadville, Pa., when her subject was "The Convent, the Stage and the Platform."

There was a large audience present, [as set forth in the Republican] and the lecture was largely a relation of the speaker's personal experiences, as a girl in a convent, where she received her first Spiritualistic manifestation; later, as an actress on the stage, where those manifestations continued, and still later in her life as a public lecturer in the cause of Spiritualism, to which she was finally converted.

All of Madam Richings' stories were very interesting, and in many parts of her lecture she stood distinctly on the ground of the orthodox church, her one pronounced departure being in her claim of the truth of spiritual communication with this life, and the possession of evidence of the life beyond.

She spoke at some length on hypnotism as a fact in science, and cited having seen as large instruments as hat pins driven through a person's cheek or tongue, under the influence, without drawing blood. She followed by saying that some spirits have the power to hypnotize mortals.

Following a description of some of the manifestations which came to her in her convent life, the speaker related experiences which came in her theatrical experiences which, though determining not to do so, she completely forgot herself in playing a part and imagined herself the character she was acting, playing it with an earnestness which left her completely exhausted at the close.

While playing in Boston she went one evening to hear W. J. Colville speak on Spiritualism. She was deeply impressed, and shortly afterwards he, speaking under spirit control, told her that within a year she would give up the stage to go on the platform for Spiritualism. She said she did not believe it; that the stage paid her dollars where the platform would only bring her pennies—but the spirit knew, and within one year she had done just as she was told she would do.

Referring to independence of action, Madam Richings declared there is no such thing in life. No atom but is dependent on every other atom. There are spirits everywhere; and we are parts of the great infinite whole from which no one part can become separated. There is no such thing as accident; everything happens exactly in accordance with the infinite law, and step by step, hour by hour we are moving on towards that perfection which is the finality.

Following her lecture Mrs. Richings gave some interesting and very remarkable psychic readings, nearly all of which were promptly recognized by some one or more of those present.

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Magic Food Drafts cured Miss C. Tena Segoine, Auburn, N. Y., after 10 years suffering and using crutches. Cured two years ago, no return since.

W. F. Bogguss, 326 W. 61st St., Chicago, tried six different physicians and spent six weeks in expensive sanitarium without avail. Cured by Magic Foot Drafts.

Magic Foot Drafts cured me entirely. It is a wonderful thing." Rev. J. Holz, Chicago.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., MAY 18, 1907 NO. 912

What Spiritualism Is.

And What It Is Not, as Comprehensively Set Forth by the Lamented Emma Hardinge Britten.

Spiritualism applies in general to the communion of spiritual beings with mortals, but when used in connection with the term "modern" Spiritualism signifies:

The discovery of a mode whereby spirits can and do communicate systematically with earth.

The consensus of the earliest manifestations affirms and proves not only by corroborative intelligence, but also by tests of personal identity, that the communicants are the spirits of the men, women, and children who once lived on earth, and are now in the continuity of life, personal identity, and all that made them individuals, in varied spheres of existence known as spirit land.

These communications, by a great variety of signals, such as sounds, lights, motions, and psychologic influence, inform us of their conditions of life in the spirit spheres (the sum of all being), that they are in varied states of happiness or misery; in exact proportion to the amount of good or evil they have done on earth; that the young, from infants upwards, are taught and trained by good spirits, who, as their fathers and mothers, adopt them, while the vicious and ignorant are unceasingly ministered to until all are stimulated onward to progress, the good to ascend higher, the evil to become good, and ultimately to attain to the highest known condition of angel-hood.

Another branch of spiritual revelation has been to point out that the ancient seer, prophet, or magician, and modern medium, are one and the same in organic nature, and though some ancients, by study, isolation, and special devotion to spiritual powers, may have acquired a wider and more practical knowledge of spiritual potencies than we have, they, like the modern medium, possessed their special gifts as the result only of certain psychological and natural organic qualities, and not by virtue of any special morality, goodness or the favor of the Creator.

Spiritualism teaches that as all human beings are spirits, and the body is only an external mould, in which spirit grows, forms, and becomes individualized, so all power exercised by spirits appertain as much to the human spirit now as they ever will do in the hereafter, and if all mortals cannot and do not exercise these powers it is only on account of their ignorance, the darkness concerning spiritual things in which the world has been kept, and the present incipient and experimental state of the communion between spirits and mortals.

While it is admitted that bad and undeveloped spirits can communicate as readily as the good and true, it is taught by spirits, as well as by reason, that no bad spirit can compel a mortal to do wrong any more than a bad human companion can do so, and that, as the wrongdoer is himself the real actor, so it is subterfuge and an unnatural pretense to allege that evil spirits can influence good men to do wrong, although it is an equally assured fact that good spirits can, and constantly do compel men to forsake their errors and become good.

It is claimed by reasonable mortals as well as taught by spirits, that it is just as natural, as in divine order, for fathers, mothers, children, and friends to communicate with each other, when the one party is on earth and the other in the spirit world, as it was when both parties were on earth; also that the spirits of mortals who have lived a good life, or even simply done their best, are impelled by affection towards those they have left behind to communicate with them. Furthermore, that as they are in a higher and better life, and in most cases have wider vistas of knowledge and wisdom than when on earth, so such communion is not only good, instructive, and natural, but it tends to prove immortality—the existence and nature of spirit, and therefore, inferentially, of GOD THE SPIRIT, besides offering the strongest possible motor power for living a righteous life, and avoiding evil, by proving that heaven and hell are both states resulting inevitably from the good or evil within the soul itself.

The evidence that human spirit-control is true is to be found in its spontaneity, having originated without expectation of, or participation in, its demonstrations by man. Next, in its world-wide appeal to all grades, classes, and countries of earth during the last forty years; in the conviction of a personal, human, spiritual agency, which its manifestations have forced upon millions of minds, including multitudes of the learned, wise, scientific—persons accustomed to take judicial evidence—common-sense people, and even simple children.

The phenomena by which this immense and unprecedented sum of conviction have been wrought have in quite two-thirds of their action been accompanied by such intelligence as could only have originated with the individual spirits claiming to be communicants. Thus names, ages, dates, events, and many secret things known only to the communicating spirits and their friends, have been spelled out by raps or signal motions, written or spoken sometimes automatically by mediums, sometimes by the spirits themselves. Thousands of portraits of deceased persons have been drawn, painted, or photographed, sometimes under magnetic impressions, by mediums, sometimes by spirits. Millions of spirits have been seen and described by stranger mediums and recognized by their friends. The unlearned have been inspired to speak with new tongues, or abnormal powers of eloquence. Healers have been inspired and directed. Spirits have guided, instructed and not infrequently saved their beloved one on earth from danger and mischief by their counsels and advice. They have presented wise and wonderful visions, and in thousands of ways blessed, benefited, and assisted the friends they have left behind.

Though spirits can only directly communicate through any of the modes above named when they can find mediumistic persons who stand related to them as a battery to an operator, it is claimed that every living being, even the lower animals as well as man, are susceptible to spiritual impressions; hence that spirits—whether mortals know it or not—whether repudiated or acknowledged, stand related in their spheres of influence as a soul world to this natural world and therefore that the knowledge of their existence, their communion with earth, the palpable demonstrations they bring of immortality, the supremacyof good, the failure of evil, and the existence of God the spirit constitute the essence of true religion, whilst the subtle laws and forces by which spirits communicate with earth constitute a new, wonderful, and highly momentous, though as yet not understood, phase of science.

From the above statement it may readily be determined what Spiritualism IS NOT. Being a direct revelation from the spiritual spheres of existence, it does NOT originate in any human theories or opinions; nor do its facts bend to any such; unless these theories and opinions correspond to its facts. As its communications and descriptions of the life hereafter proceed wholly from those who are in the actual experience of what they teach, those teachings derive NO authority from books written by men, whether ancient or modern, whether labelled "sacred" or "profane." As a movement founded on facts, corroborated by such testimony as is admitted the world over to represent truth, Spiritualism does NOT need endorsement from, or affiliation with, any sect, society, body of believers, or any dogmatic class of thinkers. Spiritualism is not a religion—it is religion per se.

Spiritualism is not a sect. It has no fixed creed, and is NOT binding upon any human soul that is not convinced of its truth by sufficient evidence. It may be in harmony with one or more religions, sects, or writings, but it derives no authority from them, being an existing independent fact of itself. It may be in harmony with the known laws of science, but it derives no authority from them, claiming to proceed by virtue of spiritual laws, absolute and true, whether man understands them or not.

THE DEVIL FISHING.

Illustrating the Different Kinds of Bait Required to Accomplish Certain Results.

The Devil sat by the river side,
By the Stream of Time, where you'll always find him,
Casting his line in the rushing tide,
And landing the fish on the bank behind him.

He sat at ease in a cozy nook,
And was filling his basket very fast,
While you might have seen that his deadly hook
Was differently baited at every cast.

He caught 'em fast as a man could count;
Little or big, it was all the same.
One bait was a check for a round amount—
An assemblyman nabbed it and out he came.

He took a gem that as Saturn shone;
It sank in the water without a sound,
And caught a woman who long was known
As the best and purest for miles around.

Sometimes he would laugh, and sometimes sing;
For better luck no one could wish,
And he seemed to know to a dead sure thing
The bait that was suited to every fish.

Quoth Satan: "The fishing is rare and fine,"
And he took a drink, somewhat enthused,
And yet a parson swam 'round the line
That e'en the most tempting baits refused.

He tried with his gold and flashing gems,
Hung fame and fortune upon the line;
Dressing gowns with embroidered hems,
But still the Dominie made no sign.

A woman next went on the hook.
"I have him now," quoth the Devil, brightening.
Then Satan's sides with laughter shook
And he landed the preacher as quick as lightning!

—Anon.

AT-ONE-MENT.

Alone with my soul, I am waiting—
Alone! in the stillness of night,
Yet I feel that the Allness is with me,
And fills all my pathway with light.

The peace of my soul is surpassing
The joys of the pleasures of earth,
And I know by the blessings that thrill me,
That my life has passed the new birth.

The pleasure of sense cannot bind me,
They pall on my heart like a blight,
But the oneness with love and with duty
Brings blessings surpassingly bright

Oh, yes, I will walk in this brightness,
This glorious oneness with God,
And scatter on all rays of gladness,
As all who this pathway have trod.

For over the earth's scattered pathways,
Where millions of people have trod,
There are ever through tangle and upland,
Bright pathways that lead unto God.

SARAH STONE ROCKHILL.
Alliance, O.

Communicating With Spirits.

A Trenchant Reply to Violent Attacks Against Spiritualism.

To the Editor, St. Louis Globe Democrat: My attention has been called to an article from the pen of Edward B. Warman, A. M., that appeared in the columns of your most excellent journal in the issue of April 14, 1907, in which the author, posing as a scientist, presumes to settle the question as to the possibility of communicating with the spirits of the departed. The great Arago once said, "Outside of mathematics, science can never speak the word impossible." Prof. Warman evidently is not a scientist in the true sense of the word, or he would never have asserted that spirit communion is an impossibility. It takes an omniscient mind to find the dividing line between the impossible and the possible. Does Mr. Warman possess it? If he can make one, three, and three one, at one and the same time, it may safely be admitted that he is in possession of some sort of power, supernormal or omniscient, with which no other mortal is endowed. But he does not possess this power, the unit remains one and the same forever, absolutely indestructible and indivisible.

Natural law does govern and control everything. The supernatural does not exist. Does Prof. Warman dare assert that the supernormal does not exist? Are there not phenomena, both physical and psychical, that transcend his personal experiences? Witness the marvels wrought by liquid air and radium as evidences of conditions that went far beyond his normal range of vision and experimentation until he made himself familiar with them by means of thoughtful study and painstaking analysis.

Do not psychic phenomena come under the same law? Are they any more marvelous and more "supernatural" than the discoveries made through the medium of the "N" and "X" Rays? They differ in degree—not in kind—for all phenomena are traceable to one and the same source in the last analysis. Intelligence lies behind them all as the causative energy that ushered them into being.

Human history is filled with accounts of psychic phenomena that were no doubt well substantiated at the time they were produced. The Bible from Genesis to Revelation is replete with stories of psychic manifestations. Take them out of the Bible and its value as a text book of religion is destroyed forever, both to Christians and to Spiritualists. The Bible declares in scores of places, that excarnate spirits spoke with their mortal friends. Why should Prof. Warman stretch the parable of the rich man and Lazarus to cover all psychical questions when he knows, if he has kept pace with the Higher Criticism of the Bible, that the resurrection wonder part of that story originated with the imaginative writer of John's Gospel, and had no place in the teachings of the Lord Christ? If the angels came and talked with Jesus, did they not both commune and communicate with him? If they did, has there not been one instance of genuine communication with the so-called dead? If there has been one genuine message received, does it not prove that there is a natural law through whose mediumship other genuine evidences may be received?

"Telepathy"? Has not this hypothesis of Prof. Thomson Jay Hudson been greatly overworked? If the subjective mind exerts such a powerful influence over the objective mind, does it not destroy the potency of the will, and thereby throw into dire disorder the mental machinery of every mortal? Does it not require a fearful stretch of one's reasoning powers to believe that subconsciousness is a greater, a more powerful consciousness than a conscious consciousness is? Telepathy may explain some psychic phenomena, but it does not explain them all. It fails to account for intelligence and for the influence exerted by an intelligent use of the will.

Dr. Hudson proved too much for the safety of his theory in elaborating as he did upon "The Law of Psychic Phenomena." The interference of excarnate beings with the affairs of men in the way of intelligent communings is much more rational, far more scientific, much more in harmony with the rules of logic, than his labored, complex, far-fetched explanations of the phenomena he discusses. Prof. Warman in following Hudson, has closed his eyes to the light of fact, and deliberately forsaken the legitimate methods employed in all scientific research. The ipse dixit of one age gives way to the demonstrations produced by the one following it. "All text books that deal with the different branches of science," says a great educator, "are worthless as soon as they are ten years old, and should be discarded." Prof. Warman should remember this in his dealings with the subject of psychism. The theories of T. J. Hudson are much more than ten years old. The moral will deduce itself. Prof. Warman will likewise be comforted by Hudson's assertion "He who denies psychic phenomena is not entitled to be called a skeptic; he is simply ignorant."

Prof. Warman is sadly misinformed upon the subject of mediumship. His definition is as lucid as was Samantha Allen's understanding of the word "barter." Spiritualism asserts that the Soul is the real man, and that the body is but a medium used by the Soul to interpret itself to its fellows. It therefore follows that every intelligent being is a medium, whose powers may be undeveloped, or sufficiently unfolded to make possible the reception of intelligent messages from the unseen side of life. Some mortals prefer the dross of materialism to the gold of spirituality, and deliberately smother their spiritual natures until they even persuade themselves that they do not possess anything over and beyond their bodies.

Prof. Warman owes it to himself to read the twelfth chapter of Paul's first letter to the Corinthians. The great Apostle's advice to cultivate the best gifts, i. e., the spiritual, contrasts strangely with Prof. Warman's declaration that spiritual forces are dangerous, and should be let alone. When the spiritual self dominates one's being, when man leads a truly spiritual life, there will be no danger of nervous derangement or disease. The poisoning of the body with narcotics, whiskey, drugs, and vile food, has more to do with disease and insanity than any and all spiritual influences, taken together, can produce.

I admit the fraudulent character of the work of some pretended mediums. I admit the puerile and inconsequential statements often made by some mediums who possess psychic power imperfectly developed. I admit the "fogland state" in which some communicating intelligences seem to be wandering. I admit expectant attention, unconscious muscular action, and nerve excitation. Let us rule them all out, and then we shall have the real with which to deal. That real consists of a rich residuum of psychic truth, in search of which the true scientist is or should be, ever striving. In that field of endeavor, he will receive, not only one, but many intelligent messages from wise men and women who have taken leave of earth, even as did the prophets, seers, sages and teachers of the far away past. What Joseph, Moses, Samuel, Isaiah, Ezekiel, Jeremiah, Jesus, John, Peter, James, Paul, Polycarp, and others received from the unseen side of life, will be multiplied many fold, for the writer of Ecclesiates declares that what is, hath already been, and what hath been is now," for the law is the same forever.

Religion, science, the Bible, human experience, poet, seer, and sage, all unite in testifying to the truth of spirit communion, and Prof. Warman will awaken some day in sadness of heart, to find himself far in the rear of the grand army of human progress, clinging to ideas that were exploded in the long ago, and so blinded by his own prejudice as to be unable to find his way to the table land of spiritual illumination, where the doors to the storehouse of wisdom will be opened unto him.

Very truly yours,
HARRISON D. BARRETT,
Editor-at-Large,
National Sp. Association.

Immortality for All.

We wish to acknowledge through your paper our appreciation of the privilege of being one of the observers of the very interesting and instructive debate that has in the last few weeks occupied the pages of The Progressive Thinker concerning the merits and demerits of "The Great Work." The best of all is the kindly spirit manifested by the contestants toward those who take a different view of the subject. It is impossible for us all to see alike on all questions because as separate individualities we are standing at different angles, viewing the great central truth regarding human destiny.

If it is true that any one soul could be destroyed, then all can be. But it cannot be destroyed, for immortality is a truth, and no matter how low in the scale the individual life may be, or how far it has strayed from the path which leadeth to the light, it will eventually return. According to our earthly calculations the time may be a long one, occupying ages; but it will be accomplished, for the law of progress is not merely for a few but for all. The lowest grade of savage human life that has existed on this planet or that does exist will sometime be advanced out of that low estate and placed on a higher plane of being. If it were not so, there would be truth in what the colored preacher said.

In his discourse he strove to impress upon his hearers the fact that "There were two roads through this world; one was the broad and the narrow road that led to perdition, and the other was the narrow and broad road that led to destruction." One of his congregation arose and exclaimed, "if dat am de case, then this darkey takes to the woods." But we will not, any of us, of whatever race, have to flee to the wilderness, for the great law of soul progression is leading us out of the lower planes of life and placing us on more exalted ones, and that law will operate with every one, none will be left out.

I wish also to express my appreciation of the testimony given forth by the president of the National Spiritualist Association regarding the necessity of cleansing the temple of Spiritualism of the influences that are seeking to corrupt its life. Those brave ones who are determined to make the house clean will succeed, because the higher spiritual powers are on their side and the truth will prevail.

HAMILTON DEGRAW.
Watervliet, N. Y.

CAN YOU DO IT.

He Wants Some Medium to Locate a Lost Son.

To the Editor: Being a constant reader of your most valuable and instructive paper, and scarcely overlooking any items of interest, I noticed the advertisement of Mr. and Mrs. Cecil A. Brittan of Walla Walla, Wash., stating the disappearance and loss of their little son, the incident occurring in July, 1906, and I wonder that no medium of fame and possessing wonderful gifts and powers, have not long e'er this endeavored, with the assistance of their guides, to investigate the matter, and assist those people in their deep distress, and try to alleviate their suspense and anxiety, for in that case alone is a grand opportunity of doing good outside of the rostrum, and show the public that Spiritualism brings forth comfort and relief to the anxious ones in locating the missing boy, to bring joy and gladness into their household once more. Besides, their offer of compensation seems fully sufficient to anyone who would succeed in behalf of the afflicted ones, and I wish some good medium would become interested in the case, and try to locate the whereabouts of the little one.

S. A. BRICKELL.
Conrad, Y. T. Canada.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

PROF. W. M. LOCKWOOD.

His Views on Spectrum Analysis—The Eminent Lecturer and Profound Thinker Declares that Men Ought to Rejoice that They Live in a Century of Progress.

Prof. Lockwood, the lecturer on psychology and scientific subjects, said last night in his address at the Prospect Avenue Spiritual Temple, that the world to-day is doing more tall thinking than ever before in its history.

Sometimes, when I read of how we are manufacturing improved weapons of war in order to slay the more readily thousands of our fellow men, the day when there shall be universal peace seems farther off than ever," said the speaker. "And then when I see how many fellow men are grafting and all that my very soul sinks within me. Still, one ought not to let these things discourage him. On the contrary, he ought to feel glad that he lives in a century when the world is full of geniuses laboring for the good of humanity, and great thinkers are found on all sides studying and investigating that they may benefit others."

Prof. Lockwood's subject was "The Value of Spectrum Analysis in the Investigation of Spiritual Phenomena." The principles of the chemical spectrum were illustrated by a set of Geisless vacuum tubes illuminated with electricity. The experiments were very interesting and were witnessed by many of the city's leaders in education and scientific investigation.

Spectrum analysis has opened the eyes of the world to wonderful scientific facts. It is greater even than chemical analysis. It has shown the medical world where in certain diseases molecular death has set in, and the blood has lost its life. It has proven the falsity of the old belief that the solar system consists of seven primary colors by revealing an infinite number of colors.

The experiments of Brewster discovered an infinite variety of spectra lines and color motion, and the recent invention of the Bolometer confirms this fact. Spectrum analysis applied to modern Astronomical discoveries gives us a comparative knowledge of the composition of the photosphere enveloping the stars and suns veiled in billions upon billons of miles of infinite space, yielding us a view of the sublime and limitless tract of cosmic extension with its mile-stones of suns and stars.

At this juncture in the discourse some of the most beautiful colors imaginable were produced in these tubes by the action of the electricity. These, the professor said, came from the very lap, the womb of nature, and gave one a vision of life principles. Spectroscopic analysis, he declared, means much for coming generations. It is inciting all classes to deeper investigation and is doing much for the cause of Spiritualism. It shows how the visible comes from that which is invisible. If we did not possess the knowledge that material things had their source in the invisible there would be no basis for our present day philosophies.

The public mind should be instructed in the truths of the changes constantly taking place around us of our relation to invisible forces in every department of cosmic process. The food you eat to sustain the life of your soul in the body, undergoes many changes of chemical transformations before it becomes converted into blood, and the blood in circulation is transformed into many spectrum changes in its contact with the various glands of assimilation, thereby furnishing the soul or life principle with ready made material of Electro-magnetic character to support the ever changing scaffolding we call the body.

The professor illustrated by the vacuum tubes imperfect action in spectrum change. This, he explained, was a state of depolarization similar to that which a man experiences when sick or insane.

The illustrations gave the audience a pretty clear idea of some of the great truths lying behind cosmic process. They realized more fully the change of chemical expression in man's life and understood as never before that it is the soul of things, of man, of the animals about him, even of the flowers, the plants and shrubs, and the trees in the forest, that nature is constantly working on.

The Doctor said that persons often ask him if he believes in solid materialization. He couldn't say he did. He has never seen a solid materialization, but has been seen etherealization.

"When a man comes to me and says that he is a Spiritualist because he has seen ten or fifteen spirits materialize all at once, I just hold my judgment in abeyance, said the speaker. "But this I do know positively—spirits can be and have been photographed. I have seen genuine spirit photographs. I also know that so-called independent slatewriting is no fraud for I have had ample evidence of this fact."

But the professor doesn't believe every physic medium is trustworthy. He declared too many of them assume to be what they are not qualified to be, and so step beyond the borderland of facts.

"Don't let the fact get away from you that the spirit life promises better conditions for soul unfoldment than we find here," said the lecturer.

"Real Spiritualism stands to-day upon the rostrum of demonstrated truths.

"Eternal progress is the birthright of every human soul.

"Don't be too incredulous, nor yet, too credulous. If you are you'll never be a good scholar.

"Be a thinker in the world. Then say what you've thought out if it's something that will set other people to thinking.

"But don't go about the world with a roll of damnation for those who don't think as you do. The world is better off without such mental demons. They should be reincarnated.

"We live too near to strife, too near to warfare in this world of ours and not near enough to the beautiful in life, the ethical side of human nature, to understand the value of spectrum analysis in the development of character."

In concluding his address the Professor declared that in his opinion, before the twentieth century closes, the world will demand "a religion founded on scientific facts."

An Angel On Earth.

I is indeed refreshing to find an Angel on Earth. Judging from the account given below, old Peter Heswitt must be one. Unselfishness, Honesty, and all the other cardinal virtues put into practice constitute one worthy of being called an Angel, whatever his earthly religion may be, and such is Mr. Heswitt, with his nine adopted waifs. He is rearing nine waifs; how many are you trying to rear.

"I'm the happiest man in the world!"

Old Peter Heswitt, of Chesaning, Mich., proudly boasts of this. And if you want to know his reason for it he will tell you.

"I'm not the father of a single youngster," he laughs, "but I've got nine of them just the same—dearest little things in all the world. You can stake your last dollar on it that I love them all, every one—I've adopted the whole nine, one after the other."

It is really true. This aged patriarch, now passing the evening of his days in well-to-do comfort, has gathered about him one by one nine little children. He has made himself their legal parent; he is educating them and suporting them. To see him with the nine gathered round about would warm the heart of even the most callous person that ever lived.

Forty years ago Peter Heswitt was the happy husband of a pretty young wife that he adored and the father of two little children that were the idols of his heart. Suddenly he was called upon to bear his cross. Wife and the two little ones were drowned together.

For a long five years the man in him rebelled.

To his grief-sodden brain there could be no reason for it all. He had never done anything to deserve such a punishment. But time, in all its pity, gradually healed the wounds; he turned to gentle mourning for relief. Bitter rebellion against the cruelty of Fate was put aside.

And so, for twenty-five long years he mourned quietly, patiently.

Then suddenly there came into his lonely life an ambition. Why not have a little child, all his own? Why not adopt some poor waif and make it happy?

This is not an unusual occurrence anywhere. Thousands of childless ones have adopted some little boy or girl to be their very own. But with old man Heswitt it became the passion of his life. To-day eight little girls and one little boy own him as their adopted father. And among the nine only two years separate the oldest from the youngest.

The desire came upon him suddenly. He had mourned his quarter of a century without any idea that he was ever to be blessed with a little one. Suddenly the thought—why not adopt some child that needs a home?

But he was poor then, and it was hard even to care for himself. He had been ruined in business by a new invention, and he realized that in order to live he must adapt himself to the new conditions.

"I just grabbed hold of the thing that had ruined me," to quote his own words, "and became a ready-mixed paint maker."

When he began life all over again Peter Heswitt hadn't two dollar bills that he could fold together. But he had health and strength and a lot of knowledge about paint. He started a factory.

Even at the beginning they called him "Old Peter," and that's what they call him to-day. He was among the first to realize the vast field that lay before him. Year after year he did nothing but think, talk and work.

He was working not for fortune really, but for a child that he might adopt. Soon he succeeded.

"Now," said Peter, cheerfully, when he found his weekly pay just doubled, "I can take a child."

And he did. He found a motherless, fatherless tot of two that he loved; he adopted her. He gave up his room, rented a tiny cottage, hired a woman to do the work and took the little thing home. For the first time since that day when they told him that the wife and the two little ones were gone forever he was happy.

With the child came the turn of the tide of fortune.

Then he invented a new process and this made a man of means of Peter Heswitt overnight. It wasn't "Old Peter" now, but "Mr. Heswitt," if you please. At once he decided to increase his family. He found another pretty little girl that caught his heart and he adopted her. But even these two didn't satisfy him.

A month later he adopted orphaned twins. He was able to give up work and live upon the income his creations were giving him. He moved to Chesaning. As time went on he added again and again to his family. The more he got the happier he was. He bought a ten-acre farm where he could give himself up entirely to his "children."

They were all nearly of the same age. Sixth, seventh, eighth—all girls and only a bare two years separating the oldest from the youngest. And then in an asylum the old gentleman saw a small boy that reached his heart-strings, and he was added to the brood.

To-day the eldest of this remarkable family is ten years old. The youngest is eight.

"What am I going to do with my girls when they grow up?" laughed old Mr. Heswitt. "Well, if I should die I've got enough to bring them comfortably into young womanhood—and if I don't die I'm going to make traveling men out of 'em! Yes, sir, every one of them is going to be a salesman. They know that successful business is what brought us together, and they're going to live and die by business just as I have."

Perhaps it won't be long before this mellowhearted patriarch adopts another child to add to the nine. All he asks is that they come to him when they are babies. He has taken all nine before they were two years old, and to all of them he is father in every sense of the word.

And he is the happiest man in the world when the whole nine are romping about him.

This cheerful old gentleman is never happier than when he has the whole crew of them about him. What makes it hard, too, is that he can't have them all except at meal times. But what person in the world, single-handed, could collect nine romping youngsters at one and the same time if it wasn't for breakfast or dinner or supper?

Then, again, the nine of them must go to school; they are away a goodly part of the day. So each day finds old Mr. Heswitt looking forward to 3 o'clock, when the eight girls and the boy come rollicking home again from school.

It's a pretty sight to see them trooping about him then. They climb on his knee, they tug at his patriarchal beard, they steal his pipe, they feel in his pockets for lemon drops and apples, they play pranks on him without number—all to his delight.

There are plenty of families with nine children in this big land of ours, but whoever saw one where the whole nine were practically all of the same age? And that is just what delights the old man most of all.

"They wouldn't be any fun at all," he will tell you, "if they ran up and down like a flight of steps. I like them all of one size—wouldn't have them any other way."

HE KICKS VIOLENTLY.

The Devious Methods Adopted by the Church.

The general advanced independence, characteristic of the editorials in The Progressive Thinker, has prompted me (in my plain unvarnished manner) to offer my mite in the direction of steering our grand old spiritualistic craft clear of some of the rocks that have strewn the highway of history with a host of credal derelicts.

The particular rock of which I wish to speak at present, and the one that to-day is disgusting the progressive intelligent, thinking majority with church methods — is the beggarly methods employed by most churches in securing finances with which to maintain their crumbling institutions. I do not object to any honorable entertainment or attraction where the general public is at liberty to patronize or not as they choose, but where a method is employed, evidently intended to either extort contribution from an unwilling victim, or place him in an embarrassing position in case he refuses, I call it blackmail pure and simple; and the minister or other leader who, hiding behind the farce of "the end justifies the means," is guilty of sanctioning any such hold-up methods, is not a person to be entrusted with the noble calling of reformer.

I will illustrate my point with the particular case that has bee instrumental in suggesting the advisability of this article. The so-called Christian church of this city has lately extended a "call" to one of those over enthusiastic young graduates imbued with the idea that his ordination has been the occasion of furnishing the sinners of his charge with the only real chance they have ever had to escape "the wrath to come." I believe that he would originally have been a really sensible young man had he not made the mistake of allowing himself to be ground out to order through the Christian church mill; but as it is, an otherwise brilliant mind has been diverted into a very narrow channel, and now for the result. For over two weeks there has not been a day but what some little girl has assailed me with a form holding twenty nickels, together with a plea that I "please give a nickel to help pay the preacher."

Talk about dignity of the cloth, will you? Talk about the moral example of the church, will you? Talk about Christianity being responsible for the advancement of the age, will you? and at the same time make common street beggars of your children, to furnish a snap for a young man who should blush at the fact that he is so short on common dignity as to make himself an object of charity through questionable means of support. In conclusion, let me say that I hope through this little talk to add my mite in preventing the Spiritualistic organizations of our land from doing other than exemplify the fact that our methods are all clean, dignified, and within the resources of our own membership.

A SUBSCRIBER.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

Man alone is and shall be our god.—Feuerbach.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

Ignored Truths.

President Barrett Presents Some Trenchant Facts to the News of Indianapolis, Ind.

Under the above caption, a writer in a recent issue of the News, sees fit to attack Spiritualism, and seeks to cast opprobrium upon its followers. As president of the National Spiritualists' Association and its editor-at-large, I respectfully request space in which to present some facts with regard to Spiritualism with which the caustic writer is certainly not acquainted. I am not seeking controversy; my people and their religion have been attacked without warrant, hence I am only seeking justice and fair play for them. Thousands of the readers of the News are Spiritualists, and are entitled to a hearing. Abuse is not argument, and never will be. It is not right that the Spiritualistic readers of the News should rest under the aspersions of one who knows nothing about their religion, much less about its effect upon their lives.

Philosophically speaking, the human family is divided into two great schools of thought, the Materialist, and the Spiritualist. Every person who believes in God and in a future life, is a Spiritualist, no matter what label he may choose to assume. Every person who denies the existence of God, and declares that Life ends with the grave is a Materialist. Between the two great schools, all mortals are forced to choose. There is no middle ground. It is either Spiritualism, with a recongnition of God, and proof of life beyond the tomb, or it is Materialism, with its pitiless edict of annihilation of the finite soul, and blasphemous assertion that there is no God. Even our captious, uninformed critic is a Spiritualist, if he believes in God, the Bible, the Christ-life, and the soul's immortality.

In the New Testament we read, "Pneuma ho Theos"—Spirit is God"—not "God is a spirit," hence any believer in God as Spirit must of necessity be a Spiritualist. Man is said to be made in the image of God, hence man likewise is Spirit, finitely expressed. If man possesses God's likeness in his real nature, then he must be heir unto all that Infinite possesses, therefore, is as immortal as his source. Recognizing man as finite Spirit, or Soul, and God as Infinite Spirit, or Soul, we have a spiritual concept of the universe. The material is seen to be the resultant of a cause, which cause rests in God. This same material is an instrument through which the invisible real forces make themselves known in the objective. In fine, all material substances are phenomena, meaning appearances, the results of causes that are invisible. These physical phenomena, through analysis and chemical changes, can be made to disappear, or rendered absolutely invisible. As appearances, they challenged man's attention and inspired him to find their cause. From effect to cause, and from cause to effect, he reasoned, and was rewarded at last by the most wonderful of all demonstrations in logic, science, and philosophy, that Life can only produce Life, and that all extraneous phenomena are but manifestations of Life.

For convenience, man, the student, divided the phenomena he was analyzing into two classes, physical and psychical. In experimenting with the former, he found them to be objective appearances of subjective concepts. In analyzing the latter, he found them to be the products of intelligence, which intelligence was the prompter of those concepts when they assumed objectivity. All phenomena, therefore, became of value to him, as helps in a search for truth, in his endeavor to find the Causeless Cause. Phenomena are not playthings. Galvani's experiments with a piece of zinc and the legs of a defunct frog, gave him the title of "The Frog's Dancing Master," but they were the forerunners of the wonderful galvanic battery and other mighty instruments operated by an invisible force known as electricity. Psychic phenomena may amuse some people, just as the crude electric toys of a century ago did the unthinking ones of that time. To the true scientist, however, they are signs that point to the laboratory of Infinite Wisdom, helps to inspire man to hasten on in his quest for the Holy Grail.

These psychic phenomena, direct results of invisible intelligent action, are not new, nor are they strange. They have appeared in all ages, and have ever told the same story, i. e., that they were caused by intelligent entities that have survived the change called death. The Bible is full of just such marvels, and in no place are they condemned by the seers and prophets who received them. They were then used, as they are, or should be to-day, as aids to religion—as helpers to the children of men to rise above the sordid conditions of the material world, into a conscious recognition of the realities of the spiritual. Both the Old and New Testaments are filled with glowing accounts of angels' visits to their mortal friends. When did those visits cease? When was the law established prohibiting soul communication because one being had left the body while the other was still dominating the physical form? Does not Ecclesiastes 3rd Chapter, 14th throw some light upon this question? The writer of that book declares that God's law endures forever. Is our critic more highly inspired than was the writer of Ecclesiastes?

Probably the Bible does contain fulminations against witches, soothsayers, necromancers and other prestidigitators. Does it not also record the results of psychic investigation side by side with such pronunciamentos? Did not Saul receive truthful statements from the woman of Endor (not witch—for that word is not to be found in the text of the Bible story), whose prophecy was fulfilled to the letter on the field of battle? How about the writing on the wall at the feast of Belshazzar? Did any witch, soothsayer, or necromancer produce that writing through trickery? Was it not, rather, a direct interposition of spirit power with the affairs of men and nations? What was the effect of the warning? Did it "demoralize" or "debauch" those who saw it? Did it harm Daniel who interpreted it? Were not the revealers fully "debauched" and "demoralized" before the writing appeared? Was not its appearance a direct warning that they must pay the penalty of their sins? Was not the phenomenon a help in the sense that it brought the drunken brutes to soberness for a few moments, at least, before they left the earth forever?

Our critic asserts that those phenomena weaken human wills, debauch the understanding, demoralize mortal life. Did they do so in Bible times? What evidence has he to show that they do so to-day? He has spoken without knowing, and has, thereby, become a blind leader of the blind. "No man can teach that which he does not know," and our critic has revealed his weakness in presuming to speak of that of which he is ignorant, in discussing questions upon which he has never reasoned.

His assertion that people lose all sense of duty, all consciousness of obligation to others in becoming Spiritualists, is wholly gratuitous, and has absolutely no foundation in fact. Spiritualism emphasizes the law of consequences, and declares that there is no possible forgiveness for sin. It asserts that man must work out his own destiny, and pay to the uttermost farthing, for his every sinful act. He must, therefore, live right and do right. He must discharge every duty to his fellowmen faithfully and well, and honestly redeem his every obligation to those to whom he is indebted. He must face himself throughout eternity, hence must present a clean record, if he would be happy in the Kingdom of God. Surely, there is no lack of morality in these teachings?

Our critic's reference to the effect of Spiritualism upon the intellect is equally absurd and unwarranted. It has quickened the reasoning powers of thousands of people, and developed many intellectual giants who have gone into the editorial rooms and the pulpits of the land, from which points they have fearlessly sounded the death-knell of Materialism. It has set priest, prelate, minister and layman to thinking, and led them into the temple of wisdom in their search for the truth. Are there men of greater reasoning power or intellectual standing than Rudolph Virchow, Alexander Aksakof, Carl DuPrel, Caesar Lombroso, Camille Flammarion, Alfred R. Wallace, Sir William Crookes, Robert Hare, James J. Mapes, John W. Edmunds, Paul Gibier, and their compeers? Will they not compare favorably with a like number of churchmen, non-churchmen and Materialists? Their judgment is and long has been accepted as authority in their special fields, and our critic cannot produce an atom of evidence to show that their mentalities have ever been impaired in the slightest degree. As for credulity, let me ask in all seriousness, which possesses the more—the man who believes that three is one, and one three, at one and the same time, or the man who has proved for himself that he can commune with his loved ones in another world?

HARRISON D. BARRETT.

FOUND SLEEPING.

A Psychic Who Desires to Work only on the Higher Planes.

To the Editor:—Some irresistible power is urging me on at this moment to write. I don't know to what end. Mr. Barrett's letters of late have aroused an active spirit within me. All he has said I fully endorse; but I must confess he managed to bring a feeling of conviction—yea, a feeling of guilt—right home to me. While reading I seemed to hear the Master say: "Little one, what use have you made of the talents I gave you? Have you reaped a full harvest with them?

I had to confess "No!"

The angel world has given me a sacred gift which I have not used properly.

From a babe I could see spirit forms and hear voices, and could sense the past, present and future of a person. Prophecy is also mine.

Mr. Barrett's words have proven me a worthless servant, and that's why I write. I did not know what the so-called Spiritualism was until seven years ago, but I always knew the so-called dead were near us.

This old world has been very unkind to me, but I always found solace in my angel teachers and friends.

A number of years ago, in Ireland, I was playing a game of spirit talking, or table-talking, as we termed it there, and it gave me my life's history—all important events correctly. I received the answers to my questions with raps on the table; I did not call it Spiritualism. I didn't know of such an "ism."

I have given my services at Spiritual meetings often. Some time ago I went to Springfield, Mo. I there organized two Lyceums with good results. There they wished to ordain me as a worker, but I refused. When there I prophesied a railroad wreck which took place exactly as I stated, three days after. The medium I was staying with said I was a rare psychic, but not a medium. Yes, if control makes a medium I am not one. AS I BELIEVE IN CO-OPERATION, NOT CONTROL, MR. BARRETT VOICES THE SENTIMENTS OF MY SOUL.

My Spiritualism is sacred; it is from within. My aim in life was to be a worker for truth and right, but I am afraid I have fallen by the wayside, tired and weary.

"Why so," you might ask.

Because I have found so much greed and lack of charity among our workers—too much of the commercial and too little of the Christ principle.

Well, I must proceed. I left the ranks for the year to be a Palmist and Psychometrist. I had studied the hand for years, and found many truths therein, and I could give correct advice, and do lots of good. My year is up. I have finished that experience.

Mr. Barrett mentioned palmists and clairvoyants, etc., in one letter which hurt me. They can't all be bad. I know I was not. I would not tarnish my soul with a falsehood, and I am convinced I did a good work, even as a Palmist. Necessity compelled me to do something.

I dearly love our beautiful philosophy, and would only be too glad to help enlighten whoever I came in contact with. I would organize lyceums, etc. My idea is that the adults need the lyceum as well as the children. My classes in Springfield were adults, and I am pleased to say were largely attended. Now, if you are wanting help, I will postpone my future plans and join you; no matter what the work, I will attempt it. Mr. Barrett's letter has seemed to say to me: "Wake up! Why are you sleeping? We are wanting help!"

Anyone addressing me personally can have all information concerning myself. Also references of Psychical ability from where I have worked.

MARGUERITE MACK.

179 University avenue, Chicago, Ill.

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A FRIENDLY CRITICISM.

Religion, Spiritualism, and Commercial Mediumship.

To the Editor: Mr. Barrett's lengthy article on the second page of The Progressive Thinker of April 6 seems to call for a gentle criticism. The spirit and zeal in which he writes are commendable; and his motive is respected equal to that of this writer. What seems to arouse his concern is the personal character of spiritual mediums. He thinks they ought to give their services wholly to the Cause of Spiritualism as he understands it, and because they—some of them—engage in "commercialism" they should be condemned.

Mediums, like other people, are good or not so good, partaking of the general characteristics of humanity. There is a prevailing conception among Spiritualists that mediums are the active agents in the production of spirit manifestations; whereas they are the passive instruments of the spirits, in this matter.

Mediumship is one thing, and personal character is another thing. One may be a good medium and have an objectionable character; or one may have a good character and be an indifferent medium. There are those who are willing to engage in commercialism, and others who are not; and all that Mr. Barrett or anyone else can say, will have no effect upon those who yield their consent to the demands of their patrons.

The moral status of a people (mediums included) is the reflex of the indwelling spirit—the effect of a cause—and that cause is never considered. To complain of what mediums do is little less than folly. The great desideratum is knowledge of human nature. That it is not understood, is evidenced by the vast contrariety of opinions in regard to it.

Spiritualism when understood, is science. Science is clearly defined elements and principles of a series of cognate facts arranged in systematic and logical order. When human nature is understood, Spiritualism will take its place in the category of exact science. Then all this wrangling discord will come to an end.

Existing difficulties have their rise on both sides of life. Mortals do not know; and spirits of low development, having no regard for the welfare of mortals seek their own gratification in controlling mediums. If we of earth understand how to make the right conditions, all would be well, but we do not know. Most of us want to "get rich quick." Mines and stocks are enticing us, and there are mediums ready to locate mines, oil and gas wells, give information by spirit control on the fluctuations of stocks, and tips on horse racing for a good fee, which is willingly paid. Hence the business is in a flourishing condition.

Admitting these to be facts, what shall we do? What can we do? The cause lies in the imperfect development of human nature, and to decry against it is simply futile. This is the condition that confronts us. Evidently the thing to do is to deal with the cause—the imperfect development of mankind. In dealing with the difficulties we meet, we direct our energies to the effect of the cause, which is absurd. A good tree cannot bear evil fruit; neither can an evil tree bear good fruit. And so it is with human nature. The tree is known by its fruit. Good and evil are the effects of causes. They come by the action of immutable forces, and can not be changed without changing their cause, which is not recogniged.

There is one feature in Mr. Barrett's article that seems to call for a mild criticism; that is, the "religious" aspect of Spiritualism. He seems to take it for granted that "religion" is a thing well understood, and that man can deal with it as an established fact in its theological sense. He says: "One writer whose erudition is to blinding to his own eyes, and conspicuous by the entire absence to men and women of scholarly attainments, goes so far as to insult better Spiritualists than himself by calling them if they believe in Spiritualism as a religion, idiots, imbeciles, and lacking in common sense." To say the least, this is unpleasant, if not unfair. He continues: "This is afflicted by a disease that was almost eradicated in the 19th century, and will be entirely stamped out before the 20th century is gone." Does this mean that Spiritualism is a religion? Such is the implication. Jesus said, "Judge not." Every act has its reaction which is of the same character as the act itself. He goes on: "His terrible disease is known as the conceit of ignorance. It harms its possessor more than any one else, yet it is offensive to cultured minds and progressive souls from its resemblance in mental odors to those flung into the material atmosphere by the angry pole-cat."

The spirit of this language breathes of arrogant assumption that a milder sentiment would have avoided.

The Latin word for "religion" is religio, from which the English word is derived. The Roman meaning was a sacred oath or vow to the gods, or the obligation of such an oath or vow, which was held very sacred. This conception is retained in the modern sense of the word. It is founded on belief—or creed—among Protestants, Westminster Confession of Faith and the Larger and Shorter Catechism. Religion is not science, as is shown by the 200 different Protestant denominations which are antagonistic to Catholicism. Religion is a system of worship, of rituals and ceremonials. It has its rise in certain feelings innate in the individual—reverence, hope of heaven, fear of hell, credulity and the love of mystery. It is wholly a personal affair.

It being a power in the individual, for the purpose of concentrating individual powers by surrendering them to an executive by means of organization; ambitious men effect such organization for the purpose of concentration and exercising it in holding dominion and obtaining honors, dignity and fame. This spirit of ecclesiasticism has unconsciously crept into Spiritualism, and those who are religiously inclined, instinctively seek satisfaction of their feelings in organizing and attending "spiritual churches." They do this conscientiously and with the best of motives as they feel them.

No one can reasonably object to this; but to denounce those who do not do this, manifests an intolerant spirit. Spiritualism, per se, is not religion, it is demonstrable truth, embracing every moral and spiritual interest of humanity. Science is demonstrated knowledge. Spiritualism is demonstrated knowledge, and when we understand ourselves it will be developed; and such articles as this which is criticised in a mild and friendly spirit, will have no occasion to be written.

E. J. SCHELLHOUS.

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FAITH AND KNOWLEDGE.

Christianity's Evidences Not Like the Evidences of Spiritualism.

The Christian religion is a religion of faith based on the resurrection of Jesus, a hope of heaven and a belief in hell. There is no knowledge obtainable as to the truth of the existence of either heaven or hell.

The bible records these things, but the evidence it offers is inconclusive. For over 1800 years, according to Christian belief, there has been evidence offered to substantiate these records, but the belief in these records rests entirely on blind unreasoning credulity.

Christianity as a belief is not adapted to this progressive age. Its crude ideas of the other life are incongruous with the advancement of knowledge. Facts are demanded to take the place of fancy. The myths of the ancient world are losing their force as influences in determining human conduct. Truth is wanted, truth as established by evidence, procurable when wanted. Truths that can be verified from day to day. Hearsay evidence is no longer taken as conclusive, nothing but proof will satisfy.

Christianity proclaims an existence after death of a kind which does not appeal to reason, and offers only hearsay evidence to sustain it. The condition of the spirit after death, as taught by Christianity, would not satisfy as to heaven, because it is unnatural, and yet Christians affect to think that it would, when if they would really think, they could see how impossible it would be for any civilized person to be happy in such a heaven, and no one who has any sense of justice can believe in the existence of their hell.

A belief in immortality is universal. No religion could stand without this great underlying principle. It is believed as a matter of faith by the greater portion of mankind—as a demonstrable fact by a much smaller number. Faith in this connection, where it amounts to an absolute conviction, is nothing more than superstition. This class of believers have within their mental consitutions the inherited superstition of ancestor worship and a belief in demonology. The only faith that is needed is that which prompts investigation, and a desire to know the truth.

The faith believers have no confidence in the facts which Spiritualism presents. Their minds are made up. They prefer to speculate. They really don't want to know the truth, for fear that their theories will be destroyed. There are many varieties of this class of believers, but there are three who are prominent, the Christian Spiritualists, the Materialists, and those who think that nature works all the wonders that present themselves to the mind of man. It is the province of those who believe in the phenomena of Spiritualism as now presented, to reconcile these various incongruous beliefs.

The Christian Spiritualist brings his God, his heaven and hell slightly modified into Spiritualism, seeking to modify and pervert it to the cause of the church. He is purely a supernaturalist.

Closely allied to the Christian Spiritualists are those who, while they discard Christian theology, yet maintain the immateriality of the spirit and discredit all materiality of spirit phenomena. The last are forever descanting on the beauties of spiritual philosophy and decrying the phenomena. They are not investigators; the truth they are not concerned about. They prefer to revel in dreams of the spirit world. They are idealists. Those in the deepest darkness are bible believers; they are the Christian Spiritualists. The idealists call themselves materialists, and profess a belief in the teachings of nature.

All these, whether idealists, materialists or supernaturalists, are outside of the Spiritualist belief in the immortality of the soul of man as established by the phenomena of Spiritualism. Their presence in the ranks of Spiritualism is deterimental to the cause. They are the disorganizers. Their presence among Spiritualists accounts in a large measure for the lack of organization. They have no confidence in the foundation of Spiritualism. Its phenomena are utterly discredited by them or assumed to come from a supernatural source. They are greatly in love with the philosophy, but the intangibility of doubt is the basis of their philosophy. They are speculative dreamers. They build structures without foundations. Their presence is inimical to Spiritualism, for they prevent that positive purpose which is necessary to its growth.

They represent a negation that is incapable of producing positive results. They profess a desire of purifying Spiritualism, but they would destroy it by the cry of fraud against all its phenomena.

Their principal object of assault is materialization.

The truth of spiritual phenomena must rest on the intelligence of the investigator. That which he may believe is always on a par with his intelligence. Ignorance and blind unreasoning credulity will ever be the victim of designing mercenary mountebanks. Only a small measure of protection can be offered to those who have not intelligence to protect themselves.

Spiritual phenomena must rest on a rational ground. The fraudulent is not adverse to the genuine. Ten thousand fraudulent manifestations would not vitiate one that was true. A lie, however big it may be, can not destroy one truth. Therefore it is better that all should be believed that is presented as true, than that none be believed, for in the one case some truth as to the life after this world be gained, and in the other there would be nothing to lighten the darkness brought by the despair of annihilation.

The Christian consoles himself by a belief in things of which he can never have any evidence of their truth, and on reasonable ground they must be deemed untrue, yet he is happy in cherishing his delusion. Take the immaculate conception, for an instance, upon which the divinity of Christ rests. I would not say one word to encourage those ghouls that prey on human credulity. Severe condemnation should meet them wherever they go, but they are powerless to destroy the truth.

Spirits are disembodied persons. They are not much, if any, better than when they had a physical body. They in no case should be worshiped or be deemed infallible. They know but little more than when they were in this life, therefore you must exercise your judgment on all information received from them.

J. F. BAKER.

Indianapolis, Ind.

(To be continued.)

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A PERIOD OF SELF-DENIAL.

An Earnest Appeal in Behalf of The Temple Fund.

The Christian denominations, particularly the Salvation Army members, often have a week of self-denial, in order to thereby be able to contribute funds to their cause for some special effort.

Have the Spiritualists that much zeal and self-surrender? If not, why not? Surely Spiritualism is a demonstrated truth of great value, and its power is splendid for human good. The people sadly need the truths and moral power of Spiritualism. The spirit messengers do not come to us simply to show us they can manifest their presence and give us a personal communication; but they are anxious to help the people at large mentally, morally and spiritually. Whose is the duty to make opportunities for their help in the world? Evidently, that duty is the ones who call themselves Spiritualists.

How can we better further such processes than to erect Temples dedicated to their cause, wherein the mediums they empower may have opportunities to minister unto the people?

You may say, "Let each community erect its own Temple." That is what can be done if we as a body will encourage, co-operate and assist. For mutual helpfulness we have organized the Temple Fund Society as a national movement. While we shall hope for, and soon or late receive many liberal donations and bequests for this purpose, we must first show that we are mutually interested. To that end, and to make it a representative body, we are a society of personal members, composed of the Spiritualists of each and every state of our nation.

The annual fee is one dollar for each member. That seems a small amount to secure Temple extension; but it should aggregate a vast sum in a few years. Are there a million Spiritualists? Many more are claimed. About two hundred of you have responded to our energetic calls so far made. And our request for a special donation the second Sunday in March met with a response by not quite a dozen societies. This is not encouraging to ask you for a week or more of self-denial for the benefit of the Temple fund; but I am going to do it. Your season of public meetings will end in most of places, the last of May. You will have no calls for local funds during June. Will you save a dollar somehow that month, by denying some luxury or even a pleasure, or perhaps a slight necessity, and send that amount for a membership for this year? And perhaps you can obtain other members, or a small donation occasionally, from some interested person. Will you try? The Temple Fund Society must obtain one thousand dollars before it can begin to help local societies to secure a Temple. And then many thousands of dollars can be used to good help of people worthy of such. We hope to make a good report of enthusiasm amongst the Spiritualists, at our convention next fall. Will you assist, or prevent that?

Address Mrs. Carrie H. Mong, Secretary, 415 S. Franklin Street, Muncie, Indiana, or

GEORGE W. KATES,
President.

Cheyney, Pa.

IN THE SOUTH LAND.

The Noted Drummer Medium, Geo. A. Letford.

To the Editor: Since the organization of our "Psychic Society" in this place by Sister Twing a few weeks since, we had at our first meeting the very unexpected visit of Geo. A. Letford, that justly noted "Drummer Medium," who lectured for the society and gave fine readings in his specialties, clairvoyant and clairaudient work. I know no man to-day giving out this truth, to whom Spiritualism owes so much. Traveling as he does for that firm long in business in your city, H. E. Bucklin & Co., with vast territory covering the Southern and Middle and Northern States many, he necessarily comes in contact with many of the best business men of the country. He visits no town or community which does not call on him for work in his mediumistic line, to which he never fails to respond, with very profound results. Thus he is giving out this grand and interesting truth to thousands of the very best people in his territory, absolutely without charge, never having been known to receive one cent for his work.

To say that his work in this line is hard, is putting it very mildly indeed. He must necessarily meet the agnostic and the skeptic in its hardest form; also all the different churchmen and religionists, rarely having an audience lending sympathy or love. With all these hard conditions and varied audiences, his honesty and sincerity are never questioned. I consider his success great and worthy of public mention. He has brought thousands to this living truth to my certain knowledge (the writer amongst them.) His annual visits as drummer and medium are looked forward to with an unusual interest and pleasure by his score of friends.

W. T. MARLER,
Pres. Apalachicola Psychic Society.
Apalachicola, Fla.

DIRECTION.

Fair are the flowers and the children,
but their subtle suggestion is fairer;
Rare is the roseburst of dawn, but the
secret that clasps it is rarer;
Sweet the exultance of song, but the
strain that precedes it is sweeter;
And never was poem yet writ but the
meaning outmastered the metre.

Never a daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty sceptres the flowing;
Never a Shakespeare that soared, but
a stronger than he did enfold him,
Nor ever a prophet foretells, but a
mightier seer hath foretold him.

Back of the canvas that throbs the
painter is hinted and hidden;
Into the statue that breathes the soul
of the sculptor is hidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the
glory that crowns the revealing.

Great are the symbols of being, but
that which is symboled is greater;
Vast the create and beheld, but vaster
the inward creator;
Back of the sound broods the silence,
back of the gift stands the giving;
Back of the hand that receives thrill
the sensitive nerves of receiving.

Space is as nothing to spirit, the deed
is outdope by the doing;
The heart of the wooer is warm, but
warmer the heart of the wooing;
And up from the pits where these
shiver, and up from the heights
where those shine,
Twin voices and shadows swim eastward and the essence of life is divine.

—Richard Realf.

CONDITIONS PAST AND PRESENT.

Historical and Philosophical View of the Reasons for the Scattered, Disorganized External Status of the Cause of Spiritualism.

To the Editor: In your issue of April 13, 1907, a very large part of the space was devoted to articles from three sources that made prominent history and conditions past and present. H. D. Barrett's very extensive lesson covered over a half century, and however unpleasant the statement may be, it is in strict conformity to the high and sacred injunction: "Speak the truth though the heavens fall."

The reasons are many why the cause of Spiritualism first started in such an individualized, unorganized and scattered a manner. Many of the early adherents were materialists or independents, bitterly opposed to all religious organizations, and claims for Bible authority. Such writers and speakers as Robert Owen, Robert Dale Owen, Warren Chase, Henry C. Wright, Prof. Robert Hare, William Denton, and large numbers of speakers later on, as they traveled over the country, were harsh and bitter in their denunciation of churches and all religious organizations, as an unwarranted dictation and interference with the personal rights and minds of their members. So, for many years war was on fierce, and continuous between the churches and Spiritualists. After awhile the question of organization arose among the Spiritualists, and a National Association was organized west, and held meetings in different states. The organization question had to be fought over at every session. From the time the raps started from Hydesville on their journey around the world, I was in favor of organization, local, State and National, and on that question I was elected president at Providence, R. I., as the successor of the grand veteran John Pierpont, of Boston. Three years later, the go as you please, free for all crowd won, and elected Victoria C. Woodhull as president, and in less than two years the invalid organization died and there were no mourners to hold a funeral. Vermont was alive, and organized the first State Association, and it has never failed to hold its annual and semi-annual meetings to the present time; and the ministers and church people now do not criticise.

If the Spiritualists had been wise enough to have thoroughly and practically organized, even if only for business purposes, the cause would have been stronger thirty years ago than it is to-day. How true it ever was and ever will be, "united we stand, divided we linger and fall." I once saw a man so bound up in his isolated foolish individualism that he would not sign a petition or a promissory note, which connected him with others. It never was any wonder that consistency has been called a jewel.

Organization for any cause is always needed for proper regulation and protection. The wise and lasting foundation to build upon is that humanity is a universal family that dwells in both earthly and spiritual tenements; and that Spiritualism is a sacred and exalted religion represented by character and true living; and when properly organized and guarded would shut out those who would make it a show solely for the money.

Organized societies should always have permanent settled speakers, who can know and be known by those who listen to the instructions. Lectures, and children's lyceums, and phenomenal manifestations in all cases, should be held at sessions by themselves.

The cause of true Spiritualism is not responsible for the frauds who deceive; it is only hurt by those who uphold the wrong-doers after full exposure. The church is not responsible for the ministers who sometimes go wrong, and the members who prove to be hypocrites, unless, after knowledge, it tries to defend them.

I once saw a scrap-book in which were published accounts of over two hundred ministers who had gone wrong. Those were all within fifteen years' time. The headings of a large number of the notices were "Ministerial Rascals." A Methodist minister in Vermont advertised to preach six sermons, some time ago, against Liberalism and Spiritualism especially. That led to the scrap-book. It is quite evident that the one hundred and fifty speakers and well known Spiritualists, whom Brother H. D. Barrett found had allied themselves to some of the church organizations, did not find that the churches contained only Religious Saints. The chief reasons for many of the changes, with parties well known to me, were that they were more sure of a settled home, far better support, and an easier life in a regular and united organization.

It has been a great consolation to me to realize that while so many well known speakers and workers were leaving the Cause, a larger number of new ones all over the country were investigating and adopting the greatest revelation and most glorious truth the world has ever known.

The human mind cannot be fettered; changes will come in all the conditions of life. Falsehood cannot prevail while truth is free and ready to combat it. There always has been and ever must be a variety among the children of earth. There were money changers in the old Temple, who were driven out, and they are quite common inside and also outside of Temples in these days, who should be driven out. There are wonder seekers, and wonder workers to match. There are much needed active helpers and many heavy and selfish leaners who ever seek for front seats and easy places at small cost. In Bible times there were peculiar people, and some have been known in the days of Modern Spiritualism. They were opposed to organization, and a ten-cent admission to the lectures on the philosophy, and could not afford to pay for a Spiritualist paper; but sure to be on hand at dark seances, at one dollar admission, during the camp meeting season. The old-time H. Melville Fay, the rope-tying pretender, was detected in Vermont once, and frankly told me that while audiences would pay ten cents admission to hear lectures, he could take in fifty dollars a night with the dark circle rope exhibitions.

True and false, right and wrong, good and bad, genuine and counterfeit, are opposite terms that belong to things and conditions that do and ever will exist in the world. Genuine and counterfeit money; genuine and counterfeit mediums; good and bad ministers; good and bad organizations; honest and dishonest business men; true and loyal and deceptive people. While we should love and cherish and extol the good, we should not overlook nor deny that the bad exists, and strive to keep free from the wrong in all things. Hope on, hope ever; despair not, despair never.

NEWMAN WEEKS.

Lansdowne, Penn.



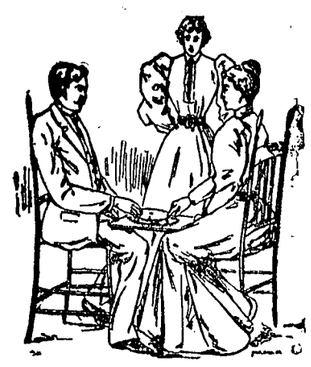
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Things in General.

As Viewed from the Standpoint of Mrs. Clara Watson of Jamestown, N. Y.—A Brief Reply from the President of the N. S. A.

No, a thousand times no, "Sister Clara Watson" does not think, nor has she ever advocated, nor ever so much as hinted that base, low, vile, immoral, deceptive action was as sacred in Spiritualism or anywhere else, as is good, clean, pure, upright, honest, moral action.

I read Mr. Barrett's recent letter and wondered what it all meant in charging this writer with upholding or defending such fraud and filth, deception, immorality and pretense, robbing of money and of virtue, debauchery, etc., as he sets forth in his letter. **I did not know such awful degrading things were a part of Spiritualism.**

His letter was a sad and terrible revelation to me, and Mr. Barrett's suggestions, or thought even, that I was a defender of such acts of wrong doing is hardly in accord with the good words he speaks for myself as an individual.

And here I wish to thank you, kind friend. Your kindly words are appreciated, and I will ever try to be worthy of the praise so generously bestowed.

In this writing I wish to reply to a few points in your letter of sad revelation. In my defense of what is termed commercialism in Spiritualism I was speaking of true mediumship, and not of fakes, pretenders, fortune-tellers and deceivers, plying their trade for money. If I read aright, Mr. Barrett's letter deals largely with the latter class.

My claim was and is that mediums who locate mines, oil wells and springs; that find lost or hidden treasures, or that give counsel in business, were benefiting humanity, and the denouncing of this work because it was not religious was and is a move toward divorcing Spiritualism from the practical or material needs of humanity. Abraham James was my type of a commercial medium, and his work was upright and legitimate. My good brother admits Mr. James' true worth as a man, and his success in locating some of the hidden treasures nature had stored away in the recesses of the earth for the benefit of mankind, and because he made money and helped others to do the same, and then lost it and died poor, Mr. Barrett ironically exclaims: "Great is commercialism in Spiritualism, and most wonderful are the results thereof."

But surely the making and losing of *money through* these finds did not constitute the all of the enterprise. The good to humanity at large outweighs a thousand fold the mere fact of large money to two or three individuals. The oil, water and minerals thus produced have blessed and benefited millions of lives, and the good accomplished by Dr. James lives after him.

It may not be called religious to find lost articles for people, but it may be very helpful. Spiritual help, words of cheer and hope and comfort, benedictions of peace and love, of which mention is made, are helpful and needful, and even practical, but they do not cover the whole of life's needs. Just recently a poor widow at whose husband's funeral I had officiated a few months before, came to me for a "sitting," work which I do not and cannot do. The lady seemed greatly disappointed, but as chance would have it a medium widely known who does give sittings, and who was a guest at our home at the time, accommodated the caller. It developed that important papers had been lost or mislaid, the finding of which possibly meant the saving of the humble home the husband had left her. The lady went away light-hearted, feeling the information received would aid her. Shall such effort be counted out of Spiritualism because not religious? Not from my Spiritualism.

The writer tried religion many years before coming into Spiritualism, and from it there came nothing helpful to my life. There was no spiritual growth, no progress, no education, no unfoldment of mental powers. The soul-longings were all unsatisfied; but Spiritualism supplies all. Spiritualism to me is not immorality.

The picture presented by Mr. Barrett's article is a terrible one. Can it be that Spiritualists are as black as painted in the picture?

Are Spiritualists "scoffers at the realities of being"? Do they "sneer at morality in season and out of season"? Do they "deny people reverence for truth—the divine urge onward and upward"? I have never encountered teaching of this kind in my thirty years' adherence to Spiritualism, but such are the accusations.

President Barrett defines religion as "good works, and the maintenance of a pure moral character," and then concludes that it is the "absence of the true religious spirit (or morality) that has wrought our ruin." And yet statements and statistics have been given again and again in The Progressive Thinker declaring Spiritualists as a class to be the most moral people on earth.

Again it is charged that it is the low standard of moral character among Spiritualists, their lack of devotion to truth and of "regard for the sacred impulses of the soul that is driving high minded, clean souled men and women from our ranks and into the church,"

Think of people leaving Spiritualism because it is "placed on too low a level," and going into the Christian church! Shades of departed heroes! Upon what level is the church builded? Upon a book containing a record of crime, debauchery, cruelty, lewdness, immorality, cannibalism, concubinage, bigamy and obscenity, utterly appaling, and the Bible characters thus represented are held up as models of emulation by the church. Its very foundation, which is its scheme of salvation, rests upon seduction, immorality, crime, bloodshed, cruelty and murder. This was "God's" plan of redeeming mankind. Dr. Crapsey, the late comeouter from the church, says: "The whole system is immoral."

It is nonsense to claim that the church is teaching the principles of Spiritualism. The church is still preaching the old "believe or be damned" doctrine.

Revivalists are roaming the world over, scaring people into the church through fear of being eternally lost if they refuse.

Last season during the revival effort here a leading churchman called upon me and urged me to come and be "converted." He said: "You are in danger. Come, Jesus is able to save you."

Recently I officiated with a minister at the funeral of my own cousin, a good man, but who did not believe in the church. In my remarks I spoke of his good life and good works as a preparation for the good life beyond, and advanced the thought that the loved husband and father might now become the spiritual comforter unto the sorrowing family. The minister flatly contradicted me, and said: "No person could enter the kingdom of God on their own good life and works. Only through Christ can mankind be saved." Again he said: "It is true the comforter can come, but it comes only through the Lord Jesus Christ, our Savior, and never through the return of any individual spirit."

But of course the poor fellow didn't know any better, and this is some of the "sop" high minded Spiritualists find in the church.

If Dr. Childs and Rosamond Dale Owen or any one else is in sympathy with the immoral, unnatural, impossible basic principles of the church; if they are in love with its damnation doctrine; if they sanction the bloody atonement—faith, not works that saves; if they enjoy its senseless ritualistic services, repetition of the Lord's prayer a billion times over, and reciting the creed, "I believe in the holy Catholic church, the virgin mother of Christ, the trinity of God (Father, Son and Holy Ghost), and in the resurrection of the physical body," etc., etc.—if all this pleases and edifies them, and means to them "reverence for truth," then the church is their place.

The church teaching the principles of Spiritualism!

Not much!

Rev. Dr. Hickman, president of the great Chautauqua movement, said recently: "There can be no morality without religion," meaning of course, the Christian kind, thus branding the great body of outsiders as immoral.

The church is constantly making effort to encroach upon the rights and liberties of all non-church people by urging more stringent Sunday laws to prevent people being happy on that day. In Canada the Sabbatarians have caused the enactment of the old or new Blue Laws, called "The Lord's Day Act in Force." Of course we all understand that the Unitarian and Universalist churches are an improvement over the orthodox, but both of these take the Bible with all its unsavory "mental odor," as their foundation, and rest their claims upon it.

Good Brother Barrett deplores the small pay of our workers, and thinks the Spiritualists are not generous supporters of their principles, because they do not pay as large salaries as the church does; but, my good friend, Modern Spiritualism has not had 2,000 years in which to work up a financial basis; and then one of the greatest incentives to giving to the church and in the church, does not belong to Spiritualism, that of fear of eternal damnation if they do not give. The people are made to believe by the priests and preachers that they are giving to God. That God requires "cheerful givers," and the poor dupes of priestly power give and give to the "Lord," and the preachers gather in the shekels.

With all its faults Spiritualism has never reached so low a level as to wring from the poor, ignorant, half-paid, half-fed, half-clothed and illy housed toilers a tithe or more of their scant earnings, that priests might revel in luxury and regal splendor. It has never sunk so low as to boast of takink the "widow's mite' or the last penny of the poor unfortunates to aid in building costly temples for the royal robed clergy to enter and receive the flattery, praise and homage of the poor dupes.

Spiritualism is an educator and an enlightener, and I do not believe any leader in our ranks can succeed in driving the sheep to the slaughter as does the church leader.

But I wish our workers could be better remunerated, and when our cause has become as popular, as old and as strong and as arbitary as the church, maybe they will be. My own income from my work in Spiritualism averages above expenses, perhaps three hundred dollars per year, and yet I have no thought of going back to the church. It is true I have a comfortable home as friend Barrett states, gotten through hard labor, industry, economy, sacrifice and perseverence on the part of my good husband and myself, and just three years ago we lifted the last indebtedness against it, and we are both in the sixties.

I have never asked, nor have I ever received a penny for the very many articles I have written covering almost every subject of human interest. I love my work and write because I like to, and because I think there is need for the liberal, progressive, advanced thought to be spoken.

I never put a price on my funeral work unless requested to, and then never make an arbitrary demand, but try to be governed by the circumstances of those calling me. Many times among the poor my service is perfectly free, sometimes leaving money instead of taking it, and I go just as willingly among this class, and try to do just as good work as among the prosperous and wealthy.

I have not given large money to Spiritualism, because I have not had it to give, but I have given devotion, time, energy and defense of its principles, and I have tried to give to it the record of a true life. We must each give in our own way.

Three prominent workers and givers to our cause and to the world have recently passed to the realm spiritual—Moses Hull, Jennie Hagan Brown and Theodore J. Mayer. They were all benefactors to mankind. Mr. Mayer, the last of the three to join the ranks of the immortals, devoted his energies, his efforts, his labors, his life, to the accumulation of material wealth (and yet not to the neglect of his spiritual nature), and was successful far beyond the average, and untold blessings have accrued to humanity through his success.

Now, had Mr. Mayer sought counsel or advice in some business venture from some business medium (not a fake), would this have been to the discredit of this noble hearted man? I do not know that he ever did, but really I can see no more harm in consulting with a spirit friend on matters of importance, than with a mortal friend.

However, I do not believe in rushing to mediums with every little affair of life, and throwing away reason, judgment and good sense to follow spirit direction.

Moses Hull, the first of the trio of noble workers to close his earth life, did not acquire material wealth. His legacy to Spiritualism and to the world was wealth of mind and soul. He bent his every effort to the accumulation of intellectual and spiritual riches, and his lectures, writing, debates, controversies and books and their influence in the world, is the heritage he leaves to mankind. The life and efforts of Mr. Hull have blessed and benefited the race and enriched the world of thought.

The little pen "squabbles" the writer had with good friend Moses, were but for the passing hour.

Mr. Hull was a fearless champion of right and truth as it appealed to him, and I always admired his ability and the interest he manifested in all reformatory work.

Jennie Hagan Brown left the heritage of her sweet, gentle and winsome nature woven into her public work as lecturer, speaker and medium. Her lectures and choice poetical and rhythmic productions or improvisations, touched the spiritual nature, comforted, benefited and uplifted humanity. I knew dear Jennie personally, and it was my pleasure at one time to entertain her in my home.

But I must close this already too lengthy article, and I haven't said half I wanted to, there was so much in President Barrett's letter that could be commented on, but I trust I have made myself plain on my view of commercialism in Spiritualism; but upon one point further I feel to say a word. Mr. Barrett charges that Spiritualists have "flouted (or mocked) religion." But my brother, a religion of "good works and pure moral character is a new thing; it is not what the world recognizes as religion. Good works and good character belong to the infidels, the atheists, the materialists, and to non-church Spiritualists, as much as to religionists, and to claim such action *alone as religion, without any* "worship," is as stated, a new thing. We haven't gotten accustomed to it, and if battling the errors, inconsistencies, absurdities and immoralities of the Christian religion its "mocking at religion," then many of us must plead guilty to the charge, and we Spiritualists have many able allies in the heretics from the church.

Again I say, the letter under consideration, coupled with the claims of the obsessionists and the endorsers of great psychological crimes in the name of Spiritualism, have cast a shadow over my life, and put a damper upon my exalted opinions of Spiritualism and Spiritualists. I tell you, fellow Spiritualists, it is an awful come-down when you had thought for many years that you were associated with a movement that was glorious, ennobling, uplifting and had denied with voice and pen all these years the foul charges of our opponents, to find these charges admitted by leading Spiritualists, and to learn that Spiritualism is honeycombed with fraud, selfishness, immorality, deception, demonism and damnation.

Can it all be true? If it is I do not wonder that two of our number took to the "woods" of materialism. I have been thinking of late whether or no I would add another to the list and be company for Mrs. Denton and good friend Jamieson. Now don't anybody rise and tell me Spiritualism could get along without me, for I know that fact perfectly well. But then I cannot muster quite courage enough as yet to take the step, however much I respect Mr. Jamieson (Mrs. Denton I do not know), and I remember how my materialist friend honored me with an invitation to act as one of the moderators at one of his debates with our now arisen Brother Moses, and I remember, too, how proud I was to accept the position, but then I'll not join materialism just yet.

In closing, let me say that I believe Mr. Barrett has the good of our cause at heart, and no doubt thinks the exploiting of the short-comings of Spiritualists will benefit the same.

But all do not agree with him. A little praise now and then goes a long way.

My good brother, your expressions of confidence, esteem and respect in and for myself are reciprocated in full.

CLARA WATSON.

Jamestown, N. Y.

JEAN INGELOW'S "SEVEN TIMES."

Staged at San Jose, California, Under the Direction of Rev. John W. Ring.

Jean Ingelow's "Seven Times" was very fittingly presented at the Y. M. C. A. Hall in San Jose, California, under the auspices of the First Spiritual Union.

Rev. John W. Ring, assisted by local talent, produced the staging of this beautiful poem.

Seven times one, "Childhood" was innocently portrayed by Miss Helen Bock; the second tableau, "Romance," by Miss Grace Ware; Miss Merle Muntz, who is the conductor of the Sunset Lyceum of San Jose, and brother acted the third role, "Love"; "Maternity," was interpreted very appreciatively by Mrs. H. S. Bock; "Widowhood," Miss Merle Muntz; "Longing for Home," Mrs. L. N. LeMay.

The mock wedding ceremony in which Mrs. Sheale represented the lonely widow, giving away her daughter, was an attractive feature. Miss Linda Zink, whose services as musician for the First Spiritual Union of San Jose are widely appreciated, rendered the music during the intermissions and while the different parts of the poem were being presented. Dr. H. S. Bock interested the audience with stereopticon views and moving pictures. Misses Evelyn Hambly and Grace Ware gave a specialty in the nature of a song, "Heine," which carried away the house. Miss Hambly's "Coon" solo was generally applauded, and "Mademoiselle New York," a song and dance by Miss Ware, was received with great pleasure by the audience.

Rev. John W. Ring also officiated at a Christening Sunday afternoon, March 17, at Hale's Hall, while filling his engagement with the First Spiritual Union, of San Jose. The beautiful public demonstration of christening the little ones, was preceded by some very instructive remarks by Rev. Ring.

Rev. J. W. Ring's services here were appreciated by one and all, and although the tears of heaven fell copiously, during his short stay in San Jose, we hope that he may be with us again in the near future. All recognize him as an able speaker and an arduous worker.

MRS. L. N. LE-MAY.

San Jose, Cal.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price ten cents.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

The Last Word.

As Explicitly Set Forth by President Barrett.

It was with real pleasure that I read Mrs. Clara Watson's able and most kindly review of my article that appeared in The Progressive Thinker of April 6-13 ult. I do not find that we differ at all regarding essentials, varying only in our choice, perhaps use of terms.

Truth is many-sided, yet is always one at the center. Mrs. Watson is and ever has been a fearless truth seeker, an advocate of the principles of right and justice in all of her public and private utterances. She believes that error must be removed even if it takes hard blows to make that removal possible. No one would hold out a helping hand to one struggling to reform, more quickly than she would. She is against sham and pretense masquerading as mediumship, and stands loyally by the real gem, in brave defiance of all counterfeiters. In battling against these elements, she is at one with all true-hearted Spiritualists whose slogan is "Counterfeit Mediumship Must Go!"

Mrs Watson's excellent article shows where she stands and why. It is just what I knew she would say and do when the evils complained of were brought to her notice. Bald commercialism, tricking and fraudulent practices in the sacred name of mediumship, have no defender nor apologist in Clara Watson.

In regard to Abraham James, let me say that I did not intend to apply my ironical exclamation to him. I meant the men whose fortunes had been augmented by his mediumship, who not only neglected him when he needed aid, but also forgot the Cause he so ably represented. Abraham James was and is a good man—a true medium. His loss of property was his misfortune—not disgrace, nor yet reflection upon his integrity. He gave up everything to his creditors, preferring penury to possible profit in dollars through bankruptcy proceedings, and thereby gained a clear conscience. I honor him for his integrity and for his most excellent mediumship, yet feel that he is the exception that proves the rule, when dealing with commercialism as a whole.

The finding of those papers to which Sister Watson referred was certainly a good deed. Are not "good works" a part of the religion of Spiritualism? There was nothing sordid, nor material in the sitting in question. The medium who gave it relieved the distress of a needy widow, and added to the sum total of her happiness. This is religion from my point of view. Is there not, however, a wide difference between such sittings as the one mentioned, and those that are given for the express purpose of aiding some gambler in the stock exchange? What is there in common between it, with its help and comfort, and the giving of tips on races, with their demoralizing tendencies, when weighed side by side? I do not believe excarnate beings who are lovers of truth and honesty, lever lower themselves to the level of professional gamblers through the manipulation of any of the markets, nor yet by seeking to give people on earth something for nothing.

My instructors from the other side of life have always declared that we must pay to the uttermost farthing for everything we get. A line can be drawn between the mediumship that helps, comforts and uplifts mankind, and the sort that reduces all who seek it to the plane of the trickster, the charlatan and professional gambler. My protest is not against the giving of advice in business affairs as a part of the sitting; it is against the sordid practice of making our friends messengers for dealers in futures, and speculators in the sordid material elements of this life.

No doubt there are seeming paradoxes in my former article. When analyzed, however, they will be found to be such only in seeming. They testify to one and the same thing. The Spiritualists of our land are moralists of a high order of excellence. Taken as a class, they are honest in their business dealings. Their intellectual integrity is unquestioned. Many of them, however, are not consecrated to the support of the movement that has given them their freedom. They have gotten hold of a most precious segment of truth, retired into the privacy of their homes, where they purpose to enjoy it, little realizing how selfish they are in doing so. They are their brother's keepers, and as such, owe it to that brother to make him as happy and as intelligent as they are themselves. This they can do by supporting the Cause of Spiritualism as generously as they are able. My strictures applied only to those who are selfishly enjoying what the spirit world has given them, and are cruelly ignoring the heart-aches and soul-hunger of their suffering brothers. Spiritualism means so much to me that I long to see its blessings extended to all mankind. It is, or can be, the Universal Religion for all the world, but its followers must do their duty by it, or it will have to give way to a movement that does stand for universality. My words did not apply to the devoted generous givers in our ranks. They were designed for and applied to those who, though having much, yet do nothing.

As for those who returned to the church, let us concede that they were as honest as Brother Jamieson and Sister Denton, who have become materialists. They, at least, so Brother Jamieson says, left us because of their doubts as to the verity of many of the phenomenal. Those who went into the churches did so for reasons equally cogent. They wanted instruction from the platform. They desired dignity and decorum in the conduct of Sunday meetings. They rebelled against the dominant influence of sensationalism, and went where they would not have to thrust upon them. In the deeps of their souls, they knew Spiritualism to be true; but realized that its power for good could not be made known under existing conditions. The need of bread and butter drove some of our ministers into the ministry. Can we blame them for going where they could command living salaries? Let us settle our speakers, support our schools, carry on an active missionary propagandism, and then see if scholarly men and women will go from us rather than come to us. Dignity, decorum, reverence, scholarship are the requirements of the soul and in all public assemblies. Spiritualists should not be so unwilling to meet these great needs of the real man.

"High salaries?" I thought I made myself clear on that point. I do not believe in an overfed priesthood, and an underfed humanity. I do not believe in grinding the poor to enable a salaried clergy to revel in luxury. But I do believe that the laborer is worthy of his hire. I do contend that in inviting cultured men and women upon our platforms, we owe them at least a living. If they do not receive it, whose is the fault, if they return to the church or take to the woods of Maerialism? Like Sister Watson, I never make a charge for a funeral service outside of cost of travel. Were we properly organized, all such services could and would be performed gratis, by reason of the fact that our speakers would be compensated by their societies for all such work. Mrs. Watson has been a liberal giver to Spiritualism. Her whole life has been a round of good deeds. She has not only spoken the truth, but she has lived it, hence she cannot even by imputation, be classed with the mercenary parties whose practices and failures to practice I condemned so severely. Would that there were ten thousand workers in our ranks as devoted to Spiritualism as we know Clara Watson to be!

In my brief span of years, I have tried to do a little work for Spiritualism. I realize that I have made many mistakes—that I have not always done what my compeers thought best. But I have had faith in the angels, and in that principle of Theism upon which I am said to harp, hence have held on hoping for the triumph of the right in the end. I am no pessimist, even though some of my writings may seem tinged with bitterness, and tinctured with despair. I am confident that all will be well in the realm supernal, but not well unless we do our best here. I have for many years been "out on the firing line," where I have received hot shot from the enemy in front, and oftener still terrific volleys from those in the rear, who did not relish the idea of there being any work for them to do. I am outspoken in my opposition to the doctrine of "laissez faire."

I believe in doing.

I have written of the dangers that confront us, and have even painted some dark pictures setting forth existing conditions. It has not been a pleasant task, but the work had to be done by some one, and it chanced to be I to whom the duty was assigned.

I believe in the ultimate of the good, but only when people unite to supplant Error with Truth. I believe in bestowing praise wherever praise is due, but, I hold that the consciousness of having done one's best is a higher reward than that of praise.

Our Spiritualism is safe. The angels will take care of it. The Spiritualists are the ones with whom we must deal, and make them so optimistic in their thought-lives that all of the children of men will be cheered and warmed in soul by the radiant love-light they cast upon the world.

Yours for Spiritualism,

HARRISON D. BARRETT.

"AN IMPORTANT LESSON."

Spiritual Organization as Now Constituted Lacks Adhesive Power.

To the Editor: I have read in The Progressive Thiner with much interest the "Important Lesson," which Mr. H. D. Barrett has endeavored to impress on the minds of all who are interested in the welfare of Spiritualism as an organization.

I doubt not that every statement he has made of the moral obloquy and criminal performances of certain mediums is true, and Spiritualism as an organization must, under the present system or lack of system, shoulder the responsibility of all these vile and criminal performances.

The lesson which we learn from Mr. Barrett's communication is, first, that all kinds of commercial mediumistic work which fosters fraud, sensuality and every evil thing, is openly advertised by mediums who are supposed to represent Spiritualism. We learn, secondly, that many gifted Spiritualists have severed their connection with the organization of Spiritualists and united with Christian churches.

Now, what does this lesson teach us? It teaches us that, as Dr. C. W. Hidden says in an impressive article in The Progressive Thinker, "There is an Upper and an Under World of Spiritualism." We learn further, that the spiritual organization as now constituted lacks cohesive power; that there is something lacking in its teaching and philosophy, which lack leaves an aching void in the heart and mind, and is therefore inimical to that peace for which man in general as a religious being is continually searching.

Man must have a religion. To make a long story short—the Spiritualists' organization to hold many of its members must have a system of morals and a declared belief in God.

When they organize on that basis they will of necessity cut out the Under World of Spiritualism, which can then drift as it pleases; then purified and glorified Spiritualism can not be held responsible for the misdeeds of mediums.

Spiritualism reorganized on the basis I have suggested will command the attention and respect of the civilized world; its mediums will be teachers; its phenomena and revelations will be acceptable, and a solace to the mind and heart.

Let reorganized Spiritualists adopt the teachings of Christ as their creed, and be known as The Christian Spiritualist Church; then they will hold fast in the bonds of love and Christian fellowship every good man and woman who investigates spirit return, and it will never again be possible for Brother Barrett to present a long list of names of good and eminent men and women who have left the Spiritualist organization and gone to a Christian Church. THEODORE GRIFFIN.

Kansas City, Mo.

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The Brainy Rev. W. R. Bennett.

GREAT PROGRESS.

It is Being Made in the Churches—Spirit Return is Coming to the Front there, and Statements Are Made that Startle the Listeners—Rev. William Rainey Bennett, Pastor of the Congregational Church at Marion, Ind., is Appropriating the Truths of Spiritualism, as Reported in a Secular Paper.

I have always wondered why the religious people were so set against proving immortality. They seem to abhor the thought of any communication from those long loved and lost awhile. But I, for one, shall welcome every scientific evidence that can be established as a proof of the life after death. And I firmly believe that science, particularly psychic science, will back up my faith in the resurrection of Jesus by communications from persons who have passed into the great silence. I believe the great divide will be crossed and that we can be absolutely certain here on earth that our friends are in heaven.

You would be surprised if I told you that there were many who doubted the continued life, and many, many thousands who are longing for a certainty stronger than blind faith that their loved ones live.

So strong has become the current of scientific thought, so dominant the temper in all circles of culture, that we can no longer allow our immortality to remain an unverified hypothesis, or content ourselves with a "larger hope." We must have an evidence that is more than a faith in the words of one man living 2,000 years ago, if we can get it.

Meyers, the great scientist, thinks that the human soul did not begin to exist with life of the body, and will not cease with the cessation of that body. The human soul does not depend for its existence upon the body, but only for its manifestations, as I compared the soul and brain last Sunday night to a violinist and his instrument. "Nor," says Meyers, "is the soul dependent all the time for all its manifestations on the body."

Quite a number of the psychologists of the present time claim that we can photograph thought. That the subconscious mind can project itself so that it can be seen, and Hudson accounts for ghosts on these grounds.

The evidence that I shall use to-night is of men of authority. Now it is not at all fair to take the words of all persons. I could have enough evidence here to-night to convince the world if I would believe everything that has been told me since I began this series of lectures. But when we consider the word and work of such men as William James of Harvard, James Hyslop, Frank Podmore, Frederick H. W. Meyers and Dr. Hodgson, the evidence becomes virile and strong. We are certain that men of the scientific reputation such as they have the world over will not try to deceive themselves, and will not be easily deluded. In fact they have rejected all the more common "facts" of Spiritualism and have limited their evidence largely to the work of one woman, Mrs. Piper.

In fact, only one man of any repute in science has made any observations in "materializations" and has given them any validity whatsoever. And this man is Sir William Crookes, the inventor of the "Crookes Tubes." used in connection with the X-ray machine. But the society of psychical research has not considered his observations along this line of any great value.

But as I read Podmore, the keenest critic of the work of the Psychic Research society, on his criticisms of Sir William Crookes, I must confess that he does not make out a strong case against him. Crookes made a series of experiments with a medium whose spirit was called "Katie," and he claims to have in all forty photographs both of her and the medium at once in his own home.

But I prefer to agree with Dr. Hyslop in his articles on the work of the Psychic Research society, when he says physical phenomena of Spiritualism are too easily and commonly connected with fraud to be of value. In fact, the society has exposed nearly, if not quite all, "materialization" seances as frauds. The only thing that has appealed to them are those alleged facts which reveal the personal identity of the supposed spirit.

Now, telepathy has become a scientific fact if we can believe the words of the most scientific men in America and England. Mind can talk to mind and distance does not enter in as a factor.

Too many of these experiences are occurring to make it a mere matter of coincidence. No doubt I could get evidence of mental communications right here to-night by the hundreds. But that does not prove the life after death. But it does suggest that if two minds can communicate with each other without any physical medium, at any distance, that mind has a quality more than has been understood. It also suggests the possibility of two sympathetic minds communicating through the thin veil that separates the next life from this, if there be any. It has given us the means and the method for us to know that our friends live, if we can get the results.

Now, it has been considered impossible heretofore to have any way to communicate with the departed spirits, and we had thought of the other world's being shut off by impervious space. It means much to have pointed out the possible means to an end, and I for one admit the possibility. I am only waiting for the application of the principle—the actual instances.

Now, the intervention of a "medium" seems to have helped out this communication between earth and heaven. Let us not behave unseemly at this thought. It is in thorough accord with all the rest of the scientific phenomena, also with our religion. For instance, we talk of Jesus Christ as a medium, or mediator, pleading at the throne of God for us. We pray through Him. We say He came to tell us of God, and reveal the Father. He said all along that he did what He saw the Father doing. He claimed to be "controlled" by the Father.

The theory of inspiration upon which the authority of the Bible is founded in most people's minds is a theory of "spirit control." Modern science is bringing up instances of the inspired person to-day who speaks more than he knows. There was Joan of Arc, one of the most wonderful women from the point of influence ever known — absolutely uneducated. The bystanders said of Jesus: "How can this man so speak having never learned?"

Some of the most wonderful things occur at the present time. There was an inspirational speaker at Chesterfield last summer. She would speak on any subject at a mere invitation, and her language and reasoning powers were astonishing. She was asked by a friend of mine last summer to speak on the subject of sociology and religion, and did so. I have the testimony of two men who are not either of them Spiritualists, who say it was the most wonderful speech they had ever heard. They said that one of her age could not have had the scientific knowledge and the use of language she displayed by any known method of getting knowledge. These men are both lifelong students of the subject both of economics, and both claimed to me that they could not have prepared as good a speech in a week's time, with the help of a good library. And this young girl, not 20, spoke for two hours without any preparation at all.

Now, these are wonderful things, and go to prove that we are immersed in spiritual forces of which we are ignorant, just as we are living in a sea of natural energies invisible, but real.

But in this there is no identity of persons, and no proof of a personal existence after life.

Now, I want to present some evidence which has been told me by a lady in whom I have a great deal of confidence. This lady's mother is a "medium," but her powers are not generally known. The family is well-to-do in this world's good, hence there is no temptation to make money out of the mother's psychic powers. She never does any "trance work" outside of her own family. These "trances" come on her without her volition, and in fact she tries by will power to keep them off. During these trances, in which the alleged spirit talks through her, she herself is unconscious of what she is saying or doing, and always asks what was said. There are very few believers in Spiritualism in that community, so naturally all of these things are kept quiet. In the course of her conversation Mrs. X, I will call her, told me many things that would come under the head of telepathy or mind reading, and I could account for them on natural grounds. But she told me this instance in which her mother and she were sitting alone one night, reading, when all of a sudden Mrs. X saw that her mother was in a "trance." The spirit addressed her as Mrs. X, and said, "Do you know me?" Mrs. X did not. Then the medium took a newspaper and held it close to her eyes, as if she were near-sighted, and said, "Don't you know me now?" No. "Well, I'm Ike Smith." Mrs. X said, "I did not know you had passed out." He said, "Oh, yes, and I have come to strengthen your faith." Mrs. X was not a Spiritualist.

Now what were the facts. Mrs. X had not seen Ike Smith since she was a girl. But she remembered him as near-sighted, but otherwise a fine-looking man. They were friends. But she did not know he had died. For days she kept this a secret. Finally she told her mother what she had said. Her mother was ignorant of Smith's death, and was very much afraid that a mistake had been made. They never told it to anyone, for they were afraid it would disturb the faith of her father. On investigation they found that Smith had been dead for three years.

If this were the only instance I would call it a coincidence and let it go. But the Psychic Research society has worked with Mrs. Piper until they have an abundance of evidence that something speaks through her with more than human knowledge. It is true that many of the things she tells the sitter he knows, and it is a pure case of telepathy, but Podmore, the most unmerciful critic of the society's work, has been compelled to admit that there are facts she tells that can not possibly be known by the sitter. The most conclusive evidence or proof yet known is the massages of a friend of Dr. Hodges, who had promised to make himself known if he were alive after death. Dr. Hodges and many others claim that messages have come back from him through Mrs. Piper that identify beyond doubt his personality.

Space forbids me to give concrete instances, but any who want to know can find the results of the Psychic Research society in the library. The evidence is very strong.

Next Sunday night I shall take up "The Ageless Life," and will talk about conditional immortality and the teachings of Jesus on life after death.

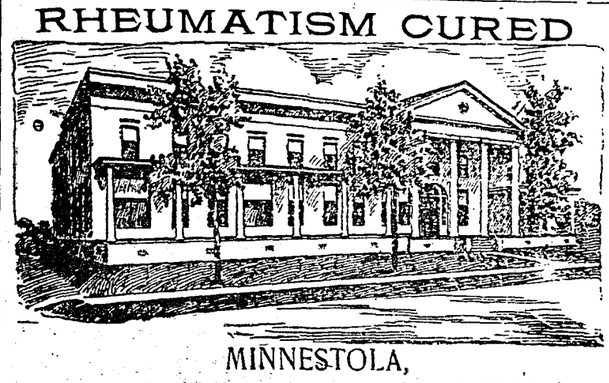
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Things in General.

As Viewed from the Standpoint of Mrs. Clara Watson of Jamestown, N. Y.—A Brief Reply from the President of the N. S. A.

No, a thousand times no, "Sister Clara Watson" does not think, nor has she ever advocated, nor ever so much as hinted that base, low, vile, immoral, deceptive action was as sacred in Spiritualism or anywhere else, as is good, clean, pure, upright, honest, moral action.

I read Mr. Barrett's recent letter and wondered what it all meant in charging this writer with upholding or defending such fraud and filth, deception, immorality and pretense, robbing of money and of virtue, debauchery, etc., as he sets forth in his letter. **I did not know such awful degrading things were a part of Spiritualism.**

His letter was a sad and terrible revelation to me, and Mr. Barrett's suggestions, or thought even, that I was a defender of such acts of wrong doing is hardly in accord with the good words he speaks for myself as an individual.

And here I wish to thank you, kind friend. Your kindly words are appreciated, and I will ever try to be worthy of the praise so generously bestowed.

In this writing I wish to reply to a few points in your letter of sad revelation. In my defense of what is termed commercialism in Spiritualism I was speaking of true mediumship, and not of fakes, pretenders, fortune-tellers and deceivers, plying their trade for money. If I read aright, Mr. Barrett's letter deals largely with the latter class.

My claim was and is that mediums who locate mines, oil wells and springs; that find lost or hidden treasures, or that give counsel in business, were benefiting humanity, and the denouncing of this work because it was not religious was and is a move toward divorcing Spiritualism from the practical or material needs of humanity. Abraham James was my type of a commercial medium, and his work was upright and legitimate. My good brother admits Mr. James' true worth as a man, and his success in locating some of the hidden treasures nature had stored away in the recesses of the earth for the benefit of mankind, and because he made money and helped others to do the same, and then lost it and died poor, Mr. Barrett ironically exclaims: "Great is commercialism in Spiritualism, and most wonderful are the results thereof."

But surely the making and losing of money through these finds did not constitute the all of the enterprise. The good to humanity at large outweighs a thousand fold the mere fact of large money to two or three individuals. The oil, water and minerals thus produced have blessed and benefited millions of lives, and the good accomplished by Dr. James lives after him.

It may not be called religious to find lost articles for people, but it may be very helpful. Spiritual help, words of cheer and hope and comfort, benedictions of peace and love, of which mention is made, are helpful and needful, and even practical, but they do not cover the whole of life's needs. Just recently a poor widow at whose husband's funeral I had officiated a few months before, came to me for a "sitting," work which I do not and cannot do. The lady seemed greatly disappointed, but as chance would have it a medium widely known who does give sittings, and who was a guest at our home at the time, accommodated the caller. It developed that important papers had been lost or mislaid, the finding of which possibly meant the saving of the humble home the husband had left her. The lady went away light-hearted, feeling the information received would aid her. Shall such effort be counted out of Spiritualism because not religious? Not from my Spiritualism.

The writer tried religion many years before coming into Spiritualism, and from it there came nothing helpful to my life. There was no spiritual growth, no progress, no education, no unfoldment of mental powers. The soul-longings were all unsatisfied; but Spiritualism supplies all. Spiritualism to me is not immorality.

The picture presented by Mr. Barrett's article is a terrible one. Can it be that Spiritualists are as black as painted in the picture?

Are Spiritualists "scoffers at the realities of being"? Do they "sneer at morality in season and out of season"? Do they "deny people reverence for truth—the divine urge onward and upward"?. I have never encountered teaching of this kind in my thirty years' adherence to Spiritualism, but such are the accusations.

President Barrett defines religion as "good works, and the maintenance of a pure moral character," and then concludes that it is the "absence of the true religious spirit (or morality) that has wrought our ruin." And yet statements and statistics have been given again and again in The Progressive Thinker declaring Spiritualists as a class to be the most moral people on earth.

Again it is charged that it is the low standard of moral character among Spiritualists, their lack of devotion to truth and of "regard for the sacred impulses of the soul that is driving high minded, clean souled men and women from our ranks and into the church."

Think of people leaving Spiritualism because it is "placed on too low a level," and going into the Christian church! Shades of departed heroes! Upon what level is the church builded? Upon a book containing a record of crime, debauchery, cruelty, lewdness, immorality, cannibalism, concubinage, bigamy and obscenity, utterly appaling, and the Bible characters thus represented are held up as models of emulation by the church. Its very foundation, which is its scheme of salvation, rests upon seduction, immorality, crime, bloodshed, cruelty and murder. This was "God's" plan of redeeming mankind. Dr. Crapsey, the late comeouter from the church, says: "The whole system is immoral."

It is nonsense to claim that the church is teaching the principles of Spiritualism. The church is still preaching the old "believe or be damned" doctrine.

Revivalists are roaming the world over, scaring people into the church through fear of being eternally lost if they refuse.

Last season during the revival effort here a leading churchman called upon me and urged me to come and be "converted." He said: "You are in danger. Come, Jesus is able to save you."

Recently I officiated with a minister at the funeral of my own cousin, a good man, but who did not believe in the church. In my remarks I spoke of his good life and good works as a preparation for the good life beyond, and advanced the thought that the loved husband and father might now become the spiritual comforter unto the sorrowing family. The minister flatly contradicted me, and said: "No person could enter the kingdom of God on their own good life and works. Only through Christ can mankind be saved." Again he said: "It is true the comforter can come, but it comes only through the Lord Jesus Christ, our Savior, and never through the return of any individual spirit."

But of course the poor fellow didn't know any better, and this is some of the "sop" high minded Spiritualists find in the church.

If Dr. Childs and Rosamond Dale Owen or any one else is in sympathy with the immoral, unnatural, impossible basic principles of the church; if they are in love with its damnation doctrine; if they sanction the bloody atonement—faith, not works that saves; if they enjoy its senseless ritualistic services, repetition of the Lord's prayer a billion times over, and reciting the creed, "I believe in the holy Catholic church, the virgin mother of Christ, the trinity of God (Father, Son and Holy Ghost), and in the resurrection of the physical body," etc., etc.—if all this pleases and edifies them, and means to them "reverence for truth," then the church is their place.

The church teaching the principles of Spiritualism!

Not much!

Rev. Dr. Hickman, president of the great Chautauqua movement, said recently: "There can be no morality without religion," meaning of course, the Christian kind, thus branding the great body of outsiders as immoral.

The church is constantly making effort to encroach upon the rights and liberties of all non-church people by urging more stringent Sunday laws to prevent people being happy on that day. In Canada the Sabbatarians have caused the enactment of the old or new Blue Laws, called "The Lord's Day Act in Force." Of course we all understand that the Unitarian and Universalist churches are an improvement over the orthodox, but both of these take the Bible with all its unsavory "mental odor," as their foundation, and rest their claims upon it.

Good Brother Barrett deplores the small pay of our workers, and thinks the Spiritualists are not generous supporters of their principles, because they do not pay as large salaries as the church does; but, my good friend, Modern Spiritualism has not had 2,000 years in which to work up a financial basis; and then one of the greatest incentives to giving to the church and in the church, does not belong to Spiritualism, that of fear of eternal damnation if they do not give. The people are made to believe by the priests and preachers that they are giving to God. That God requires "cheerful givers," and the poor dupes of priestly power give and give to the "Lord," and the preachers gather in the shekels.

With all its faults Spiritualism has never reached so low a level as to wring from the poor, ignorant, half-paid, half-fed, half-clothed and illy housed toilers a tithe or more of their scant earnings, that priests might revel in luxury and regal splendor. It has never sunk so low as to boast of takink the "widow's mite' or the last penny of the poor unfortunates to aid in building costly temples for the royal robed clergy to enter and receive the flattery, praise and homage of the poor dupes.

Spiritualism is an educator and an enlightener, and I do not believe any leader in our ranks can succeed in driving the sheep to the slaughter as does the church leader.

But I wish our workers could be better remunerated, and when our cause has become as popular, as old and as strong and as arbitrary as the church, maybe they will be. My own income from my work in Spiritualism averages above expenses, perhaps three hundred dollars per year, and yet I have no thought of going back to the church. It is true I have a comfortable home as friend Barrett states, gotten through hard labor, industry, economy, sacrifice and perseverence on the part of my good husband and myself, and just three years ago we lifted the last indebtedness against it, and we are both in the sixties.

I have never asked, nor have I ever received a penny for the very many articles I have written covering almost every subject of human interest. I love my work and write because I like to, and because I think there is need for the liberal, progressive, advanced thought to be spoken.

I never put a price on my funeral work unless requested to, and then never make an arbitrary demand, but try to be governed by the circumstances of those calling me. Many times among the poor my service is perfectly free, sometimes leaving money instead of taking it, and I go just as willingly among this class, and try to do just as good work as among the prosperous and wealthy.

I have not given large money to Spiritualism, because I have not had it to give, but I have given devotion, time, energy and defense of its principles, and I have tried to give to it the record of a true life. We must each give in our own way.

Three prominent workers and givers to our cause and to the world have recently passed to the realm spiritual—Moses Hull, Jennie Hagan Brown and Theodore J. Mayer. They were all benefactors to mankind. Mr. Mayer, the last of the three to join the ranks of the immortals, devoted his energies, his efforts, his labors, his life, to the accumulation of material wealth (and yet not to the neglect of his spiritual nature), and was successful far beyond the average, and untold blessings have accrued to humanity through his success.

Now, had Mr. Mayer sought counsel or advice in some business venture from some business medium (not a fake), would this have been to the discredit of this noble hearted man? I do not know that he ever did, but really I can see no more harm in consulting with a spirit friend on matters of importance, than with a mortal friend.

However, I do not believe in rushing to mediums with every little affair of life, and throwing away reason, judgment and good sense to follow spirit direction.

Moses Hull, the first of the trio of noble workers to close his earth life, did not acquire material wealth. His legacy to Spiritualism and to the world was wealth of mind and soul. He bent his every effort to the accumulation of intellectual and spiritual riches, and his lectures, writing, debates, controversies and books and their influence in the world, is the heritage he leaves to mankind. The life and efforts of Mr. Hull have blessed and benefited the race and enriched the world of thought.

The little pen "squabbles" the writer had with good friend Moses, were but for the passing hour.

Mr. Hull was a fearless champion of right and truth as it appealed to him, and I always admired his ability and the interest he manifested in all reformatory work.

Jennie Hagan Brown left the heritage of her sweet, gentle and winsome nature woven into her public work as lecturer, speaker and medium. Her lectures and choice poetical and rhythmic productions or improvisations, touched the spiritual nature, comforted, benefited and uplifted humanity. I knew dear Jennie personally, and it was my pleasure at one time to entertain her in my home.

But I must close this already too lengthy article, and I haven't said half I wanted to, there was so much in President Barrett's letter that could be commented on, but I trust I have made myself plain on my view of commercialism in Spiritualism; but upon one point further I feel to say a word. Mr. Barrett charges that Spiritualists have "flouted (or mocked) religion." But my brother, a religion of "good works and pure moral character is a new thing; it is not what the world recognizes as religion." Good works and good character belong to the infidels, the atheists, the materialists, and to non-church Spiritualists, as much as to religionists, and to claim such action alone as religion, without any "worship," is as stated, a new thing. We haven't gotten accustomed to it, and if battling the errors, inconsistencies, absurdities and immoralities of the Christian religion its "mocking at religion," then many of us must plead guilty to the charge, and we Spiritualists have many able allies in the heretics from the church.

Again I say, the letter under consideration, coupled with the claims of the obsessionists and the endorsers of great psychological crimes in the name of Spiritualism, have cast a shadow over my life, and put a damper upon my exalted opinions of Spiritualism and Spiritualists. I tell you, fellow Spiritualists, it is an awful come-down when you had thought for many years that you were associated with a movement that was glorious, ennobling, uplifting and had denied with voice and pen all these years the foul charges of our opponents, to find these charges admitted by leading Spiritualists, and to learn that Spiritualism is honeycombed with fraud, selfishness, immorality, deception, demonism and damnation.

Can it all be true? If it is I do not wonder that two of our number took to the "woods" of materialism. I have been thinking of late whether or no I would add another to the list and be company for Mrs. Denton and good friend Jamieson. Now don't anybody rise and tell me Spiritualism could get along without me, for I know that fact perfectly well. But then I cannot muster quite courage enough as yet to take the step, however much I respect Mr. Jamieson (Mrs. Denton I do not know), and I remember how my materialist friend honored me with an invitation to act as one of the moderators at one of his debates with our now arisen Brother Moses, and I remember, too, how proud I was to accept the position, but then I'll not join materialism just yet.

In closing, let me say that I believe Mr. Barrett has the good of our cause at heart, and no doubt thinks the exploiting of the short-comings of Spiritualists will benefit the same.

But all do not agree with him. A little praise now and then goes a long way.

My good brother, your expressions of confidence, esteem and respect in and for myself are reciprocated in full.

CLARA WATSON.

Jamestown, N. Y.

JEAN INGELOW'S "SEVEN TIMES."

Staged at San Jose, California, Under the Direction of Rev. John W. Ring.

Jean Ingelow's "Seven Times" was very fittingly presented at the Y. M. C. A. Hall in San Jose, California, under the auspices of the First Spiritual Union.

Rev. John W. Ring, assisted by local talent, produced the staging of this beautiful poem.

Seven times one, "Childhood" was innocently portrayed by Miss Helen Bock; the second tableau, "Romance," by Miss Grace Ware; Miss Merle Muntz, who is the conductor of the Sunset Lyceum of San Jose, and brother acted the third role, "Love"; "Maternity," was interpreted very appreciatively by Mrs. H. S. Bock; "Widowhood," Miss Merle Muntz; "Longing for Home," Mrs. L. N. LeMay.

The mock wedding ceremony in which Mrs. Sheale represented the lonely widow, giving away her daughter, was an attractive feature. Miss Linda Zink, whose services as musician for the First Spiritual Union of San Jose are widely appreciated, rendered the music during the intermissions and while the different parts of the poem were being presented. Dr. H. S. Bock interested the audience with stereopticon views and moving pictures. Misses Evelyn Hambly and Grace Ware gave a specialty in the nature of a song, "Heine," which carried away the house. Miss Hambly's "Coon" solo was generally applauded, and "Mademoiselle New York," a song and dance by Miss Ware, was received with great pleasure by the audience.

Rev. John W. Ring also officiated at a Christening Sunday afternoon, March 17, at Hale's Hall, while filling his engagement with the First Spiritual Union, of San Jose. The beautiful public demonstration of christening the little ones, was preceded by some very instructive remarks by Rev. Ring.

Rev. J. W. Ring's services here were appreciated by one and all, and although the tears of heaven fell copiously, during his short stay in San Jose, we hope that he may be with us again in the near future. All recognize him as an able speaker and an arduous worker.

MRS. L. N. LE-MAY.

San Jose, Cal.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price ten cents.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

The Last Word.

As Explicitly Set Forth by President Barrett.

It was with real pleasure that I read Mrs. Clara Watson's able and most kindly review of my article that appeared in The Progressive Thinker of April 6-13 ult. I do not find that we differ at all regarding essentials, varying only in our choice, perhaps use of terms.

Truth is many-sided, yet is always one at the center. Mrs. Watson is and ever has been a fearless truth seeker, an advocate of the principles of right and justice in all of her public and private utterances. She believes that error must be removed even if it takes hard blows to make that removal possible. No one would hold out a helping hand to one struggling to reform, more quickly than she would. She is against sham and pretense masquerading as mediumship, and stands loyally by the real gem, in brave defiance of all counterfeiters. In battling against these elements, she is at one with all true-hearted Spiritualists whose slogan is "Counterfeit Mediumship Must Go!"

Mrs Watson's excellent article shows where she stands and why. It is just what I knew she would say and do when the evils complained of were brought to her notice. Bald commercialism, tricking and fraudulent practices in the sacred name of mediumship, have no defender nor apologist in Clara Watson.

In regard to Abraham James, let me say that I did not intend to apply my ironical exclamation to him. I meant the men whose fortunes had been augmented by his mediumship, who not only neglected him when he needed aid, but also forgot the Cause he so ably represented. Abraham James was and is a good man—a true medium. His loss of property was his misfortune—not disgrace, nor yet reflection upon his integrity. He gave up everything to his creditors, preferring penury to possible profit in dollars through bankruptcy proceedings, and thereby gained a clear conscience. I honor him for his integrity and for his most excellent mediumship, yet feel that he is the exception that proves the rule, when dealing with commercialism as a whole.

The finding of those papers to which Sister Watson referred was certainly a good deed. Are not "good works" a part of the religion of Spiritualism? There was nothing sordid, nor material in the sitting in question. The medium who gave it relieved the distress of a needy widow, and added to the sum total of her happiness. This is religion from my point of view. Is there not, however, a wide difference between such sittings as the one mentioned, and those that are given for the express purpose of aiding some gambler in the stock exchange? What is there in common between it, with its help and comfort, and the giving of tips on races, with their demoralizing tendencies, when weighed side by side? I do not believe excarnate beings who are lovers of truth and honesty, lever lower themselves to the level of professional gamblers through the manipulation of any of the markets, nor yet by seeking to give people on earth something for nothing.

My instructors from the other side of life have always declared that we must pay to the uttermost farthing for everything we get. A line can be drawn between the mediumship that helps, comforts and uplifts mankind, and the sort that reduces all who seek it to the plane of the trickster, the charlatan and professional gambler. My protest is not against the giving of advice in business affairs as a part of the sitting; it is against the sordid practice of making our friends messengers for dealers in futures, and speculators in the sordid material elements of this life.

No doubt there are seeming paradoxes in my former article. When analyzed, however, they will be found to be such only in seeming. They testify to one and the same thing. The Spiritualists of our land are moralists of a high order of excellence. Taken as a class, they are honest in their business dealings. Their intellectual integrity is unquestioned. Many of them, however, are not consecrated to the support of the movement that has given them their freedom. They have gotten hold of a most precious segment of truth, retired into the privacy of their homes, where they purpose to enjoy it, little realizing how selfish they are in doing so. They are their brother's keepers, and as such, owe it to that brother to make him as happy and as intelligent as they are themselves. This they can do by supporting the Cause of Spiritualism as generously as they are able. My strictures applied only to those who are selfishly enjoying what the spirit world has given them, and are cruelly ignoring the heart-aches and soul-hunger of their suffering brothers. Spiritualism means so much to me that I long to see its blessings extended to all mankind. It is, or can be, the Universal Religion for all the world, but its followers must do their duty by it, or it will have to give way to a movement that does stand for universality. My words did not apply to the devoted generous givers in our ranks. They were designed for and applied to those who, though having much, yet do nothing.

As for those who returned to the church, let us concede that they were as honest as Brother Jamieson and Sister Denton, who have become materialists. They, at least, so Brother Jamieson says, left us because of their doubts as to the merity of many of the phenomena. Those who went into the churches did so for reasons equally cogent. They wanted instruction from the platform. They desired dignity and decorum in the conduct of Sunday meetings. They rebelled against the dominant influence of sensationalism, and went where they would not have it thrust upon them. In the deeps of their souls, they knew Spiritualism to be true, but realized that its power for good could not be made known under existing conditions. The need of bread and butter drove some of our ministers into the ministry. Can we blame them for going where they could command living salaries? Let us settle our speakers, support our schools, carry on an active missionary propagandism, and then see if scholarly men and women will go from us rather than come to us. Dignity, decorum, reverence, scholarship are the requirements of the soul and in all public assemblies. Spiritualists should not be so unwilling to meet these great needs of the real man.

"High salaries?" I thought I made myself clear on that point. I do not believe in an overfed priesthood, and an underfed humanity. I do not believe in grinding the poor to enable a salaried clergy to revel in luxury. But I do believe that the laborer is worthy of his hire. I do contend that in inviting cultured men and women upon our platforms, we owe them at least a living. If they do not receive it, whose is the fault, if they return to the church or take to the woods of Maerialism? Like Sister Watson, I never make a charge for a funeral service outside of cost of travel. Were we properly organized, all such services could and would be performed gratis, by reason of the fact that our speakers would be compensated by their societies for all such work. Mrs. Watson has been a liberal giver to Spiritualism. Her whole life has been a round of good deeds. She has not only spoken the truth, but she has lived it, hence she cannot even by imputation, be classed with the mercenary parties whose practices and failures to practice I condemned so severely. Would that there were ten thousand workers in our ranks as devoted to Spiritualism as we know Clara Watson to be!

In my brief span of years, I have tried to do a little work for Spiritualism. I realize that I have made many mistakes—that I have not always done what my compeers thought best. But I have had faith in the angels, and in that principle of Theism upon which I am said to harp, hence have held on hoping for the triumph of the right in the end. I am no pessimist, even though some of my writings may seem tinged with bitterness, and tinctured with despair. I am confident that all will be well in the realm supernal, but not well unless we do our best here. I have for many years been "out on the firing line," where I have received hot shot from the enemy in front, and oftener still terrific volleys from those in the rear, who did not relish the idea of there being any work for them to do. I am outspoken in my opposition to the doctrine of "laissez faire."

I believe in doing.

I have written of the dangers that confront us, and have even painted some dark pictures setting forth existing conditions. It has not been a pleasant task, but the work had to be done by some one, and it chanced to be I to whom the duty was assigned.

I believe in the ultimate of the good, but only when people unite to supplant Error with Truth. I believe in bestowing praise wherever praise is due, but, I hold that the consciousness of having done one's best is a higher reward than that of praise.

Our Spiritualism is safe. The angels will take care of it. The Spiritualists are the ones with whom we must deal, and make them so optimistic in their thought-lives that all of the children of men will be cheered and warmed in soul by the radiant love-light they cast upon the world.

Yours for Spiritualism,

HARRISON D. BARRETT.

"AN IMPORTANT LESSON."

Spiritual Organization as Now Constituted Lacks Adhesive Power.

To the Editor: I have read in The Progressive Thiner with much interest the "Important Lesson," which Mr. H. D. Barrett has endeavored to impress on the minds of all who are interested in the welfare of Spiritualism as an organization.

I doubt not that every statement he has made of the moral obloquy and criminal performances of certain mediums is true, and Spiritualism as an organization must, under the present system or lack of system, shoulder the responsibility of all these vile and criminal performances.

The lesson which we learn from Mr. Barrett's communication is, first, that all kinds of commercial mediumistic work which fosters fraud, sensuality and every evil thing, is openly advertised by mediums who are supposed to represent Spiritualism. We learn, secondly, that many gifted Spiritualists have severed their connection with the organization of Spiritualists and united with Christian churches.

Now, what does this lesson teach us? It teaches us that, as Dr. C. W. Hidden says in an impressive article in The Progressive Thinker, "There is an Upper and an Under World of Spiritualism." We learn further, that the spiritual organization as now constituted lacks cohesive power; that there is something lacking in its teaching and philosophy, which lack leaves an aching void in the heart and mind, and is therefore inimical to that peace for which man in general as a religious being is continually searching.

Man must have a religion. To make a long story short—the Spiritualists' organization to hold many of its members must have a system of morals and a declared belief in God.

When they organize on that basis they will of necessity cut out the Under World of Spiritualism, which can then drift as it pleases; then purified and glorified Spiritualism can not be held responsible for the misdeeds of mediums.

Spiritualism reorganized on the basis I have suggested will command the attention and respect of the civilized world; its mediums will be teachers; its phenomena and revelations will be acceptable, and a solace to the mind and heart.

Let reorganized Spiritualists adopt the teachings of Christ as their creed, and be known as The Christian Spiritualist Church; then they will hold fast in the bonds of love and Christian fellowship every good man and woman who investigates spirit return, and it will never again be possible for Brother Barrett to present a long list of names of good and eminent men and women who have left the Spiritualist organization and gone to a Christian Church.

THEODORE GRIFFIN.

Kansas City, Mo.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated articles upon Spiritualism. By Moses Hull. Price 10 cents.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 25 cents.

"Just How to Wake the Solar Forces." By Elizabeth Towne. Valuable for health. Price, 25 cents.

The Brainy Rev. W. R. Bennett.

GREAT PROGRESS.

It is Being Made in the Churches—Spirit Return is Coming to the Front there, and Statements Are Made that Startle the Listeners—Rev. William Rainey Bennett, Pastor of the Congregational Church at Marion, Ind., is Appropriating the Truths of Spiritualism, as Reported in a Secular Paper.

I have always wondered why the religious people were so set against proving immortality. They seem to abhor the thought of any communication from those long loved and lost awhile. But I, for one, shall welcome every scientific evidence that can be established as a proof of the life after death. And I firmly believe that science, particularly psychic science, will back up my faith in the resurrection of Jesus by communications from persons who have passed into the great silence. I believe the great divide will be crossed and that we can be absolutely certain here on earth that our friends are in heaven.

You would be surprised if I told you that there were many who doubted the continued life, and many, many thousands who are longing for a certainty stronger than blind faith that their loved ones live.

So strong has become the current of scientific thought, so dominant the temper in all circles of culture, that we can no longer allow our immortality to remain an unverified hypothesis, or content ourselves with a "larger hope." We must have an evidence that is more than a faith in the words of one man living 2,000 years ago, if we can get it.

Meyers, the great scientist, thinks that the human soul did not begin to exist with life of the body, and will not cease with the cessation of that body. The human soul does not depend for its existence upon the body, but only for its manifestations, as I compared the soul and brain last Sunday night to a violinist and his instrument. "Nor," says Meyers, "is the soul dependent all the time for all its manifestations on the body."

Quite a number of the psychologists of the present time claim that we can photograph thought. That the subconscious mind can project itself so that it can be seen, and Hudson accounts for ghosts on these grounds.

The evidence that I shall use to-night is of men of authority. Now it is not at all fair to take the words of all persons. I could have enough evidence here to-night to convince the world if I would believe everything that has been told me since I began this series of lectures. But when we consider the word and work of such men as William James of Harvard, James Hyslop, Frank Podmore, Frederick H. W. Meyers and Dr. Hodgson, the evidence becomes virile and strong. We are certain that men of the scientific reputation such as they have the world over will not try to deceive themselves, and will not be easily deluded. In fact they have rejected all the more common "facts" of Spiritualism and have limited their evidence largely to the work of one woman, Mrs. Piper.

In fact, only one man of any repute in science has made any observations in "materializations" and has given them any validity whatsoever. And this man is Sir William Crookes, the inventor of the "Crookes Tubes," used in connection with the X-ray machine. But the society of psychical research has not considered his observations along this line of any great value.

But as I read Podmore, the keenest critic of the work of the Psychic Research society, on his criticisms of Sir William Crookes, I must confess that he does not make out a strong case against him. Crookes made a series of experiments with a medium whose spirit was called "Katie," and he claims to have in all forty photographs both of her and the medium at once in his own home.

But I prefer to agree with Dr. Hyslop in his articles on the work of the Psychic Research society, when he says physical phenomena of Spiritualism are too easily and commonly connected with fraud to be of value. In fact, the society has exposed nearly, if not quite all, "materialization" seances as frauds. The only thing that has appealed to them are those alleged facts which reveal the personal identity of the supposed spirit.

Now, telepathy has become a scientific fact if we can believe the words of the most scientific men in America and England. Mind can talk to mind and distance does not enter in as a factor.

Too many of these experiences are occurring to make it a mere matter of coincidence. No doubt I could get evidence of mental communications right here to-night by the hundreds. But that does not prove the life after death. But it does suggest that if two minds can communicate with each other without any physical medium, at any distance, that mind has a quality more than has been understood. It also suggests the possibility of two sympathetic minds communicating through the thin veil that separates the next life from this, if there be any. It has given us the means and the method for us to know that our friends live, if we can get the results.

Now, it has been considered impossible heretofore to have any way to communicate with the departed spirits, and we had thought of the other world's being shut off by impervious space. It means much to have pointed out the possible means to an end, and I for one admit the possibility. I am only waiting for the application of the principle—the actual instances.

Now, the intervention of a "medium" seems to have helped out this communication between earth and heaven. Let us not behave unseemly at this thought. It is in thorough accord with all the rest of the scientific phenomena, also with our religion. For instance, we talk of Jesus Christ as a medium, or mediator, pleading at the throne of God for us. We pray through Him. We say He came to tell us of God, and reveal the Father. He said all along that he did what He saw the Father doing. He claimed to be "controlled" by the Father.

The theory of inspiration upon which the authority of the Bible is founded in most people's minds is a theory of "spirit control." Modern science is bringing up instances of the inspired person to-day who speaks more than he knows. There was Joan of Arc, one of the most wonderful women from the point of influence ever known — absolutely uneducated. The bystanders said of Jesus: "How can this man so speak having never learned?"

Some of the most wonderful things occur at the present time. There was an inspirational speaker at Chesterfield last summer. She would speak on any subject at a mere invitation, and her language and reasoning powers were astonishing. She was asked by a friend of mine last summer to speak on the subject of sociology and religion, and did so. I have the testimony of two men who are not either of them Spiritualists, who say it was the most wonderful speech they had ever heard. They said that one of her age could not have had the scientific knowledge and the use of language she displayed by any known method of getting knowledge. These men are both lifelong students of the subject of economics, and both claimed to me that they could not have prepared as good a speech in a week's time, with the help of a good library. And this young girl, not 20, spoke for two hours without any preparation at all.

Now, these are wonderful things, and go to prove that we are immersed in spiritual forces of which we are ignorant, just as we are living in a sea of natural energies invisible, but real.

But in this there is no identity of persons, and no proof of a personal existence after life.

Now, I want to present some evidence which has been told me by a lady in whom I have a great deal of confidence. This lady's mother is a "medium," but her powers are not generally known. The family is well-to-do in this world's good, hence there is no temptation to make money out of the mother's psychic powers. She never does any "trance work" outside of her own family. These "trances" come on her without her volition, and in fact she tries by will power to keep them off. During these trances, in which the alleged spirit talks through her, she herself is unconscious of what she is saying or doing, and always asks what was said. There are very few believers in Spiritualism in that community, so naturally all of these things are kept quiet. In the course of her conversation Mrs. X, I will call her, told me many things that would come under the head of telepathy or mind reading, and I could account for them on natural grounds. But she told me this instance in which her mother and she were sitting alone one, night, reading, when all of a sudden Mrs. X saw that her mother was in a "trance." The spirit addressed her as Mrs. X, and said, "Do you know me?" Mrs. X did not. Then the medium took a newspaper and held it close to her eyes, as if she were near-sighted, and said, "Don't you know me now?" No. "Well, I'm Ike Smith." Mrs. X said, "I did not know you had passed out." He said, "Oh, yes, and I have come to strengthen your faith." Mrs. X was not a Spiritualist.

Now what were the facts. Mrs. X had not seen Ike Smith since she was a girl. But she remembered him as near-sighted, but otherwise a fine-looking man. They were friends. But she did not know he had died. For days she kept this a secret. Finally she told her mother what she had said. Her mother was ignorant of Smith's death, and was very much afraid that a mistake had been made. They never told it to anyone, for they were afraid it would disturb the faith of her father. On investigation they found that Smith had been dead for three years.

If this were the only instance I would call it a coincidence and let it go. But the Psychic Research society has worked with Mrs. Piper until they have an abundance of evidence that something speaks through her with more than human knowledge. It is true that many of the things she tells the sitter he knows, and it is a pure case of telepathy, but Podmore, the most unmerciful critic of the society's work, has been compelled to admit that there are facts she tells that can not possibly be known by the sitter. The most conclusive evidence or proof yet known is the massages of a friend of Dr. Hodges, who had promised to make himself known if he were alive after death. Dr. Hodges and many others claim that messages have come back from him through Mrs. Piper that identify beyond doubt his personality.

Space forbids me to give concrete instances, but any who want to know can find the results of the Psychic Research society in the library. The evidence is very strong.

Next Sunday night I shall take up "The Ageless Life," and will talk about conditional immortality and the teachings of Jesus on life after death.

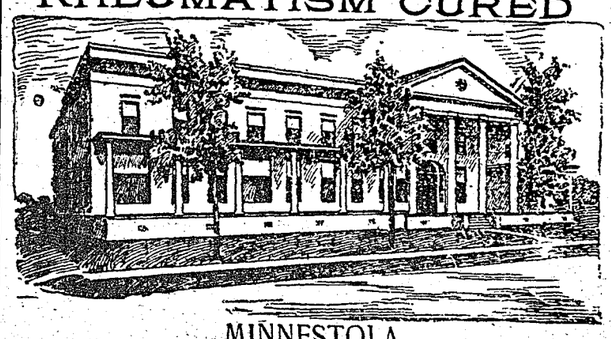
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SATURDAY, MAY 18, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

A Song Sparrow's Gratitude.

It is a rare occurrence for animals in a wild state to select man for a companion and friend, yet there are well authenticated instances where this has been done. The Louisville Courier-Journal lately published the following, which is vouched for by a young woman, who it says, is a close and accurate observer:

"Last week, my brother, a lad of twelve years, killed a snake which was in the act of robbing a song sparrow's nest. Every since then the male sparrow has shown his gratitude to George in a truly wonderful manner. When he goes into the garden the sparrow will fly to him, sometimes alighting on head and at other times on his shoulder, all the while pouring out a tumultuous song of praise and gratitude. It will accompany him about the garden, never leaving him until he reaches the garden gate. George, as you know, is a quiet boy who loves animals, and this may account in a degree for the sparrow's extraordinary actions."

Were it not that man, because of his murderous propensities, is the terror of the animal world, probably pleasant relations would have existed between them and us through all the ages. Possibly in the immortal state harmony may be established between all life. Without the birds and flowers, with animate nature in every form which characterizes mundane existence, and add so largely to its pleasures, where the enjoyment in the Elysium of a continued life? If there is any state of being where "the lion and the lamb shall lie down together, and a little child shall lead them," it is "over there." The crawling vermin, and the serpent whom God cursed, we take it, will not be repeated in a realm where "hate" is unknown.

A Stolen Idea on American Coin.

Previous to the death of Alexander the Great, who died before our era 323 years, all images impressed on coin were of deities. History but repeated itself when "In God We Trust," was impressed on American coin.

After Alexander's successes at Issus, Arbela and Tyre he invaded Egypt, visted the temple of Jupiter Ammon, in the desert, and bribed the priest to salute him as a god. After this he demanded divine honors be awarded him. Callisthenes, Alexander's preceptor and principal advisor, who refused to award the conqueror such worship, was put to death for his obstinacy. Did they who put into the mouth of Jesus, Luke 19:27: "Those mine enemies which would not that I should reign over them, bring hither, and slay them before me," act upon this idea?

The passage quoted is the authority from Jesus' own words, who churchmen claim is the Eternal God, for all the bloody work of the Inquisitors, and for all the crimes against humanity which Christians have perpetrated during all the centuries in the propagation of their faith.

Why They Preach.

Archbishop Whately, in giving the distinction between a good preacher and a bad preacher, said: "A good preacher preaches because he has something to say, and a bad preacher because he had to say something." Times have not greatly changed since the good Archbishop wrote. Do they not all preach, whether they have anything to say or not, for the money there is in it? Withhold the reward and little preaching would be done.

POSTAGE TO CANADA.

The Progressive Thinker to Canada in the future will be $1.50 per year, the postage costing this office 52 cents. This is a new deal between the two governments, we regret to say. Heretofore the postage has been so little, it was hardly worth mentioning.

THE BILL DEFEATED!

THROUGH THE CONSTANT WATCHFULNESS AND EXERTIONS OF DR. GEO. B. WARNE, (PRESIDENT OF THE ILLINOIS STATE SPIRITUALIST ASSOCIATION) AND DR. BURGESS, THE BILL IN THE ILLINOIS LEGISLATURE TO SUPPRESS THE EXERCISE OF MEDIUMSHIP, WAS DEFEATED. PARTICULARS NEXT WEEK.

And Still There Are Critics.

A good patron does not like the idea of pointing out the defects in the Bible. He would like the good things made prominent, and pass over the objectionable things in silence. Bless his dear soul, that is just what the preachers have been doing for, lo, many centuries, until they seem to believe it, and are trying to make their parishioners believe the book is inspired of God; the consequence is, they are peopling our prisons with victims, and furnish more than any other profession of their own numbers to the penal institutions. Besides they dishonor our common Parent, by making him the inspirer of a book, publishing quotations from which in the public press are sending convicts to the penitentiary, and portions of it read before a mixed audience should bring the blush of shame to every cheek.

In the interest of decency, and in justice to Infinite Wisdom, we have repeatedly begged the churches to devise some method by which the obscenity, vulgarity and contradictions in the book may be obliterated.

Our friend may treat the Bible as a fetish, with its multitude of errors, if he will, and disregard the opinions of eminent scholars that the entire production is of doubtful origin, a barbarian record adapted to the needs of an illiterate people at its best. While all the world has been advancing in knowledge, and improving in morals, that book has remained substantially what it was in the beginning, a work written in the interest of priestcraft.

Truth will not submit to fetters. It demands, and in the end will receive, an honest hearing. Scholars, they who have given careful attention to the subject, take the same view of it as does this writer. The great thinkers of every age the church has branded infidels!

Had Mr. Walker been a regular reader of The Progressive Thinker for a few years, instead of but recently, and then in a fragmentary way, doubtless he would view the Bible question in a different light from what he now does.

For centuries the priesthood have searched every page, and frequently distorted passages of the holy book to make them serve their purpose in winning converts to their cause. Those distorted passages do not represent the book. Allegories and fables do not become modern thought. The time was when the uneducated delighted in riddles. A scientific age pays no attention to them. Allegories and fables belong to the same class, and nothing has been lost by their disappearance.

What Is Dying?

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until, at length, she hangs like a speck of white cloud just where the sea and sky come down to mingle with each other. Then some one at my side says: "There! she's gone!" Gone where? Gone from my sight—that is all. She is just as large in mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me—and not in her. And just at the moment when some one at my side says: "There! She's gone!" there are other eyes that are watching her coming and other voices ready to take up the glad shout: "There she comes!" And that that is—dying.

Somebody thus happily expressed the truth as taught by Spiritualism. The departed spirit has only passed out of mortal sight at what we call death to be welcomed by others on the not distant shore.

Joined to Her Idols.

Canada leads in devotion to Sunday. Her Lord's Day Act, recently passed, must have been drafted by a clerical snob, who wished to imitate the blue code of Connecticut in its early history. It provides that it shall be unlawful on Sunday to engage in any public game or contest for gain, or to be present at any performance or public meeting, elsewhere than in a church, at which a fee is charged, or to run, conduct or convey any excursion on which passengers are conveyed for hire, or to advertise any performance, or to bring into Canada for sale or distribution or to sell or distribute on the Lord's day any foreign newspaper or publication classified as a newspaper.

Churches are allowed to take a fee for admission to divine service, and of course by a former act the preachers are allowed to labor, and be compensated for their services, but woe unto foreign newspapers. The spirit of Progress has never gained a footing in Canada, but her Western provinces will come to the front in due time.

Thought controls the universe,
Controls your life and mine,
Sways the destiny of nations,
Yet servant is of mine and thine.

Notes and Comments.

By the President of the National Spiritualists Association.

The columns of The Progressive Thinker always contain instructive reading for those who are privileged to peruse it from week to week, but, during the past two months, there have been some extraordinarily good things presented to its patrons. The lecture, stenographically reported by Walter P. Williams, by Dr. George A. Fuller, in Washington, D. C., was a pearl of great value. It could be read and reread with great profit by every thinking Spiritualist in the land who would be sure to find something especially helpful with each successive reading. Such a man as Dr. Fuller is a credit to Spiritualism, and an honor to its platform. Whenever he has had the opportunity to be heard, as he deserves to be, great waves of inspiration have rolled over him, carrying him far beyond the high-water mark of the normal, to a point where wit, wisdom, and eloquence would pour from his lips, a healing flood for the refreshing of the nations. He is truly a scholar, an orator, a poet, a thinker, a humanitarian worker, combined in one. Would that he could be placed where the world could be instructed by his splendid inspirations! A generous endowment of the N. S. A. would make it possible for Spiritualism to utilize his great talents for the good of all mankind.

The essay entitled "Divorce" by Prof. Wm. M. Lockwood, was both instructive and inspiring. It was needed and came just at the right time. This able man is a thinker, and he has a reason for every position that he takes. Moreover, he has the courage of his convictions, and does not hesitate to strike hard blows whenever occasion demands the use of an iconoclastic hammer. His words on the subject in question are worthy of an honored place in the economy of thought of every Spiritualist. The present activity among churchmen to secure drastic legislation on this question should be met with activity equally vigorous on the part of lovers of freedom, and of justice, in all sections of our fair land. The church, aided and abetted by peanut politicians of all political parties, is determined to gain absolute control of the two great issues, marriage and divorce. Success may crown its efforts unless the sleeping Spiritualists and other Liberalists in religion awaken from their slumber of fancied security. Prof. Lockwood has pointed out some of the immanent dangers now before the American people, and his ringing words should be to all Spiritualists, what Thomas Paine's "Crisis" was in those other days when men's souls were sorely tried.

President McArthur, of the Missouri State Spiritualists' Association, has said some very helpful things on divers occasions to his brethren in America. His article in The Progressive Thinker of May 4th will bear several careful readings. His stand on the fraud question, his earnest plea for an educated ministry, his endeavors to place the rostrum of Spiritualism above reproach in all respects will commend themselves to sensible people everywhere. With him, there is no compromise with error. He and his friends have just won another signal victory over the fraudulent element in the far-reaching decision of Judge Taylor of St. Louis. Wendell Phillips once declared the Constitution of the United States to be "a league with death," a covenant with hell"! For Spiritualists to halt or compromise with the frauds and their friends would be to covenant with the imps of hell to kill the most precious and beautiful, as well as the most sacred, truths the world has ever known. There is hope for Spiritualism so long as such men as Paul McArthur, Thomas Grimshaw, George B. Warne, John R. Francis, and others like them, are able to do picket duty, out even beyond "the firing line."

Hudson Tuttle, Edgar L. Larkin, and Charles Dawbarn have placed some trenchant truths before the American people through the same great medium—The Progressive Thinker. Professor Larkin's "corpuscles" may be some other man's "atoms," or "molecules," or they may be a brand new discovery on the part of the gifted astronomer, yet the fact remains that he has not accounted for, nor explained away, the existence of life. It takes life to produce life, despite all that may be said of atoms, molecules, and corpuscles. When matter is proved to be the cause of life, the Spiritualists will have to furl their banners, and, to quick-step music, march away into—annihilation. Hudson Tuttle is a veritable encyclopedia of information, and his array of facts, figures, historical events, scientific demonstrations make him truly a teacher of teachers. His department is one of the most valuable of all the valuables that are to be found in The Progressive Thinker. Charles Dawbarn's recent essay should be sent broadcast over the earth. Every Spiritualist should have a copy. Every seer, sage and prophet should study it with care. By so doing they and their associates may find a mathematical route out of "fogland," by which they can travel to the lofty plateaux of verity, led by the spirit of wisdom.

Yours for Spiritualism.

HARRISON D. BARRETT.

The Church Like a Theater.

Are the preachers paving the way out of the church by their exposure of its objectionable features? It looks like it. A late telegram from Cleveland has the following:

"Bishop Samuel Fallows, of Chicago, at the Church of Epiphany, Reformed Episcopal, Sunday declared that most persons go to church simply as they go to a theater or a club, to be pleased or amused, losing sight of the fact that they should go to worship.

"'Many persons go to church because it is the fashion,' he said. 'They go to have a good time. To meet with God, to worship Him—this is foreign to their idea of church-going.'

"The music must be 'heavenly,' the services must be dignified and beautiful and impressive and inspiring, rendered with grace, with effective rhetorical intonations and spiritual unction. The sermon must be polished and finished, winning, eloquent and short."

Just Think of It.

Satan was so ambitious to gain a votary he offered Jesus all the kingdoms of the earth if he would fall down and worship him, at least Matthew says so, though Ethen Allen, of Ticonderoga fame, declared the poor devil did not own one foot of earth. The bribe offered was an enormous one for so small a service.

Churches have gone one better than did he of the fiery kingdom. They offer eternal life and a front seat in kingdom come to those who will believe Jesus is the anointed son of God. More severe than Satan, they threaten with eternal damnation those who won't believe.

Though it is probably true, as Col. Allen insisted, that the Devil had not one little kingdom, with which to pay his proffered bribe, so the churches have no control of Paradise, and the chances are more than a thousand to one, they have no little hell in which to fry souls. That place is used as a "scare-crow" for gulls.

Equal Cause for Lament.

Standing at the foot of the statue of Liberty, Paris, where she was waiting to be guillotined, Nov. 9, 1793, Madam Roland exclaimed:

"O, Liberty, what crimes are committed in thy name!"

Had the madam cast her mind's eye backward along the pathway of Christian history, she could, with equal propriety and correctness, have apostrophized Religion in the same lamentable strain.

The idle man is the devil's cushion.—Bishop Hall.

"I AM SEEKING REAL LIGHT."

AT THE TEMPLE SUNDAY EVENING, AT MARION, IND., WILL BEGIN A SERIES OF FOUR LECTURE SERMONS ON THE PROOF OF LIFE BEYOND DEATH. IN THIS SERIES SPIRITUALISM WILL COME IN FOR A GREAT FACTOR IN THE DEMONSTRATION. NOW, I AM NOT A SPIRITUALIST, AND HAVE NEVER SEEN A GHOST, NOR A PHANTOM OF ANY KIND. NEITHER HAVE I EVER HAD ANYTHING THAT WOULD GIVE ME THE LEAST HINT THAT ANY OF MY FRIENDS OR ANY OTHER PERSON WHO HAVE DIED ARE ALIVE. IT HAS BEEN PURE THEORY AND BELIEF IN THE WORDS OF JESUS WITH ME, BUT I KNOW THERE ARE OTHERS WHO HAVE HAD MORE DEFINITE KNOWLEDGE ALONG THESE LINES. I SHALL BE GLAD TO HAVE ANY INFORMATION DURING THESE LECTURES THAT SEEMS SCIENTIFIC OR INDISPUTABLE. IF YOU HAVE HAD ANY EVIDENCE OF THE LIFE AFTER DEATH THAT IS MORE THAN A HOPE OR A FAITH, OR A THEORY, LET ME KNOW ABOUT IT. WRITE ME OR SET A TIME FOR ME TO SEE YOU. I AM IN MY STUDY AT THE CHURCH AFTER NINE O'CLOCK EVERY MORNING BUT MONDAY.

I AM SEEKING REAL LIGHT. HAVE YOU SEEN OBJECTS MOVED BY A FORCE THAT IS DIFFERENT FROM THE ORDINARY FORCES? HAVE YOU HAD COMMUNICATIONS THAT SEEM TO HAVE BEEN FROM THE SPIRITS OF THOSE WHO HAVE PASSED OUT— A COMMUNICATION THAT CAN NOT BE EXPLAINED AWAY AS A FRAUD? TELL ME.—WM. R. BENNETT.

WANTED! WANTED!

The address of every worker for Spiritualism in the State of Illinois. About ten in every hundred are unselfish workers. Many will donate liberally when asked. Some want to take the lead on State occasions. Some are generous with advice, and nothing else; others see nothing but failure in every undertaking, but all do the best that is in them. What we want in order to start our Fraternal Camp Association, are the workers. If you are not one, send the address of those you know who are, and at the same time state what you wish, to be a charter member at $5 for the first year, or $1 annually. Let us hear from all.

ALEX CAIRD, M. D.,
598 W. Monroe St., Chicago, Ill.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

INTERESTING REMINISCENCES.

Comments on the Eddy Brothers, Madame Blavatsky, Dr. Hidden and Others.

To to Editor: In your issue of April 13 are lengthy accounts of Col. H. S. Olcott, recently passed away, and Dr. C. W. Hidden of Newburyport, Mass., and the very peculiar and notorious woman, Madam Blavatsky.

When Col. Olcott first came to Vermont to visit the Eddy mediums, the hotel keeper at Rutland made mention of my name to him as one who had known the Eddy family from childhood up. He came to see me and stated that he then represented "The New York Sun"; that so many marvelous accounts of the Eddy mediums had reached the press in New York, that he was sent to make a full investigation, and write it up. So I was the first one he saw who knew all the Eddy family. I advised him to make a long stay, keep his eyes open, enquire of other people near by, and not depend in full upon what the mediums would claim that they had done and could do.

Not long after, a very peculiar woman appeared at the Eddy home in Chittenden among the spruce trees. In walking up and down the mountain street, and side paths, for daily exercise, she attracted much attention; very ordinarily dressed, dark complexion, and made use of a pipe in smoking, and if any one met her and observed very closely, she could use swear-words.

At other times in conversation she seemed very intelligent. She took no special interest in the power claimed by the mediums, but was sure of vast power and influence in her work.

After investigating the Eddy seances for some time, Col. Olcott and Mrs. Blavatsky returned to New York. Soon Col. Olcott came back to Chittenden as representative of an illustrated New York paper, and was accompanied by a New York artist, followed by Mrs. Blavatsky two days later. Just when the new book, "People From the Other World," was decided upon no one knew; but publishers know that it requires artists to get up an attractive illustrated book. The new foreign spirits, very richly ornamented, soon came, and soon disappeared, and the Chittenden audiences saw them no more.

The most wonderful portion of the history of the meddiumship of the Eddy family, as related in the "People from the Other World," no doubt, was their own story, so Col. Olcott had it from first hands. The price of the book, $2.50, spoiled the sale and the intended profits.

Some of the Eddy family were more honest and reliable than others, but owing to their backwoods native shrewdness and anxiety for money, some of them at times needed close watching.

After part of the family many years ago went through some portion of the west giving some expose seances, the family as a whole disagreed and disbanded. Mary, Mrs. Huntoan, has continued sometimes at camp meetings in recent years, and is considered most reliable.

Col. Olcott was a very friendly and intelligent man, and had many ideas that were in harmony with Spiritualism, while Madam Blavatsky had only denial and ridicule for Spiritualism and Spiritualists; so I can leave her memory and her ideas and personal quality, as given several years ago by friend Coleman of California.

People who desire to be consistent Spiritualists should formulate their ideas so when compared they will at all times be in true harmony with the grand philosophy which can never change.

Regarding Dr. C. W. Hidden, I hardly think he should be denounced as a blackslider from the ranks of Spiritualists, unless he slid into the ranks since I used to see him and hear him. He did not have much real, earnest and active Spiritualism to backslide from.

I first met him at Lake Pleasant, Mass., twenty years ago. He then mingled with a few men who had formed a club or class and held meetings in a large tent to discuss some subjects which would be announced at each of the meetings for the next; and his favorite subject was one not new to many Spiritualists in the camp, Hypnotism. He was full of that, and anxious to exercise it, and did upon several mediums. Miss Lizzie Harlow was quite an easy subject then.

Dr. Hidden was not a regular attendant at lectures, and only occasionally at circles. He had no use for those which he and some good Spiritualists called "dark shows, at one dollar per head." He had many ideas that were in harmony with the philosophy of true Spiritualism. He had criticisms for some modes of supporting the cause, some of which I thought were needed. He did not join as an interested member of the camp. If invited he would lecture upon subjects in which he was most interested. He was capable, and a nice man to meet. Several years later he came to the Vermont Spiritualist convention at Montpelier, as one of the speakers. His main theme was "Hypnotism and Medical Reform." The Cause of Spiritualism did not come in. He handled Hypnotism in a good, rational manner. He said it should never be used to make sport, but as a remedial agent; that it was a dangerous power in the hands of a bad and vicious operator. His lectures were acceptable, but he exhibited no special interest or personal zeal for Spiritualism in general.

His recent address in Boston was somewhat of a curiousity, and is Dr. Hidden vs. Dr. Hidden. It is an old saying that "praise to the face is an open disgrace." He gives higher praise to the Spiritualists as a class than some of the speakers in the ranks I have heard. He says: "Their lives in the Upper World are clean and wholesome. They believe in all that makes manhood great and true womanhood noble." That very flattering statement ought to be put into a frame and hung in some of the orthodox churches in Philadelphia, where ministers, officers and money holders have had knock-down fights in the church room, and are now in the court for a legal communion.

Dr. Hidden finally comes to conclusions and statements that the facts do not warrant. When Spiritualism, called Modern, first came to the world the church was its most savage foe, and the battle was fierce for many years, and very few came into the ranks from the church; but early Spiritualism was recruited mostly from the liberal denominations and skeptics. Since the church ceased its bitter open warfare, more converts have accepted Spiritualism, and left orthodoxy during the last fifteen years than during thirty years after 1848. Many of the old war horses were Materialists, such as E. V. Wilson, Robert Dale Owen, Prof. Robert Hare, Warren Chase, Isaac Whrew, Dr. J. R. Buchanan, Prof. William Denton, Dr. R. T. Hallock, and Henry C. Wright. Mr. Wright was an Abolitionist, and for woman's rights. He claimed that some portion of the Bible sanctioned human slavery; and that it was a He book. From the liberal denominations were: Rev. Wm. Fishbough, Rev. J. O. Barrett, Rev. S. B. Brittan, Rev. J. G. Fish, Rev. J. M. Peebles, A. P. Greenleaf, Selden J. Finney, Dr. H. B. Stover, J. H. W. Toohey, Joel Tiffany, Dr. H. L. Gardner, Dr. J. V. Mansfield, Dr. Giles B. Stebbins, Emma Hardinge Britten, Amanda Britt Spence, Dr. F. L. H. Willis, A. B. French, H. H. Brown, Dr. H. P. Fairfield, Lyman C. Howe, Sarah A. Byrnes, George A. Bacon, J. Frank Baxter, Lizzie Doten, and Rev. John Pierpont.

Out of about twenty-five mediums and speakers in Vermont the only ones direct from the church was Mrs. Sarah A. Horton (Methodist), Prof. J. S. Loveland (Methodist), Alonzo E. Newton (Congregationalist), and Moses Hull (Adventist).

In recent years converts have been coming from the orthodox to Spiritualism all over the country, and quite a new plan has been resorted to in some parts of the country to merge and unite two or three poor orthodox churches together to save expense and secure better attendance. Many Baptist ministers, even at middle age, with gray hair, are now on Spiritualist platforms.

It is wonderful how quick the "close communion" Baptist preachers will cast their former ideas into the rubbish heap, on a broad and rational platform. Dr. Hidden might write a letter of amendments.

NEWMAN WEEKS.
Lansdowne, Pa.

More Rank Deception.

Phosphorescent Rag in Seance—Materializations Rudely Interrupted When "Spook" Is Pinioned by Spectator—Woman Pleads With Captors and Officers to Return the Money.

By and by Spiritualists will awaken to the startling fact that there has been erected right in the midst of the pure ranks of Spiritualism, Houses of PESTILENCE AND CRIME, where fraud, deception, lies and legerdemain are principal agents in producing bogus spirit manifestations, palmed off on the public as genuine.

In all our large cities these Houses of PESTILENCE AND CRIME exist, cesspools of corruption, and they have led to about thirty bills being introduced into State legislatures and city councils during the last six months, which, while tending to abolish the evil, are, we regret to say, at the same time a blow at genuine mediumship, preventing the exercise of the ANGELIC GIFTS that every true medium possesses.

The thanks of Spiritualists everywhere are due to Mr. McArthur, President of the Missouri State Spiritualist Association, for his efforts in exposing the fraudulent spirit manifestations of Mrs. Graham.

It has, through a long series of years, become a fixed fact, that to grab the spirit as it appears before the cabinet is equivalent to grabbing the medium or a confederate dressed in artificial toggery prepared expressly for the occasion. Is not all this evidence of fraud, deception, charlatanism and legerdemain, of sufficient value to demonstrate that right in the ranks of Spiritualism are Houses of Pestilence and Crime, exercising their deleterious influence.

When, oh! Angels of Light and Love, will this unhappy condition of things cease?

Following the dramatic expose of Mrs. Katheryne Graham, a reputed Spiritualistic medium, living at No. 4278 Finney avenue, last night, Paul McArthur, of No. 2733 North Spring avenue, president of State Progressive Spiritualists' Association of Missouri, said he would apply to Circuit Attorney Sager to-day for an information charging Mrs. Graham with obtaining money under false pretenses.

The expose was made by Doctor Otto Vierling, of No. 2857 Magnolia avenue, who is a member of a Spiritualists' society affiliated with the State Association, in the presence of three women, who gave the names of Mrs. Jane Smith, Mrs. Springer and Mrs. Maynard.

Mrs. Graham was impersonating a spirit, wrapped in a white sheet, with a lace petticoat thrown over her head, which she fluttered as wings, her head, hands and feet luminescent in phosphorus, when Doctor Vierling, with a leap that would have done credit to a football player making a flying tackle, pinioned the "medium's" arms to her side and bore her to the floor.

The "Spirit" was stunned for a moment. Then realizing her predicament, she screamed in a decidedly earthly voice. The gas, which had been extinguished when Mrs. Graham retired into the cabinet to commune with the spirit world, was lighted just as President McArthur, who had been waiting outside, appeared through the front door.

Tore Robe and Make-up From Woman's Shoulders.

McArthur and Vierling tore the petticoat from Mrs. Graham's shoulders and took possession of a quantity of white cheese-cloth, and a black rag, saturated with phosphorus.

McArthur denounced the medium, and she answered him by pleading that "all mediums impersonate the spirits."

She offered to return the money that had been paid her, but her offer was declined.

The expose occurred in the midst of what Mrs. Graham termed a "materializing seance."

Dortor Vierling sat patiently in the "circle" for nearly two hours conversing with the phosphorus-bedecked figure in the darkened room, first being told that his mother was before him, again his brother, and latterly that Red Cloud, an Indian, "who possessed him of evil thoughts," had come from the spirit world to make himself known.

Red Cloud scored the hit of the performance, though the rules permitted nothing more than suppressed merriment.

Mrs. Graham Adept at Indian Dancing

Mrs. Graham proved herself an adept at Indian ghost dancing, while impersonatig the "redskin," though his cuticle on this occasion was of an ashen hue. To the music of a phonograph,, which appeared to be an important part of the seance, all the spirits maintaining in turn that tuneful airs gave strength, the "Indian" cavorted about the room.

The medium seemed partial to "Red Cloud" as she ascended or descended from the "happy hunting grounds" on three different occasions. It was after 'Red Cloud" had retired into the cabinet, from which he is supposed to have been wafted back to the spirit world, that Doctor Vierling made his "leap for death."

Previous to this startling climax, which caused three women in the circle to scream in unison with Mrs. Graham, and so frightened them that they were unable to move from their seats, the medium had appeared in the dark room in the guise of spirit relatives of others present.

Mrs. Springer's late husband was supposed to have been one of these. Mrs. Springer is a little woman with silvery hair and she was greatly affected when "Charles," as she called the "spirit," caressed her and whispered endearing terms in her eager ears.

'Haven't you a message for me?" pleaded the excited woman. "You know the rest," was the "spirit's" answer in sepulchral tones.

"Yes. I know the rest," was the old lady's reply in a quaking voice.

Mrs. Graham protested that she was a good test medium, and called on President McArthur to verify her statement that he found her to be such. McArthur admitted to a reporter of the Republic that Mrs. Graham was a "psychic," but said her afforts to bring the spirits to this world in material form was a pretense.

She Collected Fee of $1.00 Before Seance.

Mrs Graham is a slender woman of about 40 years. She was attired in a loose wrapper when she received the quintet which joined the circle, and the white sheet in which she impersonated the spirit was thrown over this when she entered the cabinet, it was later discovered.

A fee of $1.00 was collected from both Doctor Vierling and The Republic reporter before the seance began.

Mrs. Maynard stated that the odor of the phosphorus had aroused her suspicion before the expose. Mrs. Smith, though admitting that all did not seem right to her, insisted that she had lived at Mrs. Graham's house for the purpose of entrapping her, and had failed to find anything to lead her to believe that the medium was other than she professed.

Mr. McArthur said that he was endeavoring to vindicate those who believe in Spiritualism as a creed and oppose charlatanism under the guise of Spiritualism.

Mrs. Graham insisted that she was merely impersonating the spirits, as, she declared all mediums do.—St Louis Republic, May 7, 1907.

TAKE NOTICE.

Mass-Meeting of Spiritualists and Liberalists.

A New York State Mass-Meeting is to be held in the City of Buffalo, at Spiritualist Temple, corner Jersey and Prospect streets, on Friday, Saturday, and Sunday, May 17, 18 and 19, 1907.

Many prominent speakers and mediums, including several officers of the State Association, will take part in the meeting. A fine musical program fill be rendered at each sesion.

Each and every worker in the Spiritualist field is invited to unite with the State Association in making this will be rendered at each session.

H. W. RICHARDSON, Pres.

Platitudes against sin are as harmful as applause for sin.—Anon.

Letter from Mrs. Carrie M. Hinsdale.

To the Editor: Last night we celebrated the 12th anniversary of the organization of the Galveston Spiritualist Society. Twelve years ago I was making the first missionary tour, so far as I know, ever made in Texas, and organized this society in a hall on Tremont street. There was a long list of charter members; to-day there is but one—possibly two members of this society whose names were on that list so many years ago. What changes have come to this society and to us all in these years.

The first lectures were held in "Chosen Friends" hall. Later the society purchased a church building on the corner of 14th and Post Office streets, and dedicated it to the work for Spiritualism. It is a commodious, substantial building, with a large lyceum room, and up-stairs a well furnished handsome auditorium.

Adjoining the Temple is a large two-story parsonage, from which the society receives revenue in rents. Two bed hcamber, kitchen and dining room in the Temple give a pleasant home for the speaker. Your readers all know that Mr. John W. Ring was speaker for this society for many years. A year ago he moved to Colorado. Since that time the Temple has been closed for several months at a time, but the earnest, self-sacrificing workers who have labored so faithfully for the upbuilding of the society, have learned that closed doors means a falling off in membership, and have determined to keep a speaker in the Temple.

There have been several new members added since I began my work here on March 1st, and there are a half dozen applications for membership to be voted upon at the business meeting to-night, which is the annual meeting for the election of officers to make plans for the coming year, etc.

The Temple will be closed July and August, for the weather is so warm during those months that most people do not feel equal to any exertion, even going to church.

My visits to Galveston have always been most pleasant, and my work for the past two months has been no exception. The members of this society are whole-souled, earnest men and women, and it is a pleasure to work for and with them. May the year of work, beginning to-day, be the "Banner" year in their history.

MRS. CARRIE M. HINSDALE,
President Texas State Spiritualist Association and Speaker for Galveston Society, Spiritualist Temple.

MEMORIAL SERVICES

Held in Honor of Theodore J. Mayer.

Washington, D. C. April 14, 1907.

[Stenographically Reported for The Progressive Thinker, by R. Stanley Ashton, Washington, D. C.]

Invocation by Mrs. M. T. Longley.

Thou source of all Love Divine, Thou soul of all sublime Truth, Thou infinite source of every blessing, Thou eternal majesty of Being, Thou Lord God our Divine Parent, Author of all Life, all Consciousness, all Power, we turn to Thee in this sacred moment seeking anew Thy light, the ministrations of Thine angels, those who go about doing good and ministering unto humanity in all tenderness and love. We ask, O Thou Divine Parent, that in this moment we shall be uplifted upon a mighty wave of spiritual exaltation; that in thought and contemplation we as Thy children shall arise above the petty things of material life and blend in harmony with the angels of peace, of purity and of perfect good; that in this moment we may receive from Thee and Thy ministers of peace and comfort and joy such inspirations as will fill the soul, such illuminations as will flood our minds with a more perfect kinship with Thee as will awaken within our souls a new thought of the grandeur of being, of the glory of existence, of the joys of immortality.

We praise Thee for death, because it opens the pathway of life eternal to the ascending soul. We thank Thee for this great white Deliverer, the Angel of Peace, which men call death, for it enables the weak, the aged, and those that are burdened with great pain, those who have gone through trials and tribulations and have become weary and sad with the conditions of external life, to pass onward from these scenes of mortality into the realms of more perfect being, of greater exaltation, of greater achievement, where opportunity is given to every soul to perfect itself along the lines of progress and of beauty.

We praise Thee for life and for knowledge of that life; for communion between the two worlds. We thank Thee, O Divine Parent of all good, for this life of our friend and brother whose memory we revere, in whose honor we convene this evening. We praise Thee that in his life and in the beauty of his example ever shall shine that which may be a beacon star, an impetus of light unto those who know his works and who strive to follow after him. We feel that he is blessed in his arisen state, that he is amid congenial scenes and associations, that his life is like a beautiful poem, a grand pean of music, filled with sweetness and with power; and that sweeping from the corridors of immortal life shall come unto our aspiring souls something of the melody and beauty of that life which is still marching onward in good works for humanity.

We thank Thee, O Divine Spirit and all the angel hosts of ministration, for all the good things that are given to us from the immortal world. For all the glory and the peace, the consolation and the truth, the hope and the opportunity to rise into communion with the loved ones who have gone before, we bless and praise Thee, O our Divine Parent. And we offer to Thee our homage, now and forever. Amen.

The invocations was followed by a vocal solo by Mrs. Yentriss, "Only Remembered by what I have done."

Introduction by Chairman Wood, President of the First Association of Spiritualists of Washington.

The personality known to us as Theodore J. Mayer was almost unique from any point of view. With the soul we cannot deal. The personality of that soul's expression was a study, an unsolved problem to me. This was to an unusual degree a dual life; it was many sided as well. To those who knew him in the business world of competition and strife only, he was bold, positive, perhaps sometimes slightly aggressive and dominating. But to his most intimate and trusted friends and in the presence of his inspirers and teachers he was gentle, passive and receptive. But it is not for me to pronounce his eulogy. Others are present whose inspirations will come from long and intimate association with him, and also from the oracular spheres of consciousness. They will try to tell us what he was and what he did. We are indeed fortunate in having so many members of the official board of the national organization present this evening, and the first one to speak to us has been for many years and now is the chief executive officer of that organization: President Barrett.

Address of President Barrett.

Kind friends, one and all: Some one said in the olden time, "God's finger touched him and he slept." Some other one said, also in the olden time, "And his works do praise him." I believe I could not open my remarks this evening better than by quoting those two oldtime sayings that have floated down to us from the centuries, referring to the transitions of other men, of women, too, whose lives have blessed humanity. As our president has said, the life that has closed in, after the brief earth journey of about three score years, was many sided, and each side had something expressive of good, of power and of blessing to this world through which he moved. From whatever point of view we come into contact one with another, there is an influence which I believe, in the interior recesses of my own being, makes those who thus come into association the better for even the transitory touch, as it may be.

More than three score years ago, I feel that the soul of him in whose honor we are assembled here to-night, saw the need of filling into the recesses of his being, a new store of experiences, and, feeling that need, the mighty will that dominated that soul sent forth into consciousness the personality whom we have known through the changing events of these years as Theodore J. Mayer. Knowing beforehand what he needed, he sought that expression on this earth which would give to him those things that would round out his being and make him what he sought to be. Everything that came to him, therefore, was an experience to add to the sum total of his knowledge and to make him a living stone in the spiritual temple, the "house not made with hands," when he should return to the place whence he came in the long ago.

Having made his choice, having come, having undertaken the duties of life here, through the childhood years, when his feet ran over the hills and through the valleys of old Switzerland, when he listened to the liquid music of the purling brooks and heard the sweet songs of the birds caroling in the trees in that beautiful country; when he heard the higher music still which called his soul forth into the larger activities of the freedom that lay to the westward, so that he could come into a new land and there adjust himself to the civilization of the western world—all were experiences by which he could better add to that sum total of knowledge which he sought to round out the being that he sought to perfect here on this side of the Great Divide. And he knew through what he sought just what the end would be; and I do not believe that he could have added another year to his experience had there been ever and ever so much influence brought to bear, because into some lives there are crowded more things in a few short years than there are into other lives that may have rounded out a century. So his was a life full of pulsing activity, a life that was full of power, energy, progressive thought and inspiration—a man who believed in doing things, and in that belief he wove every particle of his being into the warp and woof of human life and made the perfect web upon which and over which he and his friends could tread with perfect safety.

So we have come to-night, not with tear dimmed vision to look down in sadness because the casket which he dominated for awhile, the machine which he used for a time, has been laid aside, that he might go back and take up the other activities in the broader life that lies just beyond, but we have come, rather, to pay our tribute to the memory of one who has walked with us, whose purpose was to do good. "And his works do praise him." We can add in this connection that he has awakened from the dream of the seeming into the beautiful activities of the real, where he now is reposing, resting for a little time beneath the shade trees on the sunkissed hills of Immortality, so that he may gather unto himself those forces that will make him the same active being that he was here among us on this side of Life.

I first came into touch with him fifteen years ago, but it was not my privilege to meet him until one year later, since which time his life and mine, because of the official positions we have held, have been closely interwoven. I learned to know something of the great, loving heart that pulsed so freely in his bosom. I learned to know something of the great soul that lay behind the mask of the mortal, and could come in touch with those inspirations and aspirations that were his, that sought not only to uplift himself and those he loved, but all humanity, to the loftier heights of spiritual progress and spiritual endeavor, to a spiritual realization of what the soul of life is, so that each one might be made conscious of the fact that he is a soul man to-day, and not wait until some dim, distant, misty to-morrow to become acquainted with the fact that one is really alive. He believed in living to-day, and in that living to be doing, and in that doing to have that doing count for something that will make for progress for all mankind.

Of his public works and benefactions others may speak, but they are written in letters large upon the scroll of—human fame, shall I say? No, upon the scroll of honor that hangs between the world seen and the world unseen, so that it may be noted from both sides of life, and thus be a continual inspiration to men in the mortal and to men in the immortal to do something because of the life he lived and tried to work out here so wisely and so well.

"Large was his bounty and his soul sincere," some one once said, and we can say of our brother that this is true. I have gone through the length and breadth of the land, I have traveled through every state and territory of the United States, excepting Alaska, and wherever I have gone the question has been asked me, "Do you know the treasurer of the National Association?" His name has become a household word wherever our religion is known; and, dear friends, there is no land upon which the sun shines to-day into which some knowledge of the religion of Spiritualism has not gone. Consequently, in lands where the Spanish tongue is spoken, where we may hear the melodious Italian, or the soft lisp of the Portugese, the gay French or the deeper German, you will find Spiritualistic literature, and in and through that literature the name of our brother has found its way, until he is known over the sea, down in South America, all over the world, and known by what he has done, and will be remembered because thereof.

Dear friends, why, therefore, should we look down in sadness and in mourning to-night and let the tear of regret fall, when we know that we have this rich legacy of truth that has been woven into the fabric of being by his loving hands; when we have this rich legacy that he has given to us of a well-lived life, through which the doing for others, the thinking in behalf of others, the striving to build temples of love in which others may gather to worship, have been handed down to us by him through his life and through his doing?

"Aye, look not down in sadness,
But fix your gaze on high.
He has only dropped his mantle here;
His soul can never die.
He lives, but, Oh, not idly
To fold his hands and rest,
For those who love God truly
Are the ones who serve man best.
Love lightens all his labor
And makes all duty sweet.
His hands are never weary
When wayworn are his feet.

He lives, and still unbroken
Is that magnetic chain,
Which, in our tearful blindness,
We thought was rent in twain.
That chain of love was fashioned
By more than human art,
And every link is welded
So firm it cannot part.

Thus, by that life of beauty,
And by that life of love,
And by the Holy Angels
Who listen now above,
Let's pledge our souls' endeavor
To do whate'er we can
To aid our Sister Woman
And bless our Brother Man."

That would be the summing up that he would give if he could speak to-night out of that land of the real, out of that land of sunshine where he now dwells; that would be the summing up of all he would have to say: "To aid our Sister Woman and bless our Brother Man." "To sow in the springtime the seeds that will bear rich harvest in the autumn; to do those deeds of kindness in the mortal life whose fruitage shall be rich reward in the spiritual realm beyond." And to those who are bound to him by ties of blood, to the son who is left, and to all those who entered into his life by reason of family ties, the selfsame message would be given: "O, my mortal friends and brothers, the heart that gives most freely of its treasures hath the more; and in giving love, you bind it like an amulet of safety to your souls forever."

Theodore J. Mayer has given love in rich, full measure; and he has given love because he wanted this world to be made the better because of his having passed across the narrow isthmus that we call human existence. He has gone home at an early age, rich in honor, crowned with that crown immortal which tells of a life well-lived; and lo, and behold! to-night, from the vantage ground of the new position he has now taken, there floats back to us the message: "Be good, do good, live right, and all will be well in the land beyond the cloud rift."

Mr. and Mrs. Longley then sang, "Only a thin veil between us," one of Mr. Longley's compositions, and Mr. Mayer's favorite song.

Chairman Wood: The Vice-President of the National Organization is present to pay loving tribute to his former associates on the Executive Board. Dr. George B. Warne, of Chicago.

Address by Dr. Warne.

Mr. President, fellow workers, fellow Spiritualists, ladies and gentlemen: Sorrow and song are the inseparable associates of this occasion. Pain and pleasure are strangely intermingled in the services of this hour.

I am glad to voice to the First Association of Washington Spiritualists fraternal greetings from their fellow-religionists of the great Prairie State in the Mississippi valley. I bring to you as fellow-workers congratulations upon your situation at the civic heart of this mighty people. As "a city set upon a hill cannot be hid," neither can the example of your activities be accurately measured or fully defined as to the extent and power of its influence. Countless eyes the country over turn with interest to the published records of your planning and doing. Dwellers in farm and hamlet, in town and city, are stimulated to some degree of emulation by the knowledge of your endeavors. It is heartsome to us all to know that the lamp of Truth has never been allowed to go out in our Nation's capital for want of the oil of perseverance upon your part. We are all thankful for your past accomplishments, for your fidelity to present opportunities, and for your ever broadening vista of future possibilities.

But a great shadow and discouragement has fallen upon your Association. Opposite a familiar name upon your muster rolls the Recording Angel has written, "Honorably discharged, with special mention for valiant services rendered on many fields and in varied forms." Theodore J. Mayer has responded to Death's tattoo, which sounds in the evening hour of every life, and has joined the garrison of Eternity, which folds the disembodied souls of all ages. Sadness over his going is not alone your portion, but is shared by every true hearted Spiritualist between our sunrise and sunset shores. Mingled with your sorrow is that of the many mediums, to whom, because of temporary misfortune or of being permanently superannuated, he has come as a bountiful benefactor by his gifts in private, as well as by his public munificence. The struggling, over-burdened missionaries of our public field never had a firmer champion in our ranks. Every friend of organized Spiritualism, whenever he may be, mourns for him as for a veritable Hercules in his efforts for the solidification of our aims and methods. Every surviving member of the Official Board of our National Association mourns for him, not only as a fellow-counselor of honesty and of stirring initiative, but as a brother beloved because of the inherent nobility of his nature. Not alone you in Washington, but the entire field of American Spiritualism has been stricken by a sense of loss because of his transition; and it is not too much to say that the impulse of his faithfulness has caused our Truth to reach to countries beyond the ocean, and will be felt by the generations of coming future.

Our sorrow to-night is not for him, but because of our great loss. "How muchsoever, in this life's mutations, we seek our shattered idols to replace, no one in all the myriads of the nations can ever fill another's vacant place." And so the souls we love pass on and leave us. Time teaches patience at a bitter cost.

Never have I made so sad a journey to our capital city as the present one. I have not yet schooled myself to think of the familiar form of our National Treasurer as already but a mere handful of ashes. Sad will be the home gathering of our Official Board at its headquarters on the morrow, because we will miss his fraternal hand-clasp. We will not hear again his hearty greeting, or listen to his direct and forceful utterances, ofttimes illuminated by humorous act or illustration. Sad indeed will be that gathering.

At this moment there comes into my mind a scene from the opening chapters of Thomas Nelson Page's wonderful delineation of Southern experiences during the reconstruction period in our country's history. At just about the time when the spirit of rebellion was about to break forth into a destructive flame, two Northern gentlemen in one of the Southern states were invited to visit at the ancestral home of a Southern family that had the gift of hospitality. After studying the living characters with whom they came in touch, they turned their attention to the pictures that covered the walls of the hall and drawing room. Amid all those paintings of mythology, battle fields and family portraits, they paused before one. It was that of a man which hung alone in the space above the great fireplace. As they studied the garb, the attitude, the expression of that mute form, the visitors agreed that whoever the original had been, he had been a master; that the other paintings were portraits, but that one was a man.

To-night, as we stand in memory's gallery and recall the earthly life of our arisen brother, we find ourselves again in the presence of a masterful man. Towering above many of his fellows in stature, broader in form than the average man, those physical proportions were but the outer guardian of a heart still greater in its generosity, and sheltered a soul that was grandly noble.

Ever the friend of mediumship, yet our brother stood unflinchingly by his associates of our National Board in the Stewart-Folsom case, in that of the former Iowa State Association, and in all matters of that nature. His personal views upon all kinds of imitation mediumship were fully known to his associates. With the courage of a lion in loyalty to his convictions, yet in his finer moods there was all the tenderness and sympathy of a woman.

Someone has said that life is only truly measured by the soul's advance. Man's progress in life is not determined by what he gets outwardly, but by what he gains inwardly. For fully two years Brother Mayer's associates upon our Board have spoken among themselves on more than one occasion of the noticeable revealments of his own inner development and growth as he manifested them in association together. Often he was misjudged, but by those who knew him least. It is ever the fate of the doer of things to be misrepresented by the do-nothings and the fault-finders, those mental and spiritual dwarfs adrift upon the tide of time.

On the Sunday evening preceding the meeting of our national convention in 1905 in the city of Minneapolis, most of the Board were anxious to attend the local meetings and listen to the home and foreign speakers that had already arrived, but with a firm hand President Barrett held us to official duty, because of the great accumulation of business that must be dispatched before that convention should open. Late that evening the question of the general need of our cause upon the field of the entire country came up for consideration, and Brother Mayer himself opened it at unusual length for him, and spoke with a power and pathos that made the occasion veritably one for spiritual outpourings. Not a member who was present at that time has forgotten to what we listened, nor have we been able yet to escape from the spirit of consecration that seemed to have come into that upper chamber, as it came to Jerusalem's upper chamber on the Pentecostal Day. On the following morning I said to Brother Mayer, "You came near turning the Board meeting into a prayer meeting," and his reply was, "Doctor, I don't know why I said what I did, but I had to do it." On many occasions and in other ways than in that of finance alone, Theodore Mayer was the instrument of the spirit world.

An old writer has said that the true memorial for our dead should be the giving of thanks that they have lived and a prayer for them in their new sphere of existence. Both of these methods are open to the Spiritualists of America to perpetuate the memory of our brother. Let us as laymen and mediums so express our thankfulness for our brother's earthly life that we shall every one of us rededicate ourselves and our means to the Cause that was so dear to him and is so dear to us; and then let us apply to him the words of Canon Wilberforce, of England, over a departed friend: "Vouchsafe him light, rest, refreshment, joy, peace, and the consolation of the companionship of saints. Tell him how much we love him, how we miss him, how we wish that we could see him again; and if there be any way by which he may come near, grant us a sense of his nearness and vouchsafe him to us as a guide and guard."

Fellow Spiritualists, let us not stand with the disciples of the olden times upon the Galilean mountain top of our sorrow looking idly toward the spirit world. Our brother went from us a spiritual body, a living personality. Already he has come, and will continue to come in like manner as he went away. May he find at each return every one of us awake on the picket line of our duties to humanity. To-night his words are borne to us: "Call me not dead, when I have joined the company of the ever-living. I have won at last rest, release, converse supreme and wise, music and song and the light of immortal faces." By and by—

One by one, we, too, shall have furled our sail
In mooring sheltered from storm and gale,
And greeted the friends who have sailed before
O'er the unknown sea to the golden shore.

Chairman Wood: He who is the pastor of one of the strongest spiritual organizations in the country will be our next eulogist: Rev. Thomas Grimshaw, of St. Louis.

Address of Rev. Thomas Grimshaw.

Mr. President, fellow-workers and friends: There comes no more bitter time in all our lives than when the Death angel enters our homes and steals away out of our sight the form of some one that we dearly love. It is then that we begin to question the goodness of God. It is then that we begin to wonder why those that are the nearest and dearest to us, those that seem indispensable to our lives should be taken away. It is then that we need all the consolation that it is possible for religion to give. It is then that we sigh and cry aloud for the "touch of a vanished hand and the sound of a voice that is still." It is then that we begin to yearn for some sign, something that will assure us that the one we loved has not gone out into the night of annihilation.

We Spiritualists are indeed in an exceedingly fortunate position. We have been privileged to receive a personal revelation, a revelation that has convinced us of the fact that our friends are not dead. It has been my privilege to stand over hundreds of open graves, to see the form of some dear one laid there, to speak the last words of consolation; and I never feel so helpless as I do when standing in such a place. It is then that I long to be able to give that consolation which has grown upon me to those that are sorrowing and bereaved. It is then that I wish that the eyes of all the people were opened, so that they could perceive the forms of their friends as I have been privileged to see the forms of my darlings.

I remember reading, in the days of my youth when I was an attendant at the Sabbath-School, of the experience that Paul had when on the way to Damascus. You know, friends, that he was a very bitter opponent of Christianity, that he persecuted them on every occasion, and when he undertook that journey he even gained permission to have every professing follower of Jesus imprisoned. But he had an experience: He heard a voice, and that voice said to him, "Saul, Saul, why persecutest thou me?" And he asked who it was. He did not see anything, but he heard that voice, and the reply came, "I am Jesus, whom thou persecutest." And you know Paul was converted on the minute. He had nothing more to say against Christianity; he became one of its stanchest supporters. In fact, there would not be a church spire in this city to-day were it not for that experience that Saul had on the way to Damascus.

And I remember that I, too, was once in darkness. I had a darling mother; she was dearer than all the world to me, as I was to her. But the Death Angel came into my house and took her away out of my sight; and I questioned the goodness of God. I said, "There cannot be a God. If there is a God, he is not good, or he would not have taken my mother from me." But I did not understand; it was my ignorance; and for years I went along in darkness, questioning even the existence of an after life, when I had an experience like Paul's: I heard a voice. It was the voice of my mother, just as clear and natural as any voice I had ever heard. And because I heard that voice, I am a Spiritualist. I am a Spiritualist seven days in the week. I am a Spiritualist anywhere and everywhere; out on the broad ocean or on the land. I am proud of the title. I am a Spiritualist because I know there is no such thing as death; "what seems so is transition," as the poet says. "Death is but a kindly frost that cracks the outer shell" and gives the spirit more room to unfold and express its divinity.

Our brother has been born. He has experienced that glorious birth out of the limited conditions of the flesh into the freedom of the spiritual life. And whilst we sigh and grieve over his departure from our outer sight, whilst we wish that he might have remained with us, whilst we feel sometimes that it would be almost impossible for us to get along without his assistance and his counsel, yet we rejoice with him to-night. We rejoice because of the freedom that is his. And he has not gone away. The Bible tells us that Heaven is with those we love, and that means that Theodore J. Mayer will be with us. It means that he has gone to join that band of workers just out of sight, and I am one of those that believe that a man has more power after he is "dead" than when he was alive in the form. Do you know, I believe that it is a part of the plan of the spirit world that some of our most prominent workers should go out of the limitations of the flesh at this time, that they can concentrate their energies as spirits upon the great multitudes of the earth to stir them into activity as they have never been stirred before. And I look for a glorious revival.

I heard an announcement at the opening of this meeting that for a moment chilled my heart. In a call for a meeting, the Chairman said that the very existence, almost, of the society would depend upon what took place there. If you love Theodore J. Mayer you will go to that meeting and will put your heart and your soul into making a living monument to his memory. What are words? Idle things that are driven away by the winds. It is only when we are ready to show our friends who have gone into that higher life that we really love them by working to complete their plans, that we manifest that we have love in our hearts for them.

I remember that meeting that our good Brother Warne refers to in 1905. Do you know, we might have appeared simple, if somebody had just looked into the door and seen us; but we all felt like getting down on our knees and praying the angel world to bless us in our declaration that we would consecrate our lives to making Spiritualism so honorable that no one would dare to cast a reflection upon its good name. Our hearts were attuned to the vibrations of higher spiritual influences. Our resolutions were strong. If need be, we would be willing to sacrifice ourselves. What did it matter if we should go down even to the grave, if we should succeed in doing something to make this world brighter and better for our having lived in it. And I want to tell you, ladies and gentlemen, that I do not believe there is a single member of the Board of the National Spiritualists' Association who would not be willing to lay down his life to see the truths for which our Spiritualism stands taken into the hearts of the people, so that the mourners might be freed from their grief, the tears that course down their cheeks dried, and the hearts that are wounded healed once more. We are not trying to live in the clouds; we are not so interested in a life beyond death that we have no more interest in the life that is here or in the people of this world. I want to see smiling faces. I want to see happy men and women. I am not so much interested in going to heaven as I am in bringing heaven here. And that is what our gospel is, and that is the gospel that was preached in the life of Theodore J. Mayer. He was not trying to go to heaven; he was not spending his time and his energies down on his marrow-bones: He was up and doing, trying to bring good cheer into the lives of those with whom he was brought in contact. And I tell you, brothers and sisters, there is a message that we can read in his life, if we will take it home to our hearts. If we will inject a little of his spirit into our lives, if we will do something, it will be the grandest memorial that was ever bestowed upon living man.

I never did believe in making a giant out of a man after he is dead, and reducing him to a pygmy when he was alive. I believe that if we love Theodore J. Mayer we will try and love one another more. We will try to do more to make life worth living. We will try to sow the seeds of sweetness and joy along the paths we are called upon to travel. We will try to do all that we possibly can to make this world brighter, to make the lives of men nobler, to banish the fogs that envelop the mentalities of men, to establish nobler and more spiritual ideas in the world; and until we succeed in doing this we shall always have wars and rumors of wars, we shall always have strikes and rumors of strikes, we shall always have need for penitentiaries and asylums, we shall always have barefooted children and starving men and women, until the ideals of the people are made nobler and grander; and they can only be made nobler and grander as people are born into a realization of the spiritual, until they have the joy that came into my life, that came into the life of Paul on the way to Damascus; a spiritual insight into life and its meaning.

I am going to live for a million years. I am going to live after all these material forms have faded out of sight. I am going to live, and Theodore J. Mayer is living, and you are going to live—all of you. We may not meet again in the body, but we shall meet in the spirit just over there; and my earnest prayer would be that we may so conduct ourselves toward one another that when we meet we shall have no occasion to feel ashamed.

I believe, ladies and gentlemen, that this gospel that Modern Spiritualism comes to preach is the gospel that the people need. The outside world has been fighting a man of straw. They have manufactured a Spiritualism that has no existence outside their minds. They do not know what Spiritualism is; they do not know what joy it can bring; they do not know what happiness it can administer. They do not know how it can help us to look across the tomb and see what lies beyond. They do not know all these things. All they know is what they have read in the newspapers—of some grand expose, of some person who has been pretending to be a medium.

Theodore J. Mayer was a friend of honest mediums, as every one of you ought to be. Theodore J. Mayer was staunch in his denunciation of that which was wrong and practiced in the name of mediumship, and every one of you ought to be.

Ladies and gentlemen, let us give thanks that our brother has been promoted. Just as we rejoice when our friends go on a vacation across the ocean to visit lands afar and we know they are about to have a glorious good time, let us rejoice with our brother, who has crossed to that better shore where he will know no more pain, where he will experience no more any of the bitterness of heart which he necessarily experienced while here. Let us think of him—not as dead, not as living in some distant heaven so far away that he will never have any more thought of us; let us think of him as living in spirit as our brother, as our comrade, anxious all the time to do all he possibly can to help us in good work.

Brother Grimshaw's address was followed by a song by Mr. and Mrs. Longley, "Where the roses never fade."

Chairman Wood: Another member of this Board of earnest workers is sometimes moved by the Spirit to write beautiful things. Mr. I. C. I. Evans, of our own city, will give us some of his inspirations.

Mr. Evans: Mr. President, co-workers and friends. As one of the members of the National Board, I received a letter yesterday morning from our Secretary asking me if I would not prepare a few verses to be read on this occasion. Knowing as I did that we would have with us many other members of the Board who are born orators, many of whom you have heard before and are all glad to hear again, I had thought that I would not be called this evening. But we who know Mr. Mayer know well that he is more than deserving of the encomiums of praise that have been tendered him to-night, and I am glad to offer my small tribute in honor of our arisen friend:

IN MEMORIAM
THEODORE J. MAYER.

We've known him very many years;
He's been an honored friend,
A man whom we have found to be
Most loyal to the end;
In social or in business life,
Or for the nation's good,
He placed his shoulder to the wheel
And pushed as best he could.

But did he never do a wrong?
That, friends, I cannot say;
But yet, in earnest truthfulness,
I do declare to-day
That though I knew him many years
And oft heard gossip's tongue,
Yet never have I heard that he
Did harm to old or young.

In truth, we did not all agree
With his keen power of thought,
And he, maybe, did many things
Which we, perhaps, would not;
But whatsoever thing he did,
I know we all agree,
In every word and every deed
He acted honestly.

He knew without the slightest doubt
That when his work on earth
Was o'er, he quickly would ascend
Unto the higher birth;
No purgatorial bonds to break,
But instantly his soul,
Once severed from the mortal form,
Would reach the higher goal.

No fearsome hell, no tortuous route
Was to befall his way,
No hindrance to his onward march,
No loitering for a day,
But when at last his soul was freed,
Freed from all mortal pain,
It would in triumph speed unto
The heavenly domain.

In triumph, for a work well done,
A service well performed;
For having lived an honest life,
And dutifully stormed
The citadel of earth, and won
A victory, grand and true,
By having finished, faithfully,
The work he had to do.

And thus our comrade stands to-day
Not far away, but near;
Not in some distant land afar,
But he is ever near
To guide and lead us on the path
Of righteousness and love,
That we may feel the spirit of
Divinity above.

He has not gone, he stands to-day
Still battling by our side,
To banish human sufferings
That on this earth abide—
To break the chains of human creeds—
To free the mortal soul—
To teach mankind that he is God,
A part of one great whole.

Chairman Wood: Mr. C. L. Stevens, of Pittsburg, another member of this Board, like myself, would much rather work than talk, but he has a word for us on this occasion.

Address of Mr. C. L. Stevens, of Pittsburg, Pa.

Mr. Chairman, Co-workers and Friends: It seems to me sufficient has been said, so eloquently expressed, that it is out of place for me to speak at this time. I make no pretense of doing this, but I do wish to say one word, to pay my tribute to this dear brother who has vanished from our sight.

As has been sung, it is "only a thin veil between us." He has been with me to-day. We are all to a certain degree mediums; every man or woman is a medium. And so I feel oftentimes the power of the spirit—I, who at one time delighted in scoffing at Spiritualism. I saw no good in it some years ago; but I was converted after a time, in the camp at Lily Dale, where the Spiritualists meet. I went there as a business man to find the false; I cared nothing for it. I was not ready for it, to a certain extent. But when certain messages came to me, a total stranger, from the public rostrum, followed the next day from our Brother Keeler, of your city, it convinced me, and nothing has since changed my mind.

I have known our dear Brother Mayer for eight years, meeting him first in 1899 at the Chicago convention. We became friends at that time in a social way. We went together to our meals. We sat together in convention. The following year I was elected on the Board, and for seven years have been connected with him in that capacity. And one of the greatest delights of my life was to meet Brother Mayer, to join him in semi-annual or annual conventions. Brother Mayer and I were two warm, confidential friends, and I want to say that all who have known him know that you could not be with him long without learning to love him. He may have been a little rough in his exterior at times, but he was your friend and you knew it. If he did not agree with you, you knew that. But he was an honest man, a grand, good soul, and that is what we should all be. We should all stand up for our convictions.

We who are associated with an organization, like Brother Wood and myself, sometimes grow discouraged, and I could appreciate the words he used in announcing your coming meeting. I believe I expressed about the same words one week ago. We were to hold our annual election, and I expressed about the same words in making the announcement: "We want as large an array of our membership as possible on this occasion. It is for you, the members, to decide on those that will conduct the affairs of your society the coming year." We met and we had a very pleasant, harmonious meeting; and again, as for eight or nine years, I was placed at the head of that association. We are working with a soul and determination to succeed, but we sometimes feel discouraged.

The other day, at the Hotel Schenley, it was my privilege to meet and talk with William T. Stead, of England. I asked him, if he were going to remain here for a few days, if he would give us a lecture. He said, "I am sorry, I cannot. I espouse the cause of Spiritualism everywhere. I have acknowledged it here to the reporters." In fact, it was through the reporters that I got up courage to go and see him and talk with him. He owns the truth of Spiritualism, and is ready to espouse it and speak on that topic whenever the occasion requires. "But," he said, "I am here in this country this time on a different mission. It is the Peace mission. We are trying to establish the time when all wars shall cease. We wish to establish universal peace, arbitration to be the rule. And so I have promised my guide that I would not take up the subject of Spiritualism at this time, as my guide has advised me not to on this occasion. For there are so few who understand it. There are so few, apparently, who understand what the real purpose of Spiritualism is. Why, it takes hold of all the progressive movements of the age. It is something that I am sure, if we look upon it aright, will take up all religions."

A short time ago I was asked to make a few remarks at a sister society, where I knew were some who were very radical. They opposed the acceptance of the Infinite Intelligence; they opposed the God idea, the Heaven idea, and all that. I made this statement: "When Spiritualism gets so narrow that it will not take in the good of all nations and all creeds, I don't know but what I shall say it is not wide enough and broad enough for me." If we go back five or eight or ten thousand years to the ancient philosophies, the good in all of those philosophies I can accept. Why, I love to talk with a certain Catholic priest. He has written, and I have in my pocket one of the best spiritualistic sermons that you want to read. It would do on any Spiritualist platform. And in talking with Brother Stead the other day, he referred to one of our prominent ministers who has preached upon the subject, a Presbyterian minister, Rev. Young. It was broad and liberal.

Spiritualism is advancing; it is coming to the knowledge of the people. It has been so misunderstood, but we should feel that it is the religion of the future. As one of our leading papers of Pittsburg brought out on the occasion of our anniversary, "Some fifty-nine years ago was inaugurated that which is destined to be the coming religion of the world." And so I believe in Spiritualism.

Friends, as I sat here—we were all

(Continued on page 8.)

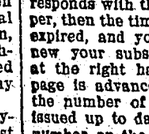
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"Actina is made on common sense principles. Its simplicity, effectiveness add lasting qualities will appeal to any one that will investigate. Let us send you one on two weeks' trial. Use it as often as you please and if you are not benefited, or for any other reason are dissatisfied, send it back and no charge will be made. Write today. Address Actina Appliance Company, Dept. 342 W., 811 Walnut St., Kansas City, Mo.

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912

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Miss Kate Hoyt, secretary, writes: "On Sunday, April 28, Mrs. Anna L. Gillespie closed a most successful engagement with our society, at Battle Creek, Mich., which has been steadily improving since she came to us a year ago. We now have a lyceum of interested little people, which meets each Sunday morning at ten o'clock, and the older people seem to enjoy it as much as the younger ones. Mrs. Gillespie and the energetic members have worked together in giving pleasing entertainments of various kinds, for the benefit of the society, with a very happy result. A noonday cafeteria has been instituted in the church-room, which bids fair to be a fruitful source of income. On the whole, the society is now in a prosperous condition, and the new board, consisting of Mrs. Della Platt, president; Mr. H. J. Wells, vice-president; Mrs. Emma Hoyt, treasurer; Mrs. Lottie Estelle, Mr. John Pollock, and Mr. Joseph Seereeter, trustees, and Miss Hattie Hoyt, secretary, with one voice extended to Mrs. Gillespie an urgent call to return to us in September, and remain during the ensuing year, when Mr. and Mrs. Gillespie will make it their home in Battle Creek. Her sterling good qualities as a woman, and exceptional ability as a speaker, commend her to the highest regard of her hearers; and many friends join us in wishing her God-speed upon her long journey, and a safe return to us in the fall

Not missed a paper for eighteen years! O. H. Ambler of Stowe, Vt., writes: "I notice my subscription on The Progressive Thinker expires this week, and I enclose one dollar to renew for another year. I have not missed a number for eighteen years, and could not afford to lose one now. Hoping you may be spared many years to combat the errors in old Theology and the frauds in our own ranks, till they turn from the evil of their ways."

Mrs. S. A Bicknell writes from Canada: "In looking through the columns of The Progressive Thinker my attention was attracted to the account of "Rev. Dr." Moore's Seances in New York City. I can feebly express the height of my indignation toward such people who call themselves "mediums," and "Pastors," and who debase themselves into extorting the fees for admission to seances wherein are practiced such monstrous impositions upon the heads of those poor souls who so willingly pay their money for the sake of learning the reality of spirit return, desiring the smallest spark of comfort, by seeing their departed ones, or obtaining the slightest token or message from them, and when they found, after being so overjoyed with their expectations that everything was false, what bitter disappointment their hearts endured, and disgust they would hold against the Cause of Spiritualism, and what a disgraceful revelation to all good true believers in the land to-day, more especially the hard, earnest and genuine workers in the field endeavoring to convert the mass of people that come forward for investigation, into the science of the grand truths of the Spiritual philosophy, endeavoring also to convince them that there is no death. Then comes such impostors as the Moores to blight the good work of the truthful workers. I sincerely hope the day is not far distant that class could be fully and entirely excluded from the societies of all good members in the Cause, and should be extensively advertised."

Etienne Fantoits writes: "The Progressive Spiritual Society held its regular Sunday evening meeting at North ave., and Burling street. Burning words flowed from the mouth of Dr. T. Wilkins into the hearts of those present; everyone who listened to him carried home food for the soul, sufficient for a whole week. Mrs. Dr. Caird, who assisted our pastor, Mrs. B. Hilbert, gave tests, reading from articles, as clear as the sun by the noon-time. After the meeting two young gentlemen stepped up to the rostrum and applied for membership, being visible fruits of the meeting. Next Sunday Mr. and Mrs. Bloom will be present with their heavenly hosts."

Mrs. Anna L. Gillespie writes: "After a week's rest at home with M. Gillespie, again I take the trail for a trip to British Columbia, then Vancouver, and a flying trip to San Francisco and Los Angeles, then home to open Brady Camp the last Sunday in July. For May my address will be Summerland, B. C., but all mail will be forwardedd to me if addressed to 5876 Ellsworth avenue, Pittsburg, Pa. In regard to lyceum work, can say truly that there is much interest manifested in different parts of the country, but all my help has to be given through writing and without any funds to carry on the work; it is an up-hill undertaking, but the lyceums which have entered the contest for the prize are doing nobly, and I know if the older people would give them the support and attention needful, it would be but a short time until our lyceum work would be in a most healthy condition. I wonder if some humanitarian will not see his duty in this, and donate a fund for our young people. I will be glad to hear from the several lyceum workers. I need your advice and co-operation in this matter. I am hoping to visit some of the different lyceums this season, and find the needs, and though I may not be able to do what is asked, it may be possible to plan for future success. One thing is certain, either the children must be brought into the work or Spiritualism will soon be a thing of the past. The great army of the unseen workers is being rapidly augmented by the many deaths of our old workers, and who but the young soldiers to carry on the battle with bigotry and narrow creedism?"

BEAR IN MIND that the editor of The Progressive Thinker is in no way responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

E. H. Thompson writes: "The Fraternal daughters of the First Society, F. O. O. S., held their semi-monthly meeting in Atlas Hall, 406 Ogden avenue, May 1, 2:30 to 9:30. The afternoon session was taken up by the mediums' reading from tea-cups, and the evening session by short talks from Brother Tyler, and the guide of Brother A. W. Bloom, along the lines of our prospective Camp, which we hope to organize in the near future. Then we had some messages from Sister A. W. Bloom, Brother Travers and Chas. A. Thompson. Our meeting was brought to a close by our Financial Secretary, Sister Jennie S. Adams, who gave us a report of how the Fraternal Daughters had progressed, and we are very much pleased to announce that everything has been paid for that they have bought, and there is a little balance in the treasury. Our next meeting will be held May 15. Come and get acquainted with the daughters."

J. G. O. Mayer writes from Medical Lake, Wash., expressing his high appreciation of The Progressive Thinker. He relates some of his experiences with a materializing medium, and would like to know why so many mediums congregate in the large cities.

W. F. Schumacher, President, writes: "The Society of the Students of Nature meets every Sunday evening at 461 West North avenue. Messages bearers are Sister Smith and Sister Richet."

The Venerable Spiritualist, Newman Weeks, writes from Lansdowne, Penn.: "At the age of 83 I have retired from all regular business in a fast driving age, and from all official life; but there is one thing I have not and can not retire from, and that is Spiritualism, true, sacred and holy. I was recruited and mustered into that spiritual army in 1848 for earth-life and the eternity that never ends, I heard the raps and saw the Fox children at their little plain home; read the first spiritual paper ever printed. I attended the first public meeting held by the Spiritualists in the county of Rutland, Vermont. I was president of Vermont State Spiritualist convention, which was the first in the United States. Occasionally I feel like sending a few thoughts to the press, showing that I still live, and can in good weather go six miles to attend a Spiritualist lecture."

C. Harding wrotes: "Spiritualism is making good headway in Toronto, Canada. Mr. Harding and Mrs. Loveday are holding services Sunday evenings, and are meeting with good success. Sunday, May 5, the seating capacity of the Hall was taxed, some having to stand. We had the presence of two co-workers also who ably assisted us, Mrs. Fielding and Mr. Ravell. We stand for truth and receive warm commendations for our work."

Wm. Hassman writes: "Last Sunday evening, May 5, a large audience filled every seat in the hall, 1546 Milwaukee avenue. Sister Mueller has regained her health, and showed her full power in delivering a beautiful lecture on "Spirituality and Honesty," which was listened to with great attention. After services many shook hands with her, congratulating her on her beautiful lecture. Brother Underbrough gave a few touching remarks on "Spiritual Life," which was very instructive. Sister Mueller and Sister Golden then gave spirit messages, which were fully recognized. Saturday night, May 11, the above society held a card party at Sister B. King's residence, 772 N. Lincoln street."

H. Anderson, secretary, writes: "The Church of Divine Light, Brooklyn, N. Y., holds services every Sunday night at Hart's Hall, Gates ave., near Broadway. Our medium, Miss Emma C. Resch, has returned from her trip to Boston, Lynn and Salem. Our little church is growing stronger every day, larger attendance, and great good is being done. We thank those who so kindly sent a donation in loving memory of some loved one to our building, and we hope there are a few more Spiritualists who will be glad to know there is a Spiritual Church in Brooklyn, built by donations of this kind. Help us, no matter how small the donation. Send to treasurer, Mr. P. J. Loeb, 708 Hancock street, Brooklyn, N. Y."

Mrs. J. A. Meayer writes from Pontiac, Mich.: "I feel lost without The Progressive Thinker. I have missed it now two weeeks. We have no spiritual society in this place, so the paper is dearer to me on that account. The many fine articles that come in it every week are enjoyed by me."

D. G. Hill writes: "On Sunday, April 28, the Golden Rule Spiritualist Society held its usual enjoyable afternoon service, with Mrs. Wasson (formerly Mrs. McIntyre) as speaker and message bearer, assisted by Mrs. Harper and Mrs. Nora E. Hill, message bearers. The work of these splendid mediums was duly received. In the evening our speaker was Mrs. J. L. Fravel, of Austin, a splendid lecture, followed with the beautiful christening service as rendered by one of the Oriental guides of Mrs. Nora E. Hill, of three little folks. May 5th the afternoon brought the usual number to receive the messages as brought by Mrs. Wasson, Mrs. Harper, Mrs. Nora E. Hill and others, with the satisfaction that these workers always bring in this line of work. In the evening our hall was packed to its limit to greet and listen to our faithful, capable and diligent worker, Dr. Geo. B. Warne. He lectured along the lines that now threaten the foundation of Spiritualism, giving an account of the efforts now on at the seat of our State government to throttle by legislation the underlying stone of our belief, shutting out the grand work of those mediums who stand as the open door between the two worlds. The hearty encores after he had finished was evidence of the appreciation of his talk. He was followed by Mrs. Nellie Kussebrow as message bearer and her first message was that the effort to pass the pending bill by the legislature would fail. The speaker for May 19, will be ex-States Attorney Charles Hughes, followed by the christening and baptismal service of three or more. O'Donnell College Hall, South Paulina, between Washington and Park avenue.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Ferd. C. Suhrer writes: "Mediums' Day at the Fraternal Society, Hygeia hall, 406 Ogden avenue, attracted a large congregation Sunday, May 5th, as everyone knows of the high standard of our mediums. On this occasion services were made more interesting by the help of Dr. Wilkins, the well-known poet of The Progressive Thinker, who read one of his beautiful compositions. He also made a few remarks containing wholesome advice which was valuable to Spiritualists. Dr. Wilkins' visit was a surprise, but we are becoming accustomed to such agreeable diversions, and hope to be remembered again. Our mediums met with their usual success in voicing messages and in the circles. They were Sisters Lichtig, Caird, Adams, Bloom, Brothers Thompson, Traver, and others. They also did excellent work in the evening, and despite the fact that 5 or 6 of our mediums were called away to conduct services in different part of the state. Nearly everyone was amply rewarded in receiving recognition from the spirit friends. Our concert at 7 by Professor Jos. Singer, Mrs. Edith Hill and Master Edmund Miller, was made more enjoyable by the violin selections rendered by Prof F. M. Lappen and piano accompanist. We expect by this time everyone knows that the Honorable Harrison D. Barrett, president of the N. S. A., will address this society on Sunday, May 19, and we also expect everyone to be with us, as none will want to miss this opportunity of hearing one so gifted as Brother Barrett. He has accepted an honorary membership in our society, and will be initiated that day, when he will assist in conferring the degree on all those who have not yet been initiated, so let all be present who wish to join; 2:30 sharp, is the time, and we cannot delay this service. Preparations for a musical program are under way, and Prof. Singer will give us a rare treat as is his custom. Mrs. Alice Sexsmith has been called to serve the National Convention when that body meets in Washington, D. C., in October, and her many friends will be pleased to know she has accepted the offer, as we are confident she will be a credit to the Fraternal Order and do justice to her reputation as a medium. We congratulate the sister. The Fraternal Society has made arrangements with the Chicago Water Chute Company, at Kedzie and Jackson Boul., to give every Spiritualist in Chicago and their friends a day's outing. Tuesday, May 28th, is the day. Free tickets are being distributed now, which entitle you to entrance and free rides or entertainment. Each society or meeting has been given a supply of tickets so none need be without them. Bring your lunch and stay all day. There is an excellent and safe wading beach for the little ones. We will distribute 10,000 tickets and expect as many people. Come out and show the unacquainted how strong we are. This will be Spiritualist Day at the Chutes, and let it be a good one. The Progressive Thinker of January 19, 1907, contained an article on The Fraternal Order, and we bought and distributed 1,000 copies, and owing to the wide circulation of this paper and the publicity given all Spiritualistic news, we have today members in many states besides Illinois, and letters are constantly received from Spiritualists and others of liberal thought asking for information, etc. If you wish a paper of that date we will be pleased to send you one. We know of no better way to acquaint Spiritualists with news of interest to them than through the columns of this paper, and in the issue of May 11, 1907 there is an article on the first page to Illinois Spiritualists, inviting their careful attention too a proposition to establish the largest and best camp in the country, and is written by Alex. Caird, M. D. We have had printed 1,000 extra copies of this paper also, and will put them out among those interested. We feel greatly encouraged in already having received several applications for charter membership, and letters of inquiry from those wishing more information. We will send you one of these papers if you have none.**

Mrs. C. A. Dodge writes from San Diego, Cal.: "David A. Leisk is engaged by the Spiritualists of Houston, Texas, for a time, and he will begin his work there on May 12. A reception in his honor was held on May 3, at the Spiritualist's Temple, San Diego, when he received many tokens of esteem and kindly wishes for his prosperity. Mr. Leisk has made many strong friendships in San Diego and he has a welcome back whenever the conditions are open for him to return.

Mrs. G. Partridge and Bobbie, her beautiful grandchild, have returned from California, and will be found at the home of her daughter, Mrs. A. C. Kirkpatrick, Sandwich, Ill. The many warm friends of Mrs. Partridge will gladly welcome her home-coming.

Mrs. India Hill writes from Carthage, Okla.: "Perhaps many of my friends and co-workers have wondered if I have left this mundane sphere, or given up work for the cause of Spiritualism. I must affirm that neither is the case. Through ill health and an absolute need of rest and quiet, Mr. Hill, two of our sons and I came to this thinly settled part of Beaver County, Okla., and are living on a farm of 160 acres, improving the same. To view this vast prairie as nature has left it, so beautiful, it does not seem that man could add much to its grandeur, although there is much to be done before we can feel we are living in a civilized country. One Methodist minister and I are all I have any knowledge of who can dispense spiritual food, which some are asking for. I have been called to officiate at two funerals, at which we endeavored to give those present the soul-inspiring truths of our glorious philosophy. I have been requested by many to open meetings, which I hope to do if my health will permit. How long we may remain here is not apparent, but we hope to return to Decatur, Ill., at some future time, and enter more fully into the Spiritual work. The Progressive Thinker is our welcome weekly visitor."

Reports from Pittsburg, Pa., give glowing accounts of the good work of our Chicago platform medium, Mrs. Georgia Gladys Cooley, in that city.

THE ANNUAL CONVENTION OF THE OHIO STATE SPIRITUALIST ASSOCIATION, FRIDAY, SATURDAY AND SUNDAY, MAY 24, 25 AND 26, 1907, AT SHERWOOD, OHIO.

GEO. W. LEWIS, A PROFOUND THINKER, AND AN OCCASIONAL CONTRIBUTOR TO THE COLUMNS OF THIS PAPER, WRITES FROM NEW YORK: "AS MY YEARLY SUBSCRIPTION DRAWS TO A CLOSE, I RECOGNIZE THE FACT THAT THE PROGRESSIVE THINKER IS ALWAYS ABREAST OF THE TIMES AND ALWAYS FORGING AHEAD, HOLDING FIRST PLACE IN THE FOREMOST RANKS OF SPIRITUALISTIC JOURNALISM AND PSYCHIC PHILOSOPHY. HE WHO FAILS TO PERUSE ITS COLUMNS WILL SUFFER AN IRREPARABLE DETRIMENT IN WORKING HIS WAY ONWARD AND UPWARD ALONG THE GREAT HIGHWAY OF LIFE."

Mrs. Celia Hughes, test and trumpet medium has removed to No. 120 Thirty-first Street., one door east of her late location.

S. A. Huntington of Malden, Mass., writes of the Progressive Spiritualist Society: At the 7:30 p. m. service, Mrs. M. A. Bonney of Boston was the speaker and message bearer. She prefaced her work by reading a beautiful poem entitled, "Uncle Nat's Funeral," after which she chose for her theme, "The beautiful sentiments of said poem," giving a fine address. She then occupied three-fourths of an hour in giving many beautiful messages. Oliver Thomas Newcomb of Boston will be the speaker on the 12th and Mrs. R. A. Swift of Haverhill, Mass., on the 19th. The regular monthly supper will be held on Thursday evening, the 16th. Circle every Thursday at 7:45 p. m.

C. L. Hatch writes from Appleton St., Boston, Mass.: The First Spiritualist Ladies' Aid Society met as usual, with the president, Mrs. M. E. A. Allbe, in the chair. A social hour was enjoyed after supper; in the evening Mrs. A. S. Waterhouse, Mrs. Hattie C. Mason and others entertained the friends with words of cheer. Next Friday a good meeting will be held, Friday, May 31st, will be Memorial Day, and flowers are solicited. Watch next week's paper for list of talent.

Mrs. Anna L. Gillespie passed through the city last week on her way to Summerland, B. C., where she has an engagement. She will return in time to fill her camp engagements.

E. W. Sprague writes: We will arrive home on Monday, May 13th, where we will remain until we go to our camp meeting work the latter part of July. Will answer calls to attend funerals, officiate at weddings, or for a few meetings at places not too far from Detroit. Our time is engaged for camp work from the last Sunday in July until the last Sunday in August, inclusive. We will serve Chesterfield, Ind.; Wonewoc, Wis.; Clinton, Iowa, and Hazlett Park, Mich., camps. Persons wishing our services will please address us at our home, No. 1082 Trumbull Ave., Detroit, Mich.

Carrie L. Hatch writes from Boston, Mass.: Don't forget the mass meeting to be held at Worcester on May 24th, under the auspices of the Massachusetts State Association of Spiritualists in G. A. R. hall. The best of talent will be provided; splendid music, and a fine supper. Be sure and come. Meetings at 2:30 and 7:30. Admission free.

Mary E. French of Clyde, Ohio, writes: As we have had an epidemic of grippe here, we have not held any lectures since December until May 4th and 5th, when Mrs. Marion Carpenter of Detroit, Mich., served us before fine audiences. The Sunday night lecture was fine indeed. It embodied knowledge of the powers within man himself as well as in the great world of nature. She was evidently under a high state of inspiration, and her readings after the lecture prove her to be a woman of marvelous psychic power. She seems to penetrate the darkness of physical obscurity, and a perfect vision of the spiritual world is before her, bringing proof conclusive that we survive the change called death. We trust her powers of inspiration will never wane, but continue with her into that other life when she shall have joined the workers who have gone before.

WILKINS EIGHT
SOME MICHIGAN NEWS.

A Letter From the President of the State Spiritualist Association.

Thinking a brief sketch of my work and the outlook at present would be acceptable to the readers of The Progressive Thinker, I feel impelled to write. During very cold weather I remained at home, the only exception being an occasional attendance of the State Board meetings held at Lansing, the funerals to which I have been called, and the M. S. S. Association mid-winter meeting, held in Jackson, in February. In March I filled an engagement with the Jackson society, learning on my return to them that our convention had created a great deal of interest among outsiders and had pleased the local workers. They have a splendid band of Spiritualists there. The State Association was more than gratified to learn that the local society, after all the expenses guaranteed by it had been met, had twenty-five dollars left in its treasury.

The death of A. R. Penny called me to Saginaw in April to officiate at the funeral. Sunday I filled an engagement at Chesaning. They have a fine little society and an excellent lyceum. Mrs. Eliza Waldron, the right woman for the place, is its president. She has good executive ability and is a fearless representative of our Cause. When they do not have regular speakers, Mr. Hopkins, a highly esteemed citizen of the place, reads selections from our best literature and with contributions from members along intellectual lines, good results obtain.

We cannot say too much for Miss Sheriff's work as conductor of the lyceum. The careful training by her of the little band was apparent in many ways.

Mrs. Ireland was my hostess, and she made me feel much at home.

Space does not permit me to speak of all who are officers and active members. Willis Miller, an editor along reform and local interests, also a Spiritualist, was present at both services, accompanied by his wife, and highly accomplished daughter, Nellie.

Grand Ledge Camp-meeting opens July 21, the writer occupying the rostrum until the 26th. Mr. A. Clark of Ionia, is manager, and he will supply programs and information to all who write him. Mr. I. W. Ewing will also send programs from his office in Grand Ledge, Michigan. Much to our regret, William Devine, one of the first workers of our camp, has moved to Harbor Springs. He and his wife will be greatly missed by our people.

I am now ready to fill engagements if societies need my services; can also be depended on to attend funerals or weddings. Have bell phone. I take this way to inform the gentleman who wrote me from Port Huron in regard to his wife's work, that I have not the address. Write again, that I may reply. ABBIE E. SHEETS.
Grand Ledge, Mich.

KANSAS STATE CONVENTION.

The Kansas State Convention will be held in Topeka, June 7, 8 and 9. All friends invited.

A. SCOTT BLEDSOE,
215 East 7th St., Topeka, Kansas,
President.

The Cause at Elwood, Indiana.

It is a self-evident fact that the day of knowledge and learning has dawned, and that men are beginning to assert themselves and demand their own. The more we delve into the mysteries of nature the less mysterious they seem, and the greater becomes our knowledge.

Years agone, amid the gloomy forebodings that bespoke the annihilation of all man's hopes and aspirations, as to a life beyond the grave, did our departed ones, with unceasing efforts, seek to draw the veil aside and allow man to peer into the future and learn the truth as it really is, and to cast off the fetters that bind him to self-made creeds, and a revengeful God.

For the last three years the Spiritualists of this city have been organized and marching ahead under the name of The First Spiritual Church, holding regular meetings each Sunday evening in its hall, our home talent being ably supported by many of our ablest speakers and mediums, such as Brother Will J. Erwood, Brother C. W. Smith, Brother Wattles and family, and the Rev. Bishop Davis, who must not be forgotten; who, by the way is an orthodox minister, and one who is not afraid to mount our rostrum and proclaim the truth, and one who is able and willing to defend our cause against all comers and goers, and many are the bright lessons of truth and reason hurled by him from our rostrum.

Brother Davis is one who believes that if the pulpit fails to furnish proof of a life beyond the grave, then there should be no objections raised by it against those seeking proof elsewhere. His views are that if communication was once, it is now, and if communication between the two worlds is impossible now, it always has been, and that man should not rest content with the mere hope for, and faith in, a future existence, believing that God never intended that man should upon this side of the grave seek to obtain the proof.

Our worthy Brother W. C. Jessup, has rendered valuable assistance in our cause by delivering messages and holding trumpet seances during the week meetings, with grand success. Judging from the interest taken in those circles by many of our orthodox friends, they do not seem to be content in the proof found in the following quotations: "For the living know they shall die, but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love and their hatred, and their envy is now perished." But have sought the command, "Seek and Ye Shall Find," and many are they that have sought and have found beyond all reasonable doubt that the change called death does not end all, but is only a moving forward into a higher condition of one continued life.

How comforting it is to sit and listen to the glad tidings coming from the great beyond, to have the loved ones converse with the investigator offering a preponderance of evidence that they still live and all is well; to listen to those great minds gone on before as they deliver their messages, pointing out the way, and how to live here and now that we may become better fitted for our future lives.

May our good brothers and sisters continue to press forward, spreading the truth until all are set free.

G. E. RUNYAN.
Corresponding Secretary First Spiritual Church of Elwood, Ind.

An Excellent Medium Passed to Spirit Life.

Mrs. Harriett N. Hamilton passed to spirit life May 5, at her home, No. 332 Huron street, Pt. Huron, Mich. She was a very remarkable woman, and one of the finest clairvoyants the writer has ever known.

The last time I visited her she spoke feelingly of the passing out of Mr. and Mrs. James White, of her city. She related the many kindnesses they had showered upon her in her old age. In closing her remarks she said: "Mr. White promised me that I should never be without that dear old Progressive Thinker; but his last five years's subscription is nearly run out. I hope I may not long outlive it. I am so tired of waiting for my release from this poor pain-racked body. I long to be at rest."

Mrs. Hamilton was born in Buffalo, N. Y., 78 years ago. She has lived in Port Huron over sixty years, and has outlived all her old associates. She was prominent in the Spiritualistic movement in its infancy, and has never ceased to strive for its best interests. May she reap her reward in the Spirit Spheres, is the earnest prayer of her friends.

MRS. J. G. PUDDICK.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

James I. Mettler passed to the higher life, April 26, 1907, at the hospital in Helena, Montana. He had been an invalid for the past three years, but was a constant worker in the cause of Spiritualism. He was laid to rest in Great Falls, Montana, beside his wife who preceded him on November 30, 1906.

THE PATHWAY OF THE HUMAN SPIRIT.

Or, the Pathway of the Spirit Traced.

By J. M. Peebles, M. D., M. A.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

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EMMA ROOD TUTTLE.

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For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, instructions for organizing and conducting Lyceums, instructions in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid.

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Contains One hundred and twenty of the author's best poems, embracing a wide range of subjects and versatility in composition; historic, heroic, pathetic, humorous and descriptive. They are admirably adapted for recitations. The book also contains five songs, with music by the eminent composer, James G. Clark. 250 pages, beautifully bound. Portrait of author. Price $1.00, postpaid.

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This volume is dedicated: "To those whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed with common flowers is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither." It contains one hundred and thirty-nine poems, and twenty storiettes, a part of the latter by Clair Tuttle, in her most charming style. 285 pages, six full page illustrations, among which are likenesses of the author and Clair Tuttle; beautifully bound in blue, with silver embossing. Price, $1.00, prepaid.

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To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the prize medal; some prominent citizen presides; other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents, postpaid.

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By William E. Towne. Learn how to cast away unnecessary care. This book points the way. Price, 25 cents.

THE OHIO STATE ASSOCIATION.

The Place of Holding the Convention Changed.

A majority of the members of the O. S. A. have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, Ohio. Under these circumstances, therefore, I, Fred D. Dunakin, president of the Ohio State Spiritualist Association, do instruct you, Carl A. Sollinger, secretary of the O. S. A., to call our next annual convention for the year 1907, for Sherwood. Notify all officers and delegates to meet at said place, May 24, 25 and 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge, so come and insure success, and live a few days in the country. Further information given by the secretary.

By order of
FRED D. DUNAKIN,
President O. S. A.
CARL A. SOLLINGER, Secretary,
4405 Clark Ave. S. W., Cleveland, O.

ELEVENTH ANNUAL CONVENTION.

The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon, June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF,
Colden, N. Y. Secretary.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Adin Bugbee: Q.—Is psychometry a faculty that can be used at the will of its possessor, without assistance? Can it be acquired? What is the explanation of the divining rod, in locating minerals and water courses beneath the earth's surface? Why does it work with some persons and not with others? Can its use be acquired?

A.—For ages the divining rod was implicitly relied on, and the belief in its power was a part of the superstition which invested the rod of the magician with miraculous qualities. The Old Testament gives divine sanction to the rod in the hands of prophets and leaders; as Moses and the magicians, Aaron's rod, etc. The Apocryphal New Testament gives prominence to the magical virtues of the rod, especially in the story of the selection by the priests of a husband for Mary the Holy Mother, which is interesting and valuable as giving an insight into the ideas entertained in the early Christian ages. As this story goes, Mary was one of the virgins consecrated at the Temple, and having reached the marriageable age, the priests were constrained to seek a husband for her. According to the custom regulating the matter, all the marriageable men were brought together, each with a rod, and the one whose rod gave the most surprising results, was to have her as a wife. Joseph, as widower, past the age when he thought a new alliance possible, was persuaded to enter the contest. When his time came for the trial, a white dove flew out of his rod, thus far surpassing anything the others had evoked, and the "virgin" was given him against his earnest protest. It afterwards was revealed that his rod was the very same olive branch the dove brought to the Ark to let Noah know that there was dry land! The finale of this legend throws light on the earnest efforts of the high priests, to get Mary out of the Temple and well married, before what is now called a "scandal" was started by the laity. These apocryphal gospels have really just as good evidence of genuineness as the four Evangelists that received the sanction of the Councils. The only reason for their rejection was **they told too much!**

But to return from this wide digression. That the divining rod has some power, that there is a cause for its movement, must be admitted, to account for the faith reposed in it. A supple twig, or branching rod, of itself can have none of these qualities.

Whatever there is must reside in the hands which hold it, or the mind that directs.

Now to return to psychometry. It is not a distinct power. It is only a manifestation of that quality of the spirit which makes it sensitive to impressions—makes it a receiving instrument to the thought-waves of all intelligences, not only direct from them, but as these waves set in vibration everything with which they come in contact, with these secondary vibrations also.

A mind thus sensitive is able to receive impressions of itself, independent of any other intelligence. However, it will readily be seen that the primary thought-waves direct from such intelligences, mortal, or in spirit-life, must be stronger than the secondary. As there are an infinite number of sources of such vibration, the difficulty is not in their reception, but in their determination. The subject takes up a mineral specimen. He may receive the influence of locality, position in the rocks, and of the forces which aggregated its atoms: he may take up the influences of those who have held it in possession; he may receive the thoughts of Spirit-intelligences regarding it. All these may come like flashes through his mind, interrupted and shaded by his own ideas, and the only means he has of distinguishing those of one source from each other source, must come from a high order of spiritual training. Comprehending this, the difficulties encountered in this psychic investigation may be partially appreciated.

The high order of sensitiveness which enables a psychometrist to distinguish the impressions from minerals, letters, or personal belongings, should enable them to be thought-readers of phenomenal gifts, and to receive spirit messages with great accuracy.

Very few of those who advertise as mining experts would consent to this test, or if they did, meet it.

This sensitiveness, of which psychometry is only a side issue, is possessed in some degree by all mankind, and even by animals, and is simulated by some plants. Only a few have it in marked degree. It may be cultivated by practice. It cannot be bought or sold, and the promise of those who for a fee guarantee its full possession, is not possible to fulfill. All improvement must come from the efforts of the subject. All instructions that can be given, are contained in this one sentence: **Put yourself in a passive condition by mental concentration.** Continue these seances at fixed times. If psychometric readings are sought, take in the hand, mineral, letter, article, arranged so you do not know what you are taking. To arrange this an assistant is valuable. Speak or write the impressions received, and afterwards verify. Of course there will be failures, but continue and they will grow less and less.

If impressions from spirit source be desired, earnestly concentrate the thoughts on the desired one, and write or speak the thoughts that will seem to spontaneously come flashing into the mind.

Hold these lessons as privately sacred, and not rush before the public, and offer them to vulgar interest.

And now we have come to a point where the influence which directs the divining rod may be understood. The successful user is one who is sensitive, perhaps unknowingly, to these influences—and holding the rod, with mind concentrated on the one purpose, the hands are unconsciously moved to press down the instrument where the impressions are strong. This is the whole explanation of the genuine movement. Unfortunately, it can be easily imitated, and the fake diviners by their pretensions overshadow, and bring obloquy on the honest claimant.

It would be inferred from the promises, that this so-called "gift" can be cultivated. This may be done by practice, but as it is only one of the forms of expression of sensitiveness or impressibleness. The best method is the improvement of this faculty, which has been expressly called the *sixth sense.*

In this study, there is one thing which has been, and is almost wholy overlooked or disregarded—the **limitations** of the faculties. Too much is constantly expected and exacted.

A *good share, perhaps the greater* of the conditions for success are not well understood, or are unknown, and those that are known to be essential are often not complied with. The results received, are not sifted by reason and referred to classes to which they belong. Oten, too, because of failures or errors the whole is discarded.

The methods and conclusions of many investigators here, and in Spiritualism also, reminds one of a school boy who *failing to solve a problem* in arithmetic because of his own inaccuracy, declares the arithmetic a delusion. He afterwards will find that he must plod along by rules some of which have transparent reasons for their being, and others which are so arbitrary there seems none at all. He must comply with them, however, whether he understands them or not, and not only that, he must make no blunders, in the simplest addition. A slight error in the beginning may make millions in difference in the result.

The Good Work of Mrs. A. G. Atcheson

At this time when so much is being said and written for and against settled speakers, it seems fitting that mention be made of an occasion bearing largely in favor of having a settled speaker over a society.

May 5th at Niagara Falls, N. Y., the officers and members of the "First Spiritual Church" tendered a reception to, and held as an anniversary of, the beginning of the sixth year's pastorate of Mrs. A. G. Atcheson of Buffalo, who has served five years, never having missed one Sunday, or the monthly seance held for the church. The society requested the writer to act as chairman on that occasion.

The hall was beautifully trimmed and draped with festoons of red, white and blue crepe paper; palms and flowers on the platform and pedestals. Services were held in the afternoon and evening, and refreshments served between services. Mr. H. W. Richardson, *president of* the N. Y. S. Association; Mrs. T. U. Reynolds, vice-president; Mr. Hoyt, president of the Buffalo Temple Society, and a large delegation also from Buffalo, including Mrs. Roland and Mrs. Simmons, one of the oldest Spiritualists, 84 years young, who made this remark, "If I had the wealth of New York State offered me I would not take it in exchange for the knowledge I have of Spiritualism."

At the afternoon meeting, President Richardson was introduced and made some very fitting and encouraging remarks, congratulating the society upon having Mrs. Atcheson as their pastor, and Mrs. Atcheson for having had the courage, ability and desire to bring the society to its present successful condition. Mr. Hoyt followed and added many pleasant and profitable remarks. Mrs. Reynolds, who was at the halls with Mrs. Atcheson when the society was started and organized, added some words fitting the occasion and regarding its growth. Then Mrs. Atcheson was announced for messages, but seeing Miss Jergensen of Buffalo in the audience, Mrs. A. asked that she act as message bearer, which was accepted, and some fine messages were given. Mrs. Simmons and Mrs. Roland added much to the interest of the occasion by their remarks. A benediction closed the afternoon session, when the friends all exchanged greetings and held a social sort of reunion until supper was announced, a bountiful spread, comprising good things in abundance.

The hall began to fill long before the time of the evening service, but every one seemed cheery and happy, congratulating themselves and Mrs. Atcheson on the happy event.

Mr. Richardson and Mr. Hoyt were unable to remain to the evening service, which was of unusual interest. The principal speaker was the chairman, Mrs. Reynolds. One of the most impressive features was the presentation in behalf of the officers and members of the society, of a piece of silver and a hand-painted vase, accompanied by resolutions. The presentation was made with some heartfelt remarks, a tribute of love and esteem from the speaker as well as the society. Mrs. Atcheson responded, but her heart was so full it spoke more strongly than words although they were beautifully expressed. Messages were given by Mrs. Atcheson and Mrs. Reynolds. Benediction by Mrs. Roland. All unanimously expressed themselves, thinking the meeting had been a grand success.

May other societies go and do likewise.

MRS. T. U. REYNOLDS,
Chairman.

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At the Close of Day

At the Last there Came Into Her Heart a Great and Beautiful Hope.

A shaft of light from the sinking sun shot through a rift in the leaden clouds that covered the sky and touched the tops of the eastern hills with a golden light, causing the long limbs and ragged trunks of the paper birches to stand revealed snowy white like marble statues, but deep shadows lay upon the small rocky fields thickly strewn with maple leaves, brown, red, and gold. The trees were nearly naked and the grass in the fields looked brown and dead, and the cattle in "fall feed" were hanging about the barways nearest the barns, lowing. The chill of frost was in the air and the farmers looking out over the rugged New England landscape said, "It looks like snow to-night."

A small load of aged furniture was toiling up a hill near the farm house it had just left. The small brown horse that drew the load, and the man and woman that rode upon it, were well along in years. The man was bent and grizzled and careworn, and seemed in keeping with the stern, rocky hills upon which he had toiled from his childhood to the present, struggling through summer heat, autumn chill, winter's icy winds and drifting snows to wrest from nature enough to sustain life and furnish a protection for himself and family.

In his younger days he had looked longingly toward fairer lands, but the pleading of aged parents decided him to remain in his native town, and now —. He never once looked back at the weather-beaten house that for many years had been his home, but not so the woman, for she seemed unable to remove her eyes from it. She pulled her faded shawl—the shawl her mother spun and wove—closely about her thin shoulders and her sad hungry eyes grew tearful and her furrowed face quivered with strong emotion. It was a poor enough home she was leaving, but it had been hers for many years, and for it she had toiled and suffered. Every rod of the land was familiar to her. She had helped plant the trees and bushes which were just beginning to yield an abundance of fruit, and with her own hands she had carried the earth that made her flower beds. For this home she had shut her eyes and walked bravely by the little corner millinery store for many years, and carefully turned her black alpaca gown that it might do for wear on funeral occasions—she had given up going to church years ago. Her home no more!

"O if Johnny had lived this would never have come to us," she thought and wiped away the tears that would fall in spite of her efforts to restrain them and put away from her the vision of her own child killed by falling from a barn and brought to her crushed and lifeless.

They were building that barn for a neighbor to earn the money to make a payment on the farm which they hoped would in a few years be theirs, but the money went to pay funeral expenses, and there was no payment made that fall, and this was the beginning of the end. And Johnny—her bright and beautiful boy—"where, O where are you?"

How many times she had sent out that heart broken cry! She had gone to the minister—"a godly man," and asked for bread and received a stone.

A cow tied behind the wagon tugged at her rope and looking backward lowed for her mate recently sold to pay taxes. "Brindle—poor Brindle," said the woman in a choking voice, and she took an apple from her apron pocket and held it before the nose of the cow.

A bitter resentment arose in the woman's soul, such as she had never felt before and it voiced itself in the great but impotent "Why?" which forever rolls from breaking hearts into the unknown.

A man came hurriedly through the tangled blackberry and elder bushes that lined the roadway and extended a calloused hand to the man that sat upon the load driving the horse. "I'm sorry for ye, Eben, "he said and his voice trembled, "God knows I'd help ye if I could."

"Yes, Lisha, I know you would; I've known you for many a year and—"

"It's a wicked shame—a sin somebody has got to answer for if there is any justice anywhere."

The two men started at the unexpected outbreak and looked at the woman anxiously.

"It is a wicked shame," she repeated vehemently. "We have paid that man two hundred dollars more than he *offered the place to Deacon Tumble* for yesterday, and think of the work Eben and I have done there! There is no justice in all this world—some folks went so far as to think Johnny had gone to hell because he was not a *professor of religion," and she* covered her face with her shawl.

The man by the wagon side touched the old shawl with a kindly hand and his voice was full of sympathy as he said, "You must not feel in this way, *Miry—you know Johnny is not in* hell."

"I do not know any such thing," said the woman sharply," I don't know anything about the matter, nor you, nor anybody else."

All the pent-up, accumulated misery of years seemed to be finding voice at last, and she went on: "Talk about a God of love—a loving Father who gives us children to love with all our strength and being and then takes them away from us and never once lets us see them or hear one word from them! I don't believe one word of it—it's a lie—there is no such God! There is not a person in this world I hate bad enough to treat in such a way."

The man by the wagon looked at her and his face lighted with eagerness. "You have known me ever since you were a baby, Miry, have ye ever known me to tell a lie?" he asked.

"Never, Lisha, never."

Well, then I'll not lie to ye now Miry—I've heard from Johnny!"

"Lish Potter, what are you telling me?" said the woman, and her voice sounded tense and strange.

"It is true, Miry, or God knows I would not tell ye; there's a woman down to the village that sees spirits and hears what they say, and through her you can hear from Johnny—I did."

"Is she a good woman, Lisha?"

"Yes, a good, pure, honest woman—ye needn't worry 'bout that."

"But she has to have money for telling and I have not got a dime," and her voice sank into a sob.

"No, Miry, she will not ask ye a cent when she knows how it is. She is a good woman, Miry, and she told me herself that her mission is to the poor and lonely and hopeless folks, to tell the weak how to be strong, and the captives how to be free and to comfort the mourners and tell the sad and miserable how to find joy. Go to her, Miry, and God will bless ye," and he shook hands with both of them and the load moved on.

A young girl had been picking up beech nuts the other side of the bushes by the road way and had seen and heard, and sympathy for the aged couple and resentment against the man who had wronged them filled her mind. The sound of wheels attracted her attention and soon a span of beautiful black horses in silver mounted harnesses came into sight. In the newly painted carriage sat a man, sleek, well fed, well dressed, whose smooth face wore a self-complaisant look. "I have made a good thing on that old farm," he thought, "now I will give the church committee ten dollars for the new organ," and he tucked the new wolf-skin robe more closely about him.

A young girl ran nimbly down the steep bank and stood beside the road. The man pulled up his horses and said, "Well, my girl, what is it?"

The honest gray eyes of the girl met the hard gray eyes of the man fearlessly, and her face quivered but her voice was steady: "Why did you drive those poor old folks out of the home they worked so hard to earn?" she demanded.

The man looked surprised and was silent for a moment and then he laughed uneasily, and said with lofty condescension: "You don't know what you are angry about, girl; don't meddle with what does not concern you. These people could not pay all they agreed to give me, and I have no property to give away. Go back to your home and learn what St. Paul says about woman."

The sleek black horses sped swiftly down the road toward town and the little brown horse tugged at the load of goods. Half way up the hill she paused and looked around at her master appealingly, and he as was his custom clambered clumsily down and walked slowly up the hill beside her. A few snow flakes floated down from the somber sky and touched the face of the woman but she did not mind them, for in her heart there glowed a great and beautiful hope.

IDA LEWIS BENTLEY.
Garvanza Station, Los Angeles, Cal.

SPIRIT JOHN D. MUNGER.

A Message from him, written Through Mrs. Nellie Davis of Kewanee, Ill., at the request of the Society at Macomb, Ill.

My dear friends and relatives, all, I would like to send out a few words this evening, for truly there never will be a better opportunity, and it is like the balm that heals the wound, and you say that any interested spirit you would be glad to hear from. Well, now, children, you know no one can take any more interest in you and your little society than myself. I thought I knew all about this philosophy and phenomena, before I passed away, but if I had thoroughly understood some things, I might have been in the body to-night, if I was taken away just when I was needed most. I have learned since I passed on that I was mediumistic, too sensitive for the surroundings in earth life, and being such I took on all the conditions that seemed to be in my surroundings, both physically and mentally, and I found also that if I had understood the psychic powers, there would have been more happiness.

A great many who think they are sick are nothing more or less than sensitives, and being ignorant of the laws that govern such, they often pass out of the body in a very mysterious way. Now, I do not wish to send out a thought that will make people feel that every thing was not done that could have been done to benefit me, for I feel that I was removed from the earth life so that I could progress and use the faculties that God had given me better in the spirit world than in the mortal, and now I return hoping to bring some light, some comfort to you all.

I have been a close observer of all the various manifestations for a long time, and they are all grand guideboards on the highway to a higher plane of life.

All you recognize through your five physical senses are spiritual manifestations, and if you are living up to the light of your own moral and spiritual natures, you will receive lessons through your five physical senses, and analyze them by the use of your spiritual senses, thereby gaining true wisdom, by which you can form a universal brother and sisterhood on earth, and walk hand in hand with the angels up the Golden Stairs of Life that nature's holy law has built out of her spiritual storehouse of dual forces.

In changing worlds I did not completely lose my consciousness. This is not the case with those who suffer from disasters. Spirit life is so much like life upon earth, that some hardly know they have made the change. I found a place, or perhaps better expressed, a home prepared for me, when passing into the new state of existence. My garments were also prepared, and they corresponded with my taste, and I afterwards learned with my moral status.

I have frequently seen spirits whose habitations were upon other planets. They are sometimes sent to your earth as messengers.

I saw a spirit not long ago from planet Jupiter. She was enveloped in a mist, like cloud of pure gold, and moved very swiftly. She had long golden hair floating behind her. This beautiful cloudlike mist encircled her completely, and she looked like a vision of loveliness. They told me that she was an Angel of Mercy.

The higher intelligences of other planets have always had a great deal of influence upon the earth.

As to the existence of birds, animals and insects, I find it difficult to express realities upon this subject as I find them. I have never seen stinging insects or serpents in our state of existence. I think they subserved their uses in the material world that you now inhabit. Of course there is no annihilation. The universe knows no loss, accordingly the animals and insects of your plane having no aspirations for immortality, die, the grosser portion of them going to enrich the soil, while the spiritual part enters into, is absorbed by, the great vortex of spirit essence.

Well, friends, I don't feel discouraged about your society or the temple. I think this medium is just the one that will help you out.

JOHN D. MUNGER.

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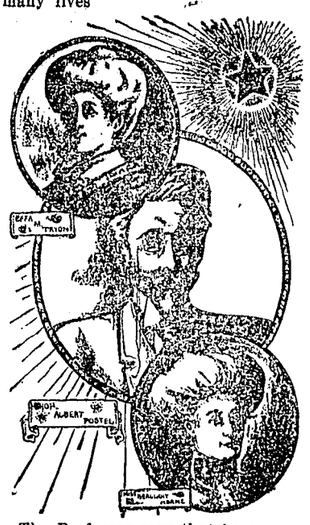
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Another letter from Miss Bergliot Horne reads as follows: "I write to inform you that I am indeed thankful that I received my Horoscope from you just when I did. I followed your advice and succeeded in securing a position at a much higher salary than I anticipated. I consider the Horoscope worth hundreds of dollars to me, and wish you much success in your grand work. I took the trip to Europe and many things happened as you said. Sincerely yours.

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INVOCATION

Thou great Eternal Spirit
Of power, of life, of love,
Whose throne is all the universe—
Around, beneath, above.

Thy will called into being
All things that live and move,
In grand and perfect harmony,
In their appointed groove.

Thou gavest to the atom
That floats in viewless air
The quickening life of Spirit
That's breathing everywhere.

The suns with all their systems,
Respond with living light,
To the power that bade them conquer
The shadows of the night.

Oh, Spirit Universal,
That guides the planet's way
In trusting adoration
We lift our souls to-day.

We seek illumination—
Thy laws to understand—
That the light of truth and justice
May dawn on every hand.

May the lives that grope in darkness,
Like to Egyptian night,
Feel the quickening power of spirit
Flooding their souls with light.

May the Universal Father,
In his love be understood,
'Till the nations shall be gathered
In one bond of brotherhood.

ALICE C. BARRY.

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MEMORIAL SERVICES.

(Continued from page 5.)

taking it rather seriously, and I thought of some things that Brother Mayer had said to me at different times, and I thought, "My heart is too full, I cannot speak," and I could just hear Brother Mayer say, "Stevens, you are too full, you can't talk now." Once, in walking along the streets of Chicago, he said to me, and he spoke it so soberly and impressively, "Stevens, I never forget—I never forget what I remember." We almost bent double with laughter. We are getting into rather a serious vein this evening; but it is "only a thin veil between us;" we shall meet him. I feel so convinced of it; I feel his presence now. I feel that dear soul has taught us all grand lessons by the life he has lived. He was often misunderstood. "Why," he said, "Stevens, if I did not cut up, if I did not carry on sometimes and have a little nonsense, people would say, 'He is a namby-pamby, he is a goody-goody kind of a man.' I would lose my influence in the world."

We know that a man does not necessarily lose all his power in the business world because he becomes a Spiritualist. Why, there are people who think that. Some years ago one of our prominent men in Pittsburg advised me, "Stevens, let Spiritualism alone! Just so sure as you uphold Spiritualism, you are not going to get along. I see your name in the paper, where you have been invited to speak." (It was nearly a column article, but contained nothing derogatory to Spiritualism. It was a well-written article and favorable to Spiritualism. But I learned afterwards that the reporter was one whose father had been a minister in the Campbellite church and very much denounced at one time, and he felt that here was a good place to express himself favorably toward the new religion and the new society that was being formed in Pittsburg, and so he wrote up an excellent article.) I said to this dear brother, "If my Spiritualism loses me trade, I am pretty able-bodied yet." This was fifteen or eighteen years ago, and I was full of vim at that time. "I will take the pick and shovel and I will earn my living. According to the spiritual ideas and teachings, somewhere I have got to face my life and its deeds; all the wrongs I have done, I have got to meet them somewhere and some place, I have got to answer for them. And so I will face myself first." And I have tried to do with all just as I would be done by. And while I have been no great success, I have never failed, but was always on the rising scale. And this same gentleman, now in an honorable position, greets me warmly, and has invited me into organizations—prominent organizations of Pittsburg with which he is connected. So you see you can succeed and be a Spiritualist. Friends, let us have more backbone; let us speak out and have the courage of our convictions. If we do right, we shall receive the reward from our fellow men. But do not work for rewards. That has been the trouble with the church, "You will get to heaven if you will only do so and so." But feel that you are going to heaven here. Here is where the reward will come, in the consciousness of well doing.

Address of Mrs. M. T. Longley, Secretary of the National Association.

Dear Friends all: Those of you who are Spiritualists, who have received the light from the great, glowing, unseen Love of the universe, manifested to you through the beautiful communion of those who have gone before, raise your heads to-night and thank God for Spiritualism. Thank Him, the giver of all good and perfect gifts, the giver all blessing and benediction to thankind, for the blessed light and truth of Spiritualism. You who are not Spiritualists, you who have lost dear ones from the mortal way, who have sorrowed and suffered, who have grieved and mourned because the lowly form has been laid from view, and who have turned your faces heavenward asking for light, "seek and ye shall find." The Comforter will come to you in time, uplifting your hearts to new conceptions of life in its divinity, life in its purpose and its significance, life in its joy and sorrow, its pleasure and its pain, all bestowed upon the human entity for its unfoldment and its higher growth.

Let us to-night sing our songs of praise, sing our beautiful outpourings of thankfulness, that death can come to humanity—that which the world calls death, but we who have received the living truth know that it is only eternal life, that it is enlargement for the human soul, that is thus given to mankind. Let us thank God, the Infinite Goodness, the Supreme Love, Tenderness, Wisdom and Power, that the change called death has come to our dear friend; that in the fullness and sweetness of his marvelous life, that in the glory and the strength of his manhood, that in the hour of his grand vigor outpoured through benevolent purposes and doings for humanity, he was called to the better world. We say, thank God because there came to him no shadow of decay, no moment when he could feel any sense of that condition which comes to one who is superannuated; because there came no letting down of the vital forces of that grand mentality, of that spiritual power which held and swayed him. These were alive within him to the very last, to the very end of his mortal life, until sweet insensibility fell upon the external form and he was wafted into that spiritual realm of light and beauty that lies just beyond. Let us be thankful for him that he went as he did, in the sweetness and the beauty of that life that had been giving itself to humanity.

Very few people understand Theodore J. Mayer. We who knew him best realize that. Many did understand him in some ways, but as our brothers have said, he was a man of many parts, of many sides, and it was given to but few to perceive all the man, to understand him in his various moods and in the various expressions of his mind and his spiritual aspirations. It seems to us that those who were so closely associated with him upon the National Board of the Spiritualist Association did know and understand him in perhaps as full measure as anyone could on this mortal side. We saw him in his various moods; we saw him in his anger and his positive denunciation of methods and things that did not appeal to him; and sometimes he disagreed very strongly with some of us, sometimes with all of us in one or another direction, and we met that stern conviction of his with our own positive force, and therefore we could measure ourselves with him and measure his strength against our own. We saw him in the most beautiful conditions sometimes, when sweet benevolence came forth in rare expression, in bountiful measure—thinking only of the needs of his fellow-men in a manner most glorious to behold. We looked upon him then as one who must have descended from the very gods, so far-reaching was his benevolence, so glorious his self-renunciation and his desire—and not only desire, but his deeds of doing good.

Our dear brother was known to us who are here upon this platform. He was known to us in our homes—our home for nine years in the national headquarters of this city, where he was a welcome guest. Sometimes when we had much business at hand he was a daily comer, and many affairs were discussed, many broad questions were entertained, many ideas were exchanged; and in the hours of social converse or in times of business association, we always had a glimpse of the heart of the man, and the heart of the man was sound and sweet and pure to its very core. We who knew him know this is true. And the soul of the man was brilliant in its expression of blessing and love for humanity.

O, so many things has he done that none of the outside world knows anything of. So many beautiful deeds. At one time years ago, before the Mediums' Relief Fund was established by our National Board, Brother Mayer came to our headquarters, and in our talk together concerning the needs of certain people he learned quite a good deal of a medium who lives in Massachusetts, crippled and diseased, a frail woman who for many years had done grand work for Spiritualism, but who had become paralyzed and helpless through accident and disease, and who also had the burden of caring for other dear, helpless ones upon her shoulders; and he said to me, "Mrs. Longley, I feel that I must help that case."

I said, "Well, Mr. Mayer, it will be only another of your good deeds."

Said he, "Don't let her know from whence this comes. Just write to her that a friend desires to help her along the way," and he handed me twenty-five dollars.

I sent it to this lady, and I said, "A good Spiritualist in Washington, who wishes to be understood as an unknown friend, sends you this twenty-five dollars to aid you in your work."

The days passed and the month closed. He was very busy attending to large contracts and other affairs in his daily life, but he came in and said, "Mrs. Longley, I haven't time now to stop and talk;" but he took out his wallet and said, "Here is twenty-five dollars. Send it to that lady in Massachusetts. Tell her it is from her unknown friend"; and he hastened away to attend to his affairs.

I did so, and the next month the same. And for two years, the first of every month Mr. Mayer came to me and handed me the twenty-five dollars for that woman whom he had never seen. He knew that she had been a worker in the spiritual cause, that she was a sufferer because of the work she had done for Spiritualism, and he knew she was a fellow-being who needed the strength of his sympathy and aid, and these he freely gave until the Mediums' Relief Fund was established and we placed that woman and her blind sister on our pension list, giving to each of them twelve dollars a month—he gave that twenty-five dollars, and none knew it save Mr. Longley and myself.

You may be sure that while I did not tell this friend the name of the donor of these beautiful benefactions, she came to learn it, because I always believe credit should be given where it is due, and I felt that our dear brother who was doing these things should have the credit for it. And so in a way she came to realize that it was the Treasurer of the National Association who was giving this money to her from month to month, and of course she blessed him in her heart.

But that is only one case. That was the only case where he paid out through my hands a monthly payment to any one individual, but through the years that I have been closely associated with him there have been numerous cases where he has placed in my hands sums from five to thirty dollars, bidding me send them in different directions to needy individuals and say nothing from whom they came, only that a friend in Washington desired to give them aid. In this way, as well as through public benefactions, of which we of Washington have learned and know, our dear friend gave to humanity. He earned his money to make it of service to mankind. He labored day and night that he might be able to dispense unto others that which should help them on their onward way. He sacrificed his life for humanity. I say this advisedly; I know it to be true that the labor and the time and the strength which he gave during the last three years to public works that he had in view, to hospital work that he desired to see established here in Washington that it might open its arms freely to the poor and take in the suffering and give them help and strength and needed encouragement—he gave up that which was the backbone of his physical life, the vital forces and energy that should have been applied to his physical health. And I know that he did sacrifice his life in large measure to humanity, applying himself to those business tasks through which he hoped to be able to do more for the world in benevolent works.

But, dear friends, he needs not our eulogy. He has passed onward; "his works do praise him." His good works follow him. He has been in this earth life a benefactor to many souls. He has been a staunch, true Spiritualist, standing fast to his colors.

Time and time again, in my work as Secretary of the National Association, I have either gone to his home at early morn before he would leave for his office, or have sent for him to come to my office, to consider with me affairs that would come up for immediate action. We had no time to call a Board meeting; we had no opportunity even to correspond with the members. But matters had to be attended to, and his wise counsel, his clear judgment, his sound mentality never failed. These were always on the right side, and all these affairs that claimed attention were given clear thought and strength of mind no matter what the conditions that were calling him to his personal affairs. And many and many times has he laid aside personal matters that belonged to his own business life to come up to headquarters to discuss and to plan for things that should be for the benefit of Spiritualism and the blessing of human beings.

So, dear friends, I know that he was an unselfish man. He was one who was thinking of others more than of self all the time. And for this reason has he departed at the early age of sixty years. He has been called to the immortal world. We wonder and we grieve, for we loved him when he was with us in the pride of his manhood, the strength of his spiritual nature, the clear light of his mentality. We admired the man; we had respect for his insight and judgment; we held him in close affection in our hearts, and so we grieve because he has passed from us. But not one whit less do we hold him in high esteem; not one shadow of our respect for him has fallen away from our hearts, and love and sympathy are still there in sweetest measure reaching out to him in the world of light to which he has ascended. But grief comes, as our dear friends have said, because we cannot bear to think that in the physical form he will not meet with us; that never again will we listen to that well known voice, or look upon that earnest, sincere, honest face; that never again will we clasp hands in the mortal and feel that he is one with us. At our headquarters is a vacant chair, to-morrow to be white draped in memory of one who, in the mortal, shall not be there; yet in spirit, when we meet as a Board of Directors of this great National Association, we shall call upon Theodore J. Mayer and he will respond. We know that he will not fail us now. We know that in the midst of our busy counsels, when we are met together, not only to pay tribute to this dear friend, but also to elect in his position and place one who shall serve as our treasurer and our valued associate, he will be with us. When we shall meet to-morrow and the day following to prepare for the coming convention of October next in this city, one that he in his thoughtfulness prepared the way for, and in his last days sent his friend and business partner to the managers of the Masonic Temple with a check to pay for the five days of our convention from his private purse, doing this when he was unable to sign his name to a check, in the last days of his mortal illness—shall we not believe that he will be with us still? Shall we for a moment think that he will fail to come when we seek for him in the depths of our hearts, and know that he is our friend, our associate, our loving companion, our comrade still?

For years he has stood like a bulwark of strength in the midst of our great conventions, and at various times in important issues of our Spiritualistic cause, by his will and strength and good counsel and insight has carried the tide whence it should properly flow. Shall we not then rely upon him still, and feel that he is still with us in love and care? Yea; good friends we may not grieve. It is only because we shall miss the mortal form that we shall long for the sound of the voice and a touch of the hand; and in gazing upon that vacant chair we shall feel more keenly, perhaps, than we have before that he has gone from our presence in the body, though, thank God for Spiritualism, we know he will be with us still in spirit.

We know there is a God. We Spiritualists do not flout the idea of an Infinite, over-ruling Presence and Power, a glorious, immutable, magnificent Being, call it what you may. We have no objections to your defining that Infinite source of intelligence and light in any terms you please; but to us it is God, God in Infinite Goodness, Divine Love, Wisdom and Truth, all things sweet and pure, uplifting and abiding. And God understands. Some day we shall know more fully than we do at this hour why this, our dear friend, this helper, this defender of Truth, this protector of honest mediumship, this friend of humanity—why he was summoned to the courts of heaven in that fullness of strength when the world needed him so much. But perhaps we can feel and say, with our dear Brother Grimshaw, that he can do more for humanity now than if he had remained a score more of years upon the earth. He has gone in the fullness of his strength, but will return in the might of his power; and some day we shall understand and know why we were deprived of his outward life while we felt we needed him so much.

In the days of the olden time, I remember being at a great convention of people in Music Hall in Boston. The occasion was that of Senator Frye paying tribute to Senator Blaine, who had passed from earth. Mr. Frye said in his eulogy of Mr. Blaine, "There was once a time when the great Daniel Webster passed from earth and his body lay in state for the people to gaze upon. And as they filed by his funeral bier, one poor farmer stood beside the coffined form and gazed upon it. Said he, 'Webster, the world will miss you.'" Said Senator Frye, "Blaine, the world does miss you." Say we, the National Association of Spiritualists, "Theodore Mayer, the outward world shall miss you because of your great energies and indomitable powers which had been made manifest through the physical form, but we as Spiritualists shall endeavor to forget that which is of the physical, which misses and mourns the body, for we know you will be with us, and we shall not miss you from our counsels and our abiding places."

He is an immortal soul. He comes to us, dear friends, with his words of strength; and you know that he was a practical man, a positive man, that he did his duty and expected every man to do his duty always as far as circumstances permit; that he expected us all to be good workers in Spiritualism. He was a "stand-by" and a worker in the First Association of Spiritualists of this city, and owing to him much has been accomplished, and he expects you and every one of you who are Spiritualists to come out and attend the meetings of the First Association and give your moral and your sympathetic support and your financial aid and your working activities to this Association, and make it a grand power, a credit to Spiritualism in this great city of the nation, in this great Capital City, where Spiritualism should send forth its shafts of light into the Senate Chamber and the Executive Mansion, abroad over the capital hill—everywhere, and be seen and known of men. He expects you to stand firm at your post of duty, doing your work as he would have done his if he were here to-night—as he does his from the spirit world, as he did every day and every hour in his mortal life. Yes, do this, dear friends, and as our brothers have said, it will be the grandest and sweetest eulogy that you can pay to him, for it will prove to him that his example has been of service to your hearts.

Dear friend, loved comrade, beloved one, having passed to the immortal world we know you will not forsake us; we know you will stand by us; but we ask, we pray for your continued aid. We petition you to be with us in our need. When the time comes and questions arise as to our duty, be by our side; send to us your influence and your strength; quicken in our hearts our sense of right and duty and that which should flow forth for love to humanity, lest we forget. Give unto each one present something of that great influence, that marvelous power, that magnetic force, that went from your frame and your heart like a living light to stir men's souls; let us have it here and in days to come. And knowing that we have such as you and other faithful ones who have passed on to grander heights of immortality as counselors and guides, we shall strive to do our work and our duty day by day. Morning shall arise, the sun shall set, hours and weeks and months shall flee away: you, our friend, will be marching over the heights to grander scenes, to more glorious achievements. But, as the eternal light never fails, as love ne'er grows dim, as truth abides, as sympathy and consciousness and intelligence live forever, so do we believe that in the great etoural world we shall meet with Theodore Mayer once again.

Song service and benediction.

On this occasion the massive stand was draped in flowing folds of white, festooned with violet streamers and bore an excellent picture of Mr. Mayer. The hall was beautifully decorated with palms and flowers—including an immense basket of crimson roses—the gift of Florist Gude—which, on the following day, was taken to the Mayer lot in the cemetery.

Items of Interest from New York.

It has been a subject of comment how many stormy Sundays there have been during the past winter, but today, May 5th, has been an exceptionally pleasant one. "Elk's Hall" is located upon 59th street, at the foot of Central Park, which was well filled by a happy throng who were attracted there in autos, carriages, upon horseback and also many pedestrians, to enjoy the beauties of nature, just donning her robes of green and many bright colors, as evidenced in the many beds of tulips and crocuses which flank the paths and drive-ways. Notwithstanding these allurements, an unusually large audience greeted Mrs. Helen P. Russegue who had left the Annual State Convention of her own State of Connecticut, held at the capital city, Hartford, for the day, in order that those who had convened there might have the privilege and pleasure of listening to Mrs. Gaule-Reidinger. After appropriate remarks by the president, Mrs. M. A. Newton, Mrs. Russegue's guides followed with a masterly discourse upon the subject, "What is the Message Which Spiritualism Brings which is superior to all other religions of the world."

The many psychometric readings which followed proved very satisfactory to the recipients, who pronounced them very correct.

Coming from New York City back to Brooklyn in the evening, the writer found a large and attentive audience convened in a very pretty hall at 1246 Bedford Ave., where Mrs. Walters White and Mrs. Emma Miller are holding a series of free Sunday evening meetings, the former presenting the philosophy of Spiritualism, inspired by a high order of intelligences, among whom might be some of those who framed our Government. Her listeners cannot fail in being benefitted by their ministrations. Mrs. Miller's psychometric readings are said to be astonishing to the skeptic, and very pleasing to the believer.

Many other meetings, both Sunday and week days, are also being held all over our city.

Mrs. O'Connor, one of our favorite mediums who is doing good work for a society over in Jersey City, was an interested and appreciative listener.

Now that Mrs. Pepper has closed her meetings and gone abroad, the wagging tongues of the gossips and scandal-mongers are busy discussing the reports contained in the secular press regarding her coming marriage to a wealthy member of the Vanderbilt family.

DR. G. W. FOWLER.

Brooklyn, N. Y.

AN ETERNAL PAST.

It Is the Basis of Immortality Future.

The above headings are over an article written by E. R. Rockwood in The Progressive Thinker of April 20, 1907, and calls to all thinking on the subject of immortality of humanity, and the eternity of the life that humanity was evolved out of, for eternal life, must be a life without beginning or end. I would refer Brother Rockwood to a book written by an Initiate of Esoteric Masonry, called The Light of Egypt, one of the few Spiritually unfolded writers of his day. I bought the book when it first came out at $3. It can be obtained at the office of The Progressive Thinker for $2. It explains the spiritual laws of incarnation, and reincarnation, from a spiritual standpoint, and how a human being can unfold his own spiritual senses and satisfy the cravings of his own soul or spirit, which is the coming Spiritualism, which is coming to take the place of hypnotic mediumship.

A. C. DOANE.

Summerland, Cal.

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.

1974½ E. First St., Los Angeles, Cal.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 31, and closes August 28. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

Ocean Grove Camp.

This camp is located at Harwich, Mass., and opens July 28, and closes August 25, 1907. For programs and information, write Mrs. Mary B. Small South Harwich, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding campgrounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July 25, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 24. Mrs. F. Lee, secretary.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

City of Light Assembly.

The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill,

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences July 29, and clases August 26. For programs and infirmation write to the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 15 to August 13. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 17 to 27 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Harmony Grove Camp

Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McFeron, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.

The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Ct.; season of 1907, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

The twenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Sprout, Okemos, or D. R. Jessup, Williamston.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 12 and close August 26. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Freeville Camp.

The Freeville Camp, N, Y., opens July 22 and closes August 19. For programs write to Miss Victoria Moore, Dryden, N. Y.

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IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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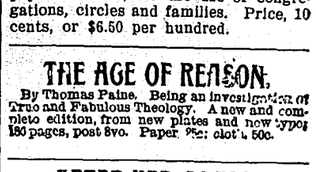
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., MAY 25, 1907

The Microscope

And the Part It Plays in Instructing and Spiritualizing Mankind—Serious Thoughts for Reflection.

Who can measure space? Who can comprehend the Infinite?

When we take into consideration the millions of planets revolving in space, some of which are much larger than our earth, and that we would have to travel ten thousand times the distance across the Atlantic Ocean to reach the nearest planet that is revolving like our own around the sun; that the most remote planet of our system is so far from the sun and moves in such a large circuit, that it takes four thousand years to make one revolution; that it would take an express train the same length of time to reach it from this earth; that the whole milky way or "Milk Maid's Path," as it is sometimes called, is composed of stars and planets so far away and so numerous that we can see only the dim light from them which composes this bright track in the sky, we are truly led to say, "What is man that Thou art mindful of him?" and yet every hair of our heads are numbered, and not a sparrow falls to the ground unnoticed. All is law and order.

Take a microscope, if you please, and examine the smallest insect, and you will find every outline perfect, every tint and color complete. Look at a drop of water through this same microscope, and you will discover that it is filled with animal life, living, moving creatures of all shapes, and hideous to look upon. Let us take a walk along the beach at low tide. I pick up a shell; let us examine it. It is called a winkle; it is spawning time; a long string of spawn composed of lozenge-shaped pieces held together by a muscular fibre from one-half to a yard in length, is just being thrown out of this shell-fish. We hold it to the light and we discover that each lozenge-shaped piece is hollow and contains fifty or more little black seeds no larger than a poppy seed, and looking very much like them. Place one of those tiny seeds under our microscope, and what do we find? That it is a young winkle, perfect in all its parts, and that it is filled with meat and pulsating with life.

How wonderful! you exclaim.

You have noticed a house-fly on a warm day in summer rubbing his feet together, and then his wings, then winding his feet around his head, and you will say he is performing his toilet, but look at him through our microscope and we will find him covered with animal life that no doubt annoys the fly as well as the vermin we sometimes see with the naked eye that are troublesome to dumb animals.

Our grocer has just come in with an order, and left us some nice large prunes; they are getting a little dry, and are covered with a white substance, which you tell me is only a little mold that will wash off, but here our little microscope comes into play again, for we are growing curious, and our microscope is a great instructor. I place it over a prune and find that which you told me was only a little mold is a mass of living parasites, all crawling and moving, tumbling over each other in their hurry, each attending seemingly to its own particular business.

What a study. What a vast field of thought is nature in all her works. From the immensity of the heavenly bodies to the smallest atom, everything is complete and perfect. Nothing is left unfinished. Can we then comprehend the Infinite? Are we not rather filled with awe at the magnitude of the subject?

Every man has a different idea of God, each peculiar to his own understanding. We differ according to our degree of intelligence. All life is a manifestation of intelligence; the differing is in the degree of development. The harmonious and positive condition is not reached all at once, but by slow and steady growth, by a continual striving and reaching out after the best, the highest good, and the growth is gradual, and yet we strut up and down this little world of ours as though we were all there is of it, the alpha and the omega.

The wonderful demonstrations made with our little microscope lead to much thinking and speculating, and we ask ourself if these daily rounds, this constant struggle from day to day for a mere existence, is all there is of it? Are we placed here just for the little we can accumulate in the shape of dollars and cents, which we must leave behind when we go hence, as we certainly must? That we do know, for we see it demonstrated all around us daily, and yet why?

We see life, motion and action everywhere; from atom to man, from the mote in the sunbeam to the most intelligent of human kind.

Must we believe in disease and death? Must we leave behind bitter experiences and the lessons we have learned so dearly bought forever? I think not. There must be a continuation where even these are not lost. Let us hope so at least, for these experiences are purifiers; they make us better, fit comrades for the angels. Without them there could be no growth, and the harder and more bitter they are, the better for us and more purifying. Why shrink, then, and dread so much the shadow of suffering, when so much is to be gained from it? These experiences are our only true riches, the riches that cannot corrode or be taken away; all else is but dross.

It is said that just as a man is prepared to live, he dies. Should this be so? Let us step aside from the beaten paths of orthodoxy for awhile and think a little for ourselves, for surely our reasoning faculties would not have been given us except for use. If it is a sin to indulge in reasoning upon the vexed question, "If a man die shall he live again?" we may indulge in speculating on the subject for awhile at least just to see how it seems, for if the murderer can be forgiven at the eleventh hour, we are doing no worse, and may hope to be forgiven also; but when we set in motion our reasoning powers on the subject, we go on and on and we find the way so plain, and past teachings so absurd that we have no desire to turn back; in fact, there is no turning back.

We have learned that we are all mind; that matter is a continuation of spirit, and need not be separated. We learn of the All Truth that we are divine, filled with undeveloped possibilities, and being divine we are capable of doing divinely; that all strength is ours if we only recognize it; that we are capable of great possibilities, and when we learn our power fully, we can demonstrate it to the world and be of service to humanity, to those who sit in darkness in countless ways.

There is nothing we cannot overcome. All triumphs may be ours in time's futurity, if, whatsoever our fault, we do not faint or halt, but lean upon the staff of God's security."

Be up then and doing! Waste no more precious time in frivolity. The years go rapidly by. Life is short at best; then make the most of what little time there is left us. Let us hold hard, be strong and steadfast, with a heart ever in the right place, never wavering, but with hand outstretched to raise up the fallen and those who stumble by the wayside, and we need have no fears, for all will be well with us.

AUGUSTA FRANCES TRIPP.

Onset, Mass.

PEACE.

Up from the jungles where wild beasts roar,
Out from the pits of ignorance and crime,
Step by step through the battle and gore,
Fate has decreed that man should climb.
Outward and upward o'er steep and glen,
He tries for a foothold here and there,
Building of bodies and souls of men
The stairway up to his castle fair.

And the path he has journeyed you now can trace
By the blood-stained trail he has left behind,
For his glory has been to usurp the place,
And prey upon others of his kind.
Thus war to this day they glorify,
Yes, even in every Christian land,
While orators, statesmen and poets vie
In painting its victories great and grand.

But there is a song I fain would sing,
That its sweetness might reach and thrill the world,
And a message of joy and gladness bring,
Wherever war's missiles of death are hurled.
'Tis a song of peace; may its strains ne'er die
'Till the world's bloody strife shall cease;
The red rag of war be torn from the sky,
And unfurled the snow white flag of peace.

For an era has dawned, an era of right,
When man shall his weapons lay down,
And pitch him a tent 'mid scenes of delight,
On higher and holier ground.
Think you, O, ye wise ones, moulders of thought,
That his path must forevermore wind
Through regions by struggle and carnage bought,
Must he still seek to plunder his kind?

Ah, no! for the vanguard has reached a height
Where th' eternal sun streams from above,
And their camps are all gloriously alight
With the quenchless fires of love.
Then hail to thee! O, fair goddess of peace;
O'er earth may thy monuments rise,
Till the god of battles his songs shall cease,
And thy anthems shall reach the skies.

Then perish from earth every vestige of war!
Let its monuments crumble and fall,
Healed be every wound, forgotten each roar,
And the halo of peace gladden all.
Let reason and justice all questions decide,
In the court of the highest appeal,
And by its decision all learn to abide,
And the glory of life thus reveal.

LAURA B. PAYNE.

San Antonio, Texas.

MIND AND MATTER.

Oh! Mind, how wonderful thou art!
Where can we find thy goal?
For thou controllest every part,
So thou must be the whole.

All substance is controlled by thee,
For thou all substance art;
Where can we from thy presence flee?
Thou art in every part.

Thou art from all eternity,
And evermore will be;
And all there is are part and parts
Of thine Infinity.

Long have we searched through all that is;
The truth at last we find,
And know that mind all matter is,
All matter is all mind.

And so these two extremes do meet,
Unite from either pole,
And thus we find all things complete;
Two halves must make the whole.

In man we find thy highest goal,
For man creates with thee.
Thou hast evolved the human mind,
Forevermore to be.

Thou great immortal, mighty Whole!
We are a part of thee,
Mind individualized in man
Must then immortal be.

THEODORE SIMPSON.

Vancouver, B. C.

Heart keeping is the secret of happy housekeeping.—Anon.

PROGRESS A CONTINUAL CHANGE.

A Vivid Description of the Changes Occurring in the World to-day, the Tendency Being to Raise it to a Higher Plane.

The spirit of progress permeates every department of life, commercial, religious, social, and intellectual. This progressive spirit is the hand of God leading the world upward and onward toward a more complete something. It is the order of nature in all its departments to continually change according to the times, and thus keep in perfect equipoise. If some portion of nature, which includes the human race, fails through some cause to respond to this onward movement called progress, then that portion of nature is in an abnormal, an unhealthy condition, due to the fact that it is out of tune with God's great plan. Let us first consider what the world calls material things and see whether or not this spirit of progress is making changes and improvements according to the present status of the world's growth and thus bettering the condition of the race.

One hundred years ago we had no railroads, no steamboats, no telegraph, no telephones, no electric cars, and thousands of other inventions and improvements we enjoy to-day they of one hundred years ago knew nothing of. The tallow dip and candle, the ox-team, the spinning wheel, the loom, and the log house were adapted to the people of a hundred years ago, and were in perfect accord with their intellectual and spiritual unfoldment.

Now, if it were possible for the people of this up-to-date twentieth century with all its modern improvements to be placed back in that old time, it would be putting them in an abnormal condition, because their time would not do for our more advanced spiritual nature.

The progress during the past one hundred years has been great; in fact, amazing; and the progress during the next one hundred years will be equally great, yes, throughout all time, as progress is "the law of life." The future is filled with world building stuff and truths that will come to man just as fast as he is ready for them.

In the religious world we find this improvement and growth going on. As a man grows intellectually and spiritually his religion grows and takes on a higher form. The religion of one hundred years ago would not supply the spiritual needs of to-day, although the religions of all times and all ages were adapted to the times in which they flourished.

Yes, religion is continually changing, and thus adapting itself to the ever-present now. Those of us who fail to keep step with this ever-advancing host in religious progress soon find ourselves living in the past, living out of season, instead of the present, and thus become dwarfed intellectually, spiritually, and every other way.

The religion of to-day in all its various forms of expression will not do for the future race, especially in fifty or a hundred years from now, because the world will have grown and the people changed.

A man's god and his religion grow in proportion as he grows. His god is no larger than his conception of what God ought to be. His religion is no broader and grander than his conception of what religion ought to be.

This spirit of progress, which is God developing a human race, in other words, unfolding the real man, is manifested in science, art, literature, philosophy, and religion, all of which are expressions of the evolutionary process.

In the treatment of the ills of the physical body we find also changes, numerous and acute. The practice of medicine to-day is entirely different from what it was fifty years ago. In fact, the crude erratic treatment of that day of bleeding and calomel and jalap in sufficiently large doses for a horse would kill the more spiritualized sensitive nature of this twentieth century.

In the early day such crude objective treatment was essential to a crude objective people, but to-day we require something different. God, who is at the helm, steering the great ship of life, makes no mistakes. When His children need a new system of treatment or form of healing adapted to them in race growth or status of spiritual unfoldment, then He raises up some soul or souls, who catch the higher vibration which is adapted to the hour for the "healing of the nations."

When a portion of the race began to outgrow the old system of medicine, the allopath, the old school as it is called, then the time was ripe for something new for the treatment of the ills that belong to the objective life, and the homeopathic school was born, which perhaps is a safer and better method of treatment for the more sensitive class of mankind, notwithstanding the allopathic school laughs to scorn, pointing with finger to the small dose of the homeopath. They (the homeopathic school) in turn point to their successful record saying, "Beat it if you can." So we believe the homeopathic school is one of the great results of this spirit of progress, and one of the essentials of the human race.

Notwithstanding the fact that the homeopathic school of medicine is considered modern, it too is being outgrown by a portion of the race, as manifested in the system of healing called osteopathy. The principles of osteopathy were discovered in 1874 by Dr. Andrew T. Still, who founded the American School of Osteopathy at Kirksville, Mo., with eighteen students. To-day there are thousands of graduates scattered over this broad country, healing thousands of people that the older schools fail to reach, showing that as people develop and change the system of healing changes.

Not only in osteopathy do we find healing without medicine. We have magnetic healing, christian science healing, mental science healing, and healing by suggestion, all of which were unknown years ago because the race was not ready for them.

In religion the changes have been rapid and many during the past fifty years, because the race has grown more along intellectual lines than ever before during the same period of time in the history of the world. There is a correlation between intellectuality and religious growth.

Now, this spirit of progress does not reach all people alike. Some are susceptable to the ever changing and growing condition, while others are willing to remain in the old rut perfectly contented in their belief that they have reached the ultimate; hence the cause of strife and dissension in all departments of life. Those who move along with progress are condemned by those who remain behind, and those who remain behind condemn those who go ahead; and by and by, in the religious world for instance, the congregations are divided and new sects are born, which is essential to progress and always a step toward the betterment of the world. Whenever a religion drifts into a rut and is established upon a set of creeds or a declaration of principles as a finality, then the time is ripe for a new departure, and it always comes.

W. V. NICUM.

Dayton, Ohio.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Seneca.

WINONA GHOST PANE.

Not In It With This Strange Picture On the Wall—Scenes of Other Worlds—Fantastic Shapes Pictured On Walls of Morgan County House By Unseen Power—Natives Believe It Premonition of Ending of the World June 10.

To the Editor: I enclose herewith a clipping from Fayette Journal, in regard to some pictures developed on a wall—I presume the result of spirit power.

G. S. DOOLITTLE.

Ansted, W. Va.

A phenomenon rivaling in mystery the famous Rogers window pane picture which created such a furore in this section a couple of years ago is reported from Morgan county. Without any apparent reason strange pictures, said to represent scenes in heaven and hell have appeared on the walls of a room in the house of Emery Lopp, and people are traveling for miles to the house to view the wonderful pictures.

The house, which is located in the hill region, about two miles from Hancock Station, is a modern structure and a modest home. How the scenes said to be depicted upon the walls in such weird and fantastic shapes came there is a complete mystery, and superstitious people firmly believe that some supernatural power has been at work and that the pictures are a prophecy of things to happen. As a result of the talk that has spread around concerning the mysterious delineations excitement has been growing right along until the whole country around is around and every day numbers of people go to the house to look upon the walls.

A gentleman from Hancock was informed by a man of reliable standing who visited the house to inspect the walls that the reports concerning the affair are true. He said no human hand could have painted the scenes on the walls that appear in outlines representing angels and devils, snakes and other weird pictures that crawl and fly and of beautiful vistas and pits of flaming fires in such strong and striking contrast that the observer is awed by the seeming presence of some unseen power and its work.

Mr. Lopp, the owner of the house, is at a loss to account for the mystifying affair. He said he first noticed the pictures about a month ago. At first the wall appeared to be discolored as by smoke, and gradually the scenes began clearen, and he called some neighbors in to inspect the weird shapes and scenes upon which they looked with wondering eyes and the news went abroad until everybody in that section of the country became interested in the matter.

A well known Hancock physician who was driving in that section the other day passed the house of mystery, and counted about thirty teams hitched along the road. They were on the way to the house, having been attracted by the reports of the strange things to be seen there.

The prophecies that have been made that the world is to come to an end on June 10 by coming in contact with a comet has added to the excitement which prevails concerning the pictures in the house, and many believe that this is a premonition of warning for people to prepare for the finale of all things on that date.

Temple Fund Self-Denial Period.

Please read this at your next public meeting, and act as agent.

The Temple Fund Society cannot make its object successful unless the Spiritualists aid it to secure a competent fund.

THE MEMBERSHIP FEE IS ONLY ONE DOLLAR PER ANNUM.

We are hoping for several thousand members this first year of effort.

THEN LARGER DONORS WILL FOLLOW, AND LEGACIES SOON MAKE A VAST SUM.

This success depends upon you!

Will you help? Or, will you wait for others to create the success?

THIS SOCIETY AND ITS FUND ARE SURE TO BE PERMANENT.

We hope that each Spiritualist will aid in securing a fund by such means as solicitation, entertainments, seances, meetings, etc.

WE NOW ASK FOR A PERIOD OF SELF-DENIAL.

During June and July nearly all local meetings are suspended, and the Spiritualists are not taxed for home support of the cause.

That will be a good time for each person to make a small donation to the Temple Fund Society.

You can each cut off some little luxury, pleasure, or even a need, and donate such proceeds to this worthy movement, for the good of all.

Let us co-operate.

Give your donations to your local society officials, and ask them to remit the same to the Temple Fund Society.

SEND ONE DOLLAR FOR A PERSONAL MEMBERSHIP, IF YOU CAN.

Ask all other Spiritualists, and friends of our Cause, to make some contribution.

OUR SUCCESS WILL THEN BE SURE!

Address Mrs. Carrie H. Mong, Secretary, 415 S. Franklin Street, Muncie, Indiana, or yours fraternally,

GEORGE W. KATES,
President.

Cheyney, Pa.

NONCONFORMITY.

W. F. Jamieson Writes a Decidedly Jamiesonian Epistle.

"Let the people think for themselves."—Harrison D. Barrett.

"There's something splendid in human nature that won't mind."—Col. Ingersoll.

The courteous manner in which Mr. Barrett speaks of his former co-workers is a refreshing contrast to the bitterness manifested by some who are teachers of the people.

In his classification of the "150" he places me in company with Elizabeth M. F. Denton. For this kind act I thank him. Mrs. Denton, wife of the great William Denton, is one of the deepest and clearest thinkers that ever graced this planet, and sheds lustre on her sex.

Brother Barrett informs us that "it is the absence of the true religious spirit that has wrought our ruin."

From the time I was ten years of age I hunted high and low for the "true religious spirit." Gave it up! Later, searched for a "materialized spirit," hoping against hope to find it.

Senator Beveridge declares that the Christian bible contains the story of the development of the "only divine religion know to man."

For years I studied that book more closely than any other; found many gems of thought in it; a few excellent moral teachings amid heaps of rubbish accumulated during ages of ignorance.

As to the "divine being" described therein, his character is that of a fiend, and from that source Senator Beveridge derives his "only divine religion known to man."

Friend Barrett does not believe in the Senator's religion. "Let it be remembered," says Mr. Barrett, "that by religion I do not mean long, doleful, puritanic faces; long, loud and meaningless prayers; nor yet the blind awesome worship of an anthromorphic god by means of self-abasement and hyprocitical pretenses."

Can that be the Senator's "only divine religion?" How ruthlessly the President of the N. S. A. uproots it, prayers, pretenses, and the only god-in-chief of the "only divine religion."

Brother Barrett is a merciless iconoclast. Candidly, I like it. When he writes of earthly things I understand him; but when he flies heavenward, descants on the "true religious spirit," I am at sea, as it were, until he performs the parachute act and gracefully settles once more on terra firma by telling us exactly what he means by religion; "I mean just what James, the apostle meant—'GOOD WORKS, AND THE MAINTENANCE OF A PURE MORAL CHARACTER.'"

That keen critic, Clara, of the town named in honor of James, will indulge in one of her benignant smiles and murmur: "We are agreed in substance; differ only in labeling the substance." "Good works, and the maintenance of a pure moral character" he labels "religion." I would call it "ethics." It is as precious as it is scarce. Who fills the bill? The Christian assures us that "only one" ever did fill it. We are good in spots, not all good.

I have never given up the study of Spiritualism; but, oh, how you highborn teachers do puzzle me!

There is Prof. Lockwood, a natural philosopher, who tells us that "Spiritualism is based on a natural science." Good foundation. Now, Professor, on what is religion based? He answers: "EVERY RELIGION IS FOUNDED ON A MIRACLE; SPIRITUALISM HAS NEITHER MIRACLE NOR MYSTERY IN IT. THE PEOPLE WANT FACTS TO-DAY, AND SPIRITUALISM SUPPLIES THOSE FACTS."

Will Bro. Barrett pronounce the benediction?

W. F. JAMIESON.

Pentwater, Mich.

Message to Mrs. Mattie E. Hull.

Dear Sister and Co-Worker:—A very pointed impression comes to me that I am the instrument through which you are to receive a pleasant message from your dear partner, 'The Moses of Spiritualism."

About ten days, or two weeks prior to the publication of the passing out of your dear husband, there came to me in a vision a casket, in which his body lay, over the casket was the United States flag. With the vision came the message that "a hero had passed over." This took place in a public circle held by me, where there were about twenty members and others present. Nothing further came until after the news came that Moses had risen; then on the first Sunday at the public meeting in the West Side Spiritual Church here, I was called upon by the president, Mr. H. E. Boerstler, to offer the invocation, and while so engaged a second vision came.

I saw a beautiful landscape; then a cross appeared. Standing amid rocks, on the right side of the cross and leaning over it, stood an apple tree in full bloom; on the left side, a crab-apple tree also in blossom. Flowing through the cross and gushing out over the rocks below, I saw a river of water. Looking up and off through the cross, I beheld a broad river, calm and fair, and upon its placid waters I saw a row-boat nearing the distant shore. Just then the sun arose in glorious brightness, sending golden streaks upward and outward, and thus the vision was complete.

The vision as it appeared to me was given to the West Side Spiritual Church gathering; afterwards by the request of the president and officers of said Church, I put the vision on canvas, under control, with my eyes closed. The original picture is 16 X 20, in a heavy gilt frame. A photograph copy is herewith enclosed. The picture I have named "From Shore to Shore."

The whole vision is a representation of life, the rough and the smooth, the light and the darkness, the sweet and the bitter, the joy and the sorrow, the cross and the crown. I hold copyright papers for the picture, from Washington.

Yours truly,

MRS. SUSANNA HARRIS.

493 N. High st., Columbus, O.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

CONNECTICUT SPIRITUALISTS.

The Twenty-First Annual Convention of the State Association.

The Twenty-first Annual Convention of the Connecticut State Spiritualist Association was held in Unity Hall, Hartford, Saturday and Sunday, May 4 and 5. Business meeting opened at 11 a. m., with the president, Mr. A. A. Gustine, in the chair. The report of the secretary, Mrs. Dillon, was read and approved. The report of the treasurer, Mr. Edward Brewer, was also accepted. Mr. Brewer gave a report as a delegate to the annual convention of the N. S. Association held in Chicago in October, 1906. A communication and greetings were read by Mrs. Dillon from Mrs. Longley, secretary of the N. S. A. Report of individual meetings held during the past year were given by Mrs. F. J. Storrs. Mrs. Margaret Gaule-Reidinger gave a short talk on the work of her New York society. The following officers were elected: President, Mr. A. A. Gustine, Meriden; first vice-president, Mrs. George Hatch; South Windham; second vice-president, Mrs. L. A. Lambertson, Poquonock; secretary, Mrs. Jennie E. B. Dillon, Hartford; treasurer, Mr. Edward Brewer, East Hartford. Trustees, Mr. Dumont Kingsley, Mr. George E. Cooley, Mr. Charles L. Smith; all of Hartford.

Delegates to the convention of the National Spiritualist Association to be held in Washington in October, A. A. Gustine of Meriden; Mr. George Hatch of South Windham; Mrs. Helen P. Russegue of Hartford. The delegates were given the power to appoint their own alternates if unable to go. Mrs. Dillon was vested with the power to appoint solicitors throughout the State. The chair was authorized to appoint a committee to draft resolutions on the transition of our ex-president, Mr. George W. Burnham, and others who have passed out during the past year who had occupied our platform as speakers at former convention.

The matter of holding mass meetings was left with the executive board, but it was suggested that Mrs. Dillon be instructed to correspond with the secretary of Niantic camp meeting association to see if arrangements could not be made to hold a "State Association Day" during the time of the encampment.

It was voted to hold the next convention in Hartford, the first Saturday and Sunday in May, 1908.

Mr. G. R. Sanford presented a paper in advocacy of a "Golden Rule Association," which had many signers, it advocated the brotherhood of man, and the elevation and promotion of spirituality.

At 2:30 p. m., Mr. J. C. F. Grumbine of Boston, Mass., addressed the meeting, taking for his subject, "Clairvoyance." At 7:45 p. m. the Rev. B. F. Austin of Rochester, N. Y., spoke on the subject, "Signs of the Times."

At 10:30 a. m. Sunday, a conference was held in Alliance Hall; many interesting remarks were made by those present, and the following resolutions were presented by the chairman of the committee on resolutions, Rev. B. F. Austin, and unanimously adopted.

Whereas, The Angel of Death has during the past year removed from our midst some of our noblest workers, gathering into the great harvest of the spirit realm our venerable friend, co-laborer and ex-president of the State Association, Mr. George W. Burnham of Willimantic, Conn.; also the gifted and inspired Jennie Hagan Brown, whose lofty thought and beautiful lectures have often charmed and enthralled us, also the gifted and eloquent Sarah J. Byrnes, whose devotion to all that elevates and ennobles mankind and eloquent advocacy of our philosophy made her a tower of strength and beauty in the cause of truth, also that scholarly, earnest and eloquent advocate of true Spiritualism, the Rev. Moses Hull, whose labors in behalf of the emancipation of humanity from the bondage of error were so abundant and successful; also our generous and loyal friend and brother the late treasurer of the National Spiritualists' Association, Theodore J. Mayer of Washington, D. C., whose devotion to Spiritualism and benefaction to our cause, to education and to charity have placed his name among the great philanthropists of our age:

Therefore be it resolved by the State convention here assembled, that,

First, We place on record our public recognition of the great and lasting work for humanity and the cause of truth accomplished by these devoted and successful workers in our ranks.

Second, We rejoice in the comforting truth of our philosophy, that while these noble laborers have entered upon the higher conscious life of the spirit, they are still with us, as an inspiring presence and still work for our common cause, the "spread of truth, and the elevation of mankind."

Third, We pledge ourselves to renewed devotion to those glorious truths which they loved, and to which they consecrated their noble lives.

At 2:30 p. m. the sessions were again held in Unity Hall, where the Rev. B. F. Austin spoke, taking for his subject, "The Religion of the Future."

At 7:30 p. m. Mr. J. C. F. Grumbine took for his subject, "Ancient and Modern Spiritualism." Both speakers were at their best and large audiences were in attendance. Mrs. Margaret Gaule-Reidinger followed each lecture with messages, every one being correct and fully recognized. The singing by the Arion Male Quartette of Hartford was an inspiring feature of the convention, and the convention adjourned with a feeling that these gatherings were important features in presenting Spiritualism to the people of Connecticut.

JENNIE E. B. DILLON,
Secretary.

Hartford, Conn.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

ENERGETICALLY AT WORK.

E. W. Sprague Emphasizes the Importance and Need of Missionary Work.

To the Editor:—It is a long time since we have reported anything regarding our work, and feeling in the mood, I will write a few lines that that our many friends, and the readers of your valuable paper may know that we are still battling for truth, and dispensing the gospel of Spiritualism to a needy and appreciative world.

Though we were not appointed as missionaries of the N. S. A. this year, we have been preaching organization, re-organizing societies, adding new members to local societies, and doing other missionary work ever since the meeting of the last National Convention.

Our time has been continually occupied, and we have received calls that would have taken three pairs of missionary pilgrims like ourselves to have filled, if the wants and needs of those who asked for our services had been supplied. This is good evidence of the need of missionary work, and I trust another year missionaries may be supplied to fill the demand.

Let no one think I am bidding for the place, for I do not want it. I am not a candidate for that important position. Our missionary work is not all finished, however, we shall continue to work along these lines wherever we go.

The last N. S. A. convention voted to place but one missionary-at-large in the field this year. I was called to fill that office, but felt obliged to decline to accept the position, as I did not wish to leave Mrs. Sprague at home alone. We have traveled together for many years, and we thought we had better continue to do so for awhile longer. We appreciated the call, and were pleased to note the fact that the members of the N. S. A. board retained the confidence in us that it had always manifested.

The missionary work should be continued. It should be prosecuted with vigor. Every State Association owes its success to missionary effort and not a few of them to the direct efforts of the N. S. A. missionaries.

Several of the state associations are doing splendid missionary work, but they may do much more and better work when their efforts become better systematized. More missionaries-at-large are needed. This is a vast country. The Spiritualists need to be constantly reminded that the N. S. A. is a great power in the advancement of our cause; that it is spending thousands of dollars every year in behalf of mediums; that it is the true friend of mediums, etc., because all of the "fakes" and some of those mediums and speakers who have failed to receive endorsement from our State and National Associations because of their incompetency and lack of fitness to fill the important positions to which they aspire, are constantly seeking to prejudice the people by misrepresentation and falsehood, to cripple the organization in its good work.

National and State associations, like individuals, are liable to make mistakes, and it is much more manly to take hold and help to correct those mistakes than to try to destroy the organization. It is a poor kind of dentistry that cuts off a man's head to cure the toothache. This is the principle used by those who would wish to destroy the N. S. A., because some person or persons connected with it has made mistakes.

Good, true Spiritualists should join societies, become delegates, attend the conventions and take an active part in our organization.

If anyone has been led by the false utterances of our opponents to think that the N. S. A. is opposed to mediums, let them read the report of the N. S. A Board, given through its secretary, Mrs. Longley, and published in The Progressive Thinker of May 11, 1907, which shows that many thousands of dollars have been spent in their behalf, in fighting their legal battles, in paying their doctor bills, in feeding them when they were hungry, in buying clothing for them, in providing respectable funerals for their poor, worn-out bodies, etc. Facts and figures weigh more in the scales of justice than prejudice, falsehood and vicious words.

We shall continue to work in behalf of the local, State and National organization, for we consider it as the only large body of people in this country that stands for pure and unadulterated Spiritualism Christian Science, Theosophy, and the many hopelessly opposing substitutes for this great truth, contain too much adulteration, and the little Spiritualism they have appropriated is so deeply buried in the debris of assumed "Divine Wisdom" (?) that a trace of it can scarcely be found.

Modern Spiritualism, as represented by the National Spiritualists' Association and its auxiliaries, is the pure and unadulterated article. It is the true Spiritual Philosophy, the genuine Spiritual or Psychic Science, the good and true in all religions, all of which are based upon the genuine phenomena of Modern Spiritualism in all of its legitimate phases. These prove its truth, and make a future life a reality

E. W. SPRAGUE.

Detroit, Mich.

A BIASED INTERPRETATION.

The Matter Set Right by Dr. Hager.

In the revised version of the New Testament, the biased opinion of the translators is very frequently seen, and now in the light of modern knowledge it can be seen more clearly. As an illustration: In 1 Cor., IV Chap., 12 verse, the revised version reads: "So also since ye are zealous of spiritual gifts seek that ye may abound unto the edifying of the church."

The word spiritual here has a small figure for marginal interpretation and translated in Greek means "spirits." The word gifts is in italics, and therefore was supplied by the translators. Rightly translated it should read: "So also since ye are zealous of spirits, seek that ye may abound unto the edifying of the church."

S. HAGER, M. D.

Chicago, Ill.

Platitudes against sin are as harmful as applause for sin.—Anon.

Excellent Phenomena.

Illustrating the Grand and Beautiful Truths of Spirit Return.

Recognizing the fact that The Progressive Thinker is an exponent setting forth various topics, especially those of a spiritual natue, and observing that phenomenal experiences of different individuals have been published for consideration by the reader, I have thought it expedient to relate my first experience under spirit influence, and some of the phenomena that attended my subsequent development spiritually.

In October, 1891, my wife, the last member of my family, passed to spirit life. Up to that time, I had no knowledge of spirit influence, return or manifestation. The terms, Spiritualism, Spiritualist and medium, were by virtue of early education connected with ghost stories and diabolical issues, I having been brought up under the strictest discipline of the Methodist church.

Very soon after my wife passed out I was seized by a numbness of the hands and fingers, especially so when I took up a knife or fork with which to eat, or a pen or pencil to write. I would throw them down, and immediately the hand would return to a normal condition. As often as I resumed the handling of these articles the numbness would return. I, as well as my friends, feared that I was approaching a paralytic condition, which gave me much concern.

Two months after my wife's interment, I was strongly impressed to go to Defiance, Ohio, to visit the graves of my loved ones. Not being able to throw off the continued impression, I made the journey from New Albany, Ind. Upon arrival, and the fact that the cemetery was near the railroad station, I decided to visit the graves before going up to the city. As I was entering the gate of the cemetery, there came over me a repellant force or feeling, and with it the thought, "Why come here? We are not here."

So strong was the impression that I simply walked through the avenue, paused a moment at the graves, returned to the station and boarded the first train for Albion, Ind., with the intention of spending a week with my father. When there the numbness returned to my hands again, greatly to the alarm of my father. At once I was impressed to move on, and felt that I could not remain there. I left there the next morning for Walkerton, Ind., with the intention of spending the Christmas week with my brother and his family. There again the unrest and discontent baffled my plans, and I was further impressed to go to Chicago to visit my wife's sister, which I did. I was content to remain for a week, though the numbness of the hands continued.

The second morning after my arrival in Chicago I accompanied my brother-in-law to his office. While there, I took up a city directory, opened it, and almost the first name I read was Miss Lizzie Bangs, slate writing medium. Why my attention was directed to it, I could not understand at that time, but there came over me the impression to go to her for advice. This I fought until the last day in the afternoon, before I was to leave Chicago for my home at night. Finally, I gave way to the influence, bought some slates at "The Fair" and washed them preparatory for use. Anticipating that the medium would require me to either ask questions or produce written ones, I took the precaution to write four, so arranged that they were not direct, e. g., "Father, prove to me by the style of your composition and writing that the communication is made by you." The others I constructed similarly in accord with the desired answer. I used no names in the questions. I folded each exactly alike, as small as possible, mixed them together so I could not possibly know them apart, placed them in my purse, saying to myself, "I guess that with new washed slates, and these obscure questions, the medium will be baffled indeed, for there will be no chance for mind reading or mechanical slate drawings." I took my skeptic defiance in hand, and boarded a car for Miss Bangs' residence.

It was 1 p. m. and bright sunlight in the seance room. After stating that it was my first experience with spirit manifestations, and that I was inclined to be skeptical, consequently had brought my own slates, and had my questions previously prepared, the medium remarked: "I am glad you have done so, for then if you get answers to them on your own slates, it will be the more convincing to you." She had me sit at a small table by her side, hold one of the folded slips in my hand, placing the latter on the table, and with the other hand to hold one end of the slate, on which I had placed a piece of pencil too small for human fingers to grasp and write with. She then placed one hand on the table near mine, and with the other, she held the opposite end of the slate, (which latter never passed from my possession, or sight) and very soon writing was distinctly heard on the underside of the slate. When filled, raps came on the slate, which she said indicated that the spirit control desired that the slate be turned over. I lifted the piece of pencil. She turned the slate as desired, and I replaced the piece of pencil on top again. The writing was at once resumed. Finally it ceased, and the medium said: "Take your slate now, open your question and see if you have a satisfactory answer to it." I did so. It chanced to be the one I had written to my father-in-law, as above referred to. In the earth life, he never wrote to me that he did not begin his letter thus: "My Dear Son Ben, Love and greetings to you to-day." These very words were used by him to open the communication on the slate. He was an accountant in the earth life, and wrote a bold back hand style, and all final "Y's" to his words were peculiarly flourished. I had joked him relative to them, saying that they looked like whip lashes. Every finaly in the communication on the slate was thus flourished, and as I had only addressed him in the question slip as father, yet he signed his name in full, "Francis H. Sleeper." Let the reader imagine my surprise.

Another slate and question was then taken, which latter proved to be one intended for my wife, in response to which came a communication giving detail as to how she had been working to bring me to the knowledge of the continuity of life, and the possibility of spirit return to guide and aid mortal friends, and that it was she who had thrown the numb condition upon my hands in her effort to make me feel her presence at the table, and in hopes to use my hand for automatic writing when holding my pencil. She began her communication by calling me "Bengie," her favorite way of addressing me (my name being Benjamin) and signed "Lovingly your wife Annie." Here my skeptical fortifications began to fall.

The third slate and question was now taken, with results as before. The question was the one intended for my mother. The communication in response began thus: "My Dear Son Ben; Mother has heard your lonely sad pleadings all the years she has been absent from you in the form. Open yet wider the door for communication, my child, and we will surely bring to you the knowledge you so much desire." (Here it might be well to say that my mother passed to spirit life when I was but four years of age, and that during my life time I always mourned the loss of a mother's counsel and love in the needed hour of effort.) She signed her lengthy communication with her full name." Mariah Zelina Leslie."

Here came my surrender to the glorious truth of Spiritualism, and the acceptance of positive proof relative to the continuity of life, and the power of spirit return, satisfaction I had not found in creeds or beliefs.

The fourth slate and question was then taken, to which my mother-in-law manifested. She like my mother addressed me thus: "My Dear Son Ben." She having named me as executor of her will, spoke in the communication relative to the manner in which I had carried out her wishes. As she and I had often conversed on the realities of the life beyond before her passing out, she made further comment upon the theme, as per her understanding from the spirit side of life. She also signed her name in full, "Harriet Osborn Sleeper." Here the tree of knowledge began to develop, and that of belief to decay, and hope, its fruit, nourished the sprouting unto future growth.

Every slate was filled. This caused the medium to doubt my statement that it was my first experience with spirit phenomena, but reassuring her of the truthfulness of my statement, she said, "For my pleasure, hold a slate yourself and see what you get." She sat at least five feet from me. Immediately the writing began. When completed, I found it to be a good-bye message from my wife. In the earth life when writing me a letter, she always reserved and marked off a corner on one of the sheets of paper in which she wrote "love and kisses from Callie and Roy" (these were our children). One corner of the slate was thus marked off; but instead of contents being in her handwriting the children had printed the message, "Love and kisses from Callie and Roy."

"Now," said the medium, place a slate beneath one of your feet and see if you can get anything that way." This I did, and to it came a good-bye message from my mother. On top of her writing at right angle with it, the bold, back hand writing of my father-in-law were traced the words, "God bless you, our boy," and the signature, "Father and Mother Sleeper." Thus was the door to the spirit world opened to me.

Regarding some of the strange phenomena that I have experienced since that time, I will say that some months after my seance with Miss Bangs I, with friends from New Albany, Ind., was invited to take tea with a friend in Louisville, Ky., just across the Ohio river, whose residence was on Chestnut street, near 22nd. A slate-writing medium was in the party, but there was no seance arranged on the programme for the evening. Most of the friends were gathered in the parlor, and I sat at the piano entertaining them. The medium was in the dining room with the hostess at the time. As I played, there was a piece of folded writing paper, as if thrown from the ceiling, fell upon the keys of the piano just where I was fingering them. It was distinctly seen to pass through the air by those sitting in the room.

Of course we were amazed.

I unfolded the paper and found it to be a communication purporting to come from the spirit friends that had assembled there with us. It was relative to the tea party, and contained some jocularity. I read it to the friends, as all in one way or other were named in its detail. That pertaining to myself was in the form of a joke, saying that the hostess had shown me favor, in that she had given me the largest cup of coffee, which latter was a fact.

A search was at once made to ascertain if possible the source of its coming, and to find where the spirits obtained the paper upon which to manifest. It was found that the paper exactly corresponded with some the hostess had, but it was in a writing desk, securely locked, and had been for several days unopened. So if the paper was there obtained, it was a case of passing matter through matter.

Finally the hour arrived for the home-going. I with my New Albany friends started for that city. We had gone in Chestnut street from 22nd to 14th, on the street car. We then had to walk several blocks in 14th street to the depot where we were to take the steam car for New Albany. When within about two blocks of the depot (the two ladies being nearly a block ahead of myself and the other gentleman), there came down suddenly, as if falling from the sky, a piece of china, which struck me on the left shoulder, fell to the pavement and was broken into several pieces. We were startled at its mysterious coming. I gathered up the pieces, put them together and found it to be an individual butter dish, with a piece of butter still on it. I, as well as my friend, noticed that it resembled those used upon the table at the tea party that evening. Being desirous to know if it were one of them, I returned the next morning, inquired of the hostess how many butter dishes she had in her set.

"One dozen, was her reply.

I said, "Will you please see if you have that number now?"

"Certainly," she replied.

She soon returned, saying, "Why, there are only eleven there now." I asked her to bring one to me, which she did. We compared the broken one with it and found it to be identically the same pattern. This was a case of conveying matter through space.

A few weeks later, I had an occasion to go to Jeffersonville, Ind., on business, and in the meantime intended calling upon a medium for a slate-writing seance. When I boarded the train at New Albany, I had both overshoes on, but when I arrived at Jeffersonville I discovered that one was missing. I thought that I had dropped it off my foot when boarding the train. Business through, I made the intended call on the medium, and we joked considerably regarding my coming with only one rubber on, but nothing was said from the spirit side regarding it. Upon leaving the house, and having walked away a few rods, my other rubber fell with considerable force on the walk directly in front of me. I found it to be the identical one I had lost. I was then about five miles from where I lost it. I was alone at both the losing and finding of the shoe. This was another case of handling, and conveying matter through space.

On another occasion when going to have a slate-writing seance with the same medium, just before entering her house, as I came up the walk, a folded note fell at my feet. I opened it and read the contents, which was to the effect that I need not go, for I would find the person very ill, and could not therefore see me. To this was added a postscript saying: "We dropped this note for you when you took the train, but you did not see it." I went on, however, and found the person ill as was stated in the note.

About two weeks later when having a seance with the same person, I asked where the spirits got the paper on which to write the note. The answer came, "Look in your memorandum book." I did so, found a leaf torn out the stub of which exactly fitted the leaf of paper on which the communication was written. I further learned that it was taken from my overcoat pocket as it lay on a couch in my room while I was preparing to go to Jeffersonville, a distance of six miles from my room.

A few weeks later while spending the afternoon at the home of a friend in New Albany, where we were to hold a slate-writing seance, the medium, myself and the friends in the home sat at a table near the window. After several communications had been received, we were startled by the noise of something falling from behind the curtains. The object fell to the floor, and rolled out in front of us. I picked it up and found it to be a small sea shell on which was written in black ink, "From Annie to Bengie," said to be from my wife and for me. Upon further examination I saw that it resembled a shell I had picked up on the beach of the Fernandina Island, Fla., and which I kept on a mantel piece in my room. I hastened home and found that the shell was gone from the mantel piece. No one had access to my rooms, as I cared for them myself, hence no one could have removed it thence, so the writing must have been placed on the shell at my room, conveyed through space a distance of six blocks, and dropped in the room by spirit forces.

These phenomena took place early in the 90's, and no more occurred until in 1905 in Buffalo, N. Y. On Thanksgiving morning, as is my custom once a week, I placed a vase of cut flowers on my typewriting cabinet, saying, "This is a thanksgiving offering to my spirit guides, relatives and friends in general"; at the same time sending out thoughts of thanksgiving to them for their loving care and aid in my work. The bouquet consisted simply of three carnations, and three fern leaves. These placed, I sat down to my writing, which was on spiritual themes. At the noon hour I went to my lunch, supposing that I had finished writing for the day, as I seldom do this kind of writing in the afternoon; but on returning I felt a strong impression to go back to the writing which I did. After a few moments writing, I had an occasion to get up and get my dictionary. As I turned around from my library to the cabinet, I stood facing the bouquet of flowers with my dictionary folded in my arms. I was startled by a singular formation that appeared about two feet above the vase of flowers, which resembled a little cloudlet of steam or mist. It began to descend upon the flowers, passed through them and down on to the cabinet top, thus causing a momentary quiver of the flowers. When the formation had reached the cabinet at the base of the vase, it developed into a beautiful lanceolate leaf with serrulate edges, green, waxy and fresh, as if plucked when conditioned with the dew of the morning. The stem gave evidence of fresh plucking. By the side of this leaf also developed four tiny leaves from the Asparagus Springari. I visited all the horticulture and floral places in the city to see if I could find a plant bearing similar leaves, but was not successful. Finally, I took it to a florist who told me it was a leaf from the Leocothia shrub, and was a native of Tennessee. I learned later from the guides that they had brought it from that locality through space in a dematerilized state, and that the process which I had witnessed at my desk, was that of rematerialization again to its normal state, and was done in recognition of my floral offering to them in the morning, and to show me that they had the power to aid me in my writing. At that season of the year there was no verdure on the outside of the house, nor were there any plants in the house, excepting the vase of flowers above mentioned.

A few weeks later, while giving a piano lesson to a lady pupil in her own home (who had previous to my coming, plucked a vase of tulips from her own garden, and placed them on a stand near the piano), she rose at my request to get a piece of music from the cabinet. Returning as far as the stand on which the flowers stood, and beside which I was sitting, she paused while we commented on the beauty of the flowers. Instantly one of the blooms was broken from its stem with a snap that could have been heard in any part of the room, and fell to the stand top. She was startled for the moment at the phenomenon. The bloom was variegated with three tints, and the only one in the vase so marked, each being of but one color. Soon I heard clairaudiently the mother's voice saying: "It was I who broke the flower. I wish my daughter to know that I am here, and that the three tints represent myself and her brother in spirit life, and she yet in the mortal. When I told her what I heard, she said, "Yes, my mother and brother are in spirit life."

A few weeks ago I had a vase of carnations and daffodils on my cabinet which stands not far from the alcove where I sleep. When I retired at night the flowers all stood in their normal conditions. When I arose in the morning I discovered that every stem was broken at the top edge of the vase, and the broken part of the stem and flowers hung withered at the side of the vase. This I learned from the guides was done by my spirit son Roy, and an Indian girl by the name of Sunrise, who were testing their power to manifest their presence in a visible manner, and a development for future purposes.

The last manifestation I have had with flowers was at the Easter time just passed. I went to the florist to purchase some cut flowers to send to a friend as an Easter offering or greeting. The store was filled with blooming plants, ferns and palms. In a glass enclosure various varieties of carnations stood in vases on elevated steps, the central one being all white. As the florist and I walked toward it the white blooms were shaken as if blown by a whirlwind for the moment, and then became as quiet as before. Not another bloom in the enclosure moved visibly. The florist looked at me in surprise. I simply said, "Give me flowers from that vase please." The guides wished me to send the pure white, and without my preknowledge of the fact, so expressed it by moving them.

I will give but one more example, as my communication is even now too lengthy. During the last year, when occupying my bed, raps would come upon the wire springs very much like the sound coming from a telegraph instrument when messages are being transmitted. About three months ago the raps ceased upon the bed springs, and I thought the influence had departed. One day as I lay on my couch, being laid up temporarily with the rheumatism, I noticed all at once the same phenomena had been transferred to an open front gas stove in the room. This continued at intervals until I was able to read from the sounds some disconnected sentences and names. I soon discovered from the language that the manifestation was being made by an earth-bound spirit, and ceased to give it further attention except to give it advice, and entreaty to get out of its low condition. I was then in a rooming house where frequent changes were made by the occupants, which mixed the conditions, and opened the door for imposing influences to step in. A move from there to a private home has completely shut off that influence, hence no more of that kind of manifestation has appeared.

Vast and varied have been my experiences with spirit phenomena or manifestation, through which I have learned that on the spirit side of life as well as on the material, two influences exist, the good and the evil, the developed and the undeveloped, which may enter the door or cross the threshold of manifestation by the aid of mediumship. It may be all good; all evil, or mixed good and evil in the effort of good to gain supremacy over evil; hence, genuine, fraudulent, helpful, or disastrous results are the outcome. The mortal side of life is largely responsible for these conditions and results, for there is an attraction between spirits incarnate, and those excarnate, and the vibrations of life will follow the line connecting them with individuality and its purposes, ultimating in influence according to the consciousness of the receiver. Much could be said along this line, but space forbids.

J. BEN LESLIE.

Buffalo, N. Y.

OTHER YOUNG WORKERS.

The Field Is Ripe, but the Workers Receive Insufficient Support.

In a recent article, I gave the names and ages of a few of our young workers now gracing our platform. Some names were inadvertently omitted and I beg leave to give them here.

Arthur S. Howe, president of the California State Spiritualist Association, and trustee of the N. S. A., is one who should not be overlooked. He is but thirty-three years of age, and possesses talent of a high order of excellence. He has many years of usefulness before him in which he will be privileged to do valiant service for the "good Cause."

This is also true of our recently ordained and gladly welcomed brother Rev. David A. Leisk of San Diego, Cal., who has passed some thirty summers in his present embodiment. Mr. Leisk is a man of marked ability and will do good work for the cause of truth for lo! these many years.

On the Atlantic seaboard, we find Rev. Albert P. Blinn, pastor during the last three years of the First Spiritualist Church of Norwich, Conn., and for ten or fifteen years the hardworking clerk of Lake Pleasant camp meeting. Mr. Blinn is not more than five and thirty years of age, a man of scholarly attainments, and signal forensic ability. He has done and is now doing a splendid work for Spiritualism.

The State of Maine presents two young workers of whom all Spiritualists may justly be proud. They are Mark A. Barwise and his gifted wife, Minerva, of Bangor. Mr. Barwise is not yet thirty years of age, but he has the wisdom of the sage, plus the devotion of the scientist. His wife is a trance speaker of marked ability and promise. Mr. Barwise is president of the Maine State Spiritualist Association, but cannot at present devote all of his time to public work. He is a newspaper man whose position yields him a living, and he is wise enough not to jeopardize it for the uncertain income of a Spiritualist minister.

Rev. Oscar A. Edgerly is not old in years yet is a veteran in public work. Rev. Thomas Cross of Fall River, Mass., is several years younger then Bro. Edgerly and the writer, but he toils with his hands in the factory for his income, knowing full well that he cannot trust the Spiritualist platform to yield a livelihood for himself and children. Even with these gifted and eminent workers enrolled the fact yet remains that there are not twenty-five persons in our pulpits to-day who are under forty-five years of age. There may be a dozen under thirty years, but

I do not believe it. At this moment I can recall but three. I am proud of all of our talented speakers, and feel especially proud of the young men and women who are now at the front as our speakers. We need more of them, and that is why I pleaded with my brethren to cease driving our young folks into the churches by lack of religion in Spiritualism, and want of support as speakers.

HARRISON D. BARRETT.

Washington, D. C.

Good News From Wisconsin.

It is with great pleasure that I inform the Spiritualists of Wisconsin that the large note of $775, with interest, has been met, also a note of $100. This makes our debt much less, for which we feel most truly thankful. We shall endeavor to lift the entire debt this year. Whether it can be done remains to be seen, but I feel we can. I shall soon start out in the state, holding meetings, and raising money to free us from debt. I should like to hold grove meetings all over the state this summer. Am willing to hold any kind of a meeting, parlor, public, or grove meetings, and when it is best, organize our people into good working societies. I most earnestly ask the hearty co-operation of all our friends everywhere, and just as soon as possible the state will be in a position to do a work it has long wanted to do, but cannot until it is free from all obligations.

Come, friends, awake from your slumber, and let us be up and doing, and show to the world what we can do. Send your communications to either Miss Louise G. Loebel, 202 North avenue, Milwaukee, Wis., or to my home address, which will be for the present, 253 St. Charles street, Wauwatosa, Wis.

G. H. BROOKS, Pres.

Wisconsin State Spiritualist Association,

"DONALD M'LANE."

A Religious Novel by C. F. Cole of Dowagiac, Mich.—Reviewed by Hudson Tuttle.

The author has brought the study of religion and Spiritualism for thirty years to the writing of a story in which facts, experiences and philosophy are blended. The plot is quite complicated, yet is secondary to the aim of making it the means of instruction. The scene is laid in Riverton, a booming town in Michigan, where the Rev. Donald is called to preach. As Spiritualism is finding converts in the church the young preacher launches his bolts of wrath against it, and finds no terms strong enough in its revilement. Then he takes measures to oust the principal of the schools because of free thinking and gets a man with whom he once ran a gambling room, to take the place. Then he calls another pal who enters the scene as a missionary, having the welfare of the Africans at heart. The three concoct a gold mine swindle, under the pretense that while the stockholders are to receive fabulous dividends, the main profits are to go to the support of the African mission. The church members bit like famished pike, and had it not been for outsiders the scheme would been successful. The pastor had in view his marriage with the daughter of the leading member of the church, a millionaire manufacturer, but she was engaged, and in defiance of her father, would have her way. Through her influence in exposing his "indiacretions," a movement was started among the liberal people, which in the nick of time exposed the trio of rascals and landed them all in the penitentiary.

After fifteen years the Reverend has served his time and is free. He tries to lead a good life, but as an ex-convict no one trusts him and he becomes a tramp for some years. At Riverton the Spiritualists are in ascendant, socially and in business. One of their leaders finds the tramp, recognizes him, and in charity takes him into his business, where he makes good, and at length marries the woman he betrayed and deserted twenty years before.

The interspersed sketches of domestic life, the nobility of character of the working classes, are finely drawn. At times the plot turns of communications made by spirits, and at all times these communications are valuable for the insight they afford, of the spiritual philosophy. There are many deaths, but even this sad event is made glorious with the morning sun of promise, the coming and greeting of the departed. There are marriages, happy, joyous unions, and a general well being of the liberal.

The saying that the truth comes uppermost, comes true only when it is the bone of the strongest dog. If the weak defend it, they lose.

There is, however, a resemblance in truth that continuously recommends it, and sometimes it gets a strong and victorious champion. But let us never delude ourselves, that the "truth will make us free," on the contrary we are to make the truth free.

The story, however, of the training of the Spiritualists, and conversion of a whole community, is just what the outcome would be under like circumstances. Whenever anyone begins investigation, he is sure to land on the spiritual coast.

Mr. Cole has given our literature a book which will be read with pleasure and profit. The printing, paper and binding are unexceptionable. The half morocco, library style is especially of fine workmanship. Price, $1.

Address C. F. Cole, Dowagiac, Mich., and obtain the book.

HUDSON TUTTLE.

Grand Ledge Camp.

Grand Ledge Michigan Spiritualist camp meeting opens July 21. The speakers and mediums engaged this year are among the best known on the Spiritualist platform.

The programme for the forenoons, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work.

The fact that Oscar A. Edgerly is being engaged for the fourth season as speaker and chairman of our camp is sufficient warrant of his congenial and affable manner as chairman and entertaining and instructive as a speaker, to insure the successful direction of our present camp.

Mrs. A. E. Sheets, our former president and chairwoman for many years, is so thoroughly established in the hearts of the progressive and initiated public mind, that the mere mention of her name as the first speaker upon the list is an agreeable assurance of intellectual eminence in spiritual ethics and oratorical pleasures for the opening session. Her homely welcome to each and all will be a cordial and sympathetic feature in the social environments of the camp.

Mrs. R. S. Lillie, known throughout the length and breadth of America as the "Queen of the Rostrum," is comparatively a new speaker with the patrons of Grand Ledge Camp, but who has been in the spiritual field since (nearly) the advent of modern Spiritualism, but because of the unremitting demand in other fields for her labors have we been unable heretofore to secure the services of this far famed oratress. That her inspiratinal gems of thought will be a delightful treat, is forecast in her presence with us.

Elizabeth Harlow, who was a new speaker with us last year, proved to be one of our best and will be with us again. She comes highly recommended to the management as having been long in her appointed vocation of saving souls to higher and brighter spiritual aspects of life here, while the future of eternity will take care of itself, and none should miss hearing her.

Mrs. A. Atcheson of Buffalo, N. Y., with us last year for the first time, is a very good and true message medium, has acted as pastor of a Buffalo Society for several years and is highly recommended by them. She will give messages during the greater part of camp. They are always convincing and to the point.

Geo. A. Letford, known from North to South as the Drummer Medium, and one who has done some wonderful work in Georgia and Florida, where he travels, and has made the South more liberal towards Spiritualism, will also be in attendance and follow some of the lectures with messages.

Spiritualist, skeptic, and all friends are cordially invited to attend Grand Ledge Camp. Remember the date it opens, July 21st, lasting until August 18th. Don't fail to attend.

For programs write

J. W. EWING.

Grand Ledge, Mich.

*Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply [illegible] subject. Price, cloth, $1.

THE "COLONEL" IS VEXED.

And Upbraids the Editor for Not Publishing His Messages, Showing that in Spirit Life He Has Deteriorated and Become a Common "Scold."

To the Editor: I write this communication to you to let you understand just one thing, that I am here with Mary L. Delano, to do my work through her mediumship, and I want you to understand, too, that I have sent beautiful work to you to be printed in your paper, and I want you to understand that Robert G. Ingersoll does not wait forever to have you do as you promised his medium you would do a year ago. My work will stand on its own merits without your judgment being used on it, and I wish it distinctly understood that I will be listened to even as I would in earth life; if you are a man of your word you will do as you agreed to do. You need not wait for her to die, for you will lose the work entirely then, for she has a family who will protect my work from those who fail to treat her as a woman of truth and honor should be. Understand, you do not print the work of any medium who is her equal, for she is not a woman who craves public praise, nor who lives just to be popular. She has more brains than that, and I want you to understand that I have waited for her to get her life work done, taking care of a family of children before I undertook to finish my own work. Thus I have given you a little pointer about this business which you will do well to pay heed to. You need not answer this letter, but go to work and do as you said you would. Do not be afraid, for it is no other than the great Agnostic; he is a great Agnostic yet over the river, therefore, you must pay strict attention to my words or suffer the consequences, for I am here to help and protect my own medium forever. In all brotherly love I am as she is also your friend for the truth in Spirit, Robert G. Ingersoll, by the hand of Mary L. Delano (of Ionia, Mich.)

We would kindly say to the "Colonel" who writes the above that it does not "sound" in the least as if it came from the genuine earthly R. G. Ingersoll. We are inclined to think that a lying spirit has taken possession of the hand of the medium and is committing a "Psychological Crime." We have no recollection of ever having promised to publish what the bogus "Colonel" might write.—Editor.

Letter from Seattle, Washington.

To the Editor: After reading some of the letters in the issue of The Progressive Thinker of May 4th, I feel like dear old "Samantha Allen," so "I set down with a pan of apples to peel and fell to philosophizing" on "mediums here and elsewhere," and the way we look to other folks. Mr. Editor, seems to me it looks like sour grapes from Seattle. We have the very best society here—the First Society that can be found on the coast and are happy to-day to say that its members are now working harmoniously together for the good of our glorious cause and the advancement of Spiritualism. We have the largest membership roll. Our members come from all walks in life—some rich, some poor in material things; but all together on the same platform, seeking to know more of the great problem of life, and Spirit Return.

We have had the very best speakers here during the last year, and now we are ministered to by Wilson Fritch of Boston, and our message bearer, Mrs. Minnie Jenning, is honest, true, and promising. Our work is aided during the social and circle hour on Sunday by about fourteen or fifteen mediums. Some are now ordained ministers, and others are preparing for the future work, but all of these are members of this society.

The first thing taught to us after breaking the orthodox shell is to be free, and think and act for ourselves; to learn to develop and unfold individuality.

This is a beautiful world, and the people in it are beautiful. We should learn to adorn our minds with the best we can procure.

Do you know one can find just what he is seeking. Look for good and you will find it. Look for undeveloped good and you will find it, according to your own measure; for as you measure so shall you receive.

A new heaven and a new Earth is revealed to us; then what of the old forms? We simply hang them away in our attic, for they are too small; we have grown too large for them, but they are all right for those whom they fit. We must learn to freely give sympathy to those who live narrow lives. If we have found a better way, what, then, is our duty?

ERIN MARY CHASSÉE,

Spiritualist minister, member board of trustees of the First Society of Seattle and second vice-president of Washington State Spiritualist Association.

Seattle, Wash.

HE EXPLAINS ABOUT THE BLOCKS

And Claims to Have Seen the New Jerusalem Come Down and Settle on Its Old Foundation—a Perfect Fit.

To the Editor:—Seeing an article in The Progressive Thinker from New York City about a little child and its building blocks, I will give an explanation thereof. The lady spoken of lives on the east side of a street, running north and south, has black hair, medium height, rather on the slender order, blue-gray eyes, fair complexion, is of a family of five, father, mother and three children. One, a boy of about fourteen, has passed through the veil to spirit life. While playing on the floor with his little nephew, the idea came to him that he could communicate to the family by arranging these blocks to spell words. He has black hair, low, wide forehead, blue-gray eyes, fair complexion, wide, square shoulders, but narrow through the breast. He has a small mole near the left cheek bone.

I have been a Spiritualist since I was sixteen years of age, having at that time an experience which led me to know that there was a life beyond. I am now sixty-eight, and very much interested in your valuable paper. I have been shown the New Jelusalem. It came down and settled on the old foundation, a perfect fit in every way.

I am engaged in mining in the Wichita Mountains.

WM. B. DIXON.

Cache, Okla.

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RHEUMATISM

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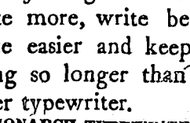
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Spiritualism in Calcutta.

From Advance Sheets of The Hindu Spiritual Magazine.

We give below the full text of the address of Dr. J. M. Peebles, delivered in the splendid and beautifully decorated palace-hall of Maharaja Sir Joteendra Bahadur to a select audience of some 400, comprising the elite and the cultured of Calcutta, as furnished by advance sheets of the Hindu Spiritual Magazine:

The proceedings were opened by Maharaj-Kumar Sir Prodyot Kumar Tagore, Kt., who introduced the learned and venerable speaker with the following:

"I have much pleasure to introduce on behalf of my father, whose indifferent health prevents him doing so, to you, Dr. J. M. Peebles, M. A., M. D., Ph. D., who, though not so well known in this country, is regarded with veneration and respect all over America and Europe as one of the foremost Spiritualists and an earnest worker in spreading the liberal principles of equality and brotherhood of man and the necessity for all men to lead a pure and saintly life for their good here and hereafter. He sought to befriend the slaves, and was therefore mobbed by the slave-holders of his country. He is a friend of the American Indians and Government availed of his services to win them over. He is a scientist and author of many valuable books. He was appointed Consul by President Grant in Asiatic Turkey. He is meek as a lamb, simple as a child, and his heart overflows with the milk of human kindness. He has come to us to prove that there is no such thing as death, that the soul is immortal and that there will be a reunion of the departed dear ones. He is one who has the proud privilege of declaring, "Oh! death, where are thy stings?" For he had studied the subject almost all his life and is in the habit of saying that it is not a question of belief merely with him, but he knows that it is true. With these words I beg to ask the venerable octogenarian to deliver his lecture which, I doubt not, will be heard with intense interest by many.

Dr. Peebles, rising and turning to the President, to the Maharaja of the palace, to the Rajas, the editors and gentlemen present, commenced his address with no apologies nor preliminaries. He spoke with earnestness, and yet with that ease and naturalness common to the best speakers of the Western world. He soon had a sort of psychic control of the whole assemblage. And it is only justice to say that he held his audience spellbound to the end. At the conclusion of the very able lecture, and the usual vote of thanks to the venerable speaker who had braved land distances and seas to proclaim the principles of Spiritualism, a dinner was given in his honor in the castle.

The Address.

It affords me unspeakable pleasure to be so eloquently introduced by His Highness Maharaja Bahadur, Sir Jateendra Mohun Togare, K. C. S. I., to this cultured audience in the magnificent auditorium, and in a wider sense to representative Indo-Arians, whose history of agriculture, architecture, poetry, ethics and civilization, is traceable to the very boundaries of remotest antiquity—traceable to the holy Vedas, and to those Rishis, those illustrious Sages and inspired Seers, whose words of wisdom, like golden sunbeams, have streamed in radiance down through all the intervening ages. This was the status of Aryan India in the dim and dust-buried past, with its six schools of philosophy and vast tomes of literature. Many pyramidal ruins and golden eras graced those pre-historic times. Recent excavations prove it.

Nations and Civilizations like the tides and the sea-waves rise and fall. The Greece of Socrates, Plato and Pericles is little more to-day than an illiterate, dusty desert. And Rome, imperial and proud, went down before the brawny muscular hordes of Norhern Europe. Serried hosts, hardy and war-like, may conquer, but they cannot subdue; neither can they evolve the noblest aspirations of human nature. Justice, wisdom and love are the only principles that can subdue or induce social trust and real abiding soul-affection. The "Survival of the fittest," pivoted upon selfishness and based upon the rankest injustice to the moral nature, puts the sword before the school, bayonets before highly developed brains and brute force on battle-fields before philosophy and the ennobling principles of peace.

It is not Europe, with her standing armies and maddened rage for conquests; but Asia, summering under perpetual suns, that gave to the world the seven great Saviors, Zoroaster of the Zend Avesta, Moses of the Jewish Torah, Sri Krisna, Gautama Buddha, Jesus Christ, Mohammed and Gauranga of Nadia, the city of erudition. All these saviors, or messengers, were once men, deified after their deaths. While vestured in their fleshly bodies they were persecuted, or crucified. Being misunderstood, vilified, damned to-day, and to-morrow deified and worshiped, was and is the compressed history of the world's Prophets and Saviors. And further, histories being the witnesses,and bibles, Vedic, Shastric, or Jewish, being the witnesses, all those dispensational Saviors Were Spiritualists. They consciously conversed with gods, angels, and spirits. They were also all of them religious. They all taught the ethics of justice, and mercy, and love.

God is no respecter of persons. All human beings under all skies are His children—all are sons of God, and He has sent His messengers to all without regard to country, race, caste or color, and His mantle of love encircles and enfolds them all—One God, One humanity, one vast brotherhood encompassing the world's visible and invisible, and ultimately one glorious destiny, we believe, for all conscious rational intelligences.

Sometimes when wrapped in meditation I have said, if I could speak but one great word to the world that should ministeringly vibrate and echo through all the incoming ages, that word would be **Knowledge**—knowledge of our inmost selves—knowledge of our mighty powers of unfoldment and how to wisely unfold them—knowledge of the finer invisible forces that enzone us—knowledge of the external and internal obsessional influences that environ us—and especially, a knowledge of what transpires beyond death. Immortality—eternity—words of tremendous meaning!

And Spiritualism, embodying in its curriculum, converse with the risen dead, clairvoyance, clairaudience, clairsentience, vision, trance, ethereal-ization, levitation, the gift of healing, the gift of tongues and other psychic phenomena—constitutes all the knowledge we have or can have of a life hereafter. Neither reason nor hope, nor faith, nor bibles can lift the curtain that conceals the dead.

Death is among us. Every clock-tick tells of its tales of tears and lamentations over the burials or burnings of the bodies of our loved dead—and what then? Where are our loved ones? Do they consciously exist? And if so, do they remember and know us—and will they know us when we all pass from the mists of mortality into the vast beyond?

What—who can satisfactorily answer these tremendous questions?

Appealing to material nature I fire-zone on high—speak, O, moon might say—speak, O, Sun, from your and stars, and tell us about the dead, but they are as silent and cold as the stony dens of adders—Speak, then, O, ancient Scrolls and Bibles; but they have no living voices; and then they have been translated and re-translated, revised and re-revised by priestly hands till they are as spiritually dead as the perishing parchments that first received their symbols—words and enigmas admitting of a thousand meanings. I turn away then, in thought, from suns and stars, from old, outworn, moth-eaten and priest-manipulated records, to the overshadowing, ever-present spirit-world—the real world.

We are spirits now, clothed in flesh. The spirit world is here and now. Our spirit friends are here, though unseen by the most of us as are the stars at midday. And so, I speak to my ascended mother, saying: Mother, Oh, beloved mother, do you still live beloved mother, do you still live beyond death? And sweet and soft as an angel's harp, I hear her voice in my inmost consciousness, replying, "Oh, My child, I live and love you still, for pure love is immortal. What you in your blindness call death, we call birth, birth into the spiritual world, where better opportunities abound for mental growth and moral unfoldment.

What is death, then? It is simply the severing the co-partnership existing between the coarser material body of flesh, and the interior spiritual body, with that still more ethereal centre of life and consciousness, the atma, the ego, the god-principle incarnate. Death then is the portal—the garden-gate that opens into immortality and may be compared to the rose that climbs up on the garden wall to bloom on the other side, where flowers never wither. In the spasms and gaspings of the dying there is no pain. The struggles are only the inmost spirits' efforts to break away from the imprisoning, perishing flesh.

Death therefore, at a ripe old age, and at the end of a good life is beautiful, just as beautiful as birth. It is the new birth into that higher, brighter realm of existence. A consumptive patient holding my hand while dying, exclaimed feebly, "I see—I see—oh how bright—how beautiful. I see my angel mother. She beckons me to come, I long to go—and breathing shorter, shorter, she slept into immortality."

Such is death, according to the teachings and principles of Spiritualism; and as aforesaid, Spiritualism gives knowledge for faith, and demonstrations for speculations. It is more-over the direct antithesis of materialism. It is a grand moral science, and the true wisdom religion, that proffering the key unlocks the mysteries of the ages. It was the vitalizing of all the past religions. It constituted the foundation stone of all the world's worthiest ancient faiths. It was the mighty uplifting force that gave to the world in the olden ages its inspired teachers and lofty-minded leaders.

What is denominated "Modern Spiritualism," so common in America and England, and first manifest in the Fox family, at Hydesville, New York, was neither an invention or a creation, but a re-discovery of the alphabet of intonations, of sound vibrations produced by unseen intelligences. These phenomena with their test communications startled sectarian churchmen and converted multitudes of materialists to the firm knowledge of a future existence.

Phenomenal Spiritualism has been and is of inestimable value to those requiring objective evidences of a conscious survival beyond the grave. These evidences—this knowledge having been attained, the momentous question arises, how shall I live? What shall I believe? What shall I do to hereafter obtain peace, happiness and beatific blessedness?

Similar questions were put to Jesus of Nazareth by one who went running after him, saying, "Good Master, what shall I do to inherit eternal life?" Jesus, rebuking him for calling him "good," said to him, 'keep the commandments—do not kill, do not defraud, do not steal, do not bear false witness," etc.

Then Jesus "beholding and loving him, said, one thing thou lackest yet, go thy way, sell what thou hast, give it to the poor, and then shalt thou have treasure in heaven."

And this earnest inquirer was sad and grieved, for he had "great possessions." Evidently this man was a sort of a selfish Palestinian Millionaire, not realizing that his material wealth was but mortal rubbish that would crumble and rot with his buried body. He did not seem to realize that he could take nothing iwth him but consciousness, memory; in a word himself—his real conscious self.

You will notice in the above very practical account, that the basic foundation of the promised "treasures" in heaven was based not upon belief, or sectarian faith, or atoning blood, nor a round of re-incarnations.

Neither Spiritualism nor Theosophy have any natural or necessary relation to re-births back into fleshly tabernacles. These are the perpetually repeated principles and objects of Theosophy.

1. To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or color.

II. To encourage the study of comparative religion, philosophy and science.

III. To investigate unexplained laws of nature and the psychic powers latent in man." No person's religious opinions are asked upon joining; nor is interference with them permitted (The Theosophist.)

Surely there's nothing of re-incarnation—nothing of re-birth speculations in the above principles and objects.

Spiritualism has no Pope nor Bishops clothed in "purple and fine linen," and no iron-clad creed to crush the soul's progress. Accordingly I define Spiritualism for myself only; and thus:

I. God is Spirit, essential, omnipotent and immutable, manifest throughout all Nature's grand and stupendous works.

II. Men are rational, responsible, and spiritual beings, related to God something as the rays of light to the sun, or the crystal drops to the overflowing fountain.

III. The spirit, or Atma, made or evolved in the image of God, is immortal, being an infinitesimal fragment, or potentialized portion of God, who, to my conception, is the Infinite Consciousness, Energy, Life, Purpose, Will, Wisdom and Love of the Universe.

IV. Men, being intellectual, moral and spiritual beings, it is just as natural for spirits fleshed or unfleshed to converse, to respond as it is for the needle to respond to the magnet, or music to respond to harmony; and so Spiritualism is naturalism raised to the spiritual plane of consciousness.

V. Mortals enter the spirit world with their memories, their mental and moral attainments and tendencies, thus maintaining their real identities, the depraved, entering the lower Tartarean spheres of darkness and discipline, and the good, the higher heavens of blessedness.

VI. Salvation means soul-growth, aspiration, purity, of purpose, brotherhood, and the unfolding of the psychic powers within. And thus salvation comes not through any ecclesiastical faith, religious creeds or re-births back into the flesh through re-conceptions, re-uterine imprisonments, puling babyhood up to manhood and all this, without a glimpse of memory of their previous life or lives. Trans-migration, re-incarnation, or re-birth, not taught in the Vedas, the Zend-Avesta, or the Koran, is a theory in direct violation of evolution, and is not based on one well-established fact in science. It admits of no positive demonstration. It is a dreamy, dreary speculation, holding no legitimate relation to pure Spiritualism or pure Theosophy. Neither Madame Blavatsky nor Colonel Olcott knew anything of it while talking and writing "Isis Unveiled" in America. It was a subsequent scheme, a tag-attachment fastened to theosophy after their arrival in India, the motive for which is easily discerned by the psychometrist.

This re-birth doctrine hang like a cloud over fair India to-day, injuriously affecting the mental and spiritual atmosphere, for millions of Hindu spirits, taking with them into spirit life their tendencies, superstitions and beliefs in re-births instead of looking up to higher planes of consciousness, and asking for instructions from higher heavenly teachers, are earth-bound, watching the dying, hoping to resuscitate and re-live in the dead form; or they are haunting marital bed-chambers seeking for chances to re-incarnate. Seeing and conversing with over 2000 phychic sensitives and their inspiring intelligences during the past 50 years, I never heard an exalted ancient spirit teach or talk of the "wheel of re-births." Only recently Gautama, the Buddha, vibrated the important teaching down through intermediaries to the pure heavenly-minded sensitive:

"I would see the idea of reincarnation dismissed as an error that holds the soul to earth. * * Seeing how the errors of the past are being reproduced upon the earth plane, I have felt it incumbent upon me to return and so far as possible present their worst effects. And I would have my followers on earth re-cast their conceptions and expressions of the spiritual life," etc. (Upon this subject see a discussion upon re-births, pro and con, 100 pages, by Dr. Densmore and Dr. Peebles.)

Spiritualism is eminently eclectic, catholic, and religious Broadly stated, it is a fact, a truth, a philosophy, and more, it is a religion—religion itself, spiritually binding the finite to the Infinite; to the very heart of Divinity. All may know of its moral grandeur, celestial beauty and blessed consolations in time of mourning, if they will engage in concentration, form spiritual seances—be prompt in attendance, orderly, prayerful, and live spiritual, rather than selfish, material lives.

Some are born Spiritualists, from childhood they saw spirits and had visions. They were clairvoyant, and clairvoyance is a part of Spiritualism. The Apostle Paul called it the "discerning of spirits," (Cor. xii., 10).

Spiritualism must be differentiated from Spiritism. The terminologies of the two words absolutely necessitate different meanings. Ual in spiritual is a suffix and suffixes are modifiers. A conscientious, religious, and spiritually-minded man is more than a trafficking man.

Spiritism is related to Babylonian necromancy, and Spiritualism to the scholarship of ages and the Christianity of Christ—a living, comforting, uplifting truth. The Chinese, the American Indians, the Utah Mormons and some African tribes are necromancy spiritists, practicing it for amusement, fortune telling and the magical art, all of which is as far from that divine truth, Spiritualism, as darkness is from the light of the noon-day sun.

Spiritualism has not only given the most irrefragible evidences of a future life, but it has greatly liberalized the human mind, modified orthodox creeds, encouraged the philanthropic reforms, inspired the feeling of universal brotherhood; and further, it has given us a revised geography of the heavens and the hells, and largely explained the conditions and employments of our loved ones beyond the grave.

Human beings enter the future world with as absolutely substantial bodies as they have here. The form is complete, only infinitely more refined and etherealized. There are varied zones and different degrees of happiness over there. Memory is the undying worm. There are intense mental sufferings in those lower, darker spheres. Yet God builds no hells. He burns no man's fingers, damns no conscious spirits hereafter.

Men are the constructors of their own hells! They reap what they sow. Disciplinary punishment follows sin as cause and effect. There is no escape. Krishna, the Christ and other great martyred reformers, continue to teach—continue to preach in kindly tones to undeveloped, earth-imprisoned spirits. The principle of evolution never dies. Angels' calls never cease and multitudes in the unseen realms of existence, touched by the Christ—spirit of love and wisdom, and suffering from remorse, are coming up through deep tribulations to participate in the glories of the higher spheres. The door of mercy is ever shut. God is love and his mercy endureth forever.

God's universe is one of order and unfoldment. Heaven's rest is not idleness—not walking on golden streets, or psalm-singing around a great white throne; but by "death," the spiritual activities are quickened and intensified. The future life is a conscious life, a social life, a research life, a constructive life and a progressive life, where the aspirational spirit sweeps onward and upward forever in glory transcending glory.

Oh, let us rejoice and be glad that we live in these Easter years of Spiritualism, for it brings the music words of immortality into the palaces of kings and the humbler homes of peasants. Hindu sages, Theosophists and Spiritualists are all co-workers in the overthrow of that heart-chilling materialism which tells us that "death ends all."

Spiritualism is God's witness of immortality. Through the mediumship of its messengers it brings into our homes the conscious, living, speaking "dead," reminding us of the poet Longfellow's beautiful lines, when speaking of the numbered hours of day—

"Then the forms of the departed
Enter at the open door
The beloved, the true-hearted
Come to visit us once more."

When Spiritualism, the universal religion of love and brotherhood, shadowed in mellow twilight by Indian sages, seen in increasing sunshine by Syrian seers, and consciously felt to-day by the more illumined—becomes actualized in and outwrought practically in the personal lives of earth's surging millions, it will no longer be said, these hoarded millions are "mine"—these green fields, and gardens, and groves, and flowing fountains are "mine"; but ours—yours—all who appropriate them for holy uses.

In this good time coming when the Spiritual crowns and controls the material, our real country will be the universe; our home the wide world, and our rest wherever a human heart beats in sympathy with our own; and the highest happiness of each will be found to consist in aiding and blessing others. Then, as long prophesied, will, the soil be as free for all to cultivate as the air they breathe, over once-crimsoned battle-fields will wave the white banner of peace, gardens and orchards will bear fruit, for the most humble fountains will spring up along the roadside, the tanned brows of earth's toiling millions will be wreathed in ever-green church edifices will become seminaries, sanitariums and hospitals for the sick and the way-worn, orphans will find homes of tenderest sympathy in all houses, and the great family of humanity without regard to clime, caste or color, will be obedient to and trust in love, liberty, law and God.

At the solemn hour of "death," whether at the grave or burning-ghat, Spiritualism does not say—"Good night," but rather gives the glad assurance of a most welcome "Good morning," just across the crystal river. It does not look down into graves of dust and ashes for loved ones, but up to the elysian isles of immortality. It does not drape the mourners' house in the grim gloom of black, but decorating it with flowers, and rose-buds, symbols of life, lifts the dark curtain, allowing the sorrowing to see the forms and hear responsive words of affection from those who have moved up one step higher to meet the loved-ones gone before, and join them in the triumphant song— "O death, where is thy sting? O grave, where is thy victory?"

FRATERNITY.

(Written for and Read to the Fraternal Order of Spiritualists, Chicago, Sunday, May 19, 1907.)

'Twere good to grasp a brother's hand
And sense a spirit true,
And get in touch and close commune
with hearts we never knew;
'Twere sweet to taste the nectar rare,
that flows so rich and free,
From soul to soul and lip to lip in true
FRATERNITY.

Down underneath the human heart lies
pulsing Nature's law,
Through which all came and ever from
her mother bosom draw
All the nurture, all the life force they
must have to be,
And this cements us soul to soul in one
FRATERNITY.

When Spring-time flowers fill the air
with blooming life-perfume,
And resurrect in grand rebirth from
Winter's restful tomb;
When life and light seem bursting
forth from one Maternity,
It links all peoples and all things in one
FRATERNITY.

When Summer's sun has kissed the
earth, fresh-bathed with morning
dew,
And all around in vibrant Life seems
lifted up anew;
When waving fields and feeding herds,
called through Paternity,
Mature for man, it seems to speak of
one FRATERNITY.

When Autumn winds and chilling frosts
combine across the earth,
And wilt and sear, and thus prepare
the souls of things for birth;
When beauteous gloom seems hovering
o'er, retinting in degree
Life's verdure, all things go to rest in
one FRATERNITY.

And as we watch the flakes of snow
that Winter brings to view,
From moisture that in springtime would
have made the sparkling dew,
Down deep within the Seasons an intelligence we see,
In system, method, a brotherhood of
Soul's FRATERNITY.

Organic Nature could not be, nor earth,
nor finite man;
Nor Life, nor Death, nor growth without a great organic plan;
Nor nations born, nor worlds evolved;
no great Eternity,
No infinitude of progress without
FRATERNITY.

Fraternity! Fraternity! Thou mighty
force of life;
To thee we turn for aid and strength
in sorrow and in strife;
To thee we lift our voices in a spirit of
great glee,
To unite our scattered forces in true
FRATERNITY.

DR. T. WILKINS.

THE PATH.

I know a path that winds and winds,
Until it's lost in eastern hills;
A path by many roses strewn,
And bordered by fair daffodils.

In fancy, dear, now oft I tried
The winding path at hush of day,
And see your face to westward turn,
A happy light in eyes of gray.

Perhaps the time will sometime come,
When tears and sighs forgotten be
The path will shorten twixt us two,
What was fancy, be reality.

MARGUERITE L. MILLER.
Rochester, Ind.

Soft is the music that would charm forever.—Wordsworth.

THOUGHT INSPIRING.

Such Is Hudson Tuttle's "Evolution of the God and Christ Ideas."

To the Editor: If it is good philosophy to say "A tree is known by its fruits," people of active mind and advanced thought will find fruits to their taste in a new book by that author-philosopher, Hudson Tuttle, styled "The Evolution of the God and Christ Ideas."

Of the many excellent, thought-inspiring volumes given the public by this fruitful writer, none exhibit more patient research. From those twilight ages when early man, failing to understand the many wonderful activities of nature witnessed in his surroundings, and looking upon them with fear and dread, he was wont to endow them with terrible mysteries, and as being produced by some powerful being, some personified though invisible human-like god. And following down through the ages this drift of man's early efforts to solve the mysteries of nature, in the course of time developed the astrology of the ancient, and various myths; hence we have the myth of "Man's fall," the myth of the "Sacred Virgin," and of her son "the Christ," and many others.

Would it not be a wise thing to do, for all those who at the present day feel the necessity of getting religion of the orthodox stamp, to make available as a chariot in which their souls may ride in safety throughout eternity, to studiously peruse that classic work, and therein find the origin of their religion, and of all the great bibles of the world, and the gradual enthroning of the gods in endless variety, whose favors could be gained and held only by constant sacrifices, resulting in the bloodshed of uncounted millions of innocent creatures, of both animals, and human beings, slain upon the bloody altars of those heathen gods, and forming, as it does, the most bloody record of any age of the human race? When once fully understood, we will hope this record will prove sufficient to blot out from all reasoning minds that religion founded in the ignorance, cruelty and bloodshed of those earlier ages of the human race.

From this record let us follow with the author to a period when evolution of the race will so develop the light of reason that humanity will see in the activities of the Great Eternal Forces only nature's methods of formation and creation caused by one only source of power and wisdom, which the author terms the "Cosmic Mind"—the impersonal—the all pervading Divine Mind of the Universe.

Col. Ingersoll, the great Agnostic, is credited with having declared: "The force that is in every atom, and in every star, that is in everything that lives, and grows and thinks, that hopes and suffers, is the only possible God."

This interesting and instructive book should reach the hands of all persons who dare use their powers of thought and of biblical research.

And now, that we may neither hunger nor thirst for the fruits of reason, again appears our always welcome writer above named, and presents for our entertainment and instruction, another of nature's many wondrous pages.

To this we are introduced only by the aid of the wonderful power of the microscope; and the new world of life there disclosed, seems appropriately termed by him, (see columns of The Progressive Thinker) "Protista, the Kingdom of the Unseen."

O mysterious life! What is it, and where look for its very earliest objective expression upon earth?

Mr. Tuttle presents to us the almost infinitesimal cell—the first only a single cell, manifesting life; to this nature adds more and more—infinite in numbers and variety, through periods of ages, and behold, the creation of the vegetable and the animal kingdoms of the earth—and Man

Was it a Spiritual-Electrical Principle, as the powerful Arm of the Creator, which first shaped, inspired, stimulated and animated that microscopical beginning cell-point of objective life, and thereupon built up and sustained those Kingdoms?

Is not our scholar and searcher with his microscope, and his ever present spiritual perception, now on the way to the solving of the great miracle of all the ages, the very beginning of objective life on earth?

Verily, "The tree is known by its fruits."

L. B. LYMAN.

Helena, Montana.

SUSAN B. ANTHONY'S HOME.

To Be Sold—Desk and Chair Go to Mrs. Upton— Biography to Be Completed by Mrs. Harper.

The Convention of the National Woman Suffrage Association will mark the 60th anniversary of the first meeting of this kind ever held in the world. That meeting was held at Seneca Falls N. Y., in 1848, and the table on which was written the "Declaration of Rights," promulgated by that gathering, was among the choicest possessions of Susan B. Anthony. It will be carefully preserved and finally placed in some public institution, probably.

Since the death of Miss Mary Anthony the home of these famous sisters, which was the property of Miss mary, has been dismantled and will be offered for sale.

Susan B. Anthony bequeathed her desk and chair to Harriet Taylor Upton, treasurer of the National Woman Suffrage Association. Those pieces of furniture will be sent to Mrs. Upton and used by her in the Headquarters of the National Association at Warren, Ohio.

Mrs. Ida H. Harper is now engaged in completing "The Life and Work of Susan B. Anthony." Mrs. Harper wrote the two volumes now in existence, which contain the record of Miss Anthony's life up to 1898, several years ago.

Miss Anthony looked forward to the 60th anniversary of the first "woman's rights convention" and expressed the wish that the 1908 meeting be held somewhere in New York State. In accordance with this desire Buffalo has been chosen as the Convention city.

"New Testament Stories Comically Illustrated." Drawings By Watson Heston. With critical and humorous comments upon the Texts. Heston's drawings are incomparable, and excruciatingly funny. Price, in boards, $1.00.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

ITEMS FROM NEW YORK.

It is very pleasing to the officers and members of the First Association of Spiritualists, as the season's work is advancing towards its close, to note the increasing interest in the same as as manifested by the constantly increasing attendance, notwithstanding the many allurements to attract not only "the faithful," but all others as well.

On Sunday, May 11th, after some very interesting and appropriate remarks by the president, Mrs. M. A. Newton, Mrs. Gaule-Redinger, in her preliminary remarks, alluded at some length to her visit to Hartford, Conn., on the previous Sunday, in response to an invitation from the officers of the State Association to participate in the deliberations of that body at its annual convention, which was as usual a pronounced success in every particular. It was Mrs. Gaule's first experience in Hartford and among the Spiritualists of Connecticut all former invitations, because of having previous engagements, she was obliged to reluctantly decline. She spoke of the cordiality and enthusiasm which was manifested, and of the spirit of harmony and good-will which characterized all the meetings during the convention.

Mrs. Gaule seemed to have brought with her from Hartford some of the enthusiasm before mentioned, for she was very happy in her remarks, going into minute details in many instances, which was very convincing. One was very noticeable when she described to a certain gentleman in the audience, a friend, who was residing in Mexico, giving names, etc., and then referring to a certain lot in a cemetery, of which some information was wanting, describing the lot as number eighty, was very gratifying to the recipient, who afterwards assured the audience that he was a stranger to the medium. So, with the many similar remarkable readings and messages she is constantly giving out to believers and skeptics alike, it need not be a surprise that her meetings are so largely attended.

In referring to my notes, I find I have neglected to mention a most remarkable reading given from a small packet which was placed with others upon the desk. A peculiar influence was experienced, when a deathbed scene was described, and the spirit appeared to the medium, who was herself a medium, but whose transition had been reported to Mrs. Gaule since her return. She said the funeral rites were then being said in a certain town (I think New London, Conn.,) giving loving messages to her friends in the audience, one of whom arose and said the packet contained a few flowers she had taken from the casket to bring there for a reading. The name of the spirit given was Mrs. Jacobs, which, with all the details were pronounced as remarkably correct.

Mrs. Gaule called attention to the Spiritualist papers on sale at the door, urging the audience to buy the same and circulate them among their friends. Our venerable friend, Titus Merritt, well and favorably known to the older generation of Spiritualists, has returned to the fold, and may be found at the bookstand as before he resigned to occupy a similar position at Berkeley Lyceum. His friends all give him a cordial welcome back to his old position.

It is the wish of the writer that the secretaries of all the camp meetings who wish to do so, would send to him the circulars of the same for distribution, as there are many of our people who desire to attend and enjoy the opportunity of hearing more of our gifted mediums, and to pass their vacation season among those who have enjoyed greater privileges than themselves along these lines.

It is pleasing to know that while the number of our church and other friends are obtaining satisfactory evidences of the truthfulness of our claims are constantly increasing, so is the attendance at our "Summer Schools" being augmented, and the glad tidings are in consequence being spread abroad so that all can perceive and know the truth as it is in Spiritualism, from the least to the greatest, and all may thus be made to rejoice and find pleasure in the very pleasant conditions, surroundings and associations to be found there.

DR. G. W. FOWLER.

Brooklyn, N. Y.

A SONG OF LIBERTY.

Across the land from strand to strand
Loud ring the bugle notes,
And Freedom's smile, from isle to isle
Like Freedom's banner, floats.

The velvet vales sing "Liberty!"
To answering skies serene;
The mountains sloping to the sea
Wave all their flags of green.

The rivers dashing to the deep
Still echo loud and long,
And all their waves in glory leap
To one immortal song!

One song of liberty and life
That was and is to be
Till tyrant flags are trampled rags
And all the world is free!

One song—the nations hail the notes
From sounding sea to sea
And answer from their thrilling throats
That song of Liberty!

They answer, and echo comes
From chained and troubled isles
And roars like ocean's thunder drums
Where glad Columbia smiles.

Where crowned and great she sits in state
Beneath her flag of stars,
Her hero's blood the sacred flood
That crimsoned all its bars!

Hail to our country! Strong she stands
Nor fears the war drum's beat;
The sword of Freedom in her hands,
The tyrant at her feet.
—Frank L. Stanton, after Cuban War

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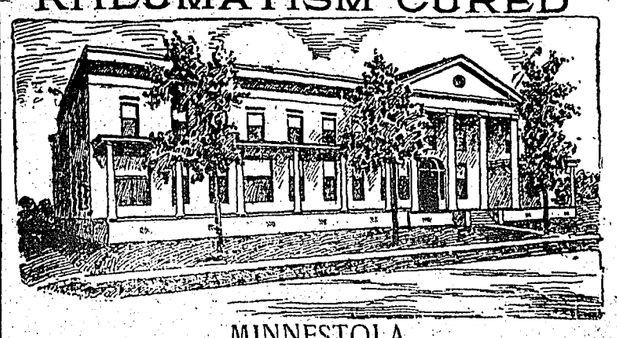
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From Advance Sheets of The Hindu Spiritual Magazine.

We give below the full text of the address of Dr. J. M. Peebles, delivered in the splendid and beautifully decorated palace-hall of Maharaja Sir Joteendra Bahadur to a select audience of some 400, comprising the elite and the cultured of Calcutta, as furnished by advance sheets of the Hindu Spiritual Magazine:

The proceedings were opened by Maharaj-Kumar Sir Prodyot Kumar Tagore, Kt., who introduced the learned and venerable speaker with the following:

"I have much pleasure to introduce on behalf of my father, whose indifferent health prevents him doing so, to you, Dr. J. M. Peebles, M. A., M. D., Ph. D., who, though not so well known in this country, is regarded with veneration and respect all over America and Europe as one of the foremost Spiritualists and an earnest worker in spreading the liberal principles of equality and brotherhood of man and the necessity for all men to lead a pure and saintly life for their good here and hereafter. He sought to befriend the slaves, and was therefore mobbed by the slave-holders of his country. He is a friend of the American Indians and Government availed of his services to win them over. He is a scientist and author of many valuable books. He was appointed Consul by President Grant in Asiatic Turkey. He is meek as a lamb, simple as a child, and his heart overflows with the milk of human kindness. He has come to us to prove that there is no such thing as death, that the soul is immortal and that there will be a reunion of the departed dear ones. He is one who has the proud privilege of declaring, "Oh! death, where are thy stings?" For he had studied the subject almost all his life and is in the habit of saying that it is not a question of belief merely with him, but he knows that it is true. With these words I beg to ask the venerable octogenarian to deliver his lecture which, I doubt not, will be heard with intense interest by many.

Dr. Peebles, rising and turning to the President, to the Maharaja of the palace, to the Rajas, the editors and gentlemen present, commenced his address with no apologies nor preliminaries. He spoke with earnestness, and yet with that ease and naturalness common to the best speakers of the Western world. He soon had a sort of psychic control of the whole assemblage. And it is only justice to say that he held his audience spellbound to the end. At the conclusion of the very able lecture, and the usual vote of thanks to the venerable speaker who had braved land distances and seas to proclaim the principles of Spiritualism, a dinner was given in his honor in the castle.

The Address.

It affords me unspeakable pleasure to be so eloquently introduced by His Highness Maharaja Bahadur, Sir Jateendra Mohun Togare, K. C. S. I., to this cultured audience in the magnificent auditorium, and in a wider sense to representative Indo-Arians, whose history of agriculture, architecture, poetry, ethics and civilization, is traceable to the very boundaries of remotest antiquity—traceable to the holy Vedas, and to those Rishis, those illustrious Sages and inspired Seers, whose words of wisdom, like golden sunbeams, have streamed in radiance down through all the intervening ages. This was the status of Aryan India in the dim and dust-buried past, with its six schools of philosophy and vast tomes of literature. Many pyramidal ruins and golden eras graced those pre-historic times. Recent excavations prove it.

Nations and Civilizations like the tides and the sea-waves rise and fall. The Greece of Socrates, Plato and Pericles is little more to-day than an illiterate, dusty desert. And Rome, imperial and proud, went down before the brawny muscular hordes of Norhern Europe. Serried hosts, hardy and war-like, may conquer, but they cannot subdue; neither can they evolve the noblest aspirations of human nature. Justice, wisdom and love are the only principles that can subdue or induce social trust and real abiding soul-affection. The "Survival of the fittest," pivoted upon selfishness and based upon the rankest injustice to the moral nature, puts the sword before the school, bayonets before highly developed brains and brute force on battle-fields before philosophy and the enabbling principles of peace.

It is not Europe, with her standing armies and maddened rage for conquests; but Asia, summering under perpetual suns, that gave to the world the seven great Saviors, Zoroaster of the Zend Avesta, Moses of the Jewish Torah, Sri Krisna, Gautama Buddha, Jesus Christ, Mohammed and Gauranga of Nadia, the city of erudition. All these saviors, or messengers, were once men, deified after their deaths. While vestured in their fleshly bodies they were persecuted, or crucified. Being misunderstood, vilified, damned to-day, and to-morrow deified and worshiped, was and is the compressed history of the world's Prophets and Saviors. And further, histories being the witnesses,and bibles, Vedic, Shastric, or Jewish, being the witnesses, all those dispensational Saviors Were Spiritualists. They consciously conversed with gods, angels, and spirits. They were also all of them religious. They all taught the ethics of justice, and mercy, and love.

God is no respecter of persons. All human beings under all skies are His children—all are sons of God, and He has sent His messengers to all without regard to country, race, caste or color, and His mantle of love encircles and enfolds them all—One God, One humanity, one vast brotherhood encompassing the world's visible and invisible, and ultimately one glorious destiny, we believe, for all conscious rational intelligences.

Sometimes when wrapped in meditation I have said, if I could speak but one great word to the world that should ministeringly vibrate and echo through all the incoming ages, that word would be **Knowledge**—knowledge of our inmost selves—knowledge of our mighty powers of unfoldment and how to wisely unfold them—knowledge of the finer invisible forces that enzone us—knowledge of the external and internal obsessional influences that environ us—and especially, a knowledge of what transpires beyond death. Immortality—eternity—words of tremendous meaning!

And Spiritualism, embodying in its curriculum, converse with the risen dead, clairvoyance, clairaudience, clairsentience, vision, trance, ethereal-ization, levitation, the gift of healing, the gift of tongues and other psychic phenomena—constitutes all the knowledge we have or can have of a life hereafter. Neither reason nor hope, nor faith, nor bibles can lift the curtain that conceals the dead.

Death is among us. Every clock-tick tells of its tales of tears and lamentations over the burials or burnings of the bodies of our loved dead—and what then? Where are our loved ones? Do they consciously exist? And if so, do they remember and know us—and will they know us when we all pass from the mists of mortality into the vast beyond?

What—who can satisfactorily answer these tremendous questions?

Appealing to material nature I fire-zone on high—speak, O, moon might say—speak, O, Sun, from your and stars, and tell us about the dead, but they are as silent and cold as the stony dens of adders—Speak, then, O, ancient Scrolls and Bibles; but they have no living voices; and then they have been translated and re-translated, revised and re-revised by priestly hands till they are as spiritually dead as the perishing parchments that first received their symbols—words and enigmas admitting of a thousand meanings. I turn away then, in thought, from suns and stars, from old, outworn, moth-eaten and priest-manipulated records, to the overshadowing, ever-present spirit-world—the real world.

We are spirits now, clothed in flesh. The spirit world is here and now. Our spirit friends are here, though unseen by the most of us as are the stars at midday. And so, I speak to my ascended mother, saying: Mother, Oh, beloved mother, do you still live beloved mother, do you still live beyond death? And sweet and soft as an angel's harp, I hear her voice in my inmost consciousness, replying, "Oh, My child, I live and love you still, for pure love is immortal. What you in your blindness call death, we call birth, birth into the spiritual world, where better opportunities abound for mental growth and moral unfoldment.

What is death, then? It is simply the severing the co-partnership existing between the coarser material body of flesh, and the interior spiritual body, with that still more ethereal centre of life and consciousness, the atma, the ego, the god-principle incarnate. Death then is the portal—the garden-gate that opens into immortality and may be compared to the rose that climbs up on the garden wall to bloom on the other side, where flowers never wither. In the spasms and gaspings of the dying there is no pain. The struggles are only the inmost spirits' efforts to break away from the imprisoning, perishing flesh.

Death therefore, at a ripe old age, and at the end of a good life is beautiful, just as beautiful as birth. It is the new birth into that higher, brighter realm of existence. A consumptive patient holding my hand while dying, exclaimed feebly, "I see—I see—oh how bright—how beautiful. I see my angel mother. She beckons me to come, I long to go—and breathing shorter, shorter, she slept into immortality."

Such is death, according to the teachings and principles of Spiritualism; and as aforesaid, Spiritualism gives knowledge for faith, and demonstrations for speculations. It is more-over the direct antithesis of materialism. It is a grand moral science, and the true wisdom religion, that proffering the key unlocks the mysteries of the ages. It was the vitalizing of all the past religions. It constituted the foundation stone of all the world's worthiest ancient faiths. It was the mighty uplifting force that gave to the world in the olden ages its inspired teachers and lofty-minded leaders.

What is denominated "Modern Spiritualism," so common in America and England, and first manifest in the Fox family, at Hydesville, New York, was neither an invention or a creation, but a re-discovery of the alphabet of intonations, of sound vibrations produced by unseen intelligences. These phenomena with their test communications startled sectarian churchmen and converted multitudes of materialists to the firm knowledge of a future existence.

Phenomenal Spiritualism has been and is of inestimable value to those requiring objective evidences of a conscious survival beyond the grave. These evidences—this knowledge having been attained, the momentous question arises, how shall I live? What shall I believe? What shall I do to hereafter obtain peace, happiness and beatific blessedness?

Similar questions were put to Jesus of Nazareth by one who went running after him, saying, "Good Master, what shall I do to inherit eternal life?" Jesus, rebuking him for calling him "good," said to him, 'keep the commandments—do not kill, do not defraud, do not steal, do not bear false witness," etc.

Then Jesus "beholding and loving him, said, one thing thou lackest yet, go thy way, sell what thou hast, give it to the poor, and then shalt thou have treasure in heaven."

And this earnest inquirer was sad and grieved, for he had "great possessions." Evidently this man was a sort of a selfish Palestinian Millionaire, not realizing that his material wealth was but mortal rubbish that would crumble and rot with his buried body. He did not seem to realize that he could take nothing iwth him but consciousness, memory; in a word himself—his real conscious self.

You will notice in the above very practical account, that the basic foundation of the promised "treasures" in heaven was based not upon belief, or sectarian faith, or atoning blood, nor a round of re-incarnations.

Neither Spiritualism nor Theosophy have any natural or necessary relation to re-births back into fleshly tabernacles. These are the perpetually repeated principles and objects of Theosophy.

1. To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or color.

II. To encourage the study of comparative religion, philosophy and science.

III. To investigate unexplained laws of nature and the psychic powers latent in man." No person's religious opinions are asked upon joining; nor is interference with them permitted (The Theosophist.)

Surely there's nothing of re-incarnation—nothing of re-birth speculations in the above principles and objects.

Spiritualism has no Pope nor Bishops clothed in "purple and fine linen," and no iron-clad creed to crush the soul's progress. Accordingly I define Spiritualism for myself only; and thus:

I. God is Spirit, essential, omnipotent and immutable, manifest throughout all Nature's grand and stupendous works.

II. Men are rational, responsible, and spiritual beings, related to God something as the rays of light to the sun, or the crystal drops to the overflowing fountain.

III. The spirit, or Atma, made or evolved in the image of God, is immortal, being an infinitesimal fragment, or potentialized portion of God, who, to my conception, is the Infinite Consciousness, Energy, Life, Purpose, Will, Wisdom and Love of the Universe.

IV. Men, being intellectual, moral and spiritual beings, it is just as natural for spirits fleshed or unfleshed to converse, to respond as it is for the needle to respond to the magnet, or music to respond to harmony; and so Spiritualism is naturalism raised to the spiritual plane of consciousness.

V. Mortals enter the spirit world with their memories, their mental and moral attainments and tendencies, thus maintaining their real identities, the depraved, entering the lower Tartarean spheres of darkness and discipline, and the good, the higher heavens of blessedness.

VI. Salvation means soul-growth, aspiration, purity, of purpose, brotherhood, and the unfolding of the psychic powers within. And thus salvation comes not through any ecclesiastical faith, religious creeds or re-births back into the flesh through re-conceptions, re-uterine imprisonments, puling babyhood up to manhood and all this, without a glimpse of memory of their previous life or lives. Trans-migration, re-incarnation, or re-birth, not taught in the Vedas, the Zend-Avesta, or the Koran, is a theory in direct violation of evolution, and is not based on one well-established fact in science. It admits of no positive demonstration. It is a dreamy, dreary speculation, holding no legitimate relation to pure Spiritualism or pure Theosophy. Neither Madame Blavatsky nor Colonel Olcott knew anything of it while talking and writing "Isis Unveiled" in America. It was a subsequent scheme, a tag-attachment fastened to theosophy after their arrival in India, the motive for which is easily discerned by the psychometrist.

This re-birth doctrine hang like a cloud over fair India to-day, injuriously affecting the mental and spiritual atmosphere, for millions of Hindu spirits, taking with them into spirit life their tendencies, superstitions and beliefs in re-births instead of looking up to higher planes of consciousness, and asking for instructions from higher heavenly teachers, are earth-bound, watching the dying, hoping to resuscitate and re-live in the dead form; or they are haunting marital bed-chambers seeking for chances to re-incarnate. Seeing and conversing with over 2000 phychic sensitives and their inspiring intelligences during the past 50 years, I never heard an exalted ancient spirit teach or talk of the "wheel of re-births." Only recently Gautama, the Buddha, vibrated the important teaching down through intermediaries to the pure heavenly-minded sensitive:

"I would see the idea of reincarnation dismissed as an error that holds the soul to earth. * * Seeing how the errors of the past are being reproduced upon the earth plane, I have felt it incumbent upon me to return and so far as possible present their worst effects. And I would have my followers on earth re-cast their conceptions and expressions of the spiritual life," etc. (Upon this subject see a discussion upon re-births, pro and con, 100 pages, by Dr. Densmore and Dr. Peebles.)

Spiritualism is eminently eclectic, catholic, and religious Broadly stated, it is a fact, a truth, a philosophy, and more, it is a religion—religion itself, spiritually binding the finite to the Infinite; to the very heart of Divinity. All may know of its moral grandeur, celestial beauty and blessed consolations in time of mourning, if they will engage in concentration, form spiritual seances—be prompt in attendance, orderly, prayerful, and live spiritual, rather than selfish, material lives.

Some are born Spiritualists, from childhood they saw spirits and had visions. They were clairvoyant, and clairvoyance is a part of Spiritualism. The Apostle Paul called it the "discerning of spirits," (Cor. xii., 10).

Spiritualism must be differentiated from Spiritism. The terminologies of the two words absolutely necessitate different meanings. Ual in spiritual is a suffix and suffixes are modifiers. A conscientious, religious, and spiritually-minded man is more than a trafficking man.

Spiritism is related to Babylonian necromancy, and Spiritualism to the scholarship of ages and the Christianity of Christ—a living, comforting, uplifting truth. The Chinese, the American Indians, the Utah Mormons and some African tribes are necromancy spiritists, practicing it for amusement, fortune telling and the magical art, all of which is as far from that divine truth, Spiritualism, as darkness is from the light of the noon-day sun.

Spiritualism has not only given the most irrefragible evidences of a future life, but it has greatly liberalized the human mind, modified orthodox creeds, encouraged the philanthropic reforms, inspired the feeling of universal brotherhood; and further, it has given us a revised geography of the heavens and the hells, and largely explained the conditions and employments of our loved ones beyond the grave.

Human beings enter the future world with as absolutely substantial bodies as they have here. The form is complete, only infinitely more refined and etherealized. There are varied zones and different degrees of happiness over there. Memory is the undying worm. There are intense mental sufferings in those lower, darker spheres. Yet God builds no hells. He burns no man's fingers, damns no conscious spirits hereafter.

Men are the constructors of their own hells! They reap what they sow. Disciplinary punishment follows sin as cause and effect. There is no escape. Krishna, the Christ and other great martyred reformers, continue to teach—continue to preach in kindly tones to undeveloped, earth-imprisoned spirits. The principle of evolution never dies. Angels' calls never cease and multitudes in the unseen realms of existence, touched by the Christ—spirit of love and wisdom, and suffering from remorse, are coming up through deep tribulations to participate in the glories of the higher spheres. The door of mercy is ever shut. God is love and his mercy endureth forever.

God's universe is one of order and unfoldment. Heaven's rest is not idleness—not walking on golden streets, or psalm-singing around a great white throne; but by "death," the spiritual activities are quickened and intensified. The future life is a conscious life, a social life, a research life, a constructive life and a progressive life, where the aspirational spirit sweeps onward and upward forever in glory transcending glory.

Oh, let us rejoice and be glad that we live in these Easter years of Spiritualism, for it brings the music words of immortality into the palaces of kings and the humbler homes of peasants. Hindu sages, Theosophists and Spiritualists are all co-workers in the overthrow of that heart-chilling materialism which tells us that "death ends all."

Spiritualism is God's witness of immortality. Through the mediumship of its messengers it brings into our homes the conscious, living, speaking "dead," reminding us of the poet Longfellow's beautiful lines, when speaking of the numbered hours of day—

"Then the forms of the departed
Enter at the open door
The beloved, the true-hearted
Come to visit us once more."

When Spiritualism, the universal religion of love and brotherhood, shadowed in mellow twilight by Indian sages, seen in increasing sunshine by Syrian seers, and consciously felt to-day by the more illumined—becomes actualized in and outwrought practically in the personal lives of earth's surging millions, it will no longer be said, these hoarded millions are "mine"—these green fields, and gardens, and groves, and flowing fountains are "mine"; but ours—yours—all who appropriate them for holy uses.

In this good time coming when the Spiritual crowns and controls the material, our real country will be the universe; our home the wide world, and our rest wherever a human heart beats in sympathy with our own and the highest happiness of each will be found to consist in aiding and blessing others. Then, as long prophesied, will, the soil be as free for all to cultivate as the air they breathe, over once-crimsoned battlefields will wave the white banner of peace, gardens and orchards will bear fruit, for the most humble fountains will spring up along the roadside, the tanned brows of earth's toiling millions will be wreathed in ever-green church edifices will become seminaries, sanitariums and hospitals for the sick and the way-worn, orphans will find homes of tenderest sympathy in all houses, and the great family of humanity without regard to clime, caste or color, will be obedient to and trust in love, liberty, law and God.

At the solemn hour of "death," whether at the grave or burning-ghat, Spiritualism does not say—"Good night," but rather gives the glad assurance of a most welcome "Good morning," just across the crystal river. It does not look down into graves of dust and ashes for loved ones, but up to the elysian isles of immortality. It does not drape the mourners' house in the grim gloom of black, but decorating it with flowers, and rose-buds, symbols of life, lifts the dark curtain, allowing the sorrowing to see the forms and hear responsive words of affection from those who have moved up one step higher to meet the loved-ones gone before, and join them in the triumphant song— "O death, where is thy stingm O grave, where is thy victory?"

FRATERNITY.

(Written for and Read to the Fraternal Order of Spiritualists, Chicago, Sunday, May 19, 1907.)

'Twere good to grasp a brother's hand
And sense a spirit true,
And get in touch and close commune
with hearts we never knew;
'Twere sweet to taste the nectar rare,
that flows so rich and free,
From soul to soul and lip to lip in true
FRATERNITY.

Down underneath the human heart lies
pulsing Nature's law,
Through which all came and ever from
her mother bosom draw
All the nurture, all the life force they
must have to be,
And this cements us soul to soul in one
FRATERNITY.

When Spring-time flowers fill the air
with blooming life-perfume,
And resurrect in grand rebirth from
Winter's restful tomb;
When life and light seem bursting
forth from one Maternity,
It links all peoples and all things in one
FRATERNITY.

When Summer's sun has kissed the
earth, fresh-bathed with morning
dew,
And all around in vibrant Life seems
lifted up anew;
When waving fields and feeding herds,
called through Paternity,
Mature for man, it seems to speak of
one FRATERNITY.

When Autumn winds and chilling frosts
combine across the earth,
And wilt and sear, and thus prepare
the souls of things for birth;
When beauteous gloom seems hovering
o'er, retinting in degree
Life's verdure, all things go to rest in
one FRATERNITY.

And as we watch the flakes of snow
that Winter brings to view,
From moisture that in springtime would
have made the sparkling dew,
Down deep within the Seasons an intelligence we see,
In system, method, a brotherhood of
Soul's FRATERNITY.

Organic Nature could not be, nor earth,
nor finite man;
Nor Life, nor Death, nor growth without a great organic plan;
Nor nations born, nor worlds evolved;
no great Eternity;
No infinitude of progress without
FRATERNITY.

Fraternity! Fraternity! Thou mighty
force of life;
To thee we turn for aid and strength
in sorrow and in strife;
To thee we lift our voices in a spirit of
great glee,
To unite our scattered forces in true
FRATERNITY.

DR. T. WILKINS.

THE PATH.

I know a path that winds and winds,
Until it's lost in eastern hills;
A path by many roses strewn,
And bordered by fair daffodils.

In fancy, dear, now oft I tried
The winding path at hush of day,
And see your face to westward turn,
A happy light in eyes of gray.

Perhaps the time will sometime come,
When tears and sighs forgotten be
The path will shorten twixt us two,
What was fancy, be reality.

MARGUERITE L. MILLER.

Rochester, Ind.

Soft is the music that would charm forever.—Wordsworth.

THOUGHT INSPIRING.

Such Is Hudson Tuttle's "Evolution of the God and Christ Ideas."

To the Editor: If it is good philosophy to say "A tree is known by its fruits," people of active mind and advanced thought will find fruits to their taste in a new book by that author-philosopher, Hudson Tuttle, styled "The Evolution of the God and Christ Ideas."

Of the many excellent, thought-inspiring volumes given the public by this fruitful writer, none exhibit more patient research. From those twilight ages when early man, failing to understand the many wonderful activities of nature witnessed in his surroundings, and looking upon them with fear and dread, he was wont to endow them with terrible mysteries, and as being produced by some powerful being, some personified though invisible human-like god. And following down through the ages this drift of man's early efforts to solve the mysteries of nature, in the course of time developed the astrology of the ancient, and various myths; hence we have the myth of "Man's fall," the myth of the "Sacred Virgin," and of her son "the Christ," and many others.

Would it not be a wise thing to do, for all those who at the present day feel the necessity of getting religion of the orthodox stamp, to make available as a chariot in which their souls may ride in safety throughout eternity, to studiously peruse that classic work, and therein find the origin of their religion, and of all the great bibles of the world, and the gradual enthroning of the gods in endless variety, whose favors could be gained and held only by constant sacrifices, resulting in the bloodshed of uncounted millions of innocent creatures, of both animals, and human beings, slain upon the bloody altars of those heathen gods, and forming, as it does, the most bloody record of any age of the human race? When once fully understood, we will hope this record will prove sufficient to blot out from all reasoning minds that religion founded in the ignorance, cruelty and bloodshed of those earlier ages of the human race.

From this record let us follow with the author to a period when evolution of the race will so develop the light of reason that humanity will see in the activities of the Great Eternal Forces only nature's methods of formation and creation caused by one only source of power and wisdom, which the author terms the "Cosmic Mind"—the impersonal—the all pervading Divine Mind of the Universe.

Col. Ingersoll, the great Agnostic, is credited with having declared: "The force that is in every atom, and in every star, that is in everything that lives, and grows and thinks, that hopes and suffers, is the only possible God."

This interesting and instructive book should reach the hands of all persons who dare use their powers of thought and of biblical research.

And now, that we may neither hunger nor thirst for the fruits of reason, again appears our always welcome writer above named, and presents for our entertainment and instruction, another of nature's many wondrous pages.

To this we are introduced only by the aid of the wonderful power of the microscope; and the new world of life there disclosed, seems appropriately termed by him, (see columns of The Progressive Thinker) "Protista, the Kingdom of the Unseen."

O mysterious life! What is it, and where look for its very earliest objective expression upon earth?

Mr. Tuttle presents to us the almost infinitesimal cell—the first only a single cell, manifesting life; to this nature adds more and more—infinite in numbers and variety, through periods of ages, and behold, the creation of the vegetable and the animal kingdoms of the earth—and Man

Was it a Spiritual-Electrical Principle, as the powerful Arm of the Creator, which first shaped, inspired, stimulated and animated that microscopical beginning cell-point of objective life, and thereupon built up and sustained those Kingdoms?

Is not our scholar and searcher with his microscope, and his ever present spiritual perception, now on the way to the solving of the great miracle of all the ages, the very beginning of objective life on earth?

Verily, "The tree is known by its fruits."

L. B. LYMAN.

Helena, Montana.

SUSAN B. ANTHONY'S HOME.

To Be Sold—Desk and Chair Go to Mrs. Upton— Biography to Be Completed by Mrs. Harper.

The Convention of the National Woman Suffrage Association will mark the 60th anniversary of the first meeting of this kind ever held in the world. That meeting was held at Seneca Falls N. Y., in 1848, and the table on which was written the "Declaration of Rights," promulgated by that gathering, was among the choicest possessions of Susan B. Anthony. It will be carefully preserved and finally placed in some public institution, probably.

Since the death of Miss Mary Anthony the home of these famous sisters, which was the property of Miss mary, has been dismantled and will be offered for sale.

Susan B. Anthony bequeathed her desk and chair to Harriet Taylor Upton, treasurer of the National Woman Suffrage Association. Those pieces of furniture will be sent to Mrs. Upton and used by her in the Headquarters of the National Association at Warren, Ohio.

Mrs. Ida H. Harper is now engaged in completing "The Life and Work of Susan B. Anthony." Mrs. Harper wrote the two volumes now in existence, which contain the record of Miss Anthony's life up to 1898, several years ago.

Miss Anthony looked forward to the 60th anniversary of the first "woman's rights convention" and expressed the wish that the 1908 meeting be held somewhere in New York State. In accordance with this desire Buffalo has been chosen as the Convention city.

"New Testament Stories Comically Illustrated." Drawings By Watson Heston. With critical and humorous comments upon the Texts.. Heston's drawings are incomparable, and excruciatingly funny. Price, in boards, $1.00.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

ITEMS FROM NEW YORK.

It is very pleasing to the officers and members of the First Association of Spiritualists, as the season's work is advancing towards its close, to note the increasing interest in the same as as manifested by the constantly increasing attendance, notwithstanding the many allurements to attract not only "the faithful," but all others as well.

On Sunday, May 11th, after some very interesting and appropriate remarks by the president, Mrs. M. A. Newton, Mrs. Gaule-Redinger, in her preliminary remarks, alluded at some length to her visit to Hartford, Conn., on the previous Sunday, in response to an invitation from the officers of the State Association to participate in the deliberations of that body at its annual convention, which was as usual a pronounced success in every particular. It was Mrs. Gaule's first experience in Hartford and among the Spiritualists of Connecticut all former invitations, because of having previous engagements, she was obliged to reluctantly decline. She spoke of the cordiality and enthusiasm which was manifested, and of the spirit of harmony and good-will which characterized all the meetings during the convention.

Mrs. Gaule seemed to have brought with her from Hartford some of the enthusiasm before mentioned, for she was very happy in her remarks, going into minute details in many instances, which was very convincing. One was very noticeable when she described to a certain gentleman in the audience, a friend, who was residing in Mexico, giving names, etc., and then referring to a certain lot in a cemetery, of which some information was wanting, describing the lot as number eighty, was very gratifying to the recipient, who afterwards assured the audience that he was a stranger to the medium. So, with the many similar remarkable readings and messages she is constantly giving out to believers and skeptics alike, it need not be a surprise that her meetings are so largely attended.

In referring to my notes, I find I have neglected to mention a most remarkable reading given from a small packet which was placed with others upon the desk. A peculiar influence was experienced, when a deathbed scene was described, and the spirit appeared to the medium, who was herself a medium, but whose transition had been reported to Mrs. Gaule since her return. She said the funeral rites were then being said in a certain town (I think New London, Conn.,) giving loving messages to her friends in the audience, one of whom arose and said the packet contained a few flowers she had taken from the casket to bring there for a reading. The name of the spirit given was Mrs. Jacobs, which, with all the details were pronounced as remarkably correct.

Mrs. Gaule called attention to the Spiritualist papers on sale at the door, urging the audience to buy the same and circulate them among their friends. Our venerable friend, Titus Merritt, well and favorably known to the older generation of Spiritualists, has returned to the fold, and may be found at the bookstand as before he resigned to occupy a similar position at Berkeley Lyceum. His friends all give him a cordial welcome back to his old position.

It is the wish of the writer that the secretaries of all the camp meetings who wish to do so, would send to him the circulars of the same for distribution, as there are many of our people who desire to attend and enjoy the opportunity of hearing more of our gifted mediums, and to pass their vacation season among those who have enjoyed greater privileges than themselves along these lines.

It is pleasing to know that while the number of our church and other friends are obtaining satisfactory evidences of the truthfulness of our claims are constantly increasing, so is the attendance at our "Summer Schools" being augmented, and the glad tidings are in consequence being spread abroad so that all can perceive and know the truth as it is in Spiritualism, from the least to the greatest, and all may thus be made to rejoice and find pleasure in the very pleasant conditions, surroundings and associations to be found there.

DR. G. W. FOWLER.

Brooklyn, N. Y.

A SONG OF LIBERTY.

Across the land from strand to strand
Loud ring the bugle notes,
And Freedom's smile, from isle to isle
Like Freedom's banner, floats.

The velvet vales sing "Liberty!"
To answering skies serene;
The mountains sloping to the sea
Wave all their flags of green.

The rivers dashing to the deep
Still echo loud and long,
And all their waves in glory leap
To one immortal song!

One song of liberty and life
That was and is to be
Till tyrant flags are trampled rags
And all the world is free!

One song—the nations hail the notes
From sounding sea to sea
And answer from their thrilling throats
That song of Liberty!

They answer, and echo comes
From chained and troubled isles
And roars like ocean's thunder drums
Where glad Columbia smiles.

Where crowned and great she sits in state
Beneath her flag of stars,
Her hero's blood the sacred flood
That crimsoned all its bars!

Hail to our country! Strong she stands
Nor fears the war drum's beat;
The sword of Freedom in her hands,
The tyrant at her feet.
—Frank L. Stanton, after Cuban War

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent, Price 10 cents.

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BY FATHER CHINIQUY.

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How the Vow of Celibacy of the Priests is made easy by Auricular Confession.

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This strangely attractive narrative does not assume to be either scientific, philosophic, or as advancing any special religious creed. It is a plain statement of facts based upon the experience of a woman whose highest aim is to acquire a knowledge of truth, to earnestly strive to live it, and to offer to others a stepping-stone which may aid them, in their progress towards the light

From the standpoint of Spiritualists this is a most interesting book, as Mrs. Weiss actually took these journeys in spirit and has given them in all sincerity, to the world. The book is uplifting and full of beautiful thoughts. 548 pages. Price $1.50.

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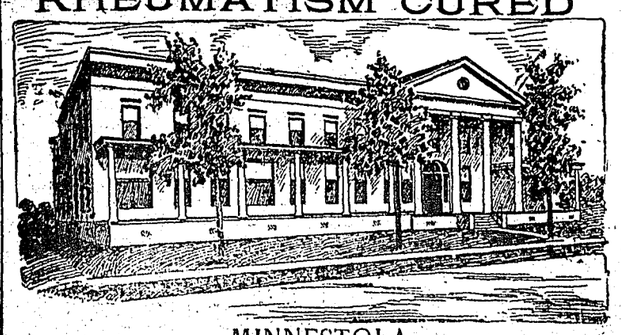
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SATURDAY, MAY 25, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are *perfectly safe, and will save yourself* annoyance and trouble.

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All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania Avenue S. E., Washington, D. C.

Lightning Superstition.

The ancient Romans avoided places struck by lightning. The houses, if damaged, were pulled down or fenced in so that no one could use the building on which the gods had set the mark of their displeasure. This feeling was probably deepened by the fact that certain localities are visited by thunderstorms more than others, the wrath of Jove descending in white flame time and again in the same spot. And it was the same superstition, lingering among Christians, in a slightly different form, which made it so difficult for Benjamin Franklin to introduce the lightning rod; for the pious Americans of that day declared, "It was as impious to erect rods to ward off heaven's lightning as for a child to ward off the *chastening rod* of its father."—

Every old superstition of the ancient Roman cult, like their sacred and festal days, was greedily absorbed by the Christians when they modified the pagan system and gave it a new name. But for the genius and skeptical thought of Franklin, by which he ventured to scale the heavens and, Prometheus like, stole its fire, possibly many centuries would have passed before another genius would have risen with the courage to send up his electric kite, by which he learned even lightning was obedient to law. Lightning rods, telegraphs, telephones, the dynamo, all machinery driven by electricity, with the trolley system of railroads, owe their being to Franklin's primal discoveries. The superstition of the age did not guide him when in pursuit of knowledge.

Notwithstanding the retarding influence of Christianity on science, followed by its astonishing rise and growth, the preachers delight to tell of the wondrous civilization and advancements in literature and arts which have followed on the Christian trail. Those who know the facts are conscious the progress of the centuries owes its rise, not to Christianity, but in spite of it. Obeying the direction of the alleged master, "taking no thought for the morrow," the condition of the wild Indian would be preferable to that of the Caucasian, because he would have gained something by the chase on which to subsist on the morrow, whereas the Christian could only provide for to-day.

Haunted to His Grave.

A telegram from Greenville, S. C., of recent date, tells of the hanging of a negro by Sheriff Mr. Caslin, of Greenwood county, who died a little later of physical collapse. The culprit hanged had murdered his brother. The sheriff shrank from the task of his execution, but the law imposed the terrible burden on him, and he determined he would not shrink from duty.

When the negro was pronounced dead the sheriff took the bed from which he never rose, the image of the victim haunting him continually until the end came.

The time will come when "Whoso sheddeth man's blood, by man shall his blood be shed," will not be accepted as authority for judicial murlers, even if some priest did give it as God's command.

On Its Prayful Way.

That endless prayer-chain is still doing service. It has leaped the ocean and is now doing business in England, more than half a million of letters having been distributed in the United Kingdom. Three times the good Bishop credited with setting the machinery in motion, has positively denied responsibility for it, but a lie once started may circuit the globe before it is intercepted.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

A NEW BILL IN THE CITY COUNCIL

SECTION 1. BE IT ORDAINED BY THE CITY COUNCIL OF CHICAGO, NO PERSON OR PERSONS SHALL ENGAGE IN CARRYING ON OR CONDUCT THE BUSINESS OF CARD READING, PALMISTRY, GYPSY CAMP, STORE OR CAMPS, OR FORTUNE TELLING OF ANY KIND OR NATURE WITHIN THE CITY, WHERE A FEE OF ANY KIND IS CHARGED OR ACCEPTED UNTIL HE OR THEY FIRST OBTAIN A PERMIT IN WRITING THEREFOR FROM THE POLICE DEPARTMENT. FINE, FIRST OFFENSE, $25.00; SECOND OFFENSE, $100.00.

Let Truth and Error Grapple.

In the early years of Modern Spiritualism converts to the faith labored to engraft their teachings on Christianity. They were generally members of some of the orthodox churches, and they saw no reason why an engraft was not a feasible proposition; but, fortunately for truth, the churches unanimously repudiated such proposed union, and denounced the communications from the unseen as the production of the devil, and to be shunned as such.

As time has advanced, and Spiritualists have had leisure to reason on the subject, it is found there is little in common between Christianity, as priest taught, and Spiritualism. The God of Spiritualists is not the jealous, repentant war God Jehovah, the tribal God of the Jews, hardly emerged from barbarism, which Christianity adopted. Its God is one and indivisible, with no virgin-born son, or an incomprehensible Holy Ghost. As man has never fallen, so he has no Savior to redeem him from a burning hell, which never existed, save in the imagination of its priestly inventors, and their shamefully deceived dupes. The whole machinery of the church, including the protracted slumber in the grave, and a bodily resurrection, and a general judgment, with a world on fire, and a yawning hell for all with sense to detect priestly guile and bravery to expose the fraud, with its symbols and sacred literature, are of pagan origin, stolen from older systems of religion, and in an uncultured age, when only the clergy were able to read and write.

At this time there are indications in many quarters that the churches are looking with favor on spirit teachings It seems to us probable they will ultimately embrace it, and will claim it was original with them. Stranger things than this have happened.

Spiritualism, in our estimation, would be greatly lowered were it to accept the horrible dogmas of the churches. Think of it! An innocent person, and he a God, dying on a cross to atone for the sins of another! The guilty escape punishment, while he whose life was faultless, assumes the guilt and suffers the torture due another.

It will require time and patience to mold and adjust divergent opinions, and bring all into harmony among Spiritualists; but this will finally be accomplished, and the outgrowth will be the noblest and best religious system, based on science, the world has ever known. There is no occasion for despondency, because of discords in our ranks. Division of thought leads to sober reflection, which culminates in establishing the truth on a permanent base.

Let Truth and Error grapple. Inquired Milton: "Who ever knew Truth put to the worse in a free and open encounter with its enemy?"

Broadening the Church.

"There is no doubt the tendency of the pulpit is to conduct church affairs along broader and broader lines. There is nothing like the narrowness in religious matters that was the rule a quarter of a century, or even a decade, ago. In fact every year shows greater liberality, and the prevalence of broader views in the church. The lines between the denominations are not so strictly drawn as they were even a few years ago, and within the respective denominations there is greater consideration shown for individual views and opinions.

The church has had to move forward in order to keep up with the people. The pulpit must be progressive, or the pews will be empty. That the pews are not empty is proof that the pulpit is going ahead, and not standing still nor going backward."

Thus far "The Woman's National" and correctly. And we hail with delight every relaxation of church bigotry and the uplifting of humanity. The Gods, whether many or one, need no care from man; but man has great need of the kindness of his fellows, and "he who serves man most, serves God best." Then down with the creeds, and up with humanity. The time will come when Spiritualists and churchmen can meet and join hands in a common cause.

If proof is wanted of church progress we have it in the hymn in Watt's collection, generally sung during the early days of revival services fifty years ago, when the evangelist was laboring to show the sinner's doom, unless he accepted Jesus as his savior:

"Far in the deep where darkness dwells,
There, in a land of deep despair,
Justice has built an endless hell,
And laid her stores of vengeance there.
Eternal plagues and heavy chains,
Tormenting racks and fiery coals,
And darts to inflict immortal pains,
Dipt in the blood of damned souls."

Such a hymn to-day would excite mirth instead of fright.

And Still They Come.

The Progressive Thinker would be unfaithful to its trust, and on a par with church organs, should it neglect to keep its readers well advised, as to the revelations superior learning is giving the literary world in regard to Christian origins and sacred literature. There has been no period when there was such an ambition to know the truth as now. No age has developed so much real learning, scientific, historical and ecclesiastical, as the present one. And though the subsistence of the clerics is contingent on church support, yet it is truly wonderful to see so many new lights of the ministerial class of all denominations, coming to the front and telling what they know of Christian frauds.

A Bruno, a Galileo, a Vanini, a Servetus, are but a very few of the vast multitude whose lives were sacrificed to secure that freedom of thought and expression we now enjoy. Scholars of the largest and most varied learning have told the truth in regard to olden literature, to be covered all over by the church with foul epithets, abuse and falsehoods, they hoping thereby to break the force of truthful revelations.

There are other thousands of learned and able clergymen now standing on the brink, feeling it their duty to give evidence of the frauds on which the church superstructure was built; but they hesitate, and dislike to make the plunge into the terrible maelstrom of slander and vituperation which they know will inevitably follow if they obey their honest promptings. Now and then a brave soul, regardless of consequences, with only truth to guide him, makes the plunge, and humanity is enriched by the knowledge he imparts. Such men and women have the thanks of all of us, and shall ever be held in reverence.

Our space is too limited to quote at length the many notices floating through the public press detailing discoveries made, but the most important of them shall be shared from time to time with our readers.

Rev. A. Kamprier has just published over his own signature, in "The Open Court," Chicago, an article headed "Pious Frauds," which must awaken thought with all who read it. The 2d Epistle of Peter comes in for his review. This Peter, the pretended author, was the one to whom Jesus is said to have delegated authority to found the church, against which the powers of hell, he assured his disciples, should not prevail. He was also given the keys of heaven with power to bind on earth and loose in heaven. Rev. Kamprier says:

"It has long been known this 2d Epistle of Peter is spurious. It got into the gospels because it supported the story of the transfiguration; but its Petrine authorship has not a leg to stand on. It seems to have been written in the last half of the second century, when Peter must have been dead more than a hundred years."

And John, the 4th Gospel, Rev. K. also pronounces a pious fraud. This, he says, could not have been written earlier than the year 140, yet it is presented as the authorship of him Jesus loved. Much of the contents of the other Gospels had woven into them, after they were written, and words were put into the mouth of Jesus he never uttered, to settle controversies which arose long after his death. Among the fraudulent matter are, probably, the accounts of the virgin birth, and of the resurrection after death; for there is the best of reasons for believing the oldest Gospel, as Mark is called, was written in view that Jesus was taken from the cross in time for animation to be restored. That any other belief is entertained is due to the frauds practiced by the artificers of the Gospels as we now have them.

Rev. Kamprier is of the opinion Christianity is based on the book of Daniel. In this we think he errs; for we are firm in the conviction that Paul's Epistles were written to the Essenean churches, certainly not later than 64 years before our era, long before a Christian church was dreamed of, and near a hundred years before Jesus entered upon his ministry, taking the Bible narrative as authority. Those Epistles furnished the material out of which all the Gospels, apocryphal as also canonical, were written. Wherein either writer followed Paul they substantially agree in statement. All additional attempts to round out and complete the central charatter, were drafts on imagination, and therein are the discrepancies and conflicting statements in the Gospels.

When Rev. Kamprier shall have wholly thrown off his sarcedotal robes, and he still continues his search, he may find the character Jesus is a myth as many other students of history have done; but from his present standpoint he is entitled to great credit for what he has already written.

WANTED! WANTED!

The address of every worker for Spiritualism in the State of Illinois. About ten in every hundred are unselfish workers. Many will donate liberally when asked. Some want to take the lead on State ocasions. Some are generous with advice, and nothing else; others see nothing but failure in every undertaking, but all do the best that is in them. What we want in order to start our Fraternal Camp Association, are the workers. If you are not one, send the address of those you know who are, and at the same time state what you wish, to be a charter member at $5 for the first year, or $1 annually. Let us hear from all.

ALEX CAIRD, M. D.,
598 W. Monroe St., Chicago, Ill.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

The Good Work Accomplished

It Was Done by the State Association, Aided by a Few Faithful Assistants, one among the Number Being Dr. C. A. Burgess.

TO ILLINOIS SPIRITUALISTS.

Dr. C. A. Burgess Has Something of Special Importance to Say to You.

I pay taxes and will obey all the laws of my country, and when they are such that I feel I cannot obey, I will move to some other country that suits me, and make no complaint.

I am a Spiritualist. Why? That is my business!

I believe in the phenomena in all its phases, and the Spiritual philosophy is my religion. On this I have a few words to say: It is time for all Spiritualists and mediums to get to work, if we want to protect our cause. We must all as individuals labor and do not let go of the work until we accomplish something.

First, let me say if it had not been for the alertness and quick thought of the President of the Illinois State Spiritualist Association, to-day there would have been on the statute books of this State a law that would have practically killed our progress for a time. He called his lieutenants to his aid, fought for two weeks and KILLED THE BILL that was introduced to wipe the Spiritualists of Illinois out of existence, thus winning a great victory for our cause.

Can any one know what he suffered? I think not. I was with him in the fight and know it was one of the most perplexing duties he was ever called upon to perform. I know he does not care to pass through the same trying ordeal again; yet he would do so for the CAUSE, and every Spiritualist knows it. Why? Because he believes in the phenomena and philosophy of Spiritualism.

We must all, for our future protection, henceforth, work for organization and belong to the State Society or some smaller meeting that is an auxiliary of the State, and every day try to get some one to join. If each of us would do this, in a short time our force would be such that no one would dare to question. We can gain nothing for our cause as individualists. An individual may gather a following for a short time, but the meeting soon dwindles because it is not backed up by the State and National Associations. The forces that are working against us are gaining each day, and there are certain religious denominations that are becoming more and more alarmed at our power, and will leave no stone unturned to stamp us out by passing laws to that effect. I know this. I have been told this by parties who are high up in official standing; yet I must say that we have some very good, liberal-minded men in the House of Representatives and Senate of Illinois. But they are in the minority. If it had not been for the forcible argument of the recognized head of our State organization the bill would undoubtedly have passed the Senate as it did the House just to compliment some one backed by the certain religious denominations before mentioned who are gaining political strength each year. It is such work as this that we have to watch.

Dr. George B. Warne is a friend of all Spiritualists, and a believer in genuine phenomena in all its phases. He has done more for the cause during the past two weeks than any other person could have done, because he had his title to back him up, and he was the man to back up the title as President of the Illinois State Spiritual Association.

We as Spiritualists must discriminate. By doing this we must fight for our belief.

1. Condemn all advertising mediums, clairvoyants, and all professed Spiritualists who advertise what they can do before they do it. A medium needs no advertising, beside his or her card.

2. Be careful whom you recommend, until they can show they belong to some regular organized society, or are recommended by such.

3. We must not countenance the name of fortune-telling as belonging to our phenomena.

4. We must look up to the head of our little societies first; next to the head of the State Society, and lastly the head of the N. S. A.

By doing this we all work to build up the cause.

By killing the Bill Dr. Warne assisted palmists, clairvoyants, fortune-tellers and all other advertising fakers. This had to be done! Now we must classify ourselves, and let it be known what we are and what we stand for, by identifying ourselves with recognized associations of Spiritualists. And if you have your heart in the cause you will send your name, asking to join the Illinois State Association for its protection, and thus work for the cause of truth.

DR. C. A. BURGESS.
54 Pearce St., Chicago.

The Notorious Moores.

They Are Now in California Where the Fake Element Flourishes the Most.

The Light of Truth, in perfect harmony with the fake element, would not publish a communication exposing the Moores, but silently left its readers to regard as truth its fulsome praise of them, and be still imposed upon by Spurious Manifestations, and be swindled out of their money.

Letter From A. B. Peden to The Progressive Thinker.

To the Editor:—Now that you are presenting the Moores to Spiritualists in their "true colors," since the startling revelations made concerning their questionable methods by Mrs. Strickland, in the New York World recently, and also incidentally censuring the "Light of Truth" for not only remaining silent when possessed of the facts concerning Moore's expose, but also for seeking to defend him in what is now known to have been ONE OF THE MOST BRAZEN AND DEPRAVED EXHIBITIONS OF "FAKE" MEDIUMSHIP. It might further interest honorable Spiritualists to know, that the Light of Truth refused to publish the following communication concerning Moore's methods, and also INSOLENTLY RETURNED THE COMMUNICATION. Hope you will kindly publish it so that Spiritualists can "get a line" on the character of the man who undertakes to "radiate" the "light" of honesty and justice.

A. B. PEDEN.

New York, N. Y.

Letter to The Light of Truth, Which Was Insolently Rejected Because It Exposed Fraud.

Editor Light of Truth:—Dear Sir: In a recent issue of the Light of Truth there appeared an article in reference to the 'phenomenal mediumship" of certain mediums in this city, in which you took occasion to not only eulogize their seances, but also TO DENOUNCE THOSE who, thinking otherwise, have endeavored to expose what they believed to be a shameful imposition. If it can be proven that any mediums are using confederates in their materializing seances—that they are degrading and dishonoring the sacred religion of the angels thus, then, it seems to me, those who succeed in revealing the fraud to a "duped" public, are INDEED THE FRIENDS of TRUE SPIRITUALISM, and benefactors of mankind.

It is unfortunate enough to be swindled by the commercial "fakirs," without having one's high and holy impulses and aspirations cheated by unprincipled mediums. It does not follow that because a person has the courage to antagonize what they feel convinced is fraud, therefore, they are the "enemies of the cross" of Spiritualism, and only deserving of anathemas and condemnation. On the contrary, they alone ARE GENUINE, who, convinced that fraud is being perpetrated, declare themselves against it at every opportunity, and endeavor to rid the Cause of Spiritualism of these PARASITES OF INIQUITY.

It may, perhaps, be interesting to you to know that I have in my possession a piece of ordinary cheesecloth which was part of the garment of a so-called "spirit" at one of the materializing seances given by the mediums already referred to—the Moores. It matters not at present how I came to possess this material evidence of fraud. It is here, and being here proclaims condemnation in its every fibre of those who thus deliberately dishonored the sublime interests of Spiritualism, and deceived a confiding and credulous public, notwithstanding your enthusiastic eulogy of them. The splendid sentiment expressed by M. A. Esty, of St. Louis, in the September 29th Light of Truth is that of all sincere and honorable Spiritualists; and in order to rid the ranks of the defiling and demoralizing influence of imposition and fraud, it does seem to me that those who are convinced of the existence of fake mediumship ought to STRENUOUSLY AND PERSISTENTLY antagonize the impostors till they either renounce their sins and "live in newness of life," or cease to pose as Spiritualists.

A medium or mediums who employ methods so base as those referred to, in order to excite interest and make a livelihood, are certainly unworthy of that endorsement which you so lavishly bestowed, and deserve severest censure and condemnation.

Yours sincerely,

A. B. PEDEN.

New York, N. Y.

Most Astonishing!

What Next? The Roman Catholics have commenced to investigate Spiritualism! Occult subjects to the Catholic Clergy are extremely fascinating, as much so indeed as to any other class of people. In a few years Spirit Return will be as common in the various churches as it is now among Spiritualists. The lecturer, Dr. J. Godfrey Raupert, told Catholics of Spirits. He produced, spirit pictures and reported a talk with Saints. He says the Pope sanctioned it. St. Ignatius Loyola appeared to him as a Protestant, all constituting an amazing seance at Delmonico's. The following is a report from a New York Times of May 16. It will be read with profound interest.

THE FINAL STAGE OF THE LECTURE CONCERNED THE COMPLETE MATERIALIZATION OF A SPIRIT TO THE LECTURER. HIS INSTANCE OF HIS OWN EXPERIENCE CONCERNED THE APPEARANCE OF THE SPIRIT OF A BOY WHO HAD LIVED NEAR HIM, JUST OUTSIDE OF LONDON. DR. RAUPERT SAID HE HAD KNOWN THE FAMILY OF THE LAD WELL. THE BOY GOT INTO TROUBLE AND WENT AWAY. HIS MOTHER BECAME ANXIOUS ABOUT HIM, AND ONE MORNING HE CALLED ON HER, TO FIND THAT SHE HAD RECEIVED A CABLEGRAM READING: "DEAD; WILL SEND LETTERS." DR. RAUPERT SAID HE REMAINED WITH THE MOTHER ALL MORNING AND THEN WENT HOME TO HIS STUDY. HE WAS SITTING AT HIS TABLE WHEN THE HEAD OF THE BOY APPEARED ABOVE THE TABLE TOP, THEN THE SHOULDERS, AND THEN THE FULL FORM. IT DISAPPEARED, BUT REAPPEARED IN THE SAME WAY. THEN THE ASTRAL BODY SPOKE AND SAID IT HAD BEEN STANDING BEHIND THE CHAIR OF THE DOCTOR WHEN HE WAS SPEAKING TO THE MOTHER, BUT HAD BEEN UNABLE TO GET INTO COMMUNICATION.

Declaring that it was at the request of Pope Pius X that he should fully acquaint the Catholic clergy of the United States with the results of his studies of the occult, Dr. J. Godfrey Raupert, a member of the London Society for Psychical Research, lectured at Delmonico's on "Spiritism" last night, and, incidentally, told of having had personal and verbal communication with the shade of St. Ignatius Loyola.

The greatest efforts were made by the Catholic Library Association and Father Joseph H. McMahon, its moderator, to keep out of the lecture hall all outsiders, non-Catholics, reporters and professional Spiritualists. The audience of 200 was made up mostly of priests and Catholic scientists and students. Every person inside had to be vouched for by a member of the association. The highest dignitary of the Church present was Bishop O'Gorman, who is in charge of the diocese of Sierra Leone, West Africa. Dr. James J. Walsh of Fordham College, considered one of the brilliant Catholics in the professions here, was also in the hall.

A Catholic woman who begged hard to get in, pleading that she was interested in the study of the soul and any tangible evidence which might be obtained to prove its existence, was barred out. She complained bitterly that she had often been tempted to attend Spiritualistic seances, but because it was against the mandates of the Church, she had not done so.

"And now, the Church has sanctioned a lecture on this subject," she cried almost tearfully to the doorkeeper, "and you won't let me in."

Father McMahon found her with her ear to the door later, and ordered her away, telling her that if she did not go he would have the authorities remove her.

The reason for the lecture was a subject of the most earnest controversy after it was over. It was learned that Dr. Raupert is not only engaged in lecturing to the Catholic clergy on the occult, but is also delivering lectures at the Dunwoodie Seminary. After seeing him display photographs which he asserted to be actual reproductions of the astral body, hearing him tell of spiritual communication with the departed and of spiritual communications in writing to him, all with the sanction of the Pope, and this under the auspices of the Catholic clergy of New York, priests left Delmonico's bewildered and parishioners dazed. Many of the Catholic clergy took notes of the lecture.

The lecture opened just before 9 o'clock. The room was darkened that the lecturer might show his ghost pictures with the stereopticon. To devout Catholics, forbidden to venture within the realm of Spiritualism, the very opening of the discourse was strange and uncanny.

Dr. Raupert began by saying that he had visited the Pope recently and had been requested by him to tell the truth about his investigations of psychic phenomena.

Then he showed seven pictures in a series giving the development of a photograph of an astral body materialized by himself and a number of associates, who were pictured as sitting about a table, their fingers touching. The picture of the lecturer was recognized in the group about the table in the first picture. A second picture showed a spot of dim light over the centre of the table. This light grew with each successive picture, blotting out the fingers of the mediums one by one, until the plate was nothing but the suffused light of the strange thing conjured up, as the lecturer asserted, by the minds of the mediums. Finally the picture showed the astral body in the shape of a woman.

Dr. Raupert told the audience that these experiments were actual, as the camera reproductions showed. He said it would take many lectures for for him to tell all he had learned in his study of the spirit world and communication therewith. He began, he said, with experiments in spirit writing, which he classified as direct and indirect.

Here Dr. Raupert told of an "indirect" experiment, in which a sheet of paper apparently illumined, had left a table, floated in the air and had dropped to the table again with many scratches and dots upon it. When the experimenters found that they were unable to decipher the message and expressed their disappointment, he said another try was made, and a message came to use a magnifying glass. This was done, and the original message was read clearly.

In the rear of the audience there was a display of skepticism when this was told, despite the assertion of the lecturer that he had been asked by the Holy Father to tell of these things. The audience was stiff and cold at first, but later became more interested, so much so that some expressed regret at having gone there to listen.

Save for two or three overimpressionable men who left the room, the audience remained. Those who were fortunate enough to get in had been warned in a circular from the Catholic Library Association that it was to be "strictly understood that the lecture was to be strictly scientific, and that only those not of morbid tendency or disposition are invited."

After treating of manifestations from the spirit world by writing, Dr. Raupert told of "spirit voices," and gave as his own experience his seance with St. Ignatius. The lecturer, it seems, is a convert from the Anglican to the Roman Church. He was a Protestant, he said, when St. Ignatius appeared to him. He first "became cognizant of a predominating intellectual presence," and then the saint appeared. He wondered and voiced his wonderment at every appearance of the saint to a Protestant, and then St. Ignatius told him it was easy to get in communication with him, as he had been reading his work every day, and had drawn the spirit of the saint to him.

The final stage of the lecture concerned the complete materialization of a spirit to the lecturer. His instance of his own experience concerned the appearance of the spirit of a boy who had lived near him, just outside of London. Dr. Raupert said he had known the family of the lad well. The boy got into trouble and went away. His mother became anxious about him, and one morning he called on her, to find that she had received a cablegram reading: "Dead; will send letters."

Dr. Raupert said he remained with the mother all morning and then went home to his study. He was sitting at his table when the head of the boy appeared above the table top, then the shoulders, and then the full form. It disappeared, but reappeared in the same way. Then the astral body spoke and said it had been standing behind the chair of the doctor when he was speaking to the mother, but had been unable to get into communication.

Dr. Raupert said also that the spirit informed him that other spirit influences had told him that it was easy to get in communication with him, and that the spirit had come to him in his study to tell him that in life he had destroyed himself. The boy, it was found afterward, had committed suicide.

In closing Dr. Raupert advised Catholics to keep away from the study of the spirit world, because it involved great injury to the medium. He quoted a scientist and statistician as having said that 10,000 persons were in insane asylums as the result of efforts to get in touch with the spirit world. He told of a medium who took written messages, who was called upon so constantly that he was wrecked by the effort to meet the demands of the spirit message senders.

For the limit of the audience's spiritualistic experiences Dr. Raupert showed two pictures. One of them was of the doctor standing with an astral form beside him. The doctor explained that he felt the presence of the spirit, but could not be sure of it and he had asked it to move over to the other side of him. The next picture showed the spirit form on the other side. The form was that of a young woman in white holding a rose. The picture showed the doctor endeavoring to reach out and take the rose from the shadowy hand.

One Catholic, after leaving the lecture last night declared that this spirit lecture before the clergy and select laity of the Catholic Church was the most radical and remarkable thing that had ever occurred in the history of the Church in this country, and that if Dr. Raupert was lecturing at the request and with the acquiescence of Pope Pius the Whole Roman Catholic people of America would be amazed.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Thomas Paine.

An Eloquent Tribute Paid to the Man in an Address by Mrs. H. L. P. Russegue, at Hartford, Conn.

I will read a poem by William Brunton, entitled, "With What Vain Rites We Worship God":

With what vain rites we worship God,
In all the places of the earth,
As if a demon there had trod,
Or wished to rule with iron rod,
And strike from out our hearts all worth.

We've robbed our life of every good,
And put ourselves in servile chains,
We've fastened men in servitude,
When only love and brotherhood
Should have been ours to end our pains.

How wondrous strange this common sight,
That we observe in every land,
Men wish to know and keep the right,
They seek the day from shades of night,
And priests should lead them by the hand.

And, lo! they set our God afar,
And led astray from rites and book,
They look to sun, they look to star,
And then set up some mystic bar,
Lest men for God in self should look!

We have the temples of the East,
Cathedrals of the countries old,
We have the monk, the nun, the priest,
And sacrifice has never ceased,
And yet the way has not been told.

We have commandments men obey,
Submission to or loss, or pain,
The priest for ages has the way,
And men dared not to answer, Nay,
But man, as man, we fail to gain!

These outer things of form and rite,
Are but the child in senses' school,
The savage in his tent at night—
That cheers it with the feeble light—
While in the Heaven God's stars have rule.

To be a man, with man's intent,
And knowledge how to do and dare,
To use all wisdom to us sent,
And have pure kindness in us blent,
Is what will give joy everywhere!

There's nothing sacred on the earth,
But man—the image of the truth,
He has in liberty his birth,
He has in common-sense his worth,
And duty gives eternal youth.

Oh let us leave our idols old,
And take in life a sweeter part,
Give up false gods, and lust of gold,
Give up all fear, be kind and bold,
And live the justice of the heart!

I shall take for my subject this evening, "The Influence of Thomas Paine Upon Civilization."

Thomas Paine's influence still is working for the betterment of man. Our politics, our religion, our commerce, if you please, are better for his having lived. He came before the world a helper, a leader, a guide; he came to the world to help men to think, to liberate them from the thralldom of prejudice, and superstitious awe. He came to bring to the world the spirit of godliness, because he taught the value of human rights; he recognized the God in man, the divinity of human souls, the righteousness of morality, the purity of individual aspiration. No one can hardly appreciate to-day the great influence that has gone abroad. Not only in America, but over the old world everywhere it is felt, it is realized, Religious cults have grown broader; they have absorbed more of divinity; they come closer to human needs; idols have been razed to the ground, and temples where vain rites were held, have gone far, far away into the past.

The liberties that we are now enjoying in our land, the liberty of free thought, are to be largely attributed to the work and life of this godly man, because in his life the spirit of godliness made itself manifest. His sympathies were with the down-trodden; a universal brotherhood inspired him to nobler thoughts, and to a higher helpfulness. He was in himself a light in darkened places, until men were made glad because of his spiritual presence.

Surely no man of the last century or the preceding century has ever left an influence over the earth so marked, so universal, so wide-spread, so profound, so inspiring, as the spirit that impelled Thomas Paine in his noble life. He knew no fear; he recognized no harm that could come ho him, that would amount to anything, when comparable to the universal helpfulness that he could give. Men have been inspired by his noble conduct; they have been quickened in thought by the light of his reason. If he had accomplished no more than to awaken in man a desire to worship God by noble living, and by the recognition of noble rights, his life would have been a benediction to all the world.

Surely no one man has ever accomplished for American liberties more than Thomas Paine. He was the right hand advocate, the inspirer of Washington. He was the man who came as if ordained of Heaven, to fill a place that was then ready to receive him. He was quick to see. He did not confine his influence to America, but when France was in need of his services, he freely left everything, and flew to its aid. England has appreciated his work—America will some day. He has been too near for the appreciation of humanity here, because the thralldom of Orthodoxy, the thralldom of belief, the thralldom of that power that has held in fetters human intelligence, has not yet faded away, but it is passing rapidly, until temples and altars are becoming undermined by his spiritual presence.

His influence upon civilization is universal. It is everywhere made manifest. It is recognizing not only the rights of men, but the rights of every individual. He not only preached and believed in God, but the one God. He was the man who refuted the idea of the Trinity. He could not accept such bad mathematics, that three times one made one. Instead, he recognized one Deific law, the law that swings to and fro through this universe, and carries with its power the higher activity to higher levels, the holier altars. The Government of the United States has never paid its obligations to this wonderful man.

The influence of Thomas Paine has been recognized upon politics, upon the army, upon religion, upon the every-day relationship that exists between individuals. The man who sowed the seed from which the tree of human righteousness is growing, is the man who has carried good to the remotest points of earth. We are hardly able to measure his influence to-day. While he has passed from earth, he is too near for us to realize the fulness of his powers. It is time that we begin to see, hear and know the power of this wonderful man upon the conditions of this country. We owe much of our liberty to him; we owe much of our religious thought to him.

His "Age of Reason" in which he taught of the higher morality, the independence of human thought, the exercise of intellect, was in itself an inspiration to human society. The world has here and there in its cycles, as they have come to the front, brought men who have carried forward the wonderful work of this great man. He has liberalized the religion of the day, he has broadened the thought; he has inspired men to scientific investigation, because he inspired them to know the reason why, pertaining to everything. The commerce of the land owes much to him, because he taught justice—justice for justice's sake, righteousness for righteousness's sake, pure communion between man and man, because it was right to be honest and true. Thus his influence cannot die. It is illumining the world to-day.

Here and there upon the altars of human society lights are burning that are brightening the world. Religion has grown broader, higher, sweeter and truer. It has absorbed the thoughts of men until the world is standing upon a higher level than ever before. To-day the world does not realize the roots as they go back into the past that are developing the tree of life that is growing in our midst. They do not realize how deep in the soil of the intellect the very thoughts and laws that Thomas Paine taught are taking hold of human intelligence. They do not realize how his spirit is spreading over the earth. Had it not been for his teachings, the bars and chains and fetters that held us in universal bondage might have held us in their thralldom, and we would have been groping in the dark. He has inspired thought, and he has inspired men and women to a higher truth, to seek a larger life, a better spirit, to come closer to God, because, whether he called it God or not, he recognized the divinity of human souls, and in the presence of the universal law.

These are the principles, friends, that are redeeming the world. They are the powers that are uplifting humanity. It seems as if every age had produced its teachers. Now and then a man is born and brought up in our midst, as though he was ordained of Heaven to carry the mists away, and elevate the thoughts of men to higher conceptions of God, and godliness.

It seems as if there were eras in human thought. Think, if you will, of the wonderful powers of Carlyle, Emerson and Bronson Alcott. Think of the universal spread of the influence of their thought, until to-day a local hell is destroyed, and a personal God is hardly recognized. There is so much ennobling in the nature of man that we are coming to believe in his Divinity, and are coming to hold his kinship between him and the universal spirit as one.

These are the lessons that Thomas Paine taught us, these are the principles that he advanced to us. He knew no such things as fear. When on his way to prison, he issued his volume of "Rights toMen," and in it was that independence of thought that intellectual vigor, that characterized his whole life. His inspiration to our army was in itself enough to record his fame, and uplift him in the esteem of men and women, who know anything of American history. It is important that we do not decry the name of individuals until we know something about them. Those who proclaim the evils of his temperament, the evil influence of his life, will tell you that he was a drunkard, that he was immoral, that he did not believe in the divinity of life.

You who did not know him, I would advise you to read his first proclamation in his "Age of Reason"—"I believe in one God, and my religion is to do good," and who needs a higher altar on which to place his religion than to make his religion to do good. Nothing can be more uplifting, nothing can be more purifying, nothing can be more exalting. His influence has gone out over the land, and although he may not live in every denomination, yet every denomination has been broadened by his influence, because he taught them how to think, how to receive inspiration from on high. He recognized in every individual, religion of God, and godliness. He gave the spirit of justice to all men. Surely there is no man who stands before the altars of the world as a redeemer from the fetters of superstitious awe, who is comparable in the work he has accomplished, to Thomas Paine. There is no man who carried over the whole earth a beacon light, bidding man up the heights to a higher level of thought and usefulness. There is no man who ever taught the world the importance of seeing, and hearing, and feeling the spirit vibrating, that quickens him. There was no man in the world whose religion was more universal than his. It was a religion that inspired him to go everywhere, to sacrifice everything, and had he been a Christian, or recognized as a Christian by the Christian Church, it would have been called an inspiration of God that prevented him from being taken to the guillotine. The door of his cell had swung to, but thenumber on it was hidden, and it was a Providence of righteousness that thus enabled a good man to live and carry the light on up the heights of human necessity.

It is needless for us to consider for a moment the scandals that have been attached to his memory. We must look to the virtues, not to the vices, of any man. But there are no recorded vices against him that are not the outgrowth of prejudice or superstition; there is no testimony that is authentic which can place a Crown of Thorns upon him, except that of prejudice, and he who carries the light of truth along the highways of life may expect to be persecuted wherever he may be. All reformers, men and women, who have held the light of truth higher than their fellows, have had to encounter prejudice and superstition that has tried to quench the light.

Look to your own land. When slavery existed here, the slavery of the African race, those who labored for the emancipation of the negro were persecuted all over the land; they had to partake of the same spirit; they had to receive the same fiery furnace through which they must walk, and just so with every reformer who invades old opinions. Every man who desires to live according to the higher dictates, who desires to be independent in the higher walks of life, must expect to receive the crown of thorns. No one escapes it, and you are only laboring here upon this earth to plant seeds for other generations.

Thomas Paine has tilled the intellectual soil of human souls. He has tilled the earth, and sown the seeds, and to-day you are reaping the harvest; you are uplifted and broadened by that harvest, you are exalted in your conception of mankind. His work never can be limited; it is infinite in its influence, infinite in its goodness, infinite in its uses, infinite in its development, infinite in its advancement, until ultimately there must come a universal brotherhood that embraces all races, all men, all kinds, no matter whether they be black or white. He knew no poor, no rich. He knew no evil, no good; all were human, all were to be redeemed, and assisted to a higher level. He kindled fires that are burning still, and they are burning on and on, and the world is illumined by their light, and humanity is richer, stronger, better and truer to itself. Learn for yourselves how great this man was. No man can read his works without thinking upon broader lines, and without living more righteously than ever before.

It is time, friends, that we lay aside our prejudices or we are looking through a glass darkly. It is time that we forgot envy, the superstition, the ignorance and the creeds that bind the world. It is time that we are emancipated, and in our emancipation we cannot be satisfied until the world is redeemed.

SPIRITUALISM REQUIRES SERVICE

There is Progress of the Human Soul and Progress of the Universe—Not Only This Earth, but Other Worlds Are Unfolding Step by Step in Process of Evolution.

Madam Helen Stuart-Richings, Spiritualist lecturer, was greeted with a large audience in Odd Fellows' temple, Meadville, Pa. The speaker defined Spiritualism as a religion, and explained many of the points in which it differs from other beliefs, giving special emphasis to the fundamental principles of her own faith.

She said our conception of God has been continually changing, because man's power to comprehend spiritual things has been growing. God is too loving to condemn man for ever and ever to eternal torture, for there is not a normal parent in the world who would deal thus with their children. How, then, can man be more tender and loving than God?

Jesus was a messenger from God, and one with God in precisely the same way as man to-day may become one with God. The Spiritualist's idea of immortality is one of continual service. Even in the spirit world there are the ignorant and the helpless that need to be raised up, and to these unfortunates the angels from the higher spheres turn their attention. They are also interested in the progress of affairs on earth and the spirit communications received through mediums are not the only kind of spirit communications, for there is a subtle influence continually being exerted, by spirits, over man.

Even as we can cause the critical thought of one with whom we associate, though not a word is spoken, so in the same manner may we be influenced for good or evil by the kind of spirits we attract to us. If the spirits about us are low in grade, the only way they can be raised is by the purification of our own lowest nature. Guardian angels are also about us doing what they can by this same power of spiritual suggestion to quicken the higher life within.

With regard to the vicarious atonement, one's redemption is not found here, but only by self-purification and the unfoldment of man's talents does he receive salvation. Man must live the life, do the deeds and be master of himself. He must take up his individual responsibility and thus only does he come into at-one-ment with God.

Finally, there is not only the progress of the human soul, but there is the progress of the universe. Not only is this earth unfolding step by step in the process of evolution, but other worlds also. Thus the whole universe is filled with the presence of God who is working out His eternal purpose.—Tribune Republican.

ADMIRES THE WORKS OF DR. A. J. DAVIS.

He Thinks that Nature's Divine Revelation Should Be Circulated as the Spiritualists' Bible.

To the Editor: I am glad you are trying to arrange for the publication of the work of Andrew Jackson Davis. I never shall forget the influence that **"NATURE'S DIVINE REVELATIONS"** had on me when I was a boy, not yet in my teens—it must have been as long ago as 1848—and my father read the book aloud during a succession of winter evenings to a few of the neighbors who happened in occasionally at our house in Northern Ohio. My father was a regularly ordained Unitarian minister at the time; but, I might say, he was infatuated with the volume. I think we had the book before the "Rochester knockings" began, or at least before much was said or known about them in that part of Ohio. My father, during this winter, paid more attention to this volume of Davis' than he did to the Bible itself, which occasioned much talk among the strict church members. Many of the older Universalists will remember him as Rev. Hiram S. Marble, who preached throughout Ohio and Indiana from about 1836 till 1852. The reading of the book led him into such liberal paths that he was finally expelled from the ministry for heresy. The book is a marvelous one. I think no other book ever had such a strong influence over me. In later years, when I have seen so much deceit and humbuggery among so-called Spiritualists, I often go back in memory to "Nature's Divine Revelations" for rational religion and honest sentiments. It would be a good thing to have the volume generally circulated as a **SPIRITUALISTIC BIBLE**, so to speak, to serve as a guide in lieu of the wishy-washy stuff we are too often served with to-day. It contains the true Spiritual philosophy which should serve as a foundation for a genuine, high-class Spiritualism, as distinct from the fortune-telling phase of it. EARL MARBLE.

Chicago, Ill.

"The Light or Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by Adepts of Hermetic Philosophy. **Price $2 per volume.**

How I Became a Spiritualist.

By the Great Criminalogist, Cosare Lombroso—Translated Irving R. Bacon, for the New York American—An Interesting Communication.

Until 1890 I was the most violent opponent of Spiritualism. To those who would invite me to investigate the phenomena in this field I invariably replied: "To even speak of a spirit animating a table or a chair is simply ridiculous. A manifestation of energy without matter is no less unthinkable than are functions without organs."

The major part of my life had been devoted to positive science; to the effort to prove that thought is a direct emanation of the brain, and that the expressions of the brain (just like those of crime) rest upon anomalies produced by the over-development of certain parts of the brain with coincident deteriorations of other parts. And, besides, I was approaching that period of life when one is prone to dismiss innovations, no matter how luculently their truth may shine forth.

And then, too, I must admit that many years of dispute with the opponents of my theory of pellagra (the Lombard disease) and the origin of crime had well-night exhausted my energy, and what remained of it I desired to husband in defence of the problems with which the greatest part of my life had been bound up. To enter upon a path which could but lead to fresh strife repelled me.

Still more was I repelled from making investigations of phenomena to the study of which there were almost wholly lacking any tools or other exact experimental means and the direct observation of which was rendered absolutely impossible, as one was compelled always to operate in the dark. A thing, the exact inquiry even into which appeared impossible, seemed to me to be but a paltry object of science.

In 1891 it happened that I was vainly trying to unravel the most mysterious case that I had ever encountered in my medical practice. I was treating the daughter of a high official in my native city. The girl had, at the age of puberty, fallen into a pronounced hysteria with accompanying manifestations which could not be accounted for physiologically nor pathologically. Her eyes, for the time being, lost their sight entirely; but, instead, the patient was able to see with her ear. She was able, with blindfolded eyes, to read a printed page held to her ear, and when the sunrays were focussed on her ear by a magnifying glass, she screamed aloud that it was blinding her and that they were trying to make her blind.

Later her sense of taste migrated to her knee and the sense of smell to her toes.

Now and then she would manifest the most wonderful indications of clairvoyance and premonitions. She saw her brother, who was more than a mile away from her room, behind the scenes of a variety theatre. She described the costumes of the dancers, although the surroundings were altogether unknown to her. Sometimes while in bed and with the windows closed, she would feel the approach of her father when he was still several hundred of yards from the house.

She prophesied especially with mathematical exactitude whatever was to occur to her personally. So, for instance, she once predicted: "Fourteen days from now, at noon, I shall completely lose my ability to walk." This was fulfilled.

Once she said that within a month and three days she would experience an irresistible desire to bite. I watched her and endeavored to distract her attention. I had all the clocks and watches in the house stopped to deceive her in regard to the time. And yet, at the precise hour of the designated day she was seized with the impulse to bite, and did not grow calm again until after she had torn several pounds of paper into shreds with her teeth.

The patient said that her attacks could be cured by the application of aluminum. We sought to achieve a result with metals which bore a resemblance to aluminum, but she could not be deceived. It was only after the genuine aluminum, of which there was but little in the city, was applied that she recovered.

Although these facts were nothing new (for similar ones had already been recorded by Petetin, Despine, Franko and others), they were, nevertheless, most amazing.

I cudgelled my brain in vain for an explanation. I confess that they appeared to me to be wholly inexplicable in the light of all existing theories of physiology and pathology. There was one thing, however, which I believed to be perfectly clear—that hysteria had set free in this previously entirely normal girl new and remarkable forces based upon the existence of unknown partial senses. And in this way I reached the conviction that spiritism might possibly bring me nearer the truth.

One year later, 1892, I came in contact with several admirers of Eusapia Palladino at Naples, where I was engaged in a professional tour of inspection. They begged me to make at least one experiment with this celebrated medium.

I declined then, as I had before, to conduct any investigation either in the dark or in connection with any public seance, but was assured that the seance could be arranged in a room at my hotel in broad daylight and without the presence of any strangers. I decided to accept the invitation under these circumstances, and especially as I had already been favorably predisposed by the strong impression which the occurrences I have described had made upon me.

In broad daylight in my own room at the hotel, and while I was alone with Eusapia, I saw the table raise itself and a small trumpet fly from the table to the bed and then back to the table. I was filled with consternation and expressed my readiness to make further experiments of a more detailed character in the same room in conjunction with three fellow-practitioners.

In this second seance I again saw objects change their disposition and heard knocks which had apparently no cause, etc. But what astonished me most of all was the following: The portiere of the alcove suddenly raised itself and, coming toward me, enveloped me in a tight embrace. For several seconds I made fruitless efforts to extricate myself. The portiere felt like a metallic board. An equally strong impression was made upon me by a plate containing flour which was discovered to have been turned upside down without the spilling of any of the flour. It appeared to have taken on the consistency of gelatine. This lasted more than a quarter of an hour.

In conclusion, just as we were about to leave the room, an immense, heavy wardrobe which had been in a corner at a considerable distance from us began to glide toward me like some enormous pachyderm that intended attacking me.

At a subsequent seance, which also took place in daylight, we placed upon the table about two feet from the medium a dynamo-meter (strength-test machine). We then requested the medium to exert the utmost strength of which she was capable upon the machine. Suddenly we saw the index swing around and stop at about 90 pounds. Eusapia's normal exertion of strength would not have exceeded 72 pounds. She declared that she saw her guiding spirit, "John," and that it was he who was exerting this pressure; and made a great effort to reach the dynamometer with her hands, which she stretched and strained to loosen from our grasp.

The following was similar: A small bell was placed upon the floor some two feet from her and we requested her to ring it. Immediately the medium's skirt began to bulge out in the direction of the bell and assumed an appearance not unlike that of a flexible tube filled with gas. When I attempted to seize the skirt, the balloon like part suddenly reached the bell before I could prevent it and rang it.

At another seance in Milan I saw slowly sprouting from the sleeves of my coat a twig with perfectly fresh roses which appeared to have just been cut.

Eusapia was requested to write her name on a paper pad which Schiaparelli had placed upon the table. The medium seized Schiaparelli's finger and then declared that she had written. We had observed nothing of the kind; but as she kept insisting that it was so, we searched and found her signature on a page in the middle of the pad. Another time we found her name on the page before the last. And a third time on the curtain pole seven feet above the floor.

When we put Palladino upon the scales we observed that she could reduce or augment her weight by twenty pounds. The same happened in regard to a chair which was put upon the scales. It was invariably required, however, that a small segment of her skirt be in contact with the lower frame of the scales.

The possibility of deception or fraud was out of the question, for we always held the hands and feet of the medium and occasionally even bound her feet. In addition, we made sure that Eusapia had nothing on except clothes which we ourselves had at each seance provided for her. Despite all of which the reader will interrupt me pathetically and ask: "Whence do you get all this rigmarole?" Or, what's worse: "Are you sure that you have not permitted just plain ordinary swindlers to take you in?"

In truth, the first impression (and I myself have had it) is that the whole thing is the result of a trick, an explanation which is to the taste of most people, in view of the fact that it saves the trouble of thinking, of investigating and of reminding the layman that under certain circumstances he is a more conscientious and shrewder observer than one who is a trained scientist. And, moreover, there is no phenomenon that leads itself so readily to both doubt and fraud as spiritism.

This is principally because the most important and most remarkable phenomena of it are almost invariably conducted in the dark. And then, too, the mediums themselves are often dupes against their own will. They are for the most part hysterical, and like all hysteria subjects, are seized with a desire as soon as they miss the spiritistic energy within themselves to substitute for it sleight-of-hand. In this connection I do not take into consideration at all the bogus mediums, cheats by profession and for gain.

In opposition to these objections one might say: Nobody doubts that there is an art of photography notwithstanding the fact that the photographer is not able to develop his plate without darkness. This comparison is especially good because it gives one a palpable idea why under circumstances light may be an obstruction to the phenomena of spiritism. On the other hand we know of mediums like Slade and Home who are able to operate in the broad light of day. And daylight, too, is used in the strange miracles of the Hindoo fakirs, which are so astonishing that of themselves they should "give us pause."

And Eusapia, too, allowed the sunlight to shine upon a long series of extraordinary manifestations of which I myself was a spectator, such as the experiments with the dynamometer and the scales and when she set the big wardrobe in motion.

It may be mentioned in passing that the experiments with the dynamometer and the scales prove that, although these things are exceedingly prudish when a scientific treatment is attempted, they are nevertheless amenable to exact means toward a given end.

One thing is certain, mediums dislike engaging in any mechanical experiments and often refuse flatly to do so. But this can be readily understood when we consider how humanity in general is disinclined to innovations of any sort.

Richet says expressly that seances have often terminated abruptly when the table which had been used was displaced by another or when a stranger has entered the circle. But equally certain it is that in the case of Eusapia absolutely infallible precautions were taken to prevent fraud. Her hands and feet were tied, or she was surrounded with electric wire, which at the least motion on her part would have set a bell ringing.

The medium Politi was placed nude in a bag during the experiments of the Society for Psychological Research in Milan, and although Miss d'Esperance was enmeshed like a fish in a net, the phantom Yolande appeared.

In the face of my ignorance of spiritism and pursuant to my studies in hysteria and the pathology of genius, I had hit upon the hypothesis that all these phenomena, like those of hysteria and of hypnotism, rested upon the activity of the psychomotor centres of the medium in a state of trance.

The energy of some of the nerve centers is increased while others are weakened by the neurosis and the trance condition. In this manner the creative inspiration of genius consists of a lessening of the whole "consciousness," and even of the moral feeling.

Eusapia, who, in consequence of an injury sustained in her childhood on her head, was neuropathic, lost consciousness altogether during the period of the spiritistic manifestations, and often convulsive jerks took place.

This theory seemed the more plausible to me because I felt convinced that even the loftiest idea is no more than the product of a molecular movement in the brain. I observed moreover that the more important spiritistic phenomena always manifested themselves in connection with persons or objects nearest the medium, and that another influence upon objects outside the brain, was open to an explanation similar to that by which wireless telegraphy may be accounted for.

It was discouraging that not everything which had been brought to light up to the present day in the spiritistic domain was adequately explicable. This was also the view of one who was a great deal better versed in spiritism than I, namely, Ermacora.

Ermacora proved to me that telepathy operates at enormous distances, while the reagent of the apparatuses for wireless telegraphy grows less in the ratio of the square of the distance, and moreover that the brain is not, like Marconi's apparatuses, an instrument on a stationary basis.

My favorite theory was finally brought to a totter when in the past few years I encountered cases of psychic operation at a distance in families in which there were members possessing mediumistic tendencies; while on the other hand persons who were reputed to be mediums were not gifted with telepathic powers.

Several months before his death Chiasa showed me reliefs which had been made by Eusapia during her trances. She had always employed this method: A small basket of easily kneaded clay was put into a chest, which was closed tightly with a board. A heavy stone was placed upon the board, the medium put her hand beneath this stone and the moment she lost consciousness she would say, "Ready!" The chest was then opened and there were found impressions of a hand or of the face of a person whose facial expression was that of one suspended between life and death. I was not present at these seances, but the testimony of Chiasa and of a celebrated Neapolitan sculptor, who further elaborated the clay impressions, satisfies me that the occurrences were as they have stated. According to the judgment of Bistolfi, who was able to achieve within a few seconds similar results of plastic art, which seen at close quarters, appeared insignificant but from a distance made a terrible, depressing impression, the medium would have had to possess an extraordinary degree of artistic skill to produce any such objects.

In reality Eusapia Palladino did not have the first rudimentary notion of the art.

When in addition to all this I attended sessions in which Eusapia Palladino in a trance responded wittily to the point in languages with which she was not conversant, such as English; and when in conclusion I witnessed the experiments of Crooke, with Home and Katie King and others (one German medium painted most astounding pictures in the dark), I became convinced that although spiritistic phenomena are in great measure due to the influence of the medium, they must at the same time be ascribed to the existence of superterrestial beings in the possession of forces for which the properties of, let us say, radium present some analogy.

The solution of this problem will be one of the most tremendous events of our new century.

LET US HAVE FREEDOM.

That is the Wish of Rev. R. E. Coon.

Perfect knowledge will set you free. Under date of February 2, 1907, I have just read an article headed, "What is religion?" This article was written by Mrs. Clara Watson, directed mostly to the Hon. Harrison D. Barrett, whose answer accompanied the article in the same issue, and as my name was used freely by both writers, I feel that it is my duty as well as my privilege, to say a few words in answer to both writers.

First, to my most honored and worthy sister, let me thank you for your kindly interest in me and my welfare. I cannot find words to thank you enough for your wish in regards to my freedom, and in order to let you know just how I stand in this respect, I will say for your benefit that I am indeed free, and independent as well, for he who has been set free through an increase of knowledge and experience is one who has no idols to worship, or man-made Gods, or man-made religions, or kings or queens, presidents or rulers of any organized bodies of any kind or cult, whatsoever it may be, but I do have honor and respect for all leaders and rulers who rule with love and charity, with equal rights for all, and special privileges to none. Of this class of rulers I have a special respect, and I am willing to be led by them.

I could vindicate my character through the columns of the paper, but all I deem as necessary, is to say that after I have served one year under my qualification ordination in this State and adjoining State, my good brothers and sisters of the Clackamas County Religious Association of Oregon on the last Saturday of the New Era camp meeting, (which day was set apart for a business meeting, and my case was brought before the meeting) voted as to my final ordination papers, and out of 28 votes I got 23, which gave me my papers complete.

This organization is independent, and it owns the New Era Camp Ground, is a beautiful plot of five acres, with buildings suitable for the purpose it was calculated for, and is a very valuable piece of property. Its members are good honest men and women, whose hearts are in the cause, and it is the oldest spiritual society in the State of Oregon.

If all the things done and said under the name of religion was religion, I would not want to be called religious any more than my honorable sister, and if all the miserable things done and said under the name of Spiritualism was Spiritualism, neither would I want to be called a Spiritualist, but, thank God, all that is called religion is not religion, neither is all that is called Spiritualism, Spiritualism. You have no doubt seen my article written about the same time that the article came out in the Progressive Thinker, which you speak of to Brother Barrett. It was in answer to Brother Loveland of Los Angeles. That article fully explains my position on orthodox gods and the immaculate conception, and other points of interest. I still hold to those views. You can learn from reading that article, that I do not hold to any orthodox notions.

Yours for spiritual Spiritualism.

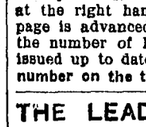
Thanking you once more for your kindly interest in me, I am your brother and co-worker, for a spiritual Spiritualism.

REV. R. E. COON,
State Organizer and Missionary of Oregon.

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The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

It is pleasing to know that Prof. W. M. Lockwood has been engaged at Buffalo, N. Y., for another year. Every Spiritualist society in the United States should hear his Spiritualistic lectures, along scientific lines.

Mr. Hill writes: "The Golden Rule Spiritualist Society held its usual services Sunday afternoon and evening, May 12. At the afternoon services quite a large collection considering the size of the audience, was taken up to help reimburse the State organization for the expense it was put to last week, and to show our appreciation of the valuable and important work done at Springfield by that trusted and efficient officer, Dr. Geo. B. Warne, and his indefatigable lieutenant, Dr. C. A. Burgess, in defeating that obnoxious bill aimed at destroying all spiritualistic gatherings in Illinois. In the evening we were disappointed by our regular advertised speaker, Dr. Randall, failing to make his appearance, but what we lost one way we gained in another, for our always reliable pastor, Mrs. Nora B. Hill, came to our rescue and delivered, under spirit control, one of the best sermons ever heard in our hall. It was a treat that her appreciative audience will not soon forget. The speaker for Sunday evening, May 19, is ex States Attorney, Chas. Hughes, and something fine may be expected. There will also be a christening and those who have never seen that beautiful and impressive ceremony should avail themselves of this opportunity. Sunday, May 26, the speaker will be Miss Brean, and following her discourse the Ladies of the G. A. R. will hold memorial services. All are invited."

Frances E. Bonney, president of the First Spiritualist Society, Conneaut, Ohio, writes: "The work of Mrs. Richings is of a character to interest, instruct and charm, and cannot fail to do good. Societies that would like to reach a high ideal, to grow spiritually and mentally, cannot fail to be benefited by the incomparable lectures of this gifted psychic. She is preeminently fitted for effective work on the spiritual platform, and should never be allowed to leave it except for needed rest and recuperation."

W. J. Colville has just completed nearly five weeks' work in Toronto, where he has been welcomed by fine audiences, and made many friends. On Sunday, May 12, he spoke to two very fine audiences in St. George's Hall, at 3 p. m. and in the Unitarian Church at 7. Closing lectures were given at Parkdale, May 13, 14 and 15, and created much interest. Mr. Colville started for London from Montreal, (via Havre) on "Parisian," May 18. His present address is in care of Mrs. Paulet, 24 South Molton street, London, Eng. Owing to important lecture engagements already made in America, for the coming summer, his actual stay in England will be limited to 7 weeks, during which period he will speak several times in London, Manchester, and other large cities, and introduce his new book, "Universal Spiritualism," to the British public. Mr. Colville's first engagement after returning to America, is at Queen City Park, Vermont, beginning July 28, after which he goes to Lily Dale for August 11, and several days following.

R. E. Fielding writes from Washington, D. C.: "The Temple League will continue its meetings during the month of May. Mrs. M. A. Price is the speaker for the month. The First Spiritualist Association has discontinued meetings until October. The Auxiliary meets at Mr. Wood's residence. J. C. F. Grumbine, the tireless worker, gave two lectures in Gude's Hall, which was well filled. He holds private classes in Mr. and Mrs. Hooker's parlors, 1714 14th St., N. W.

Correspondent writes from New York: "Frank E. McKinley, the trumpet medium, has been doing a fine work in New York during the past year through his gift of mediumship. Many have been comforted and brought to a realization of the continuity of life through communion with their loved ones who have passed from the physical body Mr. McKinley will sail for Europe the 17th inst., on the S. S. Cedric of White Star Line, having received a special call to visit a number of the principal cities in England, France, Germany, and desires to announce that he will endeavor to visit Lily Dale in September, during the last ten days of the camp-meeting; after which he will visit his home in Toledo, Ohio, before returning to New York."

Ella J. Wood of Bay City, Oregon, writes of the transition of a veteran Spiritualist: "I am inclosing a clipping from on of the County papers, with the obituary of W. N. Vaughn, who has been a Spiritualist for 40 years, and also a medium. Saturday, the day before he was stricken down, he told his family that the spirits told him he was going to have a very severe sick spell, and he was taken down the next morning and only lived one week. You will notice the paper never mentioned his religion. If he had been a Methodist you would have seen something about it. He was a good old man, and has been a subscriber to The Progrssive Thinker for a good many years."

W. F. Schumacher writes: "The Spiritualistic Church, Students of Nature, 461 W. North ave., corner Robey street, had a large audience Sunday evening, May 12, to listen to a lecture delivered by our pastor, Mrs. M. Schumacher, on "Earth-Bound Spirits." A license was granted Sister Buntrock as a Spiritual Message bearer. Many mediums gave spiritual communications. The society will close its meetings May 26, and open September 1, for another term. We hope to see all our friends at the opening."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

BASKET PICNIC.—The Junior League of German-American Spiritualists will hold a Basket Picnic on Sunday, May 26, 190, at Jestram's Grove, Hillside, Ill. All Spiritualists with their families are heartily invited to this re-union of young and old. Bring your baskets well filled. No admission charged. Take Aurora and Elgin line to Bellwood, or Garfield Park Metropolitan Elevated line to Jestram's Grove. Cars leave Marshfield avenue Station every 30 and 15 minutes.

Correspondent writes: "The Psychical Research Society, Rockford, Ill., reports an interesting meeting on the evening of the 12th. Mr. H. L. Church, a young man of brilliant ability, gave a fine lecture on comparative religions, running parallels between Buddhism and Christianity, concluding by showing that Spiritualism complements both of these old systems, and is destined to supersede them. The discourse was well prepared along historical lines, and was admirably rendered, and added another laurel to his growing fame as a rostrum lecturer. Mrs. Caird, of Chicago, followed with messages from the unseen, which were welcomed by the recipients as authentic. Mrs. Lichtig, of Chicago, will be the messagebearer at the meeting on the 19th of May."

Dr. T. Willis writes: "In the November 24th number of The Progressive Thinker is an article from Denver, Col, Judge on how parents should bring up children, that is worth a year's subscription, at least. Then there was a letter from A. J. Davis, the greatest of living seers in America, that interested me more than a little. Forty-five years ago I read his great book called "Nature's Divine Revelations," and I thought it the grandest work I ever read.."

Carl A. Sollenger writes from Cleveland, Ohio: "At the Temple G. W. Kates and wife are doing extraordinarily well The message work of Mrs. Kates is wonderful. She has better power now than she was ever known to have before. "

Mrs. W. M. Farrow writes from Washington, D. C.: "Mrs. May A Price will end her engagement with the Temple League of Washington, D. C., May 26. Her work has been very satisfactory to the society, resulting in a well filled hall each Sunday night. The lectures were instructive and spiritual; the tests and messages always recognized by those to whom they were given. President Barrett will be with us May 26, our last meeting, and make the occasion of still greater value to all."

S. B. West writes from Elgin, Ill.: "The Progressive Research Society of Elgin is in its infancy, but with good nourishment we expect to have a strong and lusty one in the course of a short time. We have good willing workers for the cause, and that means success in the end. We had Dr. Geo. B. Warne with us on the 12th of May, and his soul-stirring talk left a lasting impression on the audience, and we hope that we can be fortunate enough to have him again in our midst in the near future. Our home message-bearer, Mrs. D. L. West, was called upon, and a good many in the audience received spiritual advice and consolation. Our officers at the present time are as follows: President, S. B. West, 317 Douglas avenue; Vice-president, Henry Overman; 563 Lillie street; Secretary, Miss Ella Widemann, 416 Jefferson avenue; Treasurer, Mrs. J. W. Cole, 62 Seneca street. All of our Spiritualistic friends will always find a good hearty welcome here.

"Rev. Alice Baker, lecturer and message medium, also Oklahoma State Spiritualist Missionary, has just finished her two months' work for the "Church of Spiritual Light," of Lawton, and left for other parts of Oklahoma to fill her engagements there. Mrs. Baker is to return the first of September to serve our church as pastor until next camp season. She has done excellent work during her stay here and we expect more during the next year's work." So writes M. Parmenter of Lawton. Okla.

There is much truth in the following paragraph written by Dr. Funk: "There is an indescribable something in the makeup of some people that wins other hearts, and in others that repels; so, for aught we know, it is with the inner world, and here may be a determining element why some men are good psychic investigators and why others are not."

Miss Ada M. Came writes from Cambridge, Mass.: "The Cambridge Spiritual Industrial Society held its regular meeting in Cambridge Lower Hall, May 10. Mrs. Katie Ham was the speaker, and entertained a large audience, who, as usual, were loud in her praise. The last meeting for the season will be held Friday, May 24, and Mrs. Ham will be the speaker. The meetings are held the second and fourth Fridays of the month in Cambridge Lower Hall, 631 Mass. ave."

Mrs. Ella Dare writes from Austin, Ill.: "The Progressive Thinker keeps steadily on the upward course, proving ever worthy of its suggestive name which stands for just as much freedom as each individual reader is able to make his own."

Mrs. Augusta Grant writes from Elkhart, Mich.: "The Elkhart Spiritual Society is glad to announce that Will J. Erwood and family have become residents of our beautiful city. Mr. Erwood has been speaker for the society three days each month since October, and our present engagement with him closes with our meeting of June 2, 3, and 4. We hope to claim a part of his time during the coming fall and winter. Mr. Erwood is a teacher of the higher philosophy, and of the science of right living, and we feel that a great work has been done here and that people are thinking as never before. Your correspondent feels that the forecast is brighter for a greater progress for the Spiritualists and liberal thinkers of Elkhart. Our thoughts often go out to those who in days past have helped and aided us in this progression by the grains of truth that have been sown. Our home workers are earnest in their search for truth and knowledge, and we hope to put forth greater efforts when we begin the fall and winter work."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Ferd C. Suhrer writes: "The regular Sunday services of the Fraternal Order held on May 12, were attended by congregations of generous proportions. Brother McDougal, president of the Psychic Research society of Rockford, provd an interesting speaker, as he is an earnest student of nature and a scientist. Our mediums were unusually successful in reading the sealed letters which called for words of praise from many visiting mediums and others. Our lunch was well patronized, as was the song service and concert in the evening. Brother McDougal's subject at 8 o'clock was on 'The Origin and Evolution of Man,' which contained many good points. We were convinced of the speaker's knowledge of his subject, by the constant flow of facts and illustrations. Brother McDougal's geniality endears him to all with whom he comes in contact. He was well pleased with our society, and did not hesitate to so express himself. We have for distribution 1,000 copies of The Progressive Thinker of May 11th, containing an article on the organization of a Fraternal Camp Association to establish in Illinois a Spiritualist camp. We have every facility and convenience for having the largest and best camp in the world. The plan as set forth in this article is easily understood, and if you have not read it, you can get a copy at our hall, 406 Ogden avenue, top floor, corner Robey street, on Sunday. This issue contains many other interesting articles from the brightest minds, making it one of the most attractive of this popular paper's editions. Do not fail to get your tickets for the 'Spiritualist Day at the Chutes.' Almost every meeting in Chicago has a supply to distribute gratis, but if you have none we can supply you. We expect fully 10,000 people to take advantage of this generous offer. Tuesday, May 28, is the day, and each one presenting a ticket at the Chutes will be given a check entitling them to a free ride on some of the concessions. Bring your lunch and have a basket picnic and enjoy the music by the band. Let us show the Chutes management that we appreciate their thoughtfulness. Plans for the furtherance of the Fraternal Camp Association will be discussed. Make your arrangements now to have a day's outing and bring the little ones, as preparations have been made to take care of them also by providing a safe wading beach and other attractions. This is the only amusement park in Chicago prohibiting the sale of liquors, dancing, and other objectionable features usually found in places of this kind, making it absolutely safe for ladies and children to attend. On Sunday, May 26, we will hold a general jubilee. Special talent is now preparing a musical program of unusal merit. The heroes who have passed to the higher life fighting for their country on land and sea will be given special attention by speakers of ability."

Mrs. Maud Ernest writes from Los Angeles, Cal.: "Mrs. Esther Dye of 1127 18th st., entertained a few of her friends in honor of two noted speakers on the Spiritualistic platform, Mrs. Mattie Hull of Whitewater, Wis., and Mrs. R. S. Lillie of Monticito, Cal. The parlors were beautifully decorated in poppies and ferns. A delicious three-course luncheon was served."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists Association will open the Summer season at Unity Camp, Saugus, Mass., on Sunday, June 2nd., continuing every Sunday to September 29. The opening Sunday will be 'Medium'sDay,' a large number of visiting mediums having promised to assist in the exercises. June 9, Mrs. Nettie H. Harding will be the speaker and Rev. Oscar A. Edgerly on the 16th and 23rd. Miss Elizabeth Harlow will be with us on July 7 and 14; Mrs. Kate H. Ham the 21st, and Rev. May S. Pepper, the 29th. Mrs. A. J. Pettengill, Dr. Edgar W. Emerson and other good talent have been engaged for later in the season. Admission to all Sunday services will be free. Collection taken. Visitors from Boston can come direct to the camp gate on the electric car without change. Refreshments will be served as in former years."

The Illinois Sunflower club will hold a teaparty on May 28, at Lincoln Hall, Fraternity Building, 70 E. Adams St. Mediums will read the cups. We expect to hold our teaparties the 4th Tuesday of each month through the Summer.

The Official Board of the Illinois State Spiritualists' Association will hold a meeting at the home of Mrs. Ella Johnson Bloom, 896 Turner ave., next Thursday, May 23.

President H. D. Barrett was at Whitewater, Wis., last week, attending to official business. On Sunday last he lectured for the Fraternal Order of Spiritualists, Dr. Caird, President. Large and enthusiastic audiences greeted him. He went from here to Indianapolis, Ind., and thence to Meadville, Pa., to fill engagements at both places; then on to Washington, D. C.

E. H. Thompson writes: "The Fraternal Daughters held their semi-weekly meeting Wednesday, May 15, with readings in the afternoon, and supper at 6 p. m. The evening session consisted of a short talk by Brother Weir, a Poem by Sister H. L. Lichtig, and tests by Mrs. Dr. Caird, Mrs. Knapp, Mrs. J. S. Adams, and C. T Thompson. We also held our business meeting and decided to discontinue our semi-weekly meetings at 406 Ogden avenue, and hold them the first Wednesday in each month, at the home of some member. Our next meeting will be held at the home of Mrs. Ada M. Knapp, 1151 W. Monroe street, June 5, 2 p. m.; one of the main features of this meeting will be a 'Lemon Squeeze,' something that will please everybody. Brother Weir has offered a prize to the one who can bring in the most members into the Fraternal Daughters between now and our fall meetings. Let us all get busy. The annual due is 25 cents a year. Our meeting came to a close with a duet by our President, Mrs. Alice Sexsmith and Mrs H. L. Lichtig. Watch The Progressive Thinker, each week for our notices."

The address of Margarite Mack at the present time is 179 University avenue, Toronto, Canada.

Edward G. Janse, Secretary, writes: "At the annual meeting of the Church of the Soul, Sunday, May 5th, the secretary was instructed to extend to you on behalf of the Church, a tribute of thanks for your valuable service in the publication of the discourses of our beloved pastor, Mrs. Cora L. V. Richmond."

Mrs. Lizzie Beals writes of the Worcester, Mass., Association of Spiritualists: "Mrs. Emma B. Smith of Lawrence, served our society very acceptably the first and last Sundays in April. On account of illness, Rev. Julitte Yeaw of Leominster, was unable to be with us, April 14, and Mr. Fred B. Niles of Marlboro, filled her place very acceptably. April 21, Mrs. Yeaw occupied our platform. Her lectures are fine, and all well worthy of publication. Rev. F. A. Wiggin of Boston occupied our platform Friday evening, April 26, and was greeted by a large and appreciative audience. He gave a short address full of interest and instruction, followed by a seance. His communications were accurate in every particular, and all readily recognized. We hope to welcome him again to our platform in the near future. April 11, Miss Blanche H. Brainard of Lowell, gave a seance at the residence of Miss F. A. Harrington for the benefit of the Woman's Auxiliary. Monday evening, April 22, Mr. Edgar W. Emerson of Manchester, N. H., gave a benefit seance at the residence of Mrs. S. H. Prentiss. Both seances were well attended and netted a goodly sum to the treasury. In behalf of the Woman's Auxiliary, I would extend a vote of thanks to Miss Brainard, and Mr. Emerson, in grateful appreciation of their kindly services."

TO THE EDITOR:—WISHING TO ASIST IN RAISING ENOUGH MONEY TO RE-IMBURSE THE ILLINOIS STATE SPIRITUALISTS' ASSOCIATION FOR THE EXPENSES INCURRED AT SPRINGFIELD IN DEFEATING THE BILL AGAINST THE SPIRITUAL MEDIUMS, I WILL GIVE TWO PUBLIC TEST CIRCLES AT MY HOME, 181 SO. HOYNE AVE., CHICAGO, ON TUESDAY EVENING, MAY 21, AND 28. ALL SPIRITUALISTS AND FRIENDS SHOULD ATTEND THESE CIRCLES TO SHOW THEIR APPRECIATION OF THE WORK DONE BY THE STATE BOARD. ENTIRE PROCEEDS WILL BE DONATED TO THE STATE ASSOCIATION.

MRS. C. KIRCHNER.
181 SO. HOYNE AVE., CHICAGO.

Thanks, Mrs. Kirchner.—Every Medium in the State should contribute something to replenish the Treasury of the State Association. This office Contributes $25.00.

Letter From John W. Ring.

To the Editor:—Very cordial greetings from the sunny Southwest, the land of the Golden Sunset.

It has been my privilege to visit San Jose, where I attended the often reported Lyceum, conducted by Misses Merle Muntz and Linda Zink, the latter a former Galveston Lyceum girl, but now a talented musician. Here Mrs. Dr. Dobson Barker and other tried workers keep the movement before the public. In Los Angeles there are several societies, each seeming to do a work especially adapted to itself. It was my privilege to serve the Truth Seekers, the Camp Meeting Association, a band of valiant workers who own a tract of land which they are improving, that it may become a center for our spiritual work.

Under the leadership of Mrs. Mary C. Vlasek, an enterprising Society holds regular meetings, including a Lyceum ((the angels bless them everyone), and a Young People's Society, of which I was kindly made honorary member. Here in Los Angeles are Mrs. Adalaide K. Brooks, Mrs. Esther Dye, Mrs Kate Hoskins, Mr. Fred Evans, State President, Arthur S. Howe and estimable wife, Mrs. M. E. G. Howe, State Secretary, John L. Dryden, and a host of good workers.

At Summerland and Santa Barbara, through the kindness of John T. and Mrs. R. S. Lillie, I met many kind and loyal friends of our cause. The power and beauty of inspiration which has possessed Mrs. Lillie for so many years remains the same, and she soon starts on her way east to proclaim the glad message of great joy. Here in San Diego, nestling between the mighty sea and lofty mountains, I have found such conditions as hold me, and I shall remain here to do my little part along with the many earnest workers for several months to come—until August, when I go (praying that our arisen Moses may attend me,) to meet the Christian Clergyman in debate.

I take this means of acquainting my friends of my whereabouts and with many good wishes to each and all. JOHN W. RING.

1431 E. St., San Diego, Cal.

The Good Work at Winnebago City, Minnesota.

To the Editor:—Last week this community was favored with some demonstrations from the Spirit realm. We have no organization here, but there are some ardent Spiritualists, who always welcome genuine talent, and appreciate the efforts of our friends in the spirit realm to educate the mortal.

Those elect ladies and genuine mediums, Mrs. Catherine McFarlin of Plainview, Minn., and Mrs. Paul Buehler, of Minneapolis, under the auspices of the State Spiritualist Association of Minnesota, came as missionaries, and we held three public meetings in the G. A. R. Hall to large, increasing, and intensely interested audiences, consisting of the best element in our city.

Mrs. McFarlin, as a medium for the presentation of the philosophy of Spiritualism, its teachings and its workings as a science, and as a religion, has few equals and no superiors. Her methods are not antagonistic to the surrounding elements, excepting so far as the truth antagonizes error, and when this is a necessary consequence there is no bitterness engendered by her manner. She was very successful in her work here.

Mrs. Buehler, the message-bearer, succeeded in reaching everyone to whom the spirit world directed their message, and all were recognized, much to the comfort of the believers and to the amusement of the skeptical. In addition to the public meetings, one parlor meeting was held at the residence of the writer, at which both mediums demonstrated their mediumship, to the great satisfaction of all present. If the State Association shall keep such workers in the field, much good will be accomplished.

ANDREW C. DUNN.
Winnebago City, Minn.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

KANSAS STATE CONVENTION.

The Kansas State Convention will be held in Topeka, June 7, 8 and 9. All friends invited.

A. SCOTT BLEDSOE,
215 East 7th St., Topeka, Kansas,
President.

The Temple Fund Society.

I would like to give my testimony to the value of the work which has been inaugurated, and is being carried forward by that faithful, unselfish worker, George W. Kates. His stirring appeals to Spiritualists should meet with cheerful and ready response from hearts and pocket books. This work is so palpably for the good of the many and such a large factor in the problem for extending the gospel of Spiritualism and thereby helping our fellowmen to gain a more accurate knowledge of its beautiful truths, that it should have the support of every true-hearted Spiritualist in the land.

FRANCES E. BONNEY.
Conneaut, Ohio.

TO THE EDITOR:—THE ANTI-FAKER'S LEAGUE OF THIS CITY HAS THIS DAY BEEN BEQUEATHED TWENTY THOUSAND DOLLARS BY A SPIRITUALIST TO HELP IN THE GOOD WORK, AND THE ANTI-FAKER'S LEAGUE HEREBY WISHES TO MAKE KNOWN TO THE WORLD THAT IT WILL GIVE TO ANY MEDIUM THE SUM OF FIVE THOUSAND DOLLARS WHO WILL PRODUCE ONE BONA FIDE MATERIALIZED SPIRIT FROM THE SPIRIT WORLD.

VERY TRULY YOURS,
A. J. JACKSON.
123th Avenue, 64 South, Los Angeles, California.

Crysttola, "The Beautiful."

To the Editor: Not seeing any letter in your paper for some time from Beautiful Crystola, and as the writer is from a Southern and distant state, and is charmed with the favored location, he takes the liberty of offering a few reflections for the many readers of your valuable paper to peruse.

While the Spring has been a little later than usual, we are now enjoying fine sunshine, which, when modified by the cool mountain breezes, makes Summer ever a delight.

While the beautiful evergreens, alike in all seasons, remove the coarse appearance of the rugged hills, the babbling mountain brooks, with clear, cool and sparkling water, are ever enticing to the lover of nature.

The beautiful town site of Crystola, which is East of the Crystola depot, and has a southern slope, within plain sight of the beautiful snow capped Pike's Peak, is to be ever charming to the inhabitants, both as a health and pleasure resort.

From what the writer can learn, the development of this beautiful estate is now at hand. Progress in that line is now almost assured.

Settlers are now coming from various parts, and improvement has already begun.

Our brother and benefactor, Henry C. Childs, is always alert to the best needs of the community, and it is the wish of all present, for the co-operative development for the good of all.

For within this sphere below,
We form our future state;
Be it high or be it low,
Be it humble, be it great.

EDWIN S. BROWER.
Green Mountain Falls, Colo.

TAKE NOTICE.

Mass-Meeting of Spiritualists and Liberalists.

A New York State Mass-Meeting is to be held in the City of Buffalo, at Spiritualist Temple, corner Jersey and Prospect streets, on Friday, Saturday, and Sunday, May 17, 18 and 19, 1907.

Many prominent speakers and mediums, including several officers of the State Association, will take part in the meeting. A fine musical program fill be rendered at each sesion.

Each and every worker in the Spiritualist field is invited to unite with the State Association in making this will be rendered at each session.

H. W. RICHARDSON, Pres.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Martha E., wife of William R. Hogg, passed to the higher life from her late home in San Jose, Cal., May 2. The transition came without a moment's warning, naturally. The event was a shock to the family and friends. The departed left a companion, two sons and two daughters, who are blessed with such comfort as Spiritualism alone can give them. One of the daughters possesses fine mediumistic powers. The transition services were held at Woodrow's undertaking parlors, the 5th. The floral offerings were many and beautiful. The services were conducted by the writer. Interment was at Oak Hill.

MATTIE E. HULL.

On April 25, 1907, Mrs. Ida Maude, wife of F. L. Reynolds, passed to the higher life from her home in Aberdeen, Wash. The last services of respect were held on Sunday, April 29, in the Congregational Church, the writer officiating assisted by the pastor, Rev. McDermot. Our Sister had spent but thirty-eight years on this plane, and had known more of sorrow than joy. She was one of the quiet workers in the Cause, ever ready to lend a helping hand or give a message of comfort. Garbed ever in the mantle of unselfishness, carrying the Torch of Truth into darkened places, she drew around her a host of appreciative friends. She was a native of New York, and daughter of Mr. and Mrs. Wilcox. A devoted husband will miss her cheering presence and influence. Her mother and a sister reside in Portland, Oregon.

EVELYN L. POMEROY.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties needless cares, etc. Price, 25 cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Have You Read OUR PREMIUM BOOK OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

GEMS OF THOUGHT, by SEVENTEEN leading authors, is our last Premium Book.

Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, $1.25. But if you order more than one Premium Book the price is as follows:

Any two of the Thirteen Premium Books you may order, price 70 cents.
Any three of the Thirteen Premium Books you may order, price $1.10.
Any four of the Thirteen Premium Books you may order, price $1.50.
Any five of the Thirteen Premium Books you may order, price $1.75.
Any six of the Thirteen Premium Books you may order, price $2.05.
Any seven of the Thirteen Premium Books you may order, price $2.35.
Any eight of the Thirteen Premium Books you may order, price $2.65.
Any nine of the Thirteen Premium Books you may order, price $2.90.
Any ten of the Thirteen Premium Books you may order, price $3.10.
Any eleven of the Thirteen Premium Books you may order, price $3.40.
Any twelve of the Thirteen Premium Books you may order, price $3.85.

Lastly, all of these THIRTEEN Premium Books here announced are sent out, all postage prepaid, for 4.15, something never before equalled in this country or Europe.

Bear in mind that every order for a Premium Book must be accompanied with a yearly subscription for The Progressive Thinker, which is $1. We repeat that the world has never seen the like of it before.

OUR THIRTEEN REMARKABLE PREMIUM BOOKS FOR $4.15.

The following is the list of titles of the Twelve Premium Books:

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.
2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.
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THE OHIO STATE ASSOCIATION.

The Place of Holding the Convention Changed.

A majority of the members of the O. S. A. have requested the president of the above named association to hold the next state convention at Sherwood, Defiance county, Ohio. Under these circumstances, therefore, I, Fred D. Dunakin, president of the Ohio State Spiritualist Association, do instruct you, Carl A. Sollinger, secretary of the O. S. A., to call our next annual convention for the year 1907, for Sherwood. Notify all officers and delegates to meet at said place, May 24, 25 and 26, to transact the business and perform the duties pertaining to said convention. All delegates will be entertained free of charge, so come and insure success, and live a few days in the country. Further information given by the secretary.

By order of
FRED D. DUNAKIN,
President O. S. A.
CARL A. SOLLINGER, Secretary,
4405 Clark Ave. S. W., Cleveland, O.

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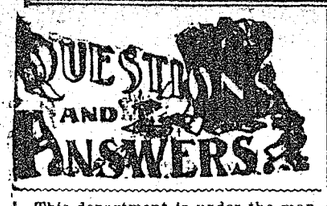
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ELEVENTH ANNUAL CONVENTION.

The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon, June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF,
Colden, N. Y. Secretary.



This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

H. A. Varga: Q.—I have been reading with deep interest the articles on the "unseen world," and am more than anxious to know if it is possible to so build up the constitution of my children that they will be exempt from attacks of disease germs as you say it is possible to attain a state of health that is immune. What food, medicine, and care do they require?

A.—Nothing I have ever published in The Progressive Thinker has called forth a tithe of the interest that has been awakened by the articles on the "unseen." The foregoing represents a large number of similar import. If it is possible to gain and maintain a state of health which is immune to all germs of disease, above all things this is most desirable, and if possible should be the great object of life. For health is the chief factor of success and happiness. At present, unfortunately all that enters into the achieving of such a state is not known, but we can put in practice what we do know, which will carry us a long way toward the desired result.

In the first place, the weaknesses and tendencies cannot be overcome in a single generation. These can only be partially overcome. We cannot start on anew; we have to build on the old foundation.

Aside from this spirit impress resultant of unnumbered ages of heredity, we may be assured that the physical body is like the material of which it is built. There are three sources of material for its constitution—food, water, air. The food should be balanced, that is, so diversified that there is no excess of one essential element, or want of another. The system can not assimilate such excesses, and they pass off as waste, digestion is imperfect, and bad digestion means poor material for body repairing.

This is a very important point, and to illustrate, take a food that has the exact ratio of mineral salts, nitrogen and carbon. It is all digested and assimilated. Now if twice the necessary carbon goes into it, it must either pass off as waste or be retained in fatty secretions. If there is deficiency in phosphates and mineral salts, more food must be taken—enough to supply this—or the health suffers. The extra food taken in order to gain the small quantity of phosphorus, not only is waste, but a menace to health. Hence the necessity of a mixed diet, which contains all required elements, and being governed by the desires of the appetite which normally craves what the system most demands.

Grains, fruits, nuts, vegetables, fish, some flesh, should be included in the wide list. Milk is one of the most perfect foods, while baker's bread is one of the most faulty.

To a diet of pure foods well diversified, should be added pure water, which is the universal solvent and purifier.

And last pure air. Many are afraid of it. They close the windows, and think it, especially "night air," deadly poisonous! They think cold air pure, and close up ventilation with the falling temperature. There is one rule, from which there should be no deviation, however warm or cold: Make the air in the house as nearly like that out of door as possible. Especially in sleeping rooms, the ventilation should be so perfect as to give rise to no sense of closeness on entering. During sleep the system has not the same power of resistance that it has while waking, and hence should be better protected.

I said last as to air, but there is another lastly, and this refers to light. Of all germicides and purifiers, of all the forces which invigorate life in plant or animal, light is far in the lead.

An illy ventilated room, from which the occupant often closing the blinds or curtains, passes out leaving it in darkness is an ideal place for the growth and multiplication of all forms of germs. Mildew by its odor makes its presence known as it gathers on the walls. Dampness and darkness are essential to their growth. Let in the air and sunshine and soon the room becomes safe and sweet.

Children should be allowed freedom to romp in the open air. Once used to it they will be in no danger of "taking cold." Colds are not taken in that way: they are taken in the heated foul air, of halls and rooms.

They should have exercise, some pleasant work and not overworked. If parents would see that their children formed the right habits, there would be no departure from it in after years.

With these attentions to food, air, light, activity, and well known hygienic laws, all is done that can well be. There should not be reliance on medicines. There are times and occasions when they have great value, but the prevalent idea that a physician can repair the body, as a mechanist can a machine, and that there are specific remedies for all the ills of the flesh, is one of the most erroneous and harmful.

Medicines at most can only assist nature in her restorative work, and if not correctly administered antagonize instead of help.

The conditions of health, as far as it is practical to maintain are light, all that can be secured; pure water, for the bath and drinking; and by the way, the best and most healthful "mineral water," is that which is free from mineral matter; air as fresh as that which sweeps over the fields; generous, blended food.

C. L. Blair: Q.—(1) What is the number of prisoners in the prisons of the United tSates? (2) How many are Roman Catholics, and how many belong to other sects? (3) How many Spiritualists and materialists are there?

A.—I have endeavored to gather the information required, and the partial results already published in this column. There is however, great and unexpected difficulties in the way of accurate statistics. A few of the prison records attempt to give the reby the most none is made, the excuse being that the criminals are so untruthful that such reports are valueless. In comparing the reports where the religious matter is attended to, a better reason for the omission is gained. The showing is overwhelming against the religious side. At least nine-tenths claim to have been reared under religious instruction and members of some of the sects. About one-seventh of the population of the United States are Catholics, yet there are more Catholics in the penitentiary than of any other sect—nearly as many as of all others combined.

If the statistics of this country cannot be given, those of England fortunately can be, and there can be no appreciable difference between that country and this, in the criminal record.

The Home Office last year reported that the number of prisoners in his majesty's prisons in England and Wales numbered 21,580. Of these 16,089 were Church of England, 4,397 Roman Catholics, 257 Jews, 352 Wesleyans, 8 New Methodists, 65 primitive Methodists, 5 Bible Christians, 8 United Methodists, 2 Methodist Free Church, 29 Calvinistic Methodists, 53 Congregationalists, 79 Presbyterians, 132 Baptists, 11 of the Salvation Army, 13 Unitarians,1 Quaker, 1 Plymouth Brethren, 1 Christian Brethren, 4 Greek Church, 19 Lutherans, 1 Waldensian, 3 Mohammedan and Buddhist, 22 Atheists, 26 with no religion, 1 not ascertained, and **1 SPIRITUALIST!**

In Scotland by the same day's report, there were in prisons and police cells 1,724 Presbyterians, 918 Roman Catholics, 146 Episcopalians, 1 Lutheran, 5 Jews, 2,857 in all and **not one Spiritualists!**

These statistics appear to have been gathered with great care, and are remorseless in the evidence they furnish. It would be well for Spiritualists to preserve these figures, and hold them up when the opposition charges their Cause with being demonic and leading to imbecility and crime.

They can do this, and emphasize with the further statement, that however crowded, state prisons, penitentiaries, county and police prisons may be with those who were brought up under church institution and as Sunday School attendants, the reports, so prejudiced that they omit, the religious tendencies of the criminals, rather than publish the unpleasant showing, do not claim a single Spiritualist, within prison walls in the United States! England has one!

There is a reason for this. Spiritualism, even if only tentatively taken, leads away from selfishness and crime. Its loftly ideal is for self-centered control of the lower by the higher nature. The most remarkable feature in this movement is the spiritual tendency of those who accept it, and the quickness of its acquisition. It comes on the seeking soul, like a sunburst from a darkened sky.

Spiritual Meaning of Faith.

I observe that the several writers on your paper when they have occasion to speak of **Faith** do so, using the material or earthward definition and meaning, instead of the spiritual meaning, though they may be using the term in reference to spiritual things, in which case confidence would be a better word.

Whenever Jesus used the word he always, or very nearly always, used it in regard to interior or spiritual conditions and things; and when Saint Paul gave his memorable definition of the word, he had entire reference to spiritual conditions. The statement "Faith is the substance of things hoped for, the evidence of things unseen," has in it no hint or suggestion of **earthly things**. Then when spirits on a high plane take up the idea and go further they state, as I have heard them, "Faith is the conscious conviction of internal Truth," and discourse upon it with that understanding in the foreground at all times; and when the discourse comes from a still higher plane of spiritual vibrations the statement comes "Faith is the intuitive perception of the trend of the creator's design to establish results," the soul thus being in a condition of faith-vibrations so that it will have perfect confidence that the perceived results will be established; if then the faith is to become such as to "remove mountains," it will do so by arising into the vibrations of the Creator's will, that is competent to remove mountains, and act in accord therewith.

Again upon a still higher plane of soul appreciation, faith becomes the **soul's knowledge** of the Creator's established designs, which are thus merged in **destiny**, and a soul thus developed can stand upon the key-stone of the arch of time, one side of which has its foundation builded in the eternal past and the other in the eternal future, and from that standpoint in the **eternal now**, it can recognize the **established** designs of the future, with the same confidence that it recalls, in review, the **recorded** facts of the past, thus is unfolded its prophetic vision.

E. R. ROCKWOOD.

Fruitvale, Cal.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated articles upon Spiritualism. By Moses Hull. Price 10 cents.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

GOOD RESULTS ACCOMPLISHED.

Status and Work of the California State Spiritualist Association.

The California State Spiritualist Association has been, and still is, at work for the grand truths of Spiritualism, as an organized movement. Mass meetings have been held throughout the southern part of the State as follows: Two in Los Angeles of one day each, a three days' meeting at San Diego, 120 miles south of Los Angeles, where the 1st Society own a beautiful temple; an all day meeting at San Pedro, 30 miles south; two days' meeting at San Bernardino, 60 miles east. Every one of these meetings was attended by from three to five members of the State board, and they were a grand success in every place, not only financially but as an added strength to the local society visited.

On March 31, the local societies of San Francisco united in a grand union meeting for the benefit of the State work. Over $40 was raised. Other societies are planning for from one to three days' session in the different parts of this enormous State. The expenses of the mass meetings are contributed by the local society donating place of meeting free, and where meals are served, free to the officers and talent present. The expense of advertising, circulation of dodgers or cards, printing of programs, and badges, and actual R. R. expense of talent, is taken from proceeds of meeting. None of the officers of the State Association, or speakers and message bearers ask remuneration for their work.

This plan has brought excellent results, larger attendance, and greater interest in the work is manifested in every city, visited and our cause is more clearly placed before the general public, by our best workers.

Five societies have asked for charters since our State Convention in September last, making a total of 41 now on our list, with nearly all of them in good working order. We hope to have at least five more before our next convention. We have now chartered with our State Association six lyceums, seven Ladies' Auxiliaries, two camp meetings and four temple buildings, with two more being planned for.

While it is to be regretted that not all good Spiritualists in California are interested in the organized movement, and that many are complaining of non-recognition, those who have united are reaping the benefit and protection of the same, and with a greater systematic co-operation, much more could be accomplished.

Members of other State Associations and Auxiliaries should register with the State Secretary, J. L. Dryden, 323 Temple St., Los Angeles, and have their papers endorsed and proper introduction, to the Societies in California, could then be made, no matter where located. Most of the societies in California, place only those on their platform who are local workers affiliated in their respective cities, or those who hold papers, endorsed by the State Secretary.

This we have found has been the best means of preventing those who worked for self alone, and never would join a work for organization, from taking the place of those whose every effort was for the upbuilding of the same; as well as the tramp medium and speaker who may be a good speaker and medium, but whose moral living is not such that as an organized religious body, we can point to with pride, and honor for our most worthy cause. I will acquaint your readers from time to time.

MRS. M. E. G. HOWE.

Los Angeles, Cal.

PERTINENT QUERIES.

Searching for More Light on Some Important Subjects.

I read with much interest Mr. Barrett's views of Dr. Hidden's address as published in The Progressive Thinker, and wish to ask the writer to explain a few points that seem to be obscure in his otherwise most excellent article. He says, "No intelligent Spiritualist presumes to claim that psychic phenomena or demonstrations prove the immortality of the soul. They assert with truth that such phenomena only prove that men and women as intelligent entities survive the change called death. No living being can prove the soul's immortality until it can be shown that at least one intelligent entity has lived eternally. This is a mathematical impossibility."

That is a truth well stated. Then follows this statement which I ask Brother Barrett to subject to the same test and report results:

"Spiritualism does however affirm the eternality of God, and declares that man is the child of God, hence is as old and will continue to live as long as his parent lives."

I want proof first that there is a God. I have been looking for it ever since I tried to give such proof to a man soon after I became a Spiritualist, and utterly failed. I have never tried it since. I have heard others make the same signal failure, that did not seem to know it. I do not say there is no God. There may be one or many as some believe. I have no proof of any.

Second, I want him to explain how "man being a child of God is as old and will live as long as his parent lives." Judging the unknown by the known, we would scarcely conclude a child would be as old as his parent and live exactly the same length of time.

Perhaps I can not see the point for lack of intelligence, as we are told "To all intelligent Spiritualists Spiritualism is a religion."

I have been a Spiritualist over half a century, but have always held the opinion that Spiritualism being a demonstrated fact was a science upon which is based a philosophy of life and a great world movement for the betterment of mankind here and now, as the basis of a higher, more developed condition in the life beyond.

To me it is not a religion but a great all-inclusive philosophy based upon scientific date; and I deplore the tendency of late to make of it another religious denomination with the forms, ceremonials and superstitious beliefs of the past that I had fondly hoped we had outgrown.

JULIET H. SEVERANCE, M. D.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 25 cents.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 25 cents. Boards, 50 cents.

THE DEMAND OF THE HOUR.

Concerning Legislative and Other Action Against Frauds in Spiritualism.

It has been deemed very urgent to invoke the aid of legislation for the framing of adequate laws for the suppression of the glaring fraud which is constantly perpetrated and flourishing under the cloak of Spiritualism and mediumship? In consequence thereof its many interested factions are in lively commotion as to what will the outcome be? Where will the line be drawn, if any? If mediums are doomed to suppression then all will suffer alike; and if they are licensed, then the frauds will thrive all the better under such protection. In fact, this is their present aim and effort; they clamor for a high license, for the sole purpose to drive the honest mediums out; as they cannot compete with the frauds, they could not afford to pay such license and would be forced to clear the field.

It is a lamentable fact that the frauds are the best patronized, and fairly Honized, not alone by the ignorant, silly-gullies among the poor, but more often by the highly intelligent of the fashionable society, because they can give them such stunning tests and readings, of positive facts and information about their own personality which the great fake by means of divers tricks and his system of espionage, was able to gather beforehand.

It is difficult to see how even the honest medium can claim immunity from taxation on the ground of religious freedom, for, while the science and true philosophy of Spiritualism would justify such a claim, yet much of its current literature and platform orations seem not calculated to uphold such a claim, and it would not be fair now, in the hour of trial, to seek shelter under the cloak of religion, by the alarmingly large numbers of honest Spiritualists who ignorantly or otherwise have openly denounced religion, as undignifying, degrading and slavish. Nor would it seem just or desirable to table the bill or bills now pending consideration in Springfield, and thereby leave the whole matter in its present deplorable and deteriorating condition.

The question is now, What can be done about it? The answer was given over a year ago through The Progressive Thinker: "If Spiritualists will not clean out the frauds in their own ranks, outsiders will some day do it for them in a way that they will not like at all."

While astrology, palmistry and card-reading are included in the bills in question, they have really nothing in common with mediumship or Spiritualism. They are simply sciences travestied and exploited by a class of smattering impostors whose unmitigated nerve is their only stock in trade; many of them with the prefix "Rev." or "Prof." to an assumed name. I have in mind one who had posed for years among us as the best all-around medium, and despite his revocation of ordination for shameful conduct, he draws big crowds. He boasted in private of being the biggest fraud in town, and that the people cannot get along without him; and to judge by his crowded meetings it seems to be a fact.

He has still the "Prof." prefixed to his name, painted in large gold letters on his front windows, though he may not wish to have it known that the title was conferred upon him by the demi-monde in a sporting house, where he had been a regular inmate.

Neither of those mentioned above, nor the professional boosters of professional fakes and their incorrigible victims, nor the real medium who is such for revenue only, could hardly claim religious toleration under Spiritualism.

The pretentious and glaring promises as advertised by many of the above type, without restraint or control by the authorities, in newspapers, magazines, circulars and handbills, which on their very face bear the stamp of fraud, and with which the country is flooded, has opened a wide field for their operation. This is a point for our law-makers to consider and for our lobbying friends to push.

The City and State authorities are willing and even anxious to rid us of the frauds, provided we furnish the evidence, in other words, co-operate with them. And it should not be difficult to establish a Volunteer Bureau of Justice, with a few volunteer detectives to assist the City or State officers. It is safe to say that a few convictions only will spread consternation among the rest of the fakes, and they will quit or move out.

Whatever the legislature will do, let the honest Spiritualists and mediums wake up and do their duty. The sooner you do it the better it will be.

G. A. WOLTER.

A Prominent Spiritualist and Humanitarian Passed to Spirit Life.

Cyrus Avery, for many years well known in Chicago where he resided, as a Spiritualist, passed to spirit life May 6th, 1907, aged 81 years, 4 months and 27 days.

The writer has known Mr. Avery about 25 years. He was a quiet unassuming man. In the early years of his life he affiliated with the Presbyterian Church. He was a man who deeply sympathized with the unfortunate and was ever planning and doing something to assist them. For many years he resided in Erie, Pa., where he conducted Sunday services in the City Jail, striving to point the way to its prisoners by which they might make a new start in life. Into this work he threw all his energy. His experience in it made him realize how ineffectual were the orthodox creeds in helping those who most needed material, moral and spiritual aid. His whole life was modeled on the Golden Rule, and he unfolded into Spiritualism naturally because of the larger ideals of human destiny suggested by its teachings. The primary thought that animated him was to do to others as he would have them do to him. This principle led him and made him a devoted husband, a loving father and a true brother to all of his kind.

The funeral service was conducted by the writer in the Chapel of Graceland Cemetery, and his remains, in accordance with his wishes, were cremated, Thursday, May 9th, 1907. The services were attended by a large circle of relatives and friends.

DR. J. H. RANDALL.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

SPIRITUALISM IS NATURAL LAW.

E. W. Sprague Preaches It As Conforming to Natural Science—Wireless Telegraphy Prepares the Mind for the Reception of Truth of Telepathy—Expert Science to Develop a Way by Which the Physical Eye May See Spiritual Bodies.

An interested audience heard Wednesday evening's lecture by E. W. Sprague, in the Odd Fellows' temple, on Spiritualism, and the subject was ably handled. Mr. Sprague made a forceful argument to show that Spiritualism holds to natural science. He affirmed that Spiritualism was the only religion which corresponds with science and can demonstrate its own claims, and that one of its cardinal teachings is that there are no miracles, but that all things happen in accord with natural law.

The new discoveries of science are leading the people to understand the truth of psychic facts. Wireless telegraphy prepares the mind for the reception of the truth of telepathy. As two instruments out of a large number may be so attuned to one another that messages may be transmitted and received without affecting any of the other instruments, so two minds may stand in such relation to each other as to be open to telepathic communication. The X-ray, which has enabled me to see a jack-knife and a silver dollar through a quarter-inch steel plate and a hemlock plank, is clairvoyance; for the X-ray is nothing more than mechanical clairvoyance. There will no doubt be discovered before long a new way by means of which we may see with our physical eyes the spiritual bodies of departed friends.

Mental clairvoyance or the X-ray of the mind is a sense which has been possessed by most of the world's seers and prophets. It was prominent in Zarathustra, Jesus, Joan of Arc and Swedenborg, and by means of this sense men may perceive the spirits of the departed.

Spiritualism is scientific because every phase of mediumship works in accord with natural law. If a stand tips independently and intelligently answers questions we know that this thing is true though we are as yet unable to tell how it is done any more than we can tell how light illuminates the atmosphere, or how the mind thinks. We can demonstrate many things without knowing just how it is done; and any fact is simply a thing which can be demonstrated, while science is the sum of demonstrated fact.

Spiritualism teaches that truth is the savior of the race. It develops gifts not found in any other religion. It does not belong to any sect or creed but it is the heritage of the whole of humanity.

The lecture was followed by platform tests given by Mrs. Sprague which were exceptionally good.

Two lectures, followed by spirit messages, will be given next Sunday in the Odd Fellows' temple at 10:45 a. m. and at 7:45 o'clock in the evening.

CO-OPERATION AND BROTHERHOOD.

"We Must Establish Harmony in Our Industrial Relations, Before We Can Hope to Have the Best in Human Life."

To the Editor:—Spiritualism, or the agency of intercourse between the world material, so-called, and the world spiritual, cannot do its perfect work under conditions of strife and competition.

Co-operation and brotherhood in the multifarious affairs of human life must be established before we can hope to have pure and incorruptible relations with our friends in this or the other sphere of life.

While the conditions obtain in which sham and shoddy can only be purchased in the industrial sphere of life, there will be fraud and shoddy palmed off on a needy world as the genuine commodity from the celestial sphere.

Hence, I desire to remind you and a waiting world, that the best way to work for the grand consummation of the ages, the era of universal illumination, "when no man shall say to his neighbor, know the Lord," but when all shall know him from the least to the greatest, is to do away with those conditions of common life which darken the understanding and corrupt the products of industrial life. In an age of commercialism, when a man can make profits and gain material advantage by palming off on his customers sham and shoddy, we must expect to find hypocrisy in the pulpit and fraud in the manifestations in which all classes work for a living, we are only surprised that there are so little sham and shoddy, hypocrisy and fraud.

I am a Minister of the Gospel of Co-operation and Brotherhood in the affairs of common life, and I preach that we should work together as loving members of one family in our efforts to provide the necessaries of life, which include food, clothing and shelter, and the bread of God which feeds and satisfies the soul of man.

In working to promote co-operative manufacture—the manufacture of clothes, for instance, by machines owned by the people who wear the clothes—we tap the stream of co-operation at its fountain, and drink of the pure waters of life, and wear no more shoddy, and have left competition and corruption, and have "come out of great tribulations and have cleansed our robes and manufacture them out of the pure fleece of the lamb."

We rejoice to know that thousands are now enjoying the benefits of this co-operative work, and it will not be long, judging from the way the membership is growing, when the hundred and forty-four thousand will be sealed. And with a large membership scattered all over the United States, wearing pure fleece clothes at less than half the retail price, the membership will speedily become "the great multitude which no man can number."

We must establish harmony in our industrial relations. We must change the formula from "the survival of the fightest," to "the survival of the best," before we can hope to have the best in human life as the natural product of the forces of life.

Those wishing to know more about the benefits of co-operative work and participate in them, and live without fighting in providing necessaries, may command me to furnish the evidence.

REV. T. W. WOODROW.

Crystola, Green Mountain Falls, Col.

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Important Question.

Will Spiritualism Continue to Exist as an Organization?

A question which is ever recurring to the thoughtful mind is that one of the continued existence of Spiritualism as a corporate body. To find a correct answer to such a question is in our judgment not altogether an easy task; yet it is possible from the trend of events within the Spiritualist ranks to prophesy with some degree of certainty just what the ultimate must inevitably be unless some kind of change speedily takes place.

In the early days of Modern Spirit Manifestations, organization was not thought of as a concrete question; in the abstract it may have been considered as a possible event. Early Spiritualism presented to the world a distinct message in the demonstration of unusual phenomena, irrespective of the religious beliefs of the people who were the agents of its manifestations. It had little or no philosophy. The understanding of the great truths underlying these phenomenal manifestations was not realized by the great majority of its votaries. However, as its messages became more distinct and its teachings (mostly in opposition to the misty creeds and dogmas of Christendom) were received, the need for organization became apparent. The churches were violently opposed to the new gospel, and endeavored to crush the growing child of a new humanity and an honest divinity. To protect themselves from unjust laws and the persecution of an effete religion, Spiritualists all over the States had to join hands and incorporate themselves into an organized unit. Freedom to think for themselves and to worship according to their own ideas was obtained by legal status.

Dark clouds swept over the glorious horizon of Spiritualism, and for a time its message was obscured by the immoral practices of its so-called exponents. Some thought the movement would never recover from the miasma and the incubus of the foul practices committed under the sacred name of Spiritualism, but such were mistaken. The mighty truth of spirit communion could not be so easily crushed, its import was of too great moment to the world to be allowed to remain long under the damning weight that men put upon it. For the last twenty-five years it has made steady progress, and to-day it stands respected more or less in common with other religious systems.

Some, not very wisely, have made a great deal of the various frauds masquerading under the guise of Spiritualist mediums. They continue to hunt down, expose and execrate fraudulent mediums, but they never really get to the fundamental cause of the existence of such frauds, and give the needed remedy.

The serious condition now existing inside the organized movement is calling loudly for adjustment. Frauds constitute a very minor portion of this serious conditions of affairs which we are now going to lay bare. The surgeon's knife is sometimes necessary, particularly if mortification has set in, and though the operation be temporarily severe, yet if we save a life by such severity, then let us have the operation by all means.

One of the most important issues to be considered in relation to the adjustment of our organized work on an equitable basis, is the question of calling ourselves a religious organization; yet we call it the gospel of Spiritualism, are incorporated as a religious body of people and enjoy all the usages and privileges that are accorded to other religious denominations. The worker in the Spiritualist ranks has two great sections to reconcile—that of the phenomenal Spiritualist, and that of the religious philosopher.

One claims that Spiritualism is not a religion, but is simply a demonstration of a fact in nature, does not require to be organized, and if organized cannot be called a religion. The other side holds that organization is essential to the protection and growth of pure Spiritualism, and that is man is naturally a religious being, and that this part of his nature requires to be constantly built up through religious and ethical instruction. The non-religious Spiritualist we have found usually densely ignorant as to true nature and meaning of religions, and therefore intensely bigoted when any reference is made to that aspect of the question. Pure and true religion, which was of the soul, never injured mankind or hindered the advancement of the world, for the nature of pure religion is humanitarian, not sectarian.

Our interpretation of religion may be ever so far astray and our practice unworthy of emulation, but however far we may wander from the true path of religion does not alter the usefulness and power of its moral and ethical standard.

The corruption that has existed and yet exists in the Spiritualist ranks is a clear evidence of the lack of the application of pure religious principles to the life. To lower the standard of the Spiritualist message to the dead level of purely materialistic phenomena and intellectual philosophical sophistry, would be to invite disaster in a very short time.

We have kept out of our ranks the religious and spiritual type of mind to a great extent through our lack of due presentation and appreciation of this aspect of our work. So materialistic and selfish have we become, that the man who directs that attention of the people to the cultivation of his higher nature is considered orthodox, and not a true Spiritualist; yet we welcome the political element in the form of Socialism, and in a number of cases our conferences and society work have developed into a purely political socialistic effort. Abstract social and economical questions are entitled to be discussed in our meetings, but concrete political party questions are best left outside; with them we as an organization have nothing whatever in common.

It would seem as if all the "flotsam and jetsam" of life drifted into the Spiritualist societies and made up a heterogeneous multitude which nothing definite could be made out of.

Societies are organized and go along for a time, and then they become indifferent or get quarrelsome and gradually go to pieces. They subscribe to nothing, take no vows as to the performance of duty; in fact there is no religious backbone, and the fear of hell being eliminated, we become careless and selfish.

The missionary spirit is practically dead abong us. The grand old enthusiasm of the early pioneer days has to a great extent practically disappeared, and we sit rusting amidst the trophies of the past.

We are continually meeting "half-baked mediums" whose ignorance is only equaled by their conceit; who are held in bondage through the influence of undeveloped spirits, and rarely if ever attend the instructional courses given by the different public workers along the lines of Spiritual unfoldment.

What are we going to build the future of Spiritualism upon? We do not produce from among ourselves those cultured, educated psychics whom the advanced intelligences consider it a pleasure as well as a privilege to co-operate with.

Is there anything inside our organized work to induce the brainy, intelligent, cultured mind of the outside world to enter our ranks and devote himself or herself to the advancement of Spiritualism? Let us be practical for once in our lives; perchance we may never condescend that way again.

Can we as an organized movement ever hope to instruct our people, build up our societies and keep together the necessary machinery of our organization except on an eminently practical basis?

People of ability need inducements in the way of financial support, encouragement and conditions in which to do their best work. Are we going to remain behind in the advance movements of to-day because we were either too lazy or too ignorant to organize our forces properly? Or are we going to build up our work on a sound financial and practical basis, so that we can attract and hold the best of human thinkers within our ranks, or are we going to allow our ship to drift down stream without helm or compass, to be dashed to pieces on the rocks?

The future of our Spiritualism as an organized unit will depend on our present action, and woe betide us if we let the child of our care grow up wild and untrained, a wholly disorganized and impracticable thing, driftwood on the current of human life.

Our National body should be endowed with sufficient of the sinews of war in the shape of the dollar so as to be able to have its own training colleges and to be able to build their own temples. The work of the different States should be under the direct care and jurisdiction of the N. S. A. The present haphazard and unsatisfactory methods of ordaining workers and organizing societies is highly detrimental to the future welfare of our cause. The N. S. A. should supply the different societies with their own specially trained workers, and see that these workers are properly cared for financially. Societies requiring aid to build temples should receive such aid after due consideration from the N. S. A. Temple Fund; but they should be directly under the paternal care of the headquarters association. It should be seriously taken into consideration, the advisability of dispensing with the president of societies officiating at the public meetings of such societies, other than board meetings, the resident speaker being duly qualified to perform all the necessary duties.

We should distinctly stand before the people as a religious organization, and we should demand from members of our societies adherence to some statement of principle as well as to some standard of morality. Avowed free-lovers, living in the practice of this abomination, should not be permitted to the close fellowship and association of full membership in any society; neither should we permit on our rostrums workers of this type. Don't complain about the lack of respect and consideration that the outside world metes out to us, but begin and "clean house." When we as a people respect ourselves, our organized work and our ordained representatives, then the world will respect and honor us. First have an organization worthy of respect; have representatives of our movement worthy of respect, and present to the world a whole-souled religion, and we will then need to have fear of nothing, but will be able to look all the world square in the eye.

Spiritualism is yet in its infancy; it has lots of time to grow, but we must lay the foundations solid now, so that its future growth will be on a sound practical basis, without the danger of collapsing at the first break of a storm. It rests with the individual unit who professes to be a Spiritualist to do something practical for his cause. Stop grumbling, you who have never yet put your shoulder to the wheel of our spiritual movement and help it on just a little! Stop dreaming about the "home over there," and the kingdom of heaven sometime in the future. Realize that here and now is the place and time to build. Your future heavenly home, that heaven is within ourselves and grows as the resultant of persistent effort, the continual doing of good in the now of our existence.

We expect, many of us, to clasp hands with our loved ones when we cross over the border between the two worlds, and forget that they have been actively working and progressing through strong humanitarian effort, while we have been selfishly sitting still, dreaming of an unrealistic future.

The message from our loved ones just across the way is to be up and doing with a heart for any fate. To dream less and to work more will surely bring the kingdom of heaven nearer to us all. Some of us will surely be disappointed when we "get over there," because of our many wasted opportunities and the workings of conscience which will then beset us, will be hell enough without any old-fashioned brimstone added in.

DAVID A. LEISK.

San Diego, Cal.

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HOUSE BILL NO. 756.

Defeated by the Timely Vigorous Action of Dr. Geo. B. Warne, President of the Illinois State Spiritualist Association, and Dr. C. A. Burgess, President of the Chicago Spiritualist League — The following Trenchant Communication Was sent to Each Member of the Legislature:

To the Honorable .....

On behalf of thousands of your fellow citizens, who are law abiding and tax paying residents of Illinois, we appeal to you to oppose by voice and vote the enactment of House Bill No. 756, prohibitive of Genuine Mediumship, as well as all imitations thereof, into a statute.

Spiritualism is a RELIGION to the people we represent, and Honest Mediums are to them the Prophets and Seers of our time. This proposed measure violates the Bill of Rights of this State, which provides that "the free exercise and enjoyment of Religious profession and worship, without discrimination, shall forever be guaranteed."

This proposed measure is a discrimination in favor of the doctrines of one, or more, of the older denominations, and violates that equality of belief established by the provision of the Constitution of Illinois, which reads: "Nor shall any preference be given by law to any Religious Denomination, or Mode of Worship."

It further seeks to annul the vested rights of the Illinois State Spiritualists' Association under a Certificate of Incorporation issued July 16th, 1896, by W. H. Henricksen, Secretary of State, which declares that body legally authorized to appoint Mediums to teach the Philosophy and exemplify the Phenomena of Spiritualism.

It seeks to forbid all practice of true Mediumship, thereby denying real consolation to bereaved hearts, and prohibiting residents of Illinois from joining with citizens of other States and all Nations in unfettered study of the problems of Psychology and Psychic Science along with the eminent foreign Scientists, Sir William Crookes, Sir Oliver Lodge, Camille Flammarion, or such American Scholars as Prof. William James, of Harvard, and Prof. James H. Hyslop of Columbia University.

You are asked by this bill to assume on the ipse dixit of the enemies of Spiritualism that there is no honest Mediumship, while truth loving people both Catholic and Protestant, from every walk in life, give overwhelming evidence as to its existence.

Spiritualists, through their Illinois State and National Associations, have taken a pronounced stand against all fraudulent practices in the name of Mediumship. They do not recognize, as belonging to them, the horde of grafters who prey upon the unwary by means of advertisements displayed for gain in the columns of daily newspapers.

We ask, as an act of equal justice to all Religious Systems, that you will aid in defeating House Bill No. 756.

GEORGE B. WARNE,
President Illinois State Spiritualists' Association.

C. A. BURGESS,
Pres. Chicago Spiritualists' League.

An Act to Regulate and License Persons Acting as Clairvoyants, Trance Mediums, Palmists and Fortune Tellers.

Be it enacted by the Legislature of the State of Minnesota:

Section 1. It shall be unlawful for any person hereafter to advertise himself or herself as a clairvoyant, trance medium, palmist or fortune teller, or to practice the same, without having first obtained a license so to do, as hereinafter provided. Any person violating the provisions of this section shall be guilty of a misdemeanor.

Sec. 2. Before any person shall advertise himself or herself as a clairvoyant, trance medium, palmist or fortune teller, or to practice the same, without having first obtained a license so to do, as hereafter provided. Any person violating the provisions of this section shall be guilty of a misdemeanor.

Sec. 3. Before any person shall advertise himself or herself as a clairvoyant, trance medium, palmist or fortune teller, or practice the same, they shall make written application to the city or village council or the town board of the city, village or town wherein they propose to so advertise themselves or practice the same, giving their name, age, residence and place where they propose to carry on such occupation, and shall file the same with the clerk or other like officer thereof. Thereupon license may be granted so to do by such city or village council or town boad.

Sec. 3. Upon the issuance of such license and as a condition therefor the person applying for the same shall pay to such clerk in cities of the first class the sum of fifteen dollars ($15), in cities of the second class ten dollars ($10), in cities of the third class seven dollars fifty cents ($7.50), in cities of the fourth class and villages and towns five dollars ($5), and each license so granted shall expire at the end of thirty days from the date of such payment. Provided, that nothing in this act shall apply to ordained ministers and recognized workers in the cause of the religion of Spiritualism, who are affiliated with the National Spiritualists Association of the United States and the State Spiritualists Association of Minnesota, and who are holding ordination papers or certificates of competency from the State Spiritualists Association of Minnesota.

The above bill did not come up for for final action in the Minnesota Legislature.

THE PATHWAY OF THE HUMAN SPIRIT.

Or, the Pathway of the Spirit Traced.

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Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

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Contents: Fate Mastered. Interior Force. Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price, 30 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.25.

A Memorable Event—Transition of Mrs. Fidelia Barnsdall.

For fifty years the Barnsdall home in Titusville, has been the rendezvous for spiritual wanderers, and for the poor and unfortunate of whatever faith or no faith. No one was turned away. Spiritualism, to them, was humanitarian. It was the gospel of good will, and helpfulness. Originally Universalists, it was an easy gliding step into Spiritualism. They illustrated it in their home and daily lives.

Five years ago the 29th of last December, Wm. Barnsdall quietly, joyfully, left his physical body, saying with his last breath, "It is all beautiful, beautiful." He would have been 92 in about six weeks more of life. On the first day of January, 1902, we commemorated his transition in the spacious home which for 40 years has been a center of attraction for spirits of both worlds, and many profitable and happy reunions, and spiritual outpourings have dedicated it to love, wisdom and mutual helpfulness and intellectual improvement. Within the last decade at Lily Dale we have made the 22d of August the occasion for congratulation and spiritual welcomes from the world of love and light in memory of the advent in this world of Mrs. Fidelia Barnsdall, wife of Wm. Barnsdall, who survived him, and last August, 1906, was her 80th birthday. We all enjoyed these occasions, and all who knew Fidelia Barnsdall respected, honored and loved her.

Always a lady, and always aglow with the spirit of innate goodness, and seeking to use her opportunities to help, comfort and bless all who came within her sphere, she made her life rich and sweet with divine benediction. She raised a family under the same generous inspiration, and their lives are creditable to her gentle ministrations of filial love.

On Monday, April 29, 1907, she passed peacefully away, and the memorial services were conducted, according to her expressed wishes, Thursday, May 2, by Rev. O. P. Kellogg, and the writer, each paying the highest tribute to her noble character, and congratulating all with the bright outlook before her in the sphere for which her life has prepared her, and where the good works and gentle ministrations of her nature will continue with extended opportunities and greatly increased capacities. The attendance was said to be the largest ever seen at a funeral in Titusville; and they came as they were drawn by the radiant character of the woman they knew, honored, and loved. Her family, each and all, revered and loved her, and felt the solemn shadow that covered them as her gentle life was hidden from their mortal vision by the veil of death.

To her youngest daughter in the flesh — Mrs. Rose Snakard — the change will be most realized as she was with her in the home and cared for her as only a loving daughter could, to the last. The two sons, T. N. Barnsdall of Pittsburg, Pa., and Wm. Barnsdall of Bradford, were in sweet agreement with her life and did all that love and money could do to sweeten her declining years, and soften all her pain. Besides these there were two step daughters—Mrs. Olivia Winthrop of Titusville, and Lucy Cleeland of Providence, R. I., both of whom revered and love her.

Besides these there were Dr. J. Thornton Barnsdall, a nephew, and his mother from Buffalo, who I believe, share the sustaining faith built upon knowledge, that comforts in the darkest hours of trial.

The floral contributions were elaborate, and beautiful beyond words to describe. As the form rested amid the glowing wreaths and breathing flowers, she appeared as if in a quiet restful sleep, with her life expressing some gentle blessing for the weary sin-sick world, and encouraging the sad hearts to trust and hope and work for the good of being, and the fruits of the bye and bye. Coleman's full orchestra rendered most fitting and tenderly inspiring music, in keeping with all the attendant conditions. Mrs. C. W. Snakard (Rose) received a dispatch dated at San Jose, Cal., as follows:

"Noble wife, mother, friend, crowned with immortality.

"In loving sympathy,

ELIZABETH L. WATSON."

When I first went to Titusville in 1861-2 Mr. Watson was a commanding presence in the business world, estimated worth ten to seventeen million dollars, and he and Wm. Barnsdall were the pillars of the Spiritual Society, as well as the Universalist Church. The memory of those two families, and their generous support of liberal religion, and also of many charitable efforts, and the enthusiasm that led the spiritual movement, is an immortal oasis in the desert of selfish scheming, trickery mediumship, insane assumptions, and metaphysical fog, that have clouded the bright skies that Spiritualism opened to the world 59 years ago. Visions of such beautiful, steady, spiritual characters as Mrs. Fidelia Barnsdall reflect a rainbow light, rich and mellow, over the clouds of doubt that have shadowed the later years.

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
1974½ E. First St., Los Angeles, Cal.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 31, and closes August 28. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

Ocean Grove Camp.

This camp is located at Harwich, Mass., and opens July 28, and closes August 25, 1907. For programs and information, write Mrs. Mary B. Small South Harwich, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Luzelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding campgrounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-meeting opens July 25, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 24. Mrs. F. Lee, secretary.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 18, and close August 25. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 15 to August 13. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 17 to 27 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Harmony Grove Camp

Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McFeron, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.

The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Ct.; season of 1807, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

The twenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos or D. R. Isenop, Williamston.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Campbridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Freeville Camp.

The Freeville Camp, N, Y., opens July 22 and closes August 19. For programs write to Miss Victoria Moore, Dryden, N. Y.

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IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
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[Advertisement.]

WORTH A DOLLAR TO ANY ONE—COSTS YOU ONLY 12 CENTS NOW.

"Mysteries of the Seance," that little book [written by a devout Spiritualist] which has been the means of exposing hundreds of fakes, can now be had for only 12 cents. All Spiritualists and investigators should have it for their own protection. It tells how all the fake work is done, and points out the way to detect the trickery every time. Just enclose 10 cents and a red stamp to us and we will do the rest. DO IT NOW. LUNT BROS., 119 Cedar Street, Roxbury, Mass.

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The Rosicrucian Brotherhood.

Mr. S. C. Gould of Manchester, N. H., editor of the magazine, "Notes and Queries," has just brought out a quarterly magazine entitled "The Rosicrucian Brotherhood."

This gentleman is remarkably well posted historically on the world's occult fraternities, and having an extensive library of rare and valuable books on the subject, has produced a most interesting magazine.

We are glad to recommend this work received.

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Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

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In this little book "Our Children," Paul Carus offers a unique contribution to pedagogical literature. Without any theoretical pretensions it is a strong defense for the rights of the child, dealing with the responsibilities of parenthood, and with the first inculcation of fundamental ethics in the child mind and the true principles of correction and guidance. Each detail is forcefully illustrated by informal incidents from the author's experience with his own children, and his suggestions will prove of the greatest possible value to young mothers and kindergarteners. Hints as to the first acquaintance with all branches of knowledge are touched upon—mathematics, natural sciences, foreign languages, etc.—and practical wisdom in regard to the treatment of money, hygiene and similar problems. 207 Pages. Price, cloth, $1.00.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., JUNE 1, 1907 NO. 914

CONSOLING MESSAGES.

As They Come From Different Mediums on the Delphos Camp Grounds.

To the Editor:—Thinking that the loving messages and remarkable tests received by us at the Delphos camp last August would be of interest to your many readers, we will try and write them as given to us by the different mediums during the last days of the meeting.

We lost our youngest child, a boy, aged three years and five months, April 5, 1904. On the first day of last August our oldest daughter, aged 23 years, passed to the great beyond, from which, we thought, "no traveler e'er returns." This dear child is the one that made us know that the above quotation was not true.

After weeks of suffering, and when we realized that the end was near, on the morning of the first of August, she said "Raise me up quickly!" We did so, and she was dying. We then lifted her into a rocking-chair, and while the family were at her side, we remarked, "Isn't this a sad scene." Then we held our hand over her heart which became faint, like the light of a flickering candle, and finally beat no more—the body was dead.

It seemed then that sometime we would meet again our darling.

With aching hearts we sought the Delphos Camp for comfort or knowledge of the truth of spirit return.

On reaching the grounds we knew that if we received a message, it would be genuine, as no one present ever saw our faces before. We got on the ground late in the afternoon, and went into a trumpet seance held by a Mrs. Wagner. Everyone present got convincing messages. When the trumpet came to us a voice spoke, and we thought it said "Harry." We know of no one by that name. Mrs. Wagner said: "I see an old grey-haired lady, and she don't say Harry, but Perry."

"Yes, this is our name." We then asked if this was Mother, and the voice said, "Yes, we are all here." The voice continued, and gave a loving message.

After bidding us good night, a coarse Irish voice said: "Faith, and there is a young lady here who is just over in the spirit world, and she wants to talk. She is weak yet. I will do all in my power to help her." Then the voice in the trumpet said: "Dear Mamma and Papa, this is Stella. We are all here." The message we received was short, but in every way satisfactory.

The next morning after a lecture, Mrs. Bledsoe of Topeka, gave some tests from the platform. She said: "I see a young lady standing here; she is slim, has dark hair and dark eyes. I judge she is about 20 years of age. Then Mrs. Bledsoe came down from the rostrum towards us, saying: "Oh! mamma and papa, this is Stella." She came to us among two or three hundred people, and called us all papa, mamma, sisters, and brother.

In the evening we went to see Mrs. Skinner, of Cawker City. She was a trance medium, it was claimed, and gave some wonderful messages.

She was controlled by Stella, and her looks, actions and voice were that of our daughter, and it seemed to us as if she was there. Throwing her arms about our necks, she said, Oh! papa and mamma, this is Stella. I am so glad you are here. I wanted to talk to you." Here she cried, and we were all in tears, and it was some little time before she continued: "I was home to-day, and it was so lonesome. The boys were all right, but they couldn't stay about the house, it was so sad there. Mamma, I am not going back until you do. Mamma, don't wear the black; take it off. When you are sad it makes me sad. When you are cheerful it makes me happy. I could not be happy to leave you, dear mamma and papa, and the children, but I am all right, and when you go home do what you can to be cheerful and make home pleasant, and and that will help me to be happy.

Here she gave us a full account of her sickness, and said: "Papa, that Doctor did not know what ailed me or caused my death, and dear mamma, I will never forget how you looked when I died."

"Now, dear mamma and papa, I must go, and I want to tell you to be good and kind to everybody. Every good deed and kind act by you will help make you happier when you come here. You no doubt will live to a good old age, but when you do have to cross the dark river called death, I and little Victor will be with you. Good-bye."

Is there anyone who can read these lines and have the heart to say that they came from any other source than as represented? To us they were dear, loving messages, and lifted a load from our sorrowing hearts that no belief could possibly do.

Since the meeting at Delphos we have been holding meetings in our own home. Stella controls her mother's hand and writes messages.

MR. AND MRS. P. L. BROOKS.
Clyde, Kansas.

SHE NEVER WAS A BOY.

When I come home the other night,
With an ugly lookin' eye
That I had got into a fight,
Poor ma commenced to cry;
But when I told pa how it was,
He clapped his hands for joy,
An' told me I had done bully, 'cause
Once he had been a boy.

"Boys will be boys," I heard him say,
"They won't be otherwise,
And the one that learns to fight his way
Is the one that wins the prize;
When I was his age fightin' was
My greatest earthly joy—"
But ma, she kept on cryin', 'cause
She never was a boy.

By golly, but I'd hate to be
A girl with fluffy hair,
And always prim as A B C,
With clothes too clean to wear!
When ma was small I s'pose she was
Red-checked and sweet and coy—
But, oh, the fun that missed her, 'cause
She never was a boy.

—S. E. Kiser.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

Taxation of Church Property.

France and Mexico Are Far in Advance of Our Nation in Some Respects.

The February number of "The Philistine" is full of meat. "Fra Elbertus" has presented a live issue to his thousands of readers, and his suggestions ought to sink deeply into every thoughtful soul. His analysis of the situation in France, where Premier Clemenceau has succeeded without one riot, or even noteworthy protest on the part of the people, in the complete separation of Church and State, is most masterly. His suggestion that the United States should emulate the praiseworthy example of the Sister Republic strikes the average reader as very singular at first glance, but it ought to lead all readers, as it will those who think, to realize that this nation is far behind France in its dealings with matters of an ecclesiastical nature. In some respects our nation is far behind Mexico in regard to the same issue. "Fra Elbertus" wants the first Republic in the world to be first in all things, reform work, religion and politics not excepted.

Public sentiment in France is sustaining the daring Premier in all of his dealings with the dignitaries of the Church. The Government has been compelled, in harmony with the laws of the nation, to expel the priests, prelates, monks and other representatives of the Church, from their old-time homes, and take possession of them as perquisites of the State, in doing this the Government has been careful not to trample upon the rights of the people with respect to the church buildings near their homes, hence, freedom of worship has not been infringed in the slightest degree. Catholics and Protestants have had to come under the same wholesome discipline. Their rich denominational holdings and ecclesiastical school properties have passed into the hands of the Government.

There were twenty-one thousand or more nunneries, monasteries, etc., in France, all enjoying immunity from taxation. When trouble came up between the Roman See and the French Government, the latter decreed that these institutions (all churches likewise) should incorporate and pay taxes. The church authorities refused, and now we have the pleasure of knowing that the State forced the Church to yield. It took over all of these valuable church properties, and the churches as well, yet in no way interfered with the people's rights to worship just as they may feel inclined. Catholics and Protestants alike must take certain legal steps to open their churches and assemble the people therein for the purpose of religious worship. Catholic France, as a nation is sustaining its Government in this radical move. There have been no riots, no incendiary speeches, no outbreaks of any kind on the part of the masses. The Church dignitaries have expostulated and declaimed at length against the enforced change in their respective positions and conditions. Their remonstrances have been in vain, and they have had to submit to the authority of the law, and the Government.

"Fra Elbertus" asks why a similar move should not be made in America? I echo his question. Ever since I have had anything to do with Spiritualism, I have been a zealous advocate of the equal and uniform taxation of all church and ecclesiastical school property in this country. So far as I know, all Spiritualist teachers, with few exceptions, have advocated the same reformatory measure from 1848 down to the present time. I believe that every writer and speaker, who may have a word to say for Spiritualism to-day, should put in an earnest plea for this much needed reform. "Fra Elbertus" tells us that there are five thousand millions of dollars invested in these two divisions on which not a cent of taxes is paid. Five billions of dollars! Quite a sum of money, isn't it? Why should it be exempted from taxation when the widow's cottage and the worn-out farm of an old soldier must pay double what should in equity be required of them?

In one of his messages to Congress, President Grant called attention to this very issue. He showed by actual figures, the rapid increase of values in church and denominational school property since 1850. It doubled every decade! Judging from the reports of 1880, 1890 and 1900, by the three preceding, President Grant, declared that the valuation in question would be up in the billions when the twentieth century opened.

"Fra Elbertus has proved President Grant a prophet. These two men, thirty-five years apart, have told us the same startling truths, and given us something over which we should ponder in sober silence. Five thousand millions of untaxed property means that every humble home, every small amount of real or personal property must bear a heavier taxation than they ought. They must make up to the Government what this stupendous exemption takes from it. Spiritualists as lovers of right and justice, what say you? As for myself, I declare for taxation of all property associated with the church, not excepting Spiritualist churches or temples. I am a believer in the doctrine of "Equal rights for all, special privileges for none!"

Let me at this point, call attention to some special privileges enjoyed by the clergy. They are exempt from jury duty; they can enter prisons as "spiritual advisers" of inmates; they are employed at generous salaries, paid out of the people's money, in halls of legislation, in all eleemosynary institutions, in the army and navy of the nation, and are permitted to unite people in marriage. As for for myself, I am opposed to everyone of these perquisites of the clergy as a body. There is no reason of any validity whatever that can be advanced for exempting a preacher from jury duty, unless said preacher be a believer in capital punishment, or the "divine right" of a husband to rule and control the person of his wife.

As for the clergy rates, I am opposed to them from principle, yet so long as the ministers of other denominations receive them, I can see no good reason why our speakers, who travel more in one year than an orthodox minister does in ten, should refuse to avail themselves of them. The societies employing them always get the benefit of the reduction—never the speakers themselves. But this privilege is doomed to certain overthrow in the near future. Several States have passed laws fixing the maximum rate of passenger traffic within thir borders at two cents per mile. This will soon be the law in all the States. When it is, all permits, passes and other gratuities will be abolished, by the railroad authorities themselves. May that day soon come! At present the railroads make this reduction in rates as their offering to religion, hence, discriminate against no denomination whatever. It is gratifying to be able to report that there have been fewer abuses in the use of clergy permits on the part of Spiritualist ministers, than of any other denomination from which returns are at hand.

I would not deny any prisoner the right to see a minister if he wants on, but I do protest against that minister being permitted by reason of his priestly office to enter that prison uninvited, with authority to compel all prisoners to listen to his sermons, or to force himself unasked upon some unfortunate creature, who has enough to do in communing with his own conscience, without being obliged to be flagellated mentally by one who has no sympathy for or with him in his present plight. This is an evil to which the American people, especially our Spiritualists, have shut their eyes altogether too long. Spiritualists, my brethren! Awaken! There is work for you to do! Break away from partisanship! Vote for principle! Be patriots first—Democrats and Republicans afterwards!

While it may be true that no people need praying for, in all our land, so much as do our legislators, I yet object to having those prayers paid for out of the people's money. To have salaried chaplains is to tax men to support a religion in which many of them do not believe. The Patriots of all ages and nations have protested against this form of taxation, and have not hesitated to call it tyranny. Why should an honest Catholic be taxed, directly or indirectly to pay the salary of a Unitarian, or Spiritualist chaplain of a State Legislature, or vice versa? It is tyranny, tyranny in Republican America! It is an approach to the Union of Church and State, and is fraught with danger so long as it is tolerated by the American people. Spiritualists, let us rise in our strength and declare that "Legislative chaplains must go!" More than this—let us demand with forceful emphasis that all army and navy chaplains must keep them company.

The marriage question comes last, but is far from being the least of the reforms now so greatly needed. The State, in giving to a preacher of any denomination the right to unite people in marriage, tacitly yields to the influence of creedalism, and, ecclesiastical domination. For many decades, the Catholics and Episcopalians were the only sects whose preachers had the right to perform the service of marriage. This right has gradually been extended until to-day even Spiritualist ministers and Salvation Army preachers have been given legal power to solemnize marriage.

In law, marriage is a civil contract in the last analysis. Why should there be two sides to that law? If the State has the right to divorce people, why should it not have the exclusive right to unite them in marriage? In giving preachers the special privilege of obtaining fat wedding fees, is not the State making marriage a religious ceremonial, rather than a civil function? Mexico is far ahead of our nation in this respect. In that country all couples must be married by an officer of the State, authorized by law to perform such services. The people can then go to a priest if they wish to do so. I admit that the majority of them do go, but I also happen to know that, while the civil marriage service costs them not more than three dollars, the priestly one costs them at least nine times that sum. The priest's service is absolutely illegal unless preceded by the civil one. It is a good law and Catholic Mexico lives up to it.

What is the matter with our own Nation? The words "Until death shall part" have become meaningless to all classes of people. "A mental reservation" is held by thousands when they speak them, behind which is the thought "Until we are divorced."

The claim that marriage is a religious rite is rank nonsense. How much "spirituality" or "religion" is there in the worthless roue and a spotless young girl kneeling at the same altar, exchanging the vows that will make them husband and wife? Without doubt, he is thinking of what he will do with her money when he gets it, while she is thinking, even though she be free from sensual taint, of the title or position in society that she is gaining by her marriage. It is one of the subtle holds that the Church still has upon the State. It is not in keeping with the laws of progress, and the remedy lies within the people. Let them pass a law forbidding the ministers of any and all denominations the right to perform marriage services, and this evil is removed forever. If need be so on the part of some people that they must have a priestly blessing, then let us have the wholesome law of Mexico—a civil service first, all necessary papers to be issued at cost, and then the priestly service, for which the priest shall be prohibited by law from making any charge whatever. This provision would soon remove all priestly interest or interference in marriage ceremonies.

The writer is called a "conservative" by many of his brethren. He does not disclaim the label. He is in favor of conserving everything that is good now held by the Church, but he is not in favor of Churchianic rule, nor priestly domination in this republic of ours. He therefore, favors all of the above-named reforms, urged at such length in this article. At the same time, while pleading earnestly for the total separation of Church and State, he yields nothing of his belief in religion, and recognizes its absolute necessity in the lives of men. He objects to being taxed for the support of a religion in which he does not believe, and does not wish to tax any man to support one to which that man may object. Freedom, fellowship, and character in religion mean much to the writer. Churchianity, Sacerdotalism, ecclesiasticism, are menaces to progress, foes to civilization, enemies to God! They must give way to spirituality, fraternity, character. Spiritualism has come to take the lead in this work. It gives us the Universal Brotherhood of the race, the Universal Fatherhood and Motherhood of the Infinite, the revelations of Science, the demonstrations of reason, the deductions of logic, the inspirations of intuition, all of which can be summed up in the one word, RELIGION, by and through which we are led—not to Nirvana—but—to THEISM.!

HARRISON D. BARRETT.

Facts Wanted.

We have no falsehoods to defend,
We want the facts.
Our force, our thought, we do not
In vain attacks. [spend
And we will never meanly try
To save some fair and pleasing
lie.

COL. INGERSOLL.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rebellion.

CURIOUS PHENOMENA.

Spirits Seen Simultaneously by Different Persons.

An experience wherein phantoms present themselves to view in prodigious numbers simultaneously is related by a young lady whose name, at her request, is withheld, the narrative being endorsed by her sister, who was with her at the time. She writes:

"One autumn night my sister and myself, with our maid, were returning from evening service in the village church. There was a thick fog; the moon was full, but it made a sort of steam in the fog, instead of shining brightly. Suddenly I saw a man at my sister's side, who had come there without making a sound. I pulled her sleeve, whispering, 'Let the man pass.' As I spoke the man disappeared. In another moment we were all bewildered at the sight around us. It was as if we were in a crowded street, innumerable figures surrounding us. Men, women and children were moving briskly about, some singly, others in groups, but all without a sound. Some seemed to rise out of the grass on either side of us, others to pass through us and to come out on the other side. The women were dressed in bygone fashion, with high bonnets and shawls, and large flounces on their dresses. There was one very tall man who took great strides, though perfectly noiseless; he wore a kind of cape. We approached our own gate, where we should turn in, and then we had a long driveway to walk up before we could reach the house. I think that by the time we had reached the gate all the figures had disappeared except this one tall man. He had quite a different look from any of the others—more horrible altogether. As we entered our gate, to our intense relief, he passed by along the road and vanished. Of course, we were all very much frightened. The maid and my sister were crying aloud."

In a case like this, where the same spectral phenomena are witnessed by several persons, the value of the testimony, obviously, is multiplied a hundredfold. For, while one individual may be the victim of a hallucination, such an illusion can hardly be shared by many. What, then, is to be said in answer to such evidence, furnished by deponents of unimpeachable character and reputation for truthfulness? To suppose that they are combining in the manufacture of a lie is scarcely reasonable.—Joseph M. Rogers in Lippincott's.

GOSPEL OF LOVE.

Go to the highways and byways of life,
And teach the glad tidings of love,
Of peace and good will, which leadeth from strife,
To the happier realms above.

Go down to the slums where poverty reigns,
And dire distresses prevail,
And list to the pitiful plaint of the pains,
Such lowly conditions entail.

Down to the dens where the vicious and low,
In drunken debauchery dwell,
Insane in their ravings, their misery and woe,
'Mid the flames of their own earthly hell—

Who know not nor care for anything higher
Than foulness and filth of their own.
Go! strive to uplift by love's saving power,
To heights they have never yet known.

Go forth into all the broad fields of life,
To the halls and haunts of the proud,
Where rev'ling rivalry, envy and strife,
The brightness above them becloud.

Not only in mind and print go ye forth,
But gird on your armor of love,
And meet face to face the needy of earth,
And sow from the gardens above.

Arise to the call! Earth's sleepers awake
To the dawn of this bright, new day,
The wheat will be sifted, and truth it will shake
And sweep all the chaff far away.

The sun is far up, ye workers must go
To the north, south, east and the west—
All classes alike, the high and the low,
By Love's saving power must be blest.

JULIA M. JOHNSON.

THE MYSTERIOUS M. B.

A Peculiar Prophecy and One that Proved True.

On reading in The Progressive Thinker, No. 906, of the account of the romantic courtship and marriage of William A. Harkness and Nellie Ingebrand, it carried me back many years ago to my own somewhat romantic marriage.

In May, 1849, I left my old home in Central Vermont for the West—objective point California; too late for the California trip that year, but the next March I started overland for the much desired objective point, arriving at the mines August 20th, and remaining in California until December 1, 1852. I then started for the old home in Vermont, expecting to return the next spring as sure as I ever expected to live, and make California my home, as I had fallen in love with that State.

I went home with no expectation of marrying, as I knew of no girl among all of my old acquaintances whom I wanted to marry, expecting to return a single man; but the fates, or some occult power that I little dreamed of, ordered otherwise.

After being at home about one month, chance threw me in company with a young lady that I had never met before, and the acquaintance seemed to be mutually agreeable, and we soon became quite companionable, and were finally married in November, 1853, and now comes the romantic part, if it can be called such.

The girl I wed had a married sister living in Walpole, N. H., 80 miles distant, which she used to make a visit of several weeks every winter. Her sister and husband (Mr. Stearns) were Spiritualists, and a family, near neighbors, were also Spiritualists, and a young boy in that family was an excellent writing medium. One evening they were holding a circle at the home of Mr. Stearns. The girl I afterwards married was sitting in the circle, and Mr. Stearns asked, "who is she going to marry?" The medium picked up the pencil and wrote, "M. B." and that was all they could get. No one in the circle knew me, and I was then in California, and it was a great puzzle to them who M. B. was, as they knew of no one with those initials, and she then had a fellow waiting upon her and every one thought he would marry her, but soon after I came upon the scene, she dismissed him, to his great disappointment. I knew nothing of the episode of M. B. until after marriage.

Now I will give a little history of how I became a Spiritualist. It has a little connection with my marriage. I was reared a Baptist. When at the age of 14 the members got up an old-fashioned revival of hell fire and brimstone, and under the excitement, hoping I was converted, I joined the Baptist church. However, I was never converted until I was converted to Spiritualism.

I remained in the church until leaving home for the great West, but church duties soon became very irksome to me, but the environments were such I had not quite strength of mind enough to break away; but when the break came the pendulum swung clear to the other extreme, and I came very near, or quite, an agnostic—a great admirer of R. G. Ingersoll, Tom Paine and others of similar belief.

Soon after my marriage we made a visit of several weeks with Mr. Stearns' people in Walpole, and while there I got hold of a book, A. J. Davis' "Divine Revelations," which Mr. Stearns had in his house, and read it through, and when finished I said: If there is a future life after this, I think he has revealed it. His views are the most reasonable of anything I have ever read." I had never known any thing of Spiritualism until reading the book. It set me to thinking, and I soon drifted into Spiritualism.

I will say here that my wife never became a Spiritualist. She was born and reared a Universalist, and remained in that faith until she passed away something over 9 years ago.

When I cut loose from the old theological creed, I cut the bridges behind me, and divorced myself entirely from the old damnable theological creeds and everything that squinted that way, and why any Spiritualist preachers want to attach "Rev." to their names or adopt any of the old mythical pagan ceremonies, is beyond my comprehension. I say, cut everything out that smacks of the old dogmas. I am a radical; perhaps too much so.

MARTIN BURNHAM.

Watseka, Ill.

SELF-LUMINOUS IDEA.

Which Reflects the Idiocy of the St Louis Circuit Attorney's Office.

In the case of the "materializing medium" who was seized in her own properly materialized person while impersonating a spirit, the Circuit Attorney's office is reported to make a legal distinction so nice that it can hardly be classed except as spiritual in the ethereal delicacy of its immateriality.

It is nothing more nor less than that a person who pays a dollar or other sum in evidence of his good faith in expecting to be defrauded, cannot prosecute in the public interest the fraud that did not actually deceive him, because he was not foolish enough to believe in it.

In the case of materialized spirits, this reason may not be specially material. But its immateriality applies, or has been applied in the past, from that same source to prosecutions of bucket-shop operators, Ice-Trust managers, race track combinations of get-rich-quick financiers and to other "material interests" with a cinch, a pull or something else which appeals to the holders of an office who seem to have concluded that they were put into it to let as many lawbreakers alone as the law allows, when construed for that purpose.

The acute reasoning this sort of thing calls for at a crisis is likely to appear all along the line, as in this present case. It does not need to have phosphorus rubbed over it to make it luminous.—Post Dispatch, St. Louis, Mo.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

DR. A. B. SPINNEY.

He Is a Self-constituted Missionary in Michigan.

On December 9th, my partner and dear earthly companion passed to the higher life. In less than ten days I resolved, as never before, to do more work for Spiritualism, and the article I published in your paper opened up courses for me all over Michigan. Since that time I have lectured twice in Grand Rapids, three times in Paw Paw, once in Kalamazoo and three times in Jachson, and lectured there again last Sunday, and speak when I am in Owosso, also in Fenton and Detroit. At every point I make in Michigan on my business trips where there are any Spiritualists, I intend to lecture, and each place that I go. I am asked: "When can you come again?"

I am encouraged at the spiritual outlook. I believe a new era is dawning for Spiritualism, and the old boundaries will be broken. The people all over the land are crying out: "Show me the way, the truth, the purity, and the grandeur of spirit communion;" and these words give one courage in the great fight.

I have planned that every day from July 25 until August 27, I would like ot be busy attending camp-meetings. I have my hospital so arranged that I can attend the camp-meetings during this time, and I will speak at any of them in Michigan, or in any part of the United States, if they will pay my expenses and entertain me.

I realize that, at the most, my years are few for me to do what I feel I would like to do before I lay down the work here, and pass on to the higher spheres. I am pleading for spiritual lives, pure mediumship, honest phenomena, and the true Christ-life, the only salvation for Spiritualism or any other ism.

I am not catering to please officers or camps, or trying to be a sensationalist. The world needs intellectual, scientific and spiritual growth.

There are hundreds of speakers and mediums in the same boat that the orthodox ministers are; they have to preach and teach in a way to please the masses to get the money to "keep the wolf from the door," and dare not strike at the root of evils for fear of losing engagements for the future. That is the reason why I constitute myself a missionary-at-large, and do not ask the sanction of any board or of any person. That is the reason I will not speak on any rostrum that is not absolutely free, and all I ask is, that my expenses be paid.

Hoping that there are many in our ranks who are fighting along these lines, I send you this article for publication. DR. A. B. SPINNEY.

Belding, Michigan.

To My Own in Spirit Life.

Dearest one, can you come to my heart once again,
To bind up the great wound and to ease the dread pain?
Now the joy of my soul and the light of my home,
Have gone out, I am left in the dark all alone.
When I look through my tears for your sweet smiling face,
When I reach out my hand your dear form to embrace,
When I listen in vain for a sound of your voice,
When I long for some sign over which to rejoice,
When I fail to detect a response to my cry,
I feel sure if not now, you will come by and by.
The pure love of your heart will still cling to its own,
By no act, plan or scheme can it be overthrown.
The good Lord joined our hands and in love made us one;
We rejoiced every day in this work so well done.
In our home on the hill in our sweet meadow nest,
How our hearts glowed with love with the purest and best,
How we dwelt there in peace, perfect peace, day by day,
How we gazed at the flowers in beauty arrayed,
How we thanked boundless Love in our hearts as we prayed,
How we joyed in the songs of the birds and the bees.
How we talked of the fine growing fruits on the trees,
How we sat by the fire in the cold winter days,
And enjoyed the choice fruits giving God all the praise;
How we sang lovely songs, how our hearts beat as one,
Never storm cast a shade o'er our lives; the bright sun
Ever shone in our hearts, through the day and the night,
No dark clouds ever dimmed, and the way was all bright.
Our own life was so sweet, so like heaven on earth,
We were sure we had come from out God's holy birth.
From our own loved retreat we communed with the wise,
Who had gone to their home in the blue balmy skies.
I recall how you saw in the far away height,
The white temple of wisdom and truth all so bright;
Have you viewed the fine wires leading down from the same,
On which musical tones, soft and sweet, went and came,
Thus we learned that a track and a line had been laid,
And communion with earth was with certainty made.
Oh the joy and the peace, and the love of those days,
When we sat side by side singing God's holy praise,
While the blessings of angels so bright and so fair,
Wafted down to our souls through the pure evening air.
Can it be, dearest one, you are now in that land,
All enshrouded in love by that pure shining band?
Now your own waits alone with his hand holding tight
To the hand you bestowed, to be led into light.
He is waiting and willing to be led on the way
To that bright summer land of perpetual day.

FREEMAN W. SMITH.

Rochland, Maine.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

THE ONE DIVINE BOOK.

The Aim and Object of Angel Ministry.

Nature's volume of externalized and demonstrated wisdom and will of the Supreme Creator is the one divine book. The sincere student who, by natural and cultivated receptivity, partakes freely of the influx of heavenly light and inspiration, learns to read this book as he turns leaf after leaf in his effort to grasp that which has long been hidden from view and understanding. He realizes a drawing nigh unto God, and as this at-one-ment with God becomes a conscious truth with him; his vision becomes clear, for his spiritual faculties are quickened, he sees mentally and understands intuitively the many wonderful things spread before man in nature. He dives deep into primal world history of which this divine book furnishes the records, and he marvels as he beholds how man is created in the image of God and per mechanism in conformity with nature's mechanism. He learns, too, these facts about man mortal and man immortal contained for a period of time in one form, that the outer is man begotten, the inner spirit begotten. He is a son of God and a son of man, but the earthly passes away and the divine endures throughout eternity. He sees, he knows how man became a living soul by the quickening breath of the spirit.

Life is an inbreathing and exhaling process, but its vitality is an abstract of all that the cosmos yields. In one sense life is fed by death and death in turn feeds upon life, but is is only so in this alternately grinding over and over of the old grist of raw materials in the mills of the gods, each turn bringing forth a finer quality of the chemical and material substances to supply the many forms of life in their orderly advancement of natural evolution.

This grinding process of cosmic substance is wonderful to behold, as only by combat and repulsions force is able to clasp to itself that which is of its grade or reflex. As we behold these universal operations, we wonder, for they are all in a measure paradoxical as advancing and receding is the order of all force currents, giving and receiving belongs to creation's order from its first electrical induction to cause motion.

Assimilations and cohesions of substances welded by forces result in forms and behold it is growth, decay, resurrection and glorified eternal life.

Death of the mortal man or form rather, is one of those grand paradoxes for which every child of earth should ever praise their Divine Creator, for truly it is so, that as the mortal life recedes and ebbs away, there is an advancing of the soul out of mortal form and oh, life grand, immortal, undying life fills the arisen soul. A new man, woman or child is born—that which had been quickened and nourished by the spirit in the outer form, a spirit man, an eternal soul hath birth. Thence the march onward is naturally pursued as if nothing had occurred.

We behold in the expended energy for and in form life, the orderly successions of all evolutionary processes, hence to the mortal student all this seems natural, a result of the inherent law, etc., yet it is all supremely governed and is under the strict supervision of wise and competent angels whose desire it is that humanity rise in spirituality and attain to a higher consciousness of what is about, beneath and above them and how they are a part of it all.

To this end, the world's brain is filled with higher thought currents and ideas. Men's souls are stirred to action and while evil in mankind is seemingly in excess, it is only so because it is thrown out to the surface and its place filled with purer desires and better conduct, so that it is soon possible that all mortals will recognize each other as brothers and sisters whose father is God, and that they should therefore live in peace with each other and truly promote the welfare of all. This is the aim and object of angel ministry.

MRS. M. KLEIN.

Van Wert, Ohio.

AS THE FLOWERS APPEAR.

Beloved, as the flowers again appear
In sunny nooks bedight with nature's green,
And daffodils all golden-crowned are seen,
And promises of beauty everywhere;
How sweet to hail the Springtime of the year;
And though the heart disconsolate hath been,
Seraphic voices in their earthward flight
Transmute the outward scene to one within
That fills the grateful being with delight!
Thus, gentle friend, in tranquil spirit find
Thy days all touched with beauty, and the years
Replete with sheaves of wisdom's gold refined,
And heart so full of love for humankind
It hath no room for self or thought of tears. —Consider B. Carter.

JUST TO BE TRUE.

Oh, larger life! oh, power so strong and true!
Oh, stream in fullness flowing to an open sea!
Oh, rich, rare vintage from the press so pure!
Oh, opalescent light that shines transcendently!

Oh, height of heaven, grown bright and beautiful the whiles!
Oh, length of days in preciousness secure!
Oh, fragrance of the balms of sunny southern isles!
Oh, Eldorado riches of a safe and subtle lure!

Oh, grasp of all that lifts and magnifies!
Centering the poise for victories grand and new,
Bowing to none, by apotheosis to rise,
And all included in the wonder of "just to be true!"

MRS. M. A. CONGDON

Hood River, Ore.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

COMMERCIALISM IN SPIRITUALISM

As Exploited by the New York Telegraph—Letter from Harrison D. Barrett.

To the Editor: I hand you herewith a clipping from the New York Telegraph, which speaks for itself. I hope you will find space for it in the columns of your valuable paper from the fact that it throws much light upon the subject concerning which I have spoken so frequently and at such length during the past six months. If Spiritualists can read the facts stated below and still feel that it is their duty to defend commercialism and to apologize for fraud, then I must confess that it seems to me there is very little hope for their redemption while here on earth. It is such practices as are condemned in the Telegraph, that bring our cause into disrepute and tinge with shame, the cheeks of all self-respecting Spiritualists.

Yours for Spiritualism,
HARRISON D. BARRETT.

Spiritualism Grips New York.

By a most fortuitous combination of circumstances, Spiritualism in New York is to be investigated by the Medico-Legal Society. The results of this happy alliance of ghost hunters should be beneficial in a city where some of the most audacious get-rich-quick schemes are promoted by Spiritualistic mediums.

No plan of campaign has been outlined yet, but it should be suggested that the doctors confine their efforts to an investigation of the so-called psychic phenomena of Spiritualism and the lawyers to an investigation of the character of the stock companies floated by the leading Spiritualists. This latter phase of the Spiritualistic cult has received but little attention in New York, although it is known that thousands and perhaps hundreds of thousands of dollars are decoyed from the pockets of believers every year by the leading mediums.

This combination of creed and business is unique in its way and has not been developed in the criminal courts solely because of the refusal of the victims to prosecute even when fortunes have been lost. It is this extremely favorable condition that makes the medium-promoter the most envied of all the stock-certificate dealers in New York.

Some slight light was thrown on this phase of Spiritualism a year ago when a young Virginian raided a Spiritualistic seance and carried away an armful of the phosphorus-paint covered paraphernalia used by the medium. He announced that he was prompted to this act by the fact that his mother, a believer in Spiritualism, had been robbed of thousands of dollars through investments made on the advice of materializing mediums in this city.

The next day another victim, who had been present when the raid was made, renounced his belief in Spiritualism publicly, stating he had lost $7,000 in five years through the advice of mediums.

The raided medium was at it again the next Sunday, however, and her advertisement appears regularly each week.

The immunity of the medium is something to cause one to marvel. Sing Sing is crowded at present with get-rich-quick artists who have been convicted during the past four years, but the mediums who operate along identical lines are in no fashion disturbed.

In fact, something of actual protection is extended to them. It was learned last year when an attempt was made to prosecute one of the most notorious of these business Spiritualists that it was impossible to procure a warrant from a Magistrate. Evidence was presented showing that she was engaged in promoting one of the most glaring get-rich-quick frauds in the city and that she was not only receiving thousands from those in attendance upon her seances, but had arranged to sell $25,000 worth of the stock to a young Englishman. It was only the fact that he found it necessary to consult his attorney before he could secure the money that saved him from making an investment that would have made buying a gold brick look like a Russell Sage transaction.

The lawyer began an investigation and attempted to procure the arrest of the medium, but without the slightest trace of success. Every Magistrate to whom he applied returned the same answer. The mediums were conducting "religious services," and it would not only be illegal, but extremely indelicate to interfere with them in any fashion. In this case the medium was the secretary and treasurer of a company controlling a process which had been patented, but which was alleged to be the greatest producer of the century. The method was only vaguely outlined, the victim depending for enthusiasm upon the repeated assurances of the spirits in the cabinet that it was a secret entrusted to the medium by a relative who had "passed over," and would make all the stockholders rich beyond their wildest dreams.

Several widows invested their entire fortunes in the bubble and entire families were drawn into the scheme without having investigated it in the slightest degree. Not one of the investors has ever received a penny of dividends, but this has not in any way broken their faith in the future of the company.

The president of the company lived in the same house with the medium and shared in the spoils. He was not known as a Spiritualist and admitted to the lawyer engaged in investigating the affair that he was not fool enough to take any stock in the spirits who were acting as agents for his company. He was afterward identified as a man who had been well known on the Pacific Coast as a promoter of fake mining companies.

The spirits that whispered their messages from the cabinet of another medium in New York last winter were engaged in selling stock in one of the worst mining swindles ever perpetrated in this city. The concern evaporated one troubled day last spring, leaving nothing in the way of assets but a typewriter, hired by the month and a cheap roll-top desk. Hundreds of victims loitered about the place for a week or so and the police attempted a perfunctory investigation, but there was nothing done. The promoter had left for the West and an investigation showed that there had never been a mine in the possession of the company. A piece of fine grazing land worth about $10 and a hundred miles from the nearest gold producing section was the sole real asset.

Nine out of every ten stockholders were Spiritualists. They had all been advised by the Indian control of the medium to purchase this stock as the Indian knew of the mine when on earth and could assure all good Spiritualists that there were millions in it. After the flight of the promoter, however, there was nothing of angry protest on the part of the Spiritualists against the medium or the Indian control. The explanations given were accepted as readily as are the explanations of the exposures that are made periodically by skeptics.

Calvert Berwick, the Virginian who raided the seance of the "Rev." Mrs. Henry Hermann a year ago, stated that in not a single case had he found anythink but flesh and blood in the cabinet when he seized the spirit impersonating his relatives still living. In each case he brought away a trophy in the shape of some theatrical "prop" used in the deception of the seance victims. These consist of sheets of cheesecloth coated with phosphorus paint, pasteboard stars and crowns made luminous in the same manner and the rim of an old felt hat so painted, which was used to produce the effect of a halo around the head of a dear departed.

After the disclosures following the swindling of Luther Marsh by the notorious Diss De Bar Spiritualism declined in popularity in New York, but at this time it is gaining new adherents every week. The mediums have been wise enough to lift a feature from Christian Science and the healing by spirit doctors is now one of their strongest lures. — New York Telegraph.

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A LIBERAL CHURCH IN BOSTON.

It Is Doing a Grand Spiritual Work, Somewhat Akin to Spiritualism, in Taking Care of Invalid Souls.

Emanuel Church, in Boston, is carrying on an interesting work in an interesting way, and while it is yet too early to know just how effective it will be, it at least points a possible method of dealing with a very prevalent evil.

Life is becoming more and more complex, and the burden of adjusting oneself to conditions is breaking many a spirit and leaving many a straggler on the march, whose courage has failed, and whose part in the general movement has become a drag instead of an impulsion. Such are folk whose nervous systems are in continuous conflict with the scheme of the universe; and the firmness and ruthlessness of the establishment of the universe being more fixed than the individual nervous system, they are inevitably pushed to the wall. The result is the great army of the vanquished; people hopelessly a prey to melancholy, to hysteria, to depression and drugs. There are many attempts to deal mentally with these diseases—methods fair, unfair, and half fair—but the attempt of the **pastors of Emanuel Church to cope spiritually with such invalids and yet to have the careful advice of physicians, is a most hopeful sign.**

It seems to be a rational and a wise attempt to enter a field too often rashly and foolishly entered. The nice adjustment of spirit and body, the training of the spirit to take charge of the body, **and the training of the body to obey the behests of the spirit, are difficult, but surely not insuperable matters. It is no wonder that in the multiplicity of objects and ideas many individuals should stumble; rather it is a wonder that so many find an anchor and remain steadfast to some ideal of truth and self-sacrifice and fair intent.**

So the pastors of Emanuel Church are attempting, with great precautions and much care, to gather together these invalids, preyed upon by diseases of the will and the personality, and by encouragement and kindly suggestions, by brave thoughts and healthful words, by repeated infusions of wisdom, to lead them from the bonds of self, and renew their relations to life and effort.

"Happiness," an old German writer has said, **HAS NO PRIVATE BUSINESS TO TRANSACT."** Indeed, hard as it is to realize, happiness comes in those moments when most we are rid of ourselves. Whether in a disinterested love of art, whether in a faith or work of human service, it is when we consecrate our energies to something beyond ourselves, and grow to feel, as well as to say, that our little personal success or failure does not matter, that we are on the road that leads to happiness. This is a hard lesson to teach even normal man, but to teach it to the abnormal man, who has thrown up his hands and given up the game, who has submitted to the thraldom of a diseased self, is one of the noblest and greatest of works. For no one can be spared. "Not a sparrow falleth to the ground," is one of the most difficult of scriptures to believe, and to bear in mind **THAT THERE IS NO COMPLETION ANYWHERE WHILE SO MUCH AS ONE SOUL LINGERS IN THE VALLEY OF DESPAIR IS AS HARD TO REALIZE AS IT IS INDUBITABLY TRUE.**

The antidote to being born **IS VIRTUE**; the antidote to destiny **IS WISDOM.** There is no suffering, no struggle, no shame that may not justify itself, provided the issue be virtue and wisdom; and it is probably to enforce just this truth, and the old adage that while there is life there is hope, that the work in Emanuel Church has been established and is being systematically carried on.—Harper's Weekly.

Notes About Women.

The next international meeting in the interest of woman suffrage is to be held in Holland, in 1908.

In Iceland women may vote for all elective offices except members of Parliament, and more than 7,000 women in that far-north country belong to the Woman's Political League.

The 1908 Convention of the National Woman Suffrage Association will be held in Buffalo, N. Y., and will mark the 60th anniversary of the first "Woman's Rights Convention" ever held in the world, and which occurred at Seneca Falls, N. Y. Mrs. Charlotte L. Pierce of Philadelphia, is the only person now living who attended that meeting in 1848.

The absurd story which has been going the rounds of the press, of the reincarnation of Susan B. Anthony in the person of Julia Foster Avery, is causing the little girl's mother and the suffragists generally a great deal of annoyance. As a matter of fact, when Miss Anthony passed away Mrs. Avery and her daughter were in Germany; therefore the death-bed incident so graphically described could not have taken place. It is true that Mrs. Avery's daughters are deeply interested in woman suffrage, have organized a young people's league at Swarthmore, and speak French and German. Aside from these statements the "reincarnation story" is a fake pure and simple. It is past belief that anyone who knew that eminently sensible and always practical woman—Susan B. Anthony—should place any credence in it.

IS THERE A GOD?

Some Trenchant Reflections As to His Existence.

"Is there a God?" is a question that has always puzzled the mind of the most learned men of every age, and as yet has not been settled either way to the satisfaction of all, and doubtless never will be. Nevertheless it is a fit subject for discussion and we may obtain some new ideas thereby.

The article in No. 905 of The Progressive Thinker by Mr. A. H. Nicholas is right to the point on the subject in hand. He states many facts that are obvious to us all, but I believe that most of us differ from him with respect to the existence of a God.

While theology has been the cause of much bloodshed and suffering in the past, that does not prove or even indicate that it is impossible for man to evolve a line of thought that will reveal God as he is. Wiser men than we tell us that we should place no limit to the power of man, either in the accomplishment of things or in the discovery of truths in nature.

While it cannot be expected that all men will ever arrive at the same conclusion with respect to the powers and attributes of God, yet it cannot be denied that there is a general tendency in all civilized countries to regard God as a more benevolent and exalted being than formerly. The idea of a malevolent and villainous God as taught by the bible, is becoming tempered by modern theism until we think of him more as a being possessing those qualities with which we would wish our god to be endowed, and which will win the love of mankind instead of filling him with fear or disgust.

Mr. Nicholas seems to regard the religion of Theism as very little improvement, if any, over the old mythological systems or orthodox belief of the present day. Theism teaches us of a God more benevolent, righteous and just than any system of mythology or orthodoxy that ever existed. Theism does not rely on the statements of any man, neither on tradition nor so-called "divine revelations." Consider the words of Thomas Paine: "Do we want to know what God is? Search not the book called the Scripture, which any human hand might make, but the Scripture called the Creation."

The fact that the leading minds of this country have been Theists cannot be disputed, and is of itself the strongest testimony in favor of that belief that can be produced.

It is not necessary in order to be a Theist to be a believer in either an anthropomorphous or personal God. Theism does not give such a conclusive definition of God as to deny man the privilege of accepting or outlining a belief that will be in harmony with his highest conception of the powers, attributes and personality of God as revealed to him in the bible called the Universe. Theism does deny all claims of so-called "special revelation" to man by God, of His will, believing that God reveals through His works all that is necessary for man to know of Him to teach him the power, wisdom, munificence, mercy and love of God.

If, as Mr. Nicholas states, we cannot prove our "relationship to a God" because "it does not exist" then it is indeed a sad plight that we are in. But I am happy in the belief that the gentleman is in error.

Convinced as I am that Mr. Nicholas believes in the existence of the soul, and also in its immortality; and yet denies the existence of a god, there is no question but that his beliefs are inconsistent with themselves.

Are we to suppose that at the birth of a child the soul springs from nothingness into an immortal entity? That would be impossible. That which has no end can have no beginning. It must have always existed in some form. It is not necessary to believe that the soul always existed previous to the birth of the child as a distinct entity.

Our friend, being a disbeliever in the existence of a god, could not advance the theory of "special creations" and claim that God makes a soul every time a child is born, and it is certain that the parents do not. The child is flesh of their flesh and bone of their bone, therefore, physically, a part of themselves, but they have not the power of endowing it with an immortal soul. That is not for them to give.

If none of the above theories can be accepted as explaining the origin of the soul, we must seek elsewhere, for to suppose that any intelligence possessing immortality and other characteristics of the soul, could come into existence without some general source of origination, would be the height of folly.

The soul as revealed to us through psychic research, gives evidence of being an entity or force which is never at rest. It is always exerting itself in an endeavor to accomplish some desired end. In this respect it is like the soul of the universe. Everything in nature goes to prove that there is a power or force of some kind, which is never at rest. It permeates all things, filling them with light, life and energy. It makes the world beautiful, comfortable and enjoyable; fills the heavens with millions of worlds, moons and suns; in fact makes the universe one stupendous miracle, which we can never cease to study and admire.

Why is it that when we behold a beautiful landscape or picture, or take a stroll in a beautiful garden or park—in fine, why is it that when in any way or manner we come in close contact with the beauties of nature, there seems to be an indefinable "something" which permeates our whole being, body and soul, and seems to carry us away from, and above, the usual plane of life?

There can be but one answer. It is the soul of man coming into harmony with the soul of the universe, and thereby gaining an opportunity to express itself naturally, which means that there must be some sort of relationship.

Summing up the foregoing deductions, namely, that the soul of man did not spring of its own accord from nothing; that the parents could not endow the child with a soul; that it was not created by the divine intervention of a god; that it is an entity or force of ceaseless activity, and that it is closely and divinely related to the soul of the universe, we find that, as yet, there has been no conclusion drawn to prove the existence of a god. Nevertheless I believe that we have evidence that justifies us in drawing a conclusion.

In studying the powers and attributes of the soul of man and the soul of the universe, we find that they are possessed of very similar powers, in fact the same powers, differing only in degree. The soul of man may be likened to the soul of the universe in embryo.

Now it is plainly evident that at the birth, or preferably, previous to the birth, of the child, Nature has endowed it with a portion of this all-pervading life, energy or soul, call it what you may, and that henceforth it becomes a distinct entity instead of remaining directly a part of the Great Soul.

We thus see that the soul of man is divinely related to, and direct product of, the soul of the universe, which is source of all life, light and power.

There now remains but one question, namely: What is this all-pervading force or energy that renders the universe such a beautiful, magnificent, stupendous whole? Lo! the answer, 'Tis God.

R. L. ABOLT.

Casper, Wyo.

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DR. FUNK'S DIFFICULTIES.

As Explained by Light of London, England.

In his book, "The Psychic Riddle," Dr. Funk sets forth certain "difficulties" which prevent his unreserved adhesion to the Spiritualistic explanation of the phenomena—"whole classes of which," he says, "point clearly to the operation of intelligent forces that exist outside of what we know as human bodies," but, as yet, he has "seem no sufficient reason for believing" what these "intelligent forces," or intelligences "identify themselves as those who once lived in the flesh." "Never once," he says, "in a clearly-defined way—wholly free from the possibility of collusion or coincidence or thought-transference—have I, in an interview with a second medium, had described with exactness a previous interview."

Through one medium Dr. Funk was told that spirit Theodore Parker wished him to do a certain thing; three days later, through another medium, Theodore Parker reported himself, "but denied all knowledge of the previous interview, saying he was not there and had said nothing of the kind"—yet both mediums were honest. Since that time Theodore Parker has not been reported as present, through different mediums, but Dr. Funk says, "I have not yet been able to have him recognize any previous interview that I have had with him."

That this may be due to "elements of confusion" on the spirit side, which we do not understand, or to the present imperfect development of sensitives, Dr. Funk admits. Many instances of corroborative manifestations by individual spirits through independent mediums have been reported in "Light" from time to time, and Dr. Funk's unfortunate failure to obtain such evidence does not invalidate the positive experience of those who have had the proofs he seeks.

Then again, Dr. Funk is in difficulties, because, through one reputable medium, a spirit described with great particularity, from alleged personal observation, the inhabitants of the planet Mars, their civilization, etc., but, at another time, through an equally creditable medium, another spirit told of his trip to Mars and said that "he found it wholly uninhabited and practically destitute of animal and vegetable life. Dr. Funk further says:

"Some spirits assure me there are animals and flowers and trees galore on the spirit plateaus connected with earth; others tell me there are not. Some tell me they have there hospitals, schools and churches; others the reverse. Some tell me that no one in the spirit realm believes in what we call God; others that He is preached and believed in far more than here. * * * I inquired of a spirit concerning a Mr. S., a friend of mine, whom both the spirit and I knew well, but from whom I had not heard for years, and was assured that the man had "passed over" and was then present; but shortly afterwards, through another medium, another mutual friend in spirit life declared that Mr. S. was still in the flesh."

While admitting that the spirit hypothesis is the easiest all-around explanation, and that others are inadequate, Dr. Funk asks, "While there are such Himalayan difficulties in the way of one's acceptance of the identity hypothesis, is it quite fair for our Spiritualistic friends to question our sanity if we do not accept this hypothesis as wholly proven—just yet?

In one of his "chips" Dr. Funk says: "The burdens which the unseen Intelligence of the universe puts upon us are so many compliments to our courage, devotion, strength. We should run towards them with glad feet and take them up with joyful hands." So here, what he regards as Himalayan difficulties are "compliments" to be accepted, utilized, and overcome, and if courageously faced they will prove to be but mole-hills instead of mountains! If all spirit communications were perfect, reliable and consistent there would be very little to challenge investigation, and we should be in danger of succumbing to authoritarian and oracular utterances from the other side. But where there are such infinitely varied states and conditions, and such different people going to and returning from the other side, what can we expect but divergent statements, theories, and personal experiences? A Laplander and Hottentot if called upon to describe life on this earth would give very different stories, and yet both would tell what they knew. A street arab, a nun, a criminal, a savant, a stockbroker, a member of the "smart set," and a millionaire, if asked to describe London, would give very different and seemingly contradictory pictures of this amazing city, and yet they might all tell, or think they were telling the exact truth. When, too, we recollect the difficulties in the way of perfect transmission of information from the other side—our own limitations and those of the communicants, and their immensely varied conditions and states—it is unreasonable to look for flawless messages or perfect revelations.

The real point to establish is the identity of the communicators, and Dr. Funk himself gives good evidence of this in the "Widow's Mite" test. He also reproduces Hyslop's testimony to the evidence of the identity of Dr. Hodgson, upon which he fully relies, and gives his account of how Dr. Hodgson manifested through several mediums, together with Ella Wheeler Wilcox's account of what she regards as conclusive proof that she received a communication from her husband's mother.

As Hudson Tuttle frequently remarks: 'It must be borne in mind that if in all the countless communications that have been received, a single one proves identification, the verdict is decided!"

We do not question Dr. Funk's "sanity," as he suggests. We await his further progress—for "success is certain if energy fail not"!

A JESUIT FATHER ON SPIRITUALISM.

In connection with the disestablishment of the Church in France [as set forth in the Harbinger of Light, Australia], is due in large measure to the persistent self-sacrificing work, extending over nearly forty years, of a Spiritualist, the following article is of exceptional interest. It is from the pen of our distinguished contributor, Cavalier James Smith, and is an indication of the growing alarm in ecclesiastical circles of the rapid advance of Spiritualism.

Speaking on the 18th of January—it was the fourth occasion of so doing since the 27th of July, 1903—to a gentleman in this city, the spirit of the late Pope Leo the 13th said, amidst much else that was deeply interesting: "The Roman Catholic Church is being permeated by Spiritualism, and let me tell you that the recognition which the Church will shortly make of the truths of Spiritualism is going to be the means of holding that venerable institution together. The Jesuits are wise, for they perceive what a hold Spiritualism is gaining upon the public mind, and that steady growth and expansion of its truths threaten to undermine the foundations of the church, and to deprive it of its power and influence. Therefore, they have decided in the interest of the church, to recognize Spiritualism up to a certain point, and to countenance whatever issues from the Vatican on this point."

Twelve days later, namely, on the 30th of January, the arrival in Melbourne of the California mail placed in the hands of the recipient of the foregoing communication a New York literary journal containing the translation of an article written by Father G. G. Franco, S. J., published in the "Civilta Catholica," the recognized organ of the Vatican, confirming the statement of the late Pope in every particular with startling accuracy. It sets out by observing that the Roman Catholic Church believes in the facts of Spiritualism, but condemns its claims and practices as contrary to the commands of the Bible. Its phenomena, however, are admitted to be "real and genuine," and, observes Father Franco, "no one but a fool can withstand the testimony of such men as Sir William Crookes and Professor Lombroso, which testimony fully establishes the reality of what is called materialization. And then, unconsciously echoing statements which have been made over and over again in the "Harbinger," the reverend writer goes on to say, "Spiritualism is one of the recorded facts of history. It is found in the Old and New Testament, and among the early Christians and Neo-Platonists of Alexandria. Any attempt to confute the genuineness and authenticity of all this testimony in favor of Spiritualism is simply absurd." Warming with his theme, Father Franco presently becomes its ardent champion and defender, for he says: "In our time (1906) no one denies the real existence of spiritualistic occurrences, excepting certain men whose feet are on earth, but whose wits go wool-gathering in the moon. Among these latter I am surprised to find several university professors in Italy, men in other respects admirable specialists. It is well to remind these gentlemen, and others who have not studied Spiritualism, that spiritualistic phenomena are not the productions of pure and lofty metaphysics, or astronomy, but are objective acts, that fall under the cognizance of the senses and can easily be observed by all men. When such phenomena have been testified to by very many men of learning and good faith, it is useless, even foolish, and ridiculous, to reject such well-proved facts. These facts are accepted as certain by all reasonable men. The phenomena of Spiritualism, it may be added, from the moment when they were first observed up to our own time, have become more and more palpable and objective, and therefore have furnished opportunity for better and more unmistakable authentication by the senses."

Father Franco then proceeds more remarkable phenomena of Spiritualism, and to ridicule the folly of attributing these to individual or collective hallucination, especially the latter, because, as he remarks, "the uniform hallucination of a multitude is impossible." Therefore, he says, "how can we doubt their reality, when we witness them in all such seances, and our impressions are confirmed by what an infinite number of other persons have seen and heard there? How can we doubt their spiritualitic character—that is, a character transcending human activities—when we recognize that such phenomena are plainly contrary to the laws of nature as we know them? We know that the whole human race, including savants and philosophers, have always regarded such things as superhuman and supernatural, and have styled them magical. Under the name of magic are comprised the doings and appearances which the forces of nature were not sufficient to produce, and always and everywhere it has been admitted that such works were wrought by the assistance and the influence of an agent superior to nature. Magic was universal in the world, and still prevails in pagan countries." But the worthy Father fails to comprehend that there is, and can be, nothing supernatural, and that to assert its existence is tantamount to an impious declaration that there is some Power above God, because what we call "Nature" is simply His mind in visible operation, and if we are brought face to face with phenomena which are inexplicable by any known law, those phenomena cannot be above or outside of the reign of law, but happen most assuredly in strict obedience to some law of the nature of which we are at present in ignorance. The magicians of old acted in strict conformity with natural law; for it is absolutely impossible for any human being to do otherwise; but they had learned from spiritual sources the existence and efficacy of laws unknown as yet to their fellow creatures; and the practicers of "white magic," instructed by good spirits, applied their knowledge to beneficent purposes, while "black magicians," consorting with and impressed by evil spirits, turned their acquisitions to maleficent ends; just as, at the present moment, the great bulk of the crimes perpetrated in the world are prompted by the spirits of men who have lived badly.

Leo the Thirteenth's statement that the Jesuits, with the approbation of the Vatican, have determined on recognizing Spiritualism 'up to a certain point," is confirmed by the guarded language in which Father Franco has couched the following passage: "Were we certain that the spirits who profess to be this or that person were good, serious, and beneficent spirits, such as saintly souls must necessarily be, were they permitted to perform the great miracle of return from the other world, and manifest themselves to us, and work wonders at the seances, contrary to nature, and therefore inexplicable, the case might be different. But the opposite is the case. Worse than this, the spirit which presents itself at seances often shows plainly that he can be no other than the being branded a hundred times by Jesus Christ in the Gospel as "the unclean spirit.'" In due time we may confidently expect that the Church will be sagacious enough to recognize that hundreds of the communications which are being received from the other world do emanate from "good, serious and beneficent spirits," that they inculcate the everlasting elements of true Christianity, purified from the dross of mediaevalism, and teach the two great commandments promulgated by Christ; and then we may hope to witness the conversion of the Church to Spiritualism; or, to put it in the words of Leo the 13th, speaking on the 18th of January last, when "with the purified doctrines of that Church will be incorporated the principles of the Spiritualistic philosophy," one Faith, one "sure and certain hope," and one God.

J. S.

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THE GOOD FIGHT.

As Comprehensively Illustrated by a Liberal Thinker.

Man is apparently naturally belligerent. There always is a ready response to the call to fight. The chief pleasure many people get out of their religion [as set forth by Henry F. Cope in the Chicago Tribune] and their church life is in the opportunities afforded to buckle on their armor and go forth to the fray. It does not matter much who the foe may be so long as there is a prospect of fight.

IT IS ONLY NATURAL THAT WHERE RELIGION HAS BEEN MADE TO CONSIST IN CREEDS AND OPINIONS THE LINES OF BATTLE SHOULD BE DRAWN ACCORDING TO THE SCHOOLS OF THOUGHT. It is marvelous how warlike the most mild mannered can become when an opportunity appears to belabor some thinker who has had the temerity to strike out for himself. **The warriors who fight against so-called heretics scarcely should go to heaven; they get so much happiness out of their campaigns here.**

Has not the day come when men can forget their differences? No matter how important their opinions may seem to be, no matter what traditions are behind them, how insignificant all these things must appear when we turn and face the great fight that is worth the fighting, when we at last hear the clear call to stand shoulder to shoulder and take up the stupendous task that Christianity gives to the church.

What is the good fight, the warfare really worth the waging? What and where is the battlefield where all these great regiments, some with names adorned by the centuries, some perhaps with no name at all, may stand together in common cause, with one mighty spirit sweeping through all and nerving all to splendid, united endeavor?

There is a common cause, a common purpose, that which will serve as a common denominator for all. It is the cause of life, the fight for character, the conflict of the higher against the lower. The great Master said that he came that men might have life; his followers have no other or better gift for the world than this, to give men the power of a new and endless life.

The call is for those who will fight against the foes of life, the forces that sell the life, the spirit, the worthy and enduring in man, for the base and ignoble. Let the church fight against the greed, the lust that robs babes of their lives for a larger margin of profit, that steals from manhood the flower and glory of his being, that debauches the intellect and undermines the will — all for a few dollars of gain.

We need to fight against the tendency of every age to settle down to grossness, to make eating, or pleasure, or possession of things the end of living, that scoffs at ideals and bids men made for things divine be satisfied with the dust, that blinds itself to spiritual realities and knows only things tangible and of the flesh. Let this gross content with things base settle upon us and death is our portion.

ONLY AS WE PUT DOWN THE TEMPTATIONS WITHIN OURSELVES, THE SLOTH AND LUST AND COWARDICE, CAN WE BEGIN TO FIND LIFE; only as we are willing to pay the price, to lose the lesser, can we attain the higher. The evolution of man as a spirit comes only through struggle; being and becoming involve a magnificent battlefield; we win our way up with pain and labor.

Only as we are willing to be good soldiers, enduring hardships, striking valiant blows, bearing wounds, can this world be led into the large life for which it was created. The better day waits for the hosts willing to fight in high faith that truth and right, the high and worthy, must win, that each day reveals a nobler destiny for man.

Here is something worth fighting for, not the worsting of heretics, but the bringing of all men to their full heritage of life, the opening up of every door long sealed by selfishness and sin, the letting in of heaven's light to every dark place, the making of life to be life indeed, with the breath of heaven and the beauty of the divine springing up with the freshness of the morning and borne on by the music of the spheres.

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Golden Nuggets of Truth.

Illustrating the Mistakes of Orthodoxy—A Striking Summary as Set Forth by R. A. Dague.

Orthodoxy for many hundreds of years contended that the bible was inerrant and infallible, therefore, because the "Holy Scriptures" so taught, the orthodox believed that the world was flat, that there were three days and three nights before the sun was created, and that the sun was especially made for the earth.

Astronomy, after a hard contest, drove the church from this position. Orthodoxy said the world was made out of nothing about six thousand years ago.

Geology and philosophy disposed of that fable.

Orthodoxy said God did not originally intend to make a woman—in fact, never thought of it until he noticed that Adam became tired from asociating with animals, and was lonesome; then God made a woman from Adam's rib.

Physiology and philosophy demonstrated that the male and female principle is inherent in vegetables, birds and animals as well as humans, and the church had to surrender that position.

Orthodoxy said that man was first made in a day, an adult fully endowed with mental and moral faculties.

Charles Darwin and other heretical scientists have about driven the church from that mythological belief.

Orthodoxy said death came into the world because Adam ate of a forbidden fruit growing in the Garden of Eden.

Science shows that death, so-called, is as natural as birth, and that there could be no birth without death; that there is both birth and death from the protoplasm to man.

Orthodoxy said Joshua caused the day to be lengthened, to the end that he might have daylight in which to finish the brutal slaughter of his enemies in a terrible battle.

Astronomy has proven that no such event ever occurred. Had General Joshua stopped the revolution of the earth, the whole universe would have been thrown into chaos and ruin.

Orthodoxy said Noah housed in an ark a male and female representing all the animals and fowls on the earth.

Mathematics has demonstrated that, according to the dimensions of the ark given in the bible, such an event could not have taken place, as there would not have been room for a fourth of as many passengers in the ark as is claimed went into it.

Orthodoxy said God set a rainbow in the clouds after the flood, as a reminder of his pledge that he would not again destroy the earth by water. Science proves that there has always been rainbows ever since the sun shone on falling water.

Orthodoxy said God forbade the children of Israel to eat "meat that dieth of itself," but authorized them to sell such diseased meat to strangers. Philanthrops, infidels and agnostics said such an act would be most diabolical, unworthy of the act of an untutored savage, and they drove the orthodox into definitions of their deity in which he shows up a little more creditably.

Orthodoxy long taught and practiced polygamy, and said God sanctioned it. Modern law forced orthodoxy to abandon the practice.

Orthodoxy taught on the authority of the "sacred scriptures," that God was so vexed and angry with his children that he repented that he had made man, and he became so provoked that he put "lying spirits in the mouths of his own prophets" to influence the people to do certain things so he would have some excuse for killing them. He hardened Pharaoh's heart that he might slay all the eldest children of a nation. He authorized Moses to execute wholesale murder and ruin. Moses, under the guidance of God, ordered all the wives and mothers of conquered nations put to death, but the young virgins were divided up among the soldiers. Jehovah himself declared that he was filled with jealousy and wrath, and was "a man of war." He "moved King David to number the children of Israel," and because David did so, he slew 70,000 innocent people.

Voltaire, Thomas Paine, Ingersoll, and other infidels so ridiculed this and other orthodox doctrines and beliefs, that the modern church no longer burns men and women at the stake, gouges out their eyes, and tears out their tongues for disbelieving those old fables.

Orthodoxy taught for thousands of years, that God demanded the shedding of much blood of animals and fowls to appease his wrath, and that on one occasion the incense of a burning bullock "ascended into heaven," and that God, smelling the sweet savor thereof, "repented of the evil which he had intended to do unto the children of Israel," and refrained from perpetrating the wholesale massacre which he had sworn he would execute.

Orthodoxy taught that in no way could the consuming anger of God be appeased except by the shedding of blood. Up to about two thousand years ago, there was no escape far man from endless hell except as he industriously propitiated God's wrath by the frequent killing of animals, doves, etc., and burning the dead bodies on an altar to the end that Jehovah might sniff the sweet savor of the burning flesh. Then God and his son Jesus had a consultation, and evolved a "great plan of salvation." Jesus, more tender than his father, volunteered to have his own blood shed if his father would soften a bit. The agreement was entered into, since which time, God saves a few from eternal burning—those who have heard of the "Plan" and accept it by faith. Those who have not heard about it, or who, having been told about the "Plan" have some doubts as to its reliability or its reasonableness, will be tortured in hell forever and ever.

Benjamin Franklin, Thomas Paine, Theodore Parker, Horace Greeley, Hosea Ballou, and scores of other heretics and scholars, have shown that this bloody sacrifice custom and belief were Pagan doctrines, and came into Christianity from Paganism. They assailed the "Plan" so vigorously and convincingly that within the past one hundred years the church has been so hard pressed and so overwhelmed with historical facts, that the clergy no longer insist strenuously on the "Plan" except on revival occasions, or in the back country districts.

Orthodoxy said God and Jesus are one and the same, and the Holy Ghost is as much God as either one or both of the others, and that Jesus is as old as his father, and that this is a mystery, but if you do not believe it you will be damned forever.

Bruno and Servetus, and hundreds of honest, intelligent men expressed a doubt as to the correctness of this line of reasoning. The orthodox arrested them, starved them to death in dungeons, tore off their finger-nails, bored holes through their tongues with hot irons, and burned them alive by slow fires.

The heretical thought of modern times drove the church into a corner on these contentions, and have it caged, but orthodoxy still beats upon the bars and growls, and exhibits its teeth and claws, and says that God will torture the heterodox after death more severely than they have done.

The church said that God had foreordained and predestinated a part of the human family to eternal hell for his own glory, and that millions of elect infants yet unborn were predestinated to eternal damnation. The growing intelligence of the age shamed Orthodoxy till that diabolism is now rarely preached.

Orthodoxy said kings are ordained of God to rule over their fellowmen, and when the attempt was made to establish the American Republic, and it was proposed to guarantee religious liberty, and the free exercise of the right of everyone to worship God according to his own conscience, the clergy throughout Europe denounced the movement with vehemence, and said God would eternally damn the infidels who sought to thus establish a heretical government.

Thomas Paine, Thomas Jefferson, Benjamin Franklin, the Adamses, and other non-orthodox men, out-generaled the clergy, and this great Republic was established.

Orthodoxy contended that both the old and the new scriptures authorized the slave trade, and the the slavery of unbelievers, and the church practiced this awful iniquity throughout the world.

Garrison, Sumner, Phillips, Wade, Greeley, Gerrit Smith—heretics all—with other brave heretical souls, fought the church to a finish, and forced it, inch by inch, to abandon this position.

Orthodoxy, for centuries, imprisoned, burned, and hung ignorant old women as witches, and quoted the "sacred scriptures" as authority for such practice.

Liberal, intelligent heretics, enacted laws to prevent the church from perpetrating such insane cruelties.

Orthodoxy said that King Solomon was the wisest man that ever lived or ever would live, because the bible said so, yet he had many hundreds of wives and more mistresses than wives.

Orthodoxy has held women in bondage for centuries, as wife and member of the church and of society, because Paul said: "Let women keep silence, and if she wants to know anything, let her ask her husband. Wives obey your husbands."

To Mrs. Cady Stanton, Susan B. Anthony and other heretics is due whatever liberty women enjoy to-day.

The Church, whenever it has had the power, has imposed fines and other punishments upon those citizens who "desecrated Sunday," or the first day of the week. This they did on the ground that God, after working six days in making the world out of nothing, was fatigued, and rested and refreshed himself on the seventh.

Learned historians have proven that Sunday, or the first day of the week gets its sacredness—its sanctity—from Paganism instead of from primitive Christianity. It is a pagan instead of a Christian day.

Orthodoxy claims it is the true representative of the life and teachings of Jesus Christ.

Scholars of profound learning show conclusively that the greater portion of the cardinal doctrines of the orthodox church were borrowed from Jewish and Roman Paganism, and that neither by doctrine nor practice is the so-called Christian church in any essential particular truly Christian.

The doctrine of the "fall", the "flood", the angry Jehovah demanding bloody sacrifices, the Virgin-born God, the atonement through which sins are transferred from sinner to savior, the Trinity, the war in heaven, an all-powerful and ubiquitous Satan who often defeated God, an endless, fiery hell, the resurrection of the physical body, the burning of incense, baptism by water for the washing away of sins, and many other doctrines and ceremonies, were either Jewish or Roman pagan teachings and practices, carried from paganism into the Christian Church. Jesus taught but few if any of these things. He healed the sick and practiced communism and commanded his followers to do the same. Orthodox churches do neither. They are more paganistic than Christian.

Since the days of Constantine, who did much to "paganize" the Christian church, the organized Christian church has been a mammon-worshiper, often to such an extent that governments were compelled to put a stop to the greedy exploitation of the church to save the people and the state. To-day, in America the freest country in the world, it is found that with few exceptions the most conspicuous grafters and robber barons are professedly pious and orthodox to the core. They have been taught to believe by the pagan doctrine of the "atonement," that they can rob their fellow-man of his last dollar, and then, any time before they die, can buy eternal salvation and heavenly bliss, and win a crown of glory, by donations to the church, and by unloading their sins on Jesus.

But does not Orthodoxy teach good morals?

There are many moral, honest individuals who are orthodox, or who think they are, but their standard of morality is no higher than that taught by Masonry, or Odd Fellowship, or other fraternal societies—no higher than taught by Confucians, or Buddhists, or the "Heathen Japanese." Russia is orthodox to the centre, Japan is "heathen", and yet the former horrifies all civilization by her atrocities, while the latter has challenged the admiration of the world by her high sense of honor and her humanitarian spirit.

For a thousand years the so-called Christian church governed all Europe. Civilization degenerated; the "dark ages came on; education was discouraged; the clergy taught that the chief aim of man was to save his soul; heretics were beheaded and burned at the stake; gross immorality was seen everywhere; libraries were burned, as it was taught by the church that all wisdom was contained in the bible, and all other books were "profane." Had not orthodoxy been combatted by "heretics," civilization would have been blotted out. Even in this day the doctrine of the "blood-atonement" is still the chief corner-stone of orthodoxy.

It is within the memory of middle-aged people when the clergy taught that the "unconverted, moral man, was the worst man in the community—that man's morality is filth and rags in the sight of God." It is a fact, well known, that the vilest criminals, the most depraved men, are very largely, soundly orthodox. Scaffold and penitentiary statistics will prove this to be so. This is not hard to account for. These men have been taught, by the church, to believe they were conceived in iniquity and born in sin, because of Adam's transgression—that they are as prone to do evil as the sparks are to fly upward." They are taught that, at any time before death, though overloaded with heinous crimes, they can escape all punishment for thir evil deeds, and become as pure as the angel of light by accepting pardon bought for them through the shed blood of a God, slain about two thousand years ago. Why should they not sow their wild oats, and gratify their animal instincts, and rob, and murder, and steal, and eat, drink and be merry? All they have to do to escape all the consequences, is to shift these sins on to the Savior and go to glory, and bask forever in the sunlight of heaven. They can join the orthodox in singing the good old religious hymn:

"Jesus died and paid it all,
All the debt I owe;
Nothing either great or small
Remains for me to do."

This teaching is immoral, false, paganistic and vicious. It has in the past encouraged, and does now encourage evilly-disposed persons to do wrong. It puts a premium on crime. It is still the chief corner stone of the orthodox church. Many of the more enlightened and honest of the clergy avoid preaching this paganism, but it is there all the same in the confession of faith. Infidels, Spiritualists, Unitarians, Universalists, Christian Scientists, and agnostics have so effectually combatted this immoral and false church-foundation, that within the last few years the clergy either put another interpretation upon the dogma, or refuse to discuss it.

Orthodoxy represents God as a being not unlike an earthly king sitting on a throne; austere, jealous, changeable, and greatly pleased by flattery and worship. He has to be ceaselessly told how great he is, how kind and good he is; how we poor worms of the dust would have been in hell long ago if he had dealt justly by us, etc. He is so jealous that he will sometimes kill little babies because their mothers love them better than they do him. With this conception of God, pious orthodox get on their knees and down in the dust, and they weep, and plead, and cajole, and entreat, and supplicate, and flatter the monarch of the skies.

"Heretics" (so-called) no longer fear that they will be burned here or hereafter for saying they believe there is an Infinite Intelligence at the helm of the Universe, and that every human being lives, moves, and has his being in this Infinite Life—this Over-Soul—this Omnipresent Spirit, and that every man, woman and child is a part of this Omnipresent Spirit, and that no part can be irretrievably lost. We are students in the school of the Infinite Universe. We all have lessons to learn here or hereafter. When we shall have learned the lesson of one grade we will be promoted to the next, and not before. No spilled blood of animals, or gods, will enable us to skip hard lessons and sneak into higher grades on the merits of another person, be he God or man.

To the doubters, the heretics, the brave seekers for truth, is due all the blessings of civil and religious liberty we enjoy to-day.

Orthodoxy looks backwards for all its wisdom. Liberalism, while not ignoring the past, looks forward for more light. R. A. DAGUE.

Tacoma, Wash.

Reincarnation—A Reply to L. P. Wheelock.

Certainly, I gladly share the crumbs of knowledge I have been able to gather, but will L. P. Wheelock be able to eat at my table?

What is one man's food may be another man's poison; or, in other words, our different mentalities and organisms require, and find, different experiences.

My experience can never be exactly like the experience of any other person, neither can anyone have just the same experience as mine, consequently it is not the working out of the problem that is of such importance, as the result attained.

How many there are who believe in re-birth, but I have yet to compare notes with one who has traveled just the path I used. Certain points, broad in themselves, are identical. Our experience perhaps I should say MY EXPERIENCE has been such as to declare matter to be in evolution, or under the law of change. I cannot find any point on this objective plane that can be held stable; all move, change. The seasons come and go—re-birth of vegetable life followed by decay, yet within this change there is something that brings about the same result, a dominant power, a principle that never fails. Once we might have questioned as to this power, and been dependent upon our own experience for the reply, but to-day it is scientifically demonstrated that LIFE IS CAUSATION; and again, that all life is one. We find life intelligent power, order, law—the compelling principle of all manifestation. Life is immutable, it is the stable part of the universe. But what do we know of life except as we see its expression in matter? There is a compelling principle in life that demands expression; it is the law of being, and universal.

Now, when matter is under the law of change how can continuous expression be accomplished except through re-birth? Can certainty be assured by one cycle of time? And cycles are measured by expression in matter!

My experience has shown me that spirit-matter is under the same law of change as physical matter. The child in spirit life grows to maturity the same as here. All that grows, must decay. Our demonstrations of a continuity of life after the change called death, deal only with one cycle of time. Immortality is dependent upon re-birth, and continuous re-birth, for who can measure or encompass eternity? Finite life, being one with the Infinite Life, is in its nature immortal, and the law of being compels expression; take this statement, add it to evolution of matter, and we find the result is RE-INCARNATION.

JESSIE S. PETTIT-FLINT.

Corvallis, Benton Co. Oregon.

THE NEXT STEP.

After Passing into the Sphere of Spiritual Existence.

Coming into the atmosphere of spirit existence is like being born again. This you will readily understand when you call to mind the condition of those who have, as you say, died a natural death. You will have observed that consciousness more or less gradually departed until finally there was nothing left, apparently, but the inert body and for a time that is all that is observable anywhere.

Now the length of time which elapses before there is something seen elsewhere depends upon the conditions which have surrounded the new comer where he came from. We refer to his power of recuperation. Until this will enable him to begin life herein a conscious degree there can be no evidence of any life whatever.

Being now atmospheric, he partakes of the environments with which he is surrounded when he first comes to consciousness, and these in turn correspond to his spiritual conditions at the time of his "taking off." For you will understand that previous views on this subject have much to do with the acceptance of these new conditions. When one is held in bondage, so to put it, with views of a future life so different from the reality, he has to overcome much that some others are prepared to receive almost immediately.

Coming to consciousness is an act of the will of the individual in the sense that he is capable of becoming conscious so soon as his mind is directed to the fact of there being any consciousness to attain. By which is meant that, being in what you might terms a state of somnambulance he may so far reflect upon his condition as to be able to comprehend that any action of his mind will bring forth recognition of his being some sort of entity.

To be more definite: Let us suppose that you fall asleep. There is always more or less sub-consciousness and by an involuntary action of the mind, occasioned perhaps by some movement not especially directed toward yourself; this sub-consciousness takes to itself the movement caused by its surroundings, or whatever has caused the sensation to exist, and you wake up. This is as near as we can interpret to you the meaning of our saying that one can, by an effort or act of his mentality come to full consciousness in this spirit world. For there is movement about him here; not noise as perhaps it would be that awakened you, but a movement which his new condition renders him capable of recognizing. Upon further coming to this conscious condition one naturally wonders where he is, as did you when awakened suddenly from a distant land of dreams.

Now then comes the wonderment. It is all so visionary, so now, and nothing seems real. You are, however, impressed to follow your desires. And what are they? Why, to have some motion; to be relieved of this silent, quiet inertness which is becoming oppressive. And it being a rightful and necessary desire, you forthwith have the sense of motion, for in this spirit world desire is creative.

You are so taken up with the delight of this free motion, which is almost like passing through clouds, that you can think of nothing else for a time. But at last the strangeness of it all, the sense of motion with no body to move nor no object to pass, is overpowering in its loneliness and a desire for help, for companionship is almost forced from you. And then you discern a movement of a, as it were, lighter cloud, advancing toward you. You will be attracted thereto and behold it has form, a spirit form full of personality.

You then begin to feel the emanation of that form. You feel it because that is the way you are now able to recognize anything. So, by the sense of feeling which is the emanation of the spirit form projected to you and received by you in like manner; your two magnetisms recognize, the one a helpful hand, the other a requirement of that help, and there it is. In many instances the desire for companionship comes before the desire for motion, and in these the spirit guide teaches the new comer to move—walk, as you would say.

This is a rather lengthy statement of a simple process, a simple fact, but I have allowed myself to portray this operation because I know that one of the first things desired to be understood is how, when and in what manner you first appear in your new life.

You know that the mind of the material man can and does project itself wherever it will without its material envelope. This process is momentary, immediate, to the farthest distance known to it, and frequently to imaginary distances and places.

So then it can easily be understood that the mental man has power of projecting himself through space here in this spirit world, and how when his first desire is for movement — he moves. The law as to this movement of the mind is the same here; for the inherent power of the mind is electric. It is in fact itself an electric force.

The shining personality who appeared to the new comer before referred to was an advanced spirit who had chosen for her life work the sphere of spirit humanitarianism.

And let me say right here that all must sooner or later help others in a greater or less degree.

Later we shall proceed to develop the soul in its passage toward greater things, but now, with best wishes, will bid you good by.

Written inspirationally by
N. D. A. SAWYER.

FORWARD.

Up, my brothers, be a-working!
On! our Cause must we upraise!
Ever laboring—duty shirking
Never fits one for God's praise.

Know you not that in the heavens
Brightly beams a guiding star,
Beckoning us onward, upward,
To attain those heights afar?

Dream not of the bright to-morrow,
Better labor for to-day,
Filling souls with song and sunshine;
But do not forget to pray.

Do not tarry to be finding
Fault with all who pass your way,
For the life, so brightly burning,
May not last another day.

May not last to bless a comrade
When the morning sun doth rise;
So make all you can be happy
By the brightness of your eyes.

ELSIE RUSSELL.

Murphy, Cal

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties needless cares, etc. Price, 25 cents.

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GEMS OF THOUGHT.

"Ignorance is the Greatest Foe of Man"—Selected from the Writings of A. J. Davis, by E. T. Dickinson, as Being of Special Importance.

Ignorance, the greatest foe of man, hath filled the world with martyrs. Thousands have "died on the cross" in every department of human experience, because the people have not known how to read the laws of God inscribed in nature, on her tablets of stone. The human frame, when its functions are not violated, obeys the laws of its constitution; it comes into being, advances through the youthful stages of development, blooms into manhood, retires into the folds of age, and then like a flower in autumn, it decays and dies. This is accomplished by no inscrutable law. It is all simple. It is easy to see that man is provided with a system of organs of respiration; with a heart and blood vessels; with a stomach and other organs of nutrition; that each of these organs is endowed with a definite constitution; that there are definite relations subsisting between each of them and all the others, and between each and all of them and the objects of external nature. It is easy to see also, that life and health accompany the harmonious action of the whole; and that when this action becomes deranged and disproportionate, the consequences are—pain, disease, and premature death! Every premature death is manslaughter. Children should never die. The plea set up by old theology, that God sees fit to take the young babe from its mother, is a plea in behalf of ignorance, a miserable excuse for a palpable violation of Nature's laws.

In almost every family I see an altar of ignorance sanctified by some ordained teacher of popular theology. On each altar almost every mother has placed her babe, and allowed it to be sacrificed by disease. The clergyman comes, sees the infant, cold in death, sees the parents weeping, lamenting, yearning for the balm of consolation; and so the preacher commences plea of justification. He speaks of "the inscrutable ways of Providence," "the Lord giveth and taketh away"—and advocates a system of mysterious fatalism in striving to justify the ways of God to man, which offends Reason, and perpetuates the universal practice of crucifying little children on the cross of ignorance!

You may not know, kind reader, how much every human soul needs to be ushered into life naturally; to grow naturally; to have a natural experience; and to die naturally; and naturally to glide away into the Spiritual Universe!

God arbitrarily takes no children from earth; he never causes premature deaths; never plucks flowers half unfolded; never violates the immutable laws of progressive development; for the harvest is good only when the grain is fully matured. Natural deaths are sweet as the breathings of truth; but unnatural deaths are embittered with the noxious vapors of ignorance and error!

The doctrine that this life is "a vale of tears," "a fleeting show," "a place originally designated to try men's soul's," is, as I see it, the doctrine of ignorance, having no indorser except the dark and mythological past.

In obedience to this doctrine (but in disobedience to every law which God has written on the physical constitution of man), the mother consigns her first born to the grave; just at a time when the mental powers and physical attractions are expanding to view; when the maternal affinities begin to cluster about each other, and then all are disturbed, and the Christian parent, like the Hindoo mother, throws her infant into the murky waters of the "Ganges of ignorance, and the priest, with a species of conscientious sympathy for the bereft, throws his religious opinions over the stricken soul, and begets the wicked faith that God killed the child for some beneficent purpose. I say wicked faith, because it reconciles man to his ignorance of Nature, and justifies, also, the constant constant violation of reproductive and physiologic principles. There are no scriptures more plain, more sacred, more infallible, than the laws of life, health, and of a progressive experience.

The early dead, those who die martyrs to ignorance and disease, although they go to the fairer land, where better circumstances surround them, yet they are deprived of those elementary lessons and experiences which lie at the base of all true spiritual culture!

The sacred Scriptures of Physiology (which we know that priests did never write), and which, therefore, required no legislative act to render them canonical) declare that the organism of man is designed to convey the soul through "three score years and ten," with their summers and winters of experience, and as many more years as the righteousness of the person will produce. Hills of granite are not more immovable than the truth of these organic evangels. How long, O how long, must the human race still wait for the advent of Nature's own Religion?

The brotherhood of man is capable, through the laws of experience, of becoming a sanctuary of joy. The history of music is the history of the soul and of the race. The undeveloped mind has a life of discord within itself, which is, after all, but the prelude to future harmony! The uncultivated music of the Indian causes him to make a frame of dry pine sticks, across these he tightens a thin fox-skin, and upon this rude discordant instrument beats out the music of his mind. So man's life begins!

Man's life begins in discord, but harmony is his destiny! God has written this glorious truth on everything. Behold! nature is full of music! This is the positive principle. Discord is negative. Everything which moves, feels, thinks in the Omnipresent spirit of God, is impregnated with music! What a gospel is this! The Alpine cottage on the mountain's side is a sounding-board for the encircling winds to play upon, and the majestic oak whose stalwart frame hath stood the blast of a hundred winters, spreads forth its boughs, and becomes the harp of the hurricane! * * *

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

CORPUSCLES NOT THE LIMIT.

He Who Would Discern the Soul, Must Know No Limitations.

The article of Prof. Larkin, the eminent scientist, published in The Progressive Thinker, No. 902, is of much interest from a scientist point of view. While I am not a scientist, I have a positive knowledge of the existence of an Energizing Activity that scientists from a scientist point of view know nothing about. To me it is positive as well as a blessed assurance, and I have reason to believe that thousands of others in all parts of the world share with me in this wisdom. Prof. Larkin's statements do not shatter it one iota. I reached the point of his limitations long ago, but not content with that I penetrated deeper.

The State of California is in a few days to execute a murderer in the State Prison of San Quentin. The prison officials together with some doctors of San Francisco and Oakland have conceived of a plan which they think will demonstrate whether or not the soul exists. The following is the plan for the test:

Unbeknown to the unfortunate victim, they are going to have him stand on delicately constructed scales and record his weight but a moment before the trap springs; then after life is extinct they will again weigh the body and if they find a less weight they will announce to the world the existence of soul and also its exact weight. If the weight is the same they will wire Prof. Larkin that they agree with him that the soul does not exist. If the body should weigh more they will be mute until they concoct something to announce.

However, if the experiment is carefully carried out they will find the body does weigh a fraction less after life is extinct. But it will not be due to the departure of the soul. If they will only carry the experiment farther they will find that the body in death is less charged with electricity than it was in life, therefore some of the weighable electron corpuscles have escaped and have harmonized with their respective congenial vibrations of life in other bodies.

Prof. Larkin weighs electron corpuscles and tells us how many are required to weigh a grain, and also tells us that it is the limit; in which I am inclined to think he is not far wrong, in so far as weight is concerned, but electrons are many million times grosser substance than soul.

Soul is free from gravitation, therefore how in the name of common sense and reason can that which is free from gravitation be subject to weight and quantitative determination?

A peculiar feature of Prof. Larkin's article is, in his forty years of laboratory research he has failed to get a "clew or hint that an entity called the soul exists." And of course in a scientist way refutes anything as a fact scientifically demonstrated unless he has analyzed it. No matter what effects might demonstrate, he must analyze the cause.

On my watch chain I carry a small compass or magnetic needle, which always points to the one direction — the source of its attractive power. Wherever I go—in the deep mine, on the mountain top, or on the high seas, I know that power which attracts the little needle exists and is ever around and about me, though I have not analyzed it, have never seen it. Yet I know it exists, having most every hour of every day of my life comprehended its effect.

As the Professor has not been able to get a soul or a piece of one to analyze, he concludes it does not exist. NOTE: His failure to analyze the soul, and his achievement in analyzing "Morality" — "Nothing theological about this, it is rigidly scientific and of mighty import," though he fails to make clear from what source he gathered his sample of morality for his critical analysis. I presume in his solitude he took it from the snow capped peak of Echo Mountain. But had he taken it from certain streets in some city where the oscillating corpuscles are more or less polluted, the results of the analysis might have been the opposite, "Immorality." Then, the world would have been without morality (from a scientist standpoint).

For thirty-six years Prof. Larkin based his standard of wisdom on atoms as the smallest bodies in existence, requiring 62,500,000 side by side to make a row an inch long. Thirty-six years Prof. Larkin published his thousands of learned articles from that standard. Alas! four years ago, a woman, Madam Curie, in her work on Radio-Activity, exploded that standard and divided the atom 200,000 times into electrons or corpuscles requiring 12,500,000,000,000 in a row to make a line an inch long. Electrons did not come into existence four years ago, they have always existed.

If in Prof. Larkin's thirty-six years of analytical research he failed to discover this, is it by any means astounding that in forty years he has not discovered the soul?

For thirty-six years Prof. Larkin was confined to a wall, the atom—a limit that some of his ancestor scientists had told him of. But that noble woman, not satisfied with any limit, broke it into an average of 30,000 pieces. And now Prof. Larkin boldly asserts that "Corpuscles have reached the limit of human scrutiny," and that "Nothing whatever exists but corpuscles." And only four years ago it was atoms.

I venture the prophecy that before many years hence, the corpuscles or electrons will be divisible many thousand times into (if I may be permitted to coin a word) THOUGHTONS, which will prove the origin of thought, and many things relative to mind, spirit and soul.

Thoughtons to me are realities, which move or vibrate with raging, terrific speed—distance or time offering no hindrance to instantaneous communications from souls of friends living in body as well as those living in the spirit.

But fearing my article is already too long, I will reserve relating some of the instances until some other time, which to me and many others are not theological but rigidly scientific, and of mighty import.

In conclusion: To me thought is a finer substance than the corpuscles or electrons of matter, spirit finer than thought, soul finer than spirit, Infinite finer than soul. Or in other words, matter is the materialized expression of thought; thought the materialized expression of spirit; spirit the materialized expression of soul; soul the materialized expression of Infinite; Infinite, God, the materialized expression of the whole of all.

Professor, if thou wouldst discern the soul, build no wall, know no boundaries, no limitations. Be in oneness, in harmonic rapport with THOU ALL.

C. M. CARTER.

Washington, Cal.

(Advertisement.)

Who Wrote This Wonderful MYSTERIOUS BOOK?

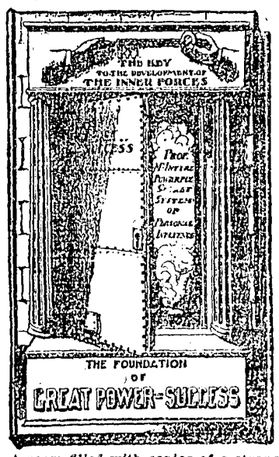
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A room filled with copies of a strange and mysterious book that contains startling and almost unbelievable evidence of psychic achievements is on exhibition at an institution in New York City. Copies of it have been read with amazement; speculation is rife among the author's friends as to who wrote it; some contend that no mind of this age could describe the possibilities of these carefully guarded systems of the wise old sages and secretive psychic adepts in such simple language and wonderful photographs.

Professor Frederick T. McIntyre, who claims authorship of the work, offers to send a copy free to any person who will, in his own handwriting, send the following peculiar lines to him:

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Professor McIntyre says that he can tell by examining the specimens of handwriting he receives just what the one who penned them is best fitted for in life; what the writer's strong and weak characteristics are, and whether the writer will succeed in using to advantage the many powerful systems of personal influence and healing described in the book. Should the writer be sick or run down physically or mentally, and give the particulars of the trouble in a letter, Professor McIntyre claims he can tell what to do to get well quickly. He does not wish to send this book to any person who would use the system of personal control for any other than honorable purposes free. Like Andrew Carnegie, he believes in the distribution of valuable books.

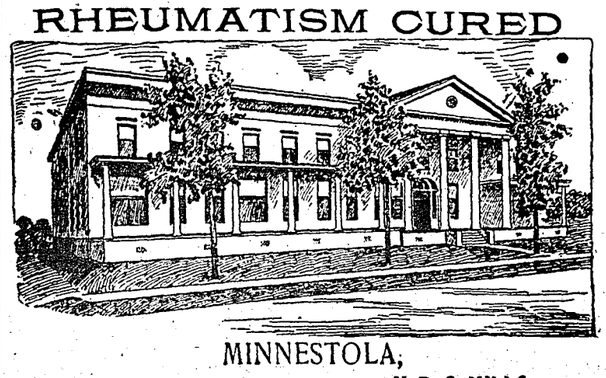
This book is full of startling explanations and strange pictures proving that any one can master, in a short time, the power to control and sway the minds of others. It describes the strange phenomena of Psychic and Hypnotic Influence; Mystic Healing; Psychic and Suggestive Therapeutics; Personal magnetism, and a combined, simple system of reading the characters of others, though thousands of miles away. It gives you the key to the development of the inner or dormant forces of concentration, force of character, will power, memory, determination, ambition, enthusiasm inspiration, continuity of thought and the ability to throw off the evil effects of diseases and habits through an inner, subjective power, as the Hindoos banish disease and despondency.

It is, indeed, one of the most amazingly interesting books of the age, beaming with interest from cover to cover, and all who receive free copies of it can be thankful. It points out the road to financial and social success; it reveals astonishing facts that have been eagerly sought by the public for many years; proofs that almost carry one back to the days of great miracles.

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SATURDAY, JUNE 1, 1907.

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Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

A Fraudulent Name.

Some years ago it was the fortune of this writer to make the acquaintance of an Episcopal clergyman. A genial gentleman, we always loved his almost daily calls. Religious matters were not made the subject of conversation. On one occasion our visitor incidentally used the term Christ as a proper name. We inquired: "Is there authority for thus designating Jesus?"

"Most certainly," he replied, "that was his sur-name."

We were surprised at the expression, and said:

"There were no family names in the time accredited to Jesus, among the Eastern nations. A description of the person was frequently used, as John, the baptizer; Mary, the harlot, or untranslated: magdalene. Sometimes, though rarely, the city a person inhabited was used, as Paul of Tarsus, or Jesus of Nazareth; David the king; Isaiah, the prophet. Kitto, article "Proper Names," says: "In reality, there is always only one single name which distinguishes a person." Christ comes to us as Anglicised Greek: christos, and means anointed. It should have been so rendered into English, but the translators capitalized it and made it appear as a proper name, of course for purpose of deception. I have searched diligently to find when and where this personage was officially anointed, as kings were when crowned, or priests when inducted into their sacred office, but find no time when Jesus was anointed, save that related in Luke 7: 37, 38, where 'a woman in the city, which was a sinner" washed Jesus' feet with her tears, wiped them with her hair, and anointed them with ointment. The same affair is mentioned in John 11: 2, which gives the name of Mary, who Luke named "a sinner," who did the anointing. Who else could she have been but the magdalene? A title thus acquired can hardly be called a "sur-name," and to scholars who stop to think, it is hardly complimentary to so designate a person by such a title.

The dominie had remained silent. When we concluded he arose in great anger, too excited to express himself in words, and hurriedly left our presence.

Full two weeks passed, when he again entered our office. An hour of pleasant conversation followed. We chanced to have Liddell & Scott's Greek-English dictionary on the table, with a mark at christos, to which we opened and asked him, as he was about leaving, to read the definition—"From chrio, to be rubbed on, used as an ointment or salve." The good parson had evidently reviewed his classics during his two weeks' absence, and our pleasant relations were again established. He soon after resigned his ministerial charge, removed to an adjoining state and engaged in another occupation, which he followed until his death. We always thought his discoveries, growing out of that vexatious conversation, set him to thinking, and drove him from the ministry.

Persons who designate Jesus as Christ, either do not know, else do not stop to think they are using a verb meaning anointed, oiled or greased, instead of a proper name.

Whilst christos appears in the Greek lexicons, the most learned classical scholars say it is not originally a Greek word, but it probably came into use from the East. Some have suggested it came from the Brahminical 8th Avatar, Crishna. Come from where it may, it has no business in our language, and only appears there with fraudulent intent, as its capitalization and use as a proper name fully demonstrates.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

The Dark Ages.

"The period designated as 'The Dark Ages,'" says Hallam, in his View of the State of Europe During the Middle Ages, "span a little more than a thousand years, commencing with the invasion of France by Clovis, A. D. 486, to the invasion of Naples by Charles VIII, in 1495." It was a period in which the learning and literature of the remote past seems to have been swept away, destroyed by ecclesiastics, and the little that remain to later times was preserved by peoples who were obnoxious to Christianity, as the Arabs and Moors.

The article entitled Renaissance in the Encyclopedia Britannica gives a brief outline of that period of ignorance and despotism, of which the church was the parent.

How very different the facts from what are generally supposed when we learn this new birth, the re-awakening of Europe to a new life, dawned when Constantinople, chosen by the so-called first Christian emperor as the seat of his empire, fell into the hands of the Turks. Says the Encyclopedia: "The shadow of what had been the Eastern Empire now passed suddenly away." This was in the year 1453. It was an emergence from ecclesiasticism and gave promise of the great revolution which was ushered in by the Reformation under Luther a hundred years later.

There is scarcely a date or an event occurring during the Dark Ages in which the historian can place implicit trust. The Crusades, said to have been set on foot to rescue the holy sepulchre from the Saracens, are now said, by able scholars, to have been in truth only a movement to prevent Europe being overrun by the Turks. All beyond this is declared an exaggeration of history. Certain it is, soon after the Saracens regained control in the East the attempt of the Turk to establish himself on the ruins of ancient Greece was successful, and there he has remained for five and a half centuries.

The knowledge the West gained in the Orient during the long contest with the Saracens, and the literature stolen from the Moors when they were expelled from Spain at the close of the 15th century, seems to be the base of modern learning.

With the revival of learning came the ecclesiastic with his forged history, to make apparent a condition of the past that never existed. The whole literary world has been deceived by the scholarly monks, shut up in their cloisters, who assumed ancient names and wrote at their leisure, giving accounts of persons and events that never existed. Later authors have fixed dates to these imaginary occurrences, and thus our medieval history.

A large volume would be required to give a feeble conception of that period when, as one writer expressed it, "Religion fenced in all crimes." A few very brief extracts from Hallam will interest the reader. Of this period of a thousand years, when Christianity was supreme, he says:

"An inconceivable cloud of ignorance overspread the whole face of the church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness. * * Indeed I am not aware that more than two really considerable men of learning in the republic of letters appeared, from the sixth to the middle of the eleventh century. * * One might justly say, ignorance is the smallest defect of the writers of these dark ages. * * Such is the complex reciprocation of good and evil in the dispensation of Providence, we may assert, with only an apparent paradox, that, had religion been more pure, it would have been less permanent, and that Christianity has been preserved by means of its corruptions."

Chambers' Encyclopedia says of the author of the above quotations: "England never produced a man who loved truth more disinterestedly than Hallam."

Uneasy Churchmen.

The Presbyterian General Assembly in session at Columbus, Ohio, urge ministers to discourage funerals on the Sabbath. They insist on the omission of Monday recitations in seminaries and colleges to enable students to observe God's holy day. They want a half holiday on Saturdays for all workers, so as to prepare for Sunday observance, and they condemn Sunday newspapers. They claim six millions of laborers are now employed on the Sabbath in the United States.

This movement of the church is an attempt to steal another day each week from labor in the interest of the priesthood.

Sacred days, holidays, festivals, and days in commemoration of heroes, are increasing at terrible rate, and the indications are idleness will soon be rampant, and labor out of fashion. It is presumed the preachers will use their influence with God to prevent dying the last of the week, so as to prevent the necessity of burial on Sunday. In this all hope they will be successful.

Soft is the music that would charm forever.—Wordsworth.

Mrs. Cora L. V. Richmond.

She Goes as a Delegate to the Peace Congress to be Held at The Hague.

We take great pleasure in announcing that Mrs. Cora L. V. Richmond, one of the ablest speakers, secular or otherwise, before the world to-day, and distinguished as an author, seer, and improvisatrice, has been selected by the Peace Congress invisible, as well as by different clubs, cults, individuals and leading societies, to attend, as a delegate, the Peace Congress to be held at The Hague, commencing June 15th. She will take passage on the La Bretagne June 1st, and then by rail by the way of Paris to The Hague.

Mrs. Richmond bears credentials from the National Spiritualist Association, the World's New Thought Federation, the World's Unity League, the Church of the Soul, the Morris Pratt Institute, The Fraternal Order of Spiritualists, Dr. Caird President, and other bodies working in the interest of peace and good will among nations.

No better selection could have been made in the whole ranks of Spiritualisms. Besides her remarkable spiritual gifts, she is a natural-born diplomat, and will always have something pointed and impressive to say at the proper time and place. She will make no mistakes.

Mr. Richmond, highly cultured, always genial and happy, and in harmony with the great work in hand, will accompany Mrs. Richmond as the Special Correspondent of The Progressive Thinker, and he will have something specially interesting to say in the future. They will return to New York about August 1st, in time to fill engagements at the Eastern camps.

What Does It Mean?

During the last few weeks nearly every daily paper we have taken up the eye has fallen on accounts of preachers arrested for some great crime. Most generally they are of a social nature, in which some unfortunate girl is involved, though frequently it is wife murder. From the large number it would seem a clerical epidemic of crime is prevailing.

Though indulgences are no longer on the market virtually licensing crime for a small reward, St. Peters, at Rome, constructed from the proceeds of such sales being an illustration, yet the preachers from their pulpits each Sunday tell their congregations that "Jesus paid all the debt they owe," and that his great merit passes to the credit of each believer in his divine sovereignty.

With such teaching, if believed by those who promulgate the terrible error, is it a wonder they go astray?

Reconstruct your creeds, gentlemen, if you wish to save yourselves and your parishioners from the penitentiary and the gallows.

G. SUBBA RAU.

G. Subba Rau, a distinguished gentleman from India, called at the office of The Progressive Thinker a few days ago, on a tour of investigation in connection with spirit phenomena. In consulting mediums here, he was brought in contact with certain manifestations that he thought certainly originated on the spirit side of life, yet he is inclined to investigate further, or until fully convinced.

Mr. Rau has been attending, during the past year, the college at Meadville, Pa., familiarizing himself with the liberal thought of this country. Before returning to India he will probably spend a year in Boston. Mr. Rau is profoundly interested in occult subjects, and will no doubt return to his native country with much valuable information.

Soul.

(From "Queen Mab.")

Throughout this varied and eternal world
Soul is the only element, the block
That for uncounted ages has remained.
The moveless pillar of a mountain's weight
Is active, living spirit. Every grain
Is sentient both in unity and part,
And the minutest atom comprehends
A world of loves and hatreds; these beget evil and good;
Hence truth and falsehood spring; Hence will and thought and action, all the germs
Of pain or pleasure, sympathy or hate,
That variegate the eternal universe.

PERCY BYSSHE SHELLEY.

The Birth of an Expression.

Daniel Webster, so early as about 1834, spoke of "The people's government, made for the people, made by the people, and answerable to the people."

Theodore Parker, a distinguished Unitarian preacher of Boston, a few years later, in crystallizing the idea, said: "A government of all the people, by all the people, for all the people."

President Lincoln, in his famous Gettysburg speech, 1863, immortalized the expression by pithily saying: "A government of the people, by the people, for the people."

Thus the growth of laconism.

Religion must always be something emotional; and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

More Stinging Evidence.

It Is Hurled Against the Moores, Who for Several Years Carried on Their Deception in New York.

The fake element in Spiritualism is confined almost exclusively to the cities. Hugh Moore, Elsie Reynolds, Mr. Maybee, and a score of others will not in the future be allowed at any Spiritualist camp or grove meeting. They will be carefully excluded from the same. In the large cities, however, they will find enough gullibles to patronize them, thus enabling them to carry on their nefarious work, just as the counterfeiters of our National currency do. After awhile, however, they will not be permitted to carry on their work even there. The end of their career is not far in the future.

To the Editor:—The Spiritualists of New York and Brooklyn have been amazed and dumfounded at the audacity of the mediums, Rev. Hugh R. Moore and wife, in having been able to carry on successfully, for so long a period, **THE MOST STUPENDOUS FRAUD**, apparently, under the cloak of Spiritualism. For hypocrisy they have few equals. To face a public audience in the Lyceum Theatre in New York, Sunday after Sunday, and with lectures and tests, as a chartered organization, knowing that they were faking their seances at home, **was, to say the least, the rankest hypocrisy.** It does not excuse them or lighten the severity of the condemnation that Mr. Moore is believed to be a genuine medium in certain phases. On the contrary, **GREATER IS THE CRIME.** It is through this power of mediumship that he has been able to mislead and command the confidence of his victims.

Before closing this article the writer will explain how and why Moore is regarded as genuine for independent writing.

In the seances for materialization the evidence that confederates were employed has long been too patent to deceive any but the most credulous.

The main features of the exposure have all been explained in the columns of The Progressive Thinker, and to a certain extent in the secular press, and it is unnecessary to repeat the same at this time. The fact of having total darkness at the seances, and full access to the back room, as well as door leading to the hall, screened by the large pipe organ adjacent to the cabinet, was, to say the least, suspicious, and afforded every opportunity for crooked work.

Then there was no attempt at materialization or dematerialization," except in total darkness, all of which could be performed with a supply of luminous lace. That, and by the aid of confederates, was the method employed, without doubt, as has been so clearly shown. I have avoided attending these seances, with rare exceptions, the past two years, because they would not change the location of the cabinet or hold the seances under better or more satisfactory conditions. One sitter assured me that he got his hands **ALL DAUBED WITH LUMINOUS PAINT FROM THE GARMENTS OF A SUPPOSED SPIRIT, AND WAS DISGUSTED.**

One, Paulsley, a young man in close touch with the Moore's, is known to be a confederate, and took part in performing as a spook.

If the Moore's consented to give a seance at a private residence, as on one occasion in Brooklyn, when the writer was present, this young man Paulsley came there unbidden by the host, but announced he was invited by Mr. Moore, and admitted. The latter assigned him a seat near the cabinet, and in the semi-darkness his seat was discovered by the writer to be vacant. There is but one explanation for that: playing spirit from the cabinet! The people were slow to believe there could be such trickery at that time.

It goes to show that it is quite possible to have their confederates, and apparently innocent parties in collusion with them right among the guests at a private residence, all unsuspected.

The writer is fully aware how often innocent mediums are accused, unjustly, through the ignorance or prejudice of inexperienced investigators, and after many years of experiments and careful study of the phenomena, has learned to feel very hospitable toward the chosen instruments of the spirit world. All honor is due to true and honest mediums, without whom we would have no direct evidence of a future life; but too much cannot be said in condemnation of a pervert, who, having prostituted his mediumship for material gain and been badly exposed on several occasions; such forfeits all respect. And it is well to place the public on their guard against future imposture.

And what can be said as to those who have been so closely allied with these mediums in this business that they should have known something of their character? People are judged by the class of company they keep! The lady employed to perform at the organ for a considerable period of time is presumed to be of unblemished character, yet it is passing strange that she should have been unaware of the doings back of that organ.

The old gentleman, Titus Merritt, a life-long Spiritualist, had charge of the library, and the sale of books and papers for many months, and also collected the door fees; he certainly must be very obtuse not to know that all was not straight. He was always present at these seances, and was supposed to have free access to the apartments. Glowing descriptions of these seances have appeared in press over his signature. HE ADMITS NOW THAT HE MUST HAVE BEEN GROSSLY DECEIVED. He is not charged with duplicity, that I am aware of, and if misled and beguiled, by reason of old age and extreme credulity, the mantle of charity should be thrown around him. Nevertheless, many followers who might otherwise have been in doubt, and saved money by it, have been misled into acceptance by too much reliance upon examples like the above, and that is the point to be emphasized. Because one possesses genuine psychic powers his ill deeds should not be condoned, but, on the contrary, the condemnation is all the greater and the injury to the cause more irreparable.

In conclusion, I add my testimony in support of the fact this medium has real psychic gifts. I have yet to hear that any reflection can be cast on the independent writing. I know of many who have had private sittings with Mr. Moore for this phase, as likewise the writer on several occasions, and the results were invariably unique, wonderful and eminently satisfactory. Until someone can come forward and is able to explain away the method, it is but reasonable to accept the same as genuine.

The sitting is held alone with the medium, at a table in full light. Questions addressed to spirit friends may be written at home and sealed in an envelope. This never leaves one's sight. It may be touched a moment by the medium, or in fact held by sitter. Blank paper, cut to fit slates, is stacked on the table. The sitter alone selects from this, and places same, some forty or fifty sheets it may be, between two slates. One surface of these sheets is black, the better to see the writing to follow, and after holding the slates thus prepared, with the medium, always above the table and in full light, about six minutes after they are closed messages are found on these sheets, the pages numbered consecutively, and written either in gold or white ink.

There can be no possibility of deception apparent. The messages answer fully the questions submitted, and in addition subjects are treated known to the sitter only. These messages often cover from twenty-five to forty sheets. In the writer's experiments the sealed questions have never been left there, but invariably brought away with the messages.

I do not deem it necessary to condemn every phase because a medium has proved false in some for the evident purpose of acquiring graft.

How long will it take for intelligent Spiritualists to learn that they should not accept everything that passes under the name of spirit manifestations, without they are given under strict test conditions, or when there cannot be a shadow of a doubt, as in the case of well-attested mediums long and favorably known as such?

We know so little of the difficulties in the way of our departed friends to communicate through our mediums, that we can well afford to be charitable; but it is to the interest of the latter that the **FIELD SHOULD BE CLEARED OF THOSE WHO WOULD BRING DISGRACE ON THE CAUSE, SO THAT THE COLUMNS OF OUR PAPERS DEVOTED TO ENLIGHTENMENT MAY BE FILLED WITH INTERESTING AND ENCOURAGING REPORTS, INSTEAD OF HAVING TO DIG INTO THE MIRE TO ROOT OUT EVIL.**

CHAS. P. COCKS.

Brooklyn, N. Y.

TO THE ILLINOIS SPIRITUALISTS.

And to All Genuine Mediums in Particular.

It is time to rally round your standard bearer, the Illinois State Association. Do you know what the President and his assistant did for you at Springfield, recently? Do you realize what that bill meant to every medium in the State, had it passed and become a law? Do you know that if there were times when organization was needed it were upon just such occasions as these? And it should impel every society in the State to become auxiliary, and every true blue Spiritualist, not a member of an auxiliary society, to join the State Association at once, and see that their names are kept upon the roll in support of this important institution. We cannot successfully fight so great and so concentrated and desperate an enemy from ambush, and unorganized. There are enough of us, with honesty and conscientious scruples, to make a grand showing if properly organized, and with the right spirit—self-protection and justice—we can accomplish all that is our free-born right.

It only costs $1.00 a year, 2 cents a week, to become an individual member of the State Association, and every true-hearted, pure-spirited Spiritualist can certainly afford this much towards the cause. It is not giving something for nothing. Your conscience will tell you so if you consult it for a moment in the silence.

DR. T. WILKINS, Sec'y.
15 Park Ave., Chicago, Ill.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

Beautiful Home.

O, where shall I seek for my beautiful home?
In lands far away shall my eager feet roam?
Shall I seek for its beauty in fair Southern isles,
Where the breezes e'er soothe, and the sun ever smiles?
Home, home, beautiful home,
O, where shall I seek for my beautiful home?

Shall I seek for my home in the Orient land?
Shall I seek for an Eden where man never sinned?
Over land and o'er sea I may restlessly roam,
But where, tell me, where is my beautiful home?
Home, home, beautiful home,
O, where shall I seek for my beautiful home?

There are bowers of beauty, and gardens most fair;
There are scenes of enchantment to lull earthly care;
There are groves of delight where the weary may rest,
But where is the beautiful home of my quest?
Home, home, beautiful home,
O, where shall I seek for my beautiful home?

In vain, all in vain, is this wandering quest
For a home in the spirit of beauty all drest:
Over land and o'er sea never more need I roam,
For 'tis Love in the heart makes the beautiful home.
Home, home, beautiful home,
It is Love in the heart makes the beautiful home.

Love spangles with beauty its home in the heart,
Ever moulding the mind with Love's wonderful art:
Nevermore far away will I wearily roam,
For here, in my heart, is my beautiful home.
Home, home, beautiful home,
For here, in my heart, is my beautiful home.

O, why should I wander o'er land and o'er sea,
For that home where my heart may in peace ever be?
O, why seek a home on some far away star,
When sweet thoughts and angels my company are?
Home, home, beautiful home,
With the beautiful souls is my beautiful home.

Bright visions of beauty before me arise—
They are glimpses of beautiful homes in the skies:
Then joyful I wait till the angels shall come,
And bear me away to that beautiful home.
Home, home, beautiful home,
They'll bear me away to that beautiful home.

JAS. C. UNDERHILL.

Hammond, Ind.

BLUE LAWS OF IDAHO.

Puritanical Intolerance Rampant in "The Free West."

Sixty-five blithe summers have passed over my head, but yesterday was the first puritanical Sunday ever experienced, and that, too, in what is termed "The Free West."

Is the world becoming more creedal and intolerant, or do Western preachers run the legislatures? In my roaming from Maine to California, through Australia, South America, Africa, the Indias and China, the Mediterranean and Northern Europe, in dear sunkissed Idaho have I seen for the first time all business places closed by prevailing statutes—except cigar stores with card-playing annex, and dives where young men resort!

Are those statutes intended to drive young men to these places and to the "amen corner" in the church, to listen to stories chewed over thousands of times, about a fabled Eden and ancient legends about impossibilities—unscientific and void of facts—wholly forgetting the eleven days' change in our calendars, which would have made our Sunday a Wednesday if the Julian calendar had not been superseded by the Gregorian?

As for closing the saloons and stores, it does not interfere with my comfort, as I am not a drinking man, and am well provided with food and clothes to last over Sunday; but the compelling of free people (Lord save the mark), who intend to be law-abiding and self-respecting, to act under a blue-law regime! Just think of it!

Hypatia was torn limb from limb in the streets of Alexandria by the early Christians, because of her educational advocacy of things against mental slavery; and Christians have since then killed more people than there are Christians alive to-day, simply in their intolerance against freedom. Freedom is liberty governed by law, but all liberty can be legislated out of a country where hypocritical intolerance holds sway.

In Speaking to our legislators, who are supposed to represent their constituents, they invariably excuse foul legislation by saying, "Well, it was all worked up, cut and dried, before the legislative session." By whom, they avoid mentioning, but the world knows. If the influx of modern Christianity, which is influencing our legislators to enact puritanic laws in the west, would make men truer, better and nobler, I would say, God speed! But where do we find to-day a nobler class of men, as a rule, than we did forty years ago? Their words were as good as their note then, and their cabin door was ever open to a stranger, be he ever so poor; their handshake was an earnest grip of friendship, and as electric as the grip of the Rosicrucian brotherhood. While to-day, when a poor rancher has driven a dozen miles for supplies, or a miner for provision, comes to town, the town is dead to him; he cannot procure necessities, even though a starving family awaits his return, simply because our legislators have allowed a certain class of non-producers to lead them around by the nose, and enacted laws which could not be surpassed in puritanic times.

The early Romans compelled women to wear long skirts as an emblem of servility, the Puritans put gag-laws against the Quakers, and the same ilk of spirit seems to have entered our great west, which we firmly believed in early times to be beyond the reach of bigotry and intolerance. But thanks to the Central Power of the Universe, and the progressive age, freedom in its true sense will soon dispel intolerant creeds, which are fighting a death struggle, and upon their ashes rear a nobler, better and truer manhood, with self-respect sufficient, who will need no blue-laws to order to make them good citizens.

C. J. JOHNSON.

Pocatello, Idaho.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

THE RED, WHITE AND BLUE.

General Grant's Reception in Spirit Life.

To the Editor:—I am an old medium, and not now working in public, I believe most of my work now is done in silence. I used to help out in the halls in Boston years ago in tests and reading, which were mostly in rhyme. Well, to come to the point, I had a strong impression to send two or three of my little works to different papers; I thought you might like one. It was written soon after Grant passed to the great beyond. I gave it from the platform in Cobb Hall at the time, and the organist said that it would be set to music and sung on Decoration Day, which was near, but I declined, and among all my little verses I have never given away or had published one, unless it was written for a friend by a spirit, for them personally. I like your paper the best of any Spiritualist paper. I enjoy it. I wish you good luck in all you do for the good of all.

I saw in a circle, the fall before Grant passed on, the room trimmed with flags and bunting and spread-eagles, and I said "a great person in the nation is to go soon," and it was General Grant.

HARRIET A. CHASE.

Onset, Mass.

General Grant's Reception in Spirit Life.

You may strew the bright flowers
Where our bodies are laid,
The drum and the fife
By our comrades be played;
We treasure the music
And the blossoms' bright hue,
But love best the flag
Of Red, White and Blue.

You may speak of the battles
In life we have won,
In the fierce bitter strife
Of a war that is done;
But it were better for us
Could you say we were true
To the flag of our Union
Of Red, White and Blue.

The boatman is busy
Plying his oar,
For many are coming
To land on this shore.
They miss not a welcome
When we know 'tis their due
To come under the folds
Of Red, White and Blue.

We have our great leader
Ahead of us all;
You may build o'er his dust
A monument tall.
He marshals his army
In uniform new,
And he's proud of his banner
Of Red, White and Blue.

His banner was waiting
For him to unfold;
It was blue like the sky,
With stars shining like gold.
Such splendor on earth
Mortal never can view
When the breeze caught the folds
Of Red, White and Blue.

We joined all our forces
To welcome our chief;
Our meeting was joyous,
Your parting was grief;
There were thousands of soldiers,
The tried and the true,
Who stood on the shore
With the Red, White and Blue.

Each soldier stood ready
His chief to salute,
While the bands played a welcome
As soft as a lute,
And the song they were singing
As they filed out of view,
Was the Star-Spangled Banner
Of Red, White and Blue.

HARRIET A. CHASE.

WANTED! WANTED!

The address of every worker for Spiritualism in the State of Illinois. About ten in every hundred are unselfish workers. Many will donate liberally when asked. Some want to take the lead on State ocasions. Some are generous with advice, and nothing else; others see nothing but failure in every undertaking, but all do the best that is in them. What we want in order to start our Fraternal Camp Association, are the workers. If you are not one, send the address of those you know who are, and at the same time state what you wish, to be a charter member at $5 for the first year, or $1 annually. Let us hear from all.

ALEX CAIRD, M. D.,
598 W. Monroe St., Chicago, Ill.

The Triumph of the Soul For Everlasting Peace.

Delivered Through the Speech of Mrs. Cora L. V. Richmond, Chicago, April 20, 1907.

Infinite Life and Light, Love and Wisdom divine and perfect, at the altar of Thy visible universe we bend in praise. Now that the springtime of earth is here, now that these Thy children are welcoming the song birds and the bursting buds and flowers, that afar from the city's noise and din make glad the wonderful beauty and glory of nature, may they learn more and more to appreciate the blue dome of the bending sky, and the green forests and fields and the dancing waves and the waving grasses and grain; back unto the nature that they have forsaken may Thy children turn, more and more realizing that the abundance of life and light are there. Unto Thy temple of the spirit we turn with great thanksgiving for the life-tides that are flowing toward the earth from the realm invisible, from the realm above whereunto the loved ones have passed, from the realm within that cometh forth to meet the light that is beyond and above. Oh! may Thy children know of that deeper and larger realm; may they know of that which holds greater fulfillment, more perfect victory and greater beauty. And unto that realm of the soul that abideth forever, supreme and perfect, allied ever unto Thee, may Thy children ever turn, knowing that there all hopes and prophecies and fulfillments abide, and knowing also that they will one day conquer the clouds of sense and time and selfishness that encompass them here. May they realize more and more each day and hour that every step leadeth unto this higher victory, every pathway leadeth unto that perfect height, and that there shall be ultimately the supreme victory. Amen.

Discourse.

"I come not to bring peace, but the sword."

"Behold, I show you a more excellent way."

The "Prince of Peace" of Christendom knew quite well that the nations of the earth were not ready to abolish war. He also knew quite well that the very word of peace would invoke strife. He knew that Truth is a two-edged sword that pierces, morally and spiritually, the shadowy realm of those who are in a state of warfare.

Now we do not consider that peace is a thing that can be superficially applied, or that nations in a state of war can agree to abolish war and abide by it. The drunkard signs the pledge; it pleases the temperance people, and possibly makes him think he is going to be sober, but remove those external restraints and he drinks again, because he has not personally and individually gained the victory.

Besides, there are a great many states of war where there are no fire-arms, no weapons of bodily destruction, no armaments, no soldiers, no war ships. It was just as much a state of war when the colored people were kept in chattel slavery as if there had been soldiers guarding every one of them, for the government of the United States that represented peace and the equal right of every human being to "life, liberty and the pursuit of happiness," was helping to keep them in slavery; if you released any of the slaves the soldiers of the United States were after you. That mysterious "underground railway" participated in by Quakers and all peace-loving people was a matter of great concern to the government of the United States, for valuable property was being sped away to Canada by methods only known to those connected with this "underground railway." There was a little house in Rochester, New York, the home of Isaac and Amy Post—two of the most simple, earnest and peace-loving Quakers to be found anywhere, in which there was not a closet, nor a corner in the cellar or attic that had not held refugees from slavery. Sometimes they would go out dressed in his clothes and sometimes in hers, and in all kinds of clothes and disguises and be helped to Canada. It was said they were violating the laws of the land. So they were. But they were obeying the laws of peace. The soldiers and officials of the government would have arrested them as officers of the law; yet the Law of Peace was the liberty of these men and women.

Privateering on the high seas is no longer lawful, excepting when nations are at war, or excepting when nations wish to conquer territory. But it is no longer a private enterprise; you cannot go out as a pirate, but you can join the army or navy and go out and conquer some innocent people.

So long as the spirit of aggressive warfare and oppression is in existence, the technical signing of peace treaties or agreements will no longer prevail, or will not prevail; we mean until there is sufficient sentiment or growth of the people to insist upon it, and that if the Court of Arbitration that is to be permanently established shall be in a position at all times to dispose of the disputes and causes of war among the nations of the earth, and if there is the moral support of the people behind it it will prevail, and if there is not it will not prevail.

When we talk about the existing state of affairs or the growth of nations we are not talking to your personal prejudices, we are not talking in favor or against your personal political party, we consider one political party just as corrupt as the other, excepting that the one out of power promises reform, and when in power does not fulfill the reforms promised. That is all the difference. But a state of war exists whenever and wherever by any individual or collective strength any man or combination of men oppressess his or their fellow man, whether it is in the workshop, the store or the counting room, or whether it is at the polls when you are voting; but wherever it may be, that is a state of war, and the state that produces peace comes when you rebel against it.

Revolution is not war. War is before the revolution, in the state of oppression and injustice and force that preceded it. In the war between Russia and Japan, which was war on both sides, both were on the material plane; there was no particular moral problem in the question, it was simply two giants fighting for supremacy. Japan had the advantage in ages of physical and mental training and obedience. Russia had great power, but it was physical, and though it had a trained army it was crude compared to the army of Japan. Every man in Japan is made of iron; it is the trained, the accustomed, the obedient nerve and muscle. It was a great physical conflict; it also was a great moral conflict, for it revealed what Russia was pining for.

The revolution in Russia is not ended. Revolutions do not go backward, and the revolution for liberty is not war, it is the result of all those years of imperialism and oppression, years of war. There is a cartoonist who lately happily hit upon the three causes of war, "the army, the navy and the diplomat." Where these do not exist wars are very few. Even the aborigines of this country, as they are called, did not wage destructive wars with one another very often. The army of your nation on the frontier was the prolific cause of war: the aggressive act of our encroaching civilization, whiskey and soldiers. When we talk about the "ways of peace," we do not mean these ways that increase the price of your living day by day with encroaching firmness, and does not increase your wages. It is not a peaceful measure when every necessity of life is higher and when there is no more money in the hands of the consumers to pay for it.

We fully believe that the intelligence, the growing intelligence and unity of the Trades Unions, the Labor Unions and Federation of Labor Unions will make it possible to have an adjustment by and by; but so long as there are oppressive combinations of capital there will be hostile strikes, and so long as there are lockouts Labor must resist; and the sympathy must be with labor, because here are millions of men, and on the other side simply millions of dollars. One man with a million dollars has no right to control a million men with one dollar apiece. That is the plain proposition. But if he does make it inevitable that he must have the larger part of the value of their work, and of course they must work, they must have their daily bread, and if their daily bread must be had at such a cost, that is an act of war.

Now all these capitalists are praying for peace. When the Czar of Russia and Andrew Carnegie join in issuing a call for a Peace Congress it means, that either the Czar of Russia wants to control the world, or is afraid of his counselors, afraid of his soldiers, afraid of his personal attendants. He is not seeking for the peace of the world. Andrew Carnegie may be. He has made, through warfare, many millions of dollars, and now he wants to distribute it—distribute it in books that no one can afford to read, because they have not the time, and in building libraries for towns which the towns cannot keep up because they have no perpetual endowment funds. Neither will a Peace Congress be of any use when the world is engaged more and more in making the armaments of war.

Notwithstanding this (all this that we say) the peace of the world is surely coming. It is an accomplishment, a result. That little seed that is down there in the sod is not slumbering, though it seems to be, but it is putting forth every energy to come forth, the sun is winning it to appear; but you put a stone on it and it will not grow; there must be all accessories for helping that growth. Sometimes the storm comes and destroys it, sometimes there are outward things that interfere and the germ does not yield its right growth and fruitage; but after the struggle of the springtime and the summer if you look at the fruit-laden orchard, if you look at the vineyards loaded with fruitage, if you see the fields of harvesting grain you may know that the time of peace has come. The struggles of growth and storms have been in vain to prevent the harvest. It is because of this fruitage that the people and nations are more kindly; because they worship at the time of the harvest; "The Harvest Home," the thanksgiving time of the year. You all remember how in your childhood the children and the grandchildren gathered around the ancestral hearth, and the thanksgiving was for the **fruitage of the year.**

The Harvest of Peace comes as the result of growth, and that there may be the seeds of peace planted in the spirit it must begin with the individual, with society and with the nation. External appliances will not answer. People cannot win you to it now by saying "this is the acceptable time, this is the year of the Lord." Put your house in order, put your community in order, put your society in order, disband your law courts, do not fight with your neghbor about an inch or foot of land he is in possession of which you think belongs to you. Every time a dispute is transplanted to the law courts instead of an individual or personal adjustment it is an act of war. There it becomes an intellectual contest between the lawyers. Whether you are right or wrong you expect to succeed. If you are accused of any crime, whether you are guilty or not guilty, you expect your lawyer will succeed in winning the fight for you.

Of course the true state of peace, is not to encroach upon the rights of your neighbor; is not to take advantage of anyone in business. You close the gambling houses and you leave open the Stock Exchanges and Board of Trade. But the "Bucket Shops" are closed because, they say, the small dealers cannot afford to lose. But the greatest gambling of the world is in Stock Exchanges and Boards of Trade, the speculation in options and the hypothecating of stocks. Whatever you may choose to call this, it is gambling. It does not relieve the great pressure upon the world that under certain conditions it is legalized. The man who turns the wheel of fortune in a little policy or lottery shop knows what he is doing, but if he buys your watered stocks he does not, he does not know what the conditions are. When a prominent judge in this city was once blamed for not closing the gambling saloons, he simply replied, "I am not adjudicating in that way. If I am required to wipe out gambling, I will begin by closing the Board of Trade." All this system of speculation is a state of war, but it is not called so by the public.

Every act that grinds a man down to ten or twelve or sixteen hours of labor every day in order that he may gain a living is an act of war. Every act that prevents him from having equal opportunities with others to earn his daily bread is an act of war. And everything that so constrains human life, that the garret, the cellar, the space under the sidewalk of the store or shop, and the stall in the stable are possible places of human abode is an act of war. The children that perish every year under the warfare of the industrial system are thousands more in number than those soldiers who perish on the battle fields during the period of what is called actual war. Women who bear the burdens of oppression go out, leaving their little ones to the mercy of the flames or whatever, to win their daily bread and such scant support as they can give their children. More people die during the time of so-called peace than ever are slain during the time of battle.

The Indians along the frontier die in greater numbers when there is no war, because they are debauched and corrupted by the whiskey and immorality of the army that is near them. Peace has its terrors; and the time that people say a nation is most "prosperous" there are records of more of its people dying of starvation and want than at any other time.

We deplore the killing of those Russians who went up to the palace, men, women and children, simply to ask for a change in the laws. We deplore the massacre of the Jews, men, women and children. Have you calculated the statistics of death in times of so-called peace? Do you know what is transpiring in your city day by day? Are you aware of the children under fourteen years of age who are toiling day after day; who are the victims of this warfare against the right of children to grow? Do you know what is transpiring around you in the midst of your delightful friends, the going to the theaters, places of amusement, and the palaces of the millionaries, of the great pageant that is unseen which passes invisibly into the world of spirits?

We say to you, that the way of the Soul is the way of Peace; that it begins with these little ones, that the way of the Soul is here for these helpless ones who struggle and labor but cannot rise above their environment because of these human conditions. We say to you, that the way of peace is here and now, to begin with individual or personal things, individual social states, individual cities, individual commonwealths and finally with the nation. We approve of a great many things that your chief executive has done, we think he has taken a great stand in many directions, but we do not approve of the stand he has taken with reference to those union men, those laboring men in the West who are under trial for murder. We believe it is a political measure and we do not approve of it, we think it is a stamp of oppression. We think no man in the chair of the Chief Executive of this country should ever condescend to do any political work, either for re-election or for the election of any other man to succeed him. We think the time will come in your own nation when the Chief Executive will not be a partisan, but when, having been elected by his particular party, he will seek to justly and wisely administer the laws for the benefit of the whole people.

We think it is just as much an act of warfare when the army of the United States is called out over and above the protest, oftentimes, of governors of States or the mayors of cities to help regulate local affairs as it is to announce war. Understand us, we think that the true republic and the truly representative government will excel in the ways of peace. It will have ways to meet these emergencies that are not centered in armies. We think there is not a more corrupt system in the world than the detective system of the United States, and every State and city. We think there is no greater incentive to the crime and vice of false accusation than the average detective has by the system of rewards. "Fifty thousand dollars reward for train wreckers" is a direct bribe against some one's life or liberty. Many an innocent person has been deprived of life by manufactured evidence. These are acts of war going on every day in your midst. Do the citizens protest against it? Do people say, "this is not right?" Are men tried by juries of their peers when no thinking man, no one who has an opinion can sit on the jury? You are asked if you have formed an opinion? You would be an idiot if you had not. If you have formed an opinion it disqualifies you. If the courts wish an ideal jury like that they should go to the imbecile or lunatic asylums or elsewhere for their juries. Intelligent men and women must form an opinion when they hear about a case.

The truth is, the state of moral and spiritual growth must constitute the peace or war of the community. If the people do not use revolvers or weapons of war, they use the oppression of power or position. In London personal life is safer than it is here. In London you can speak any time on any subject on any of the great Commons or in the parks and not be interfered with. You cannot do it here. They have learned by experience that, notwithstanding it is a monarchical government, personal liberty insures the safety of the country. A representative monarchy with a monarch as a figure head is liable to have more personal liberty than a so-called republic with a strenuous figure head, a man that is liable to break away and do things. Surely you cannot look that way for the ways of peace. Policemen carry no weapons of death in London. Here if you are running to catch a midnight train you are liable to be shot by a policeman for a thief. We are not saying this haphazard; it is within the recollection of some of you that a number of people have been shot, some of them killed, by policemen, while running for their trains. This unlimited power in the hands of irresponsible persons is what causes a state of war in your very midst; and the added power is placed in the hands of the people that should be made responsible to the public and to the government.

Now what is the Way of the Soul? What is this "more excellent way" that we are speaking of? In the first place, it is the way of growth; it is the overcoming of selfishness with the knowledge of the welfare of others, you being included.

It is a state of warfare when a man has a private park with a high wall around it so that nobody can look into the park and enjoy its beautiful scenery unless some living near can overlook the park from the upper windows of his residence, or as one man did in England. A very disagreeable man who owned a very large estate, in order that the people should not see the beautiful flowers and trees growing there built a very high wall around it. But a different sort of a man, owning some adjoining property, built a very high tower upon his property commanding a complete view of his neighbor's park, to which he invited the public to come and enjoy the beauties of his neighbor's grounds. So you will very soon overcome the walls of selfishness by just making your outlook high enough to look right down into the garden of humanity. The truth is, that there must be in the individual the perception that other people are included in the plan of life, that all people are a part of the great scheme, and that the world of humanity does not revolve around the personal pronoun "I" or "me and my family," but all the other families out there. If there is a public park you have the benefit of it as well as your neighbors. If there is a public art gallery, and art is such a wonderful thing to educate the people, you have the joy of it as well as others.

A singular thing happened in London not many years ago. In the "East End" of London where no one having any claim to a "respectable" livelihood or living would care to live, there was a gallery of art built by the aid of some philanthropic people for the benefit of the poor people who lived in that neighborhood. But on Sundays this gallery was closed to the public, opened only to the wealthy "patrons," the "contributors," the nobility and royalty, who, making a grand spectacle Sunday afternoons driving out there with their carriages and retinue to visit this gallery, but the management denied that day to the toilers of the neighborhood—for whom it was ostensibly built—the only day they could possibly find time to visit it. Some one perceiving the sad, but ludicrous situation started to work to have that art museum opened to the working people on Sundays, and at last, after vigorous and persistent work for twenty-five years or more, succeeded in having it opened to the public on Sundays. By that time the museum had ceased to be a place of interest to the neighborhood, the people preferring the parks and the open air for their Sunday recreation.

So in this and similar ways the people at last conquer. But it takes about fifty, sixty or one hundred years to change legislation in England. How long it is going to take here, you can never tell, for you are becoming crystallized. While England has now no compulsory vaccination laws, you are in the throes of being compelled to have your children threatened with vaccination every time a medical board thinks there ought to be more money coming into the medical department. If you have that struggle to go through, will it take you fifty, sixty or seventy-five years to get rid of it? We know the champion of that cause in Great Britain who has lived to see the triumph of his labors.

Now when people are legally allowed to live and worship "according to the dictates of conscience," they are not privileged to die according to the dictates of conscience, but must either have a physician or a post mortem examination. It is a wrong thing to die without the help of a physician, it is against the law. That is an act of oppression. It is just as much an act of war as if they came and dragged you out of your bed at midnight and compelled you to go to prison. And you voters do not know enough to protest against it.

Talk about a Peace Congress when it is possible for all these things to occur. The voice of peace says: Vote according to the dictates of your conscience; if you have the opportunity. And if there is no party that represents the dictates of your conscience, make one. The whole machinery of the government is not as unalterable as the laws of the Medes and Persians; you have a right to alter them. The way of Peace is the way of Right, of that which is just to your neighbors and friends.

"Oh! but people must be protected against epidemics." It would be a good thing if you had a law to protect you against the microbes in your brains. Smallpox is neither probable, nor when it comes is a thousandth part as dangerous as vaccination. The measles, scarlet fever, diphtheria and many modern diseases—we don't know about appendicitis—are often due to vaccination. When "life, liberty and the pursuit of happiness" are guaranteed the people, the simple remedy of a healthful way of life and simple hygienic measures in the way of prevention will always succeed.

Then in moral ways; The stealing that is done under the sanction of business and that which is done by the man who takes your pocketbook from your pocket or takes your overcoat from the hall-tree are the same morally, the only difference is that one comes within the pale of, so-called, legal and legitimate transaction. But if the Soul were questioned, and said: "any advantage that you take of your neighbor is theft," the question would be answered. To the credit of the human race be it said: there are more people to-day who refuse to take advantage of their neighbors than formerly, notwithstanding your Puritan ancestors, and those who were born and reared in the country, we think the average business man of to-day is more honest than he used to be. Corporations have no souls to be saved, and no one is responsible for them. But the mass of the people are growing to understand that the people must receive, at least, that which they think to be an equivalent for their labor. Now it comes to be fact that when there is greater intelligence in the world the giant in business will not think because he has a genius for doing certain things that, therefore, he has the right to do them regardless of others, any more than a giant physically will think of trampling down the people upon the street because of his physical strength. The moral purpose is served by using the strength of the giant to protect those who are feeble.

Now, if you only remember, when they are talking about peace, to begin at the foundation, and if there is a Rockefeller, a Carnegie, a Vanderbilt or a Gould who is a giant in business, let us use his gigantic strength for the benefit of those who are feeble. This boy, who rescues men, women and children from the flames, he is the hero, not the man who can trample upon men and women because he has intellectual and financial strength. Let us find the "elevator boy" who will run through the gamut of fire and flame, mentally and physically, for the benefit of others, that is now in your midst. Let us find the great "rescuers" who understand the way and will not falter, and let those rescuers reach deep down into your consciousness.

The Soul of you is aware; the Spirit of you is making ready. "I will not do this thing," you say when tempted by speculation or by offers of investments promising the quick accumulation of a fortune. All these schemes for grinding out a fortune in a minute will disappear and the world will know that the bread earned by daily labor is not a grinding process, but the legitimate fruitage of endeavor. You cannot keep a child still, it has got to be doing something. You cannot keep a healthy young man or woman perfectly idle, young people like that want to do something, and the thing they want to do is what they want to do, and that desire to work may be directed in the way of creating some energy and wish to be useful. The desire to win one's daily bread will be encouraged to come forth, and there will be no drones in society. There will be no foundling asylums, because there will be no foundlings. Every child will have a home; every child will have loving parents, even if both their natural parents are taken away. There will be no "orphan asylums," for little children, because they will have houses and they will have garden places, and beautiful dresses with flowers on them. Think of little orphan children marching in a procession along the streets all dressed exactly alike and known only by their numbers! By and by daisies and roses will blossom out on their hats, and in their hearts because you will see to it that homes will be opened to them. How many homes there are where no children's steps are heard, where there are no voices of little children filling the home with freshness and health. Oh! how blessed it is that some of these homes of wealth find places for these little ones. It is an act of warfare when you prevent these children from growing as other children grow, when they are exhibited on the streets as being the recipients of "charity." This is an act of war.

Let us see to it that the beneficence of the rich takes deeper and wider range. Let us see to it that all the growing faculties and powers in the human heart and mind shall unfold in the right direction so that every one of these little ones shall have an opportunity to grow.

In a little while you will have "Decoration Day." It is a beautiful thing, especially if you decorate the graves of the "Gray" as well as the "Blue." But what need have they of flowers? You cannot benefit them by decorating their graves with flowers, but you might make them rejoice in their new-found homes by giving flowers to their beloved ones who may still be in mortal form, or to poor women and children who seldom or never possess a flower. If it be too much trouble to distribute your flowers in that way, send them to the hospitals to cheer and help heal those who need them, as those who have the ever-living flowers of the spirit realm do not. Or give a bouquet of flowers to your wife and see how very happy she will look, especially if you have never done such a thing since you were courting her. If you do that in memory of your beloved ones who are in the other world, they will be more gratified than if you scatter your flowers over a place they never visit except through your presence there. Talk about tombs and memorial windows! You can pay better tribute to those who have arisen, by loving remembrance of those who are here.

So you make for the Way of Peace when you cease to celebrate your Fourth of July and your national holidays with the sounding of guns; and you would make for the Way of Peace if the soldiers of your armies who have come home after their warring should retire to peaceful life, and desire not war, but universal peace. When General Grant became the chief executive of the government in exchanging the honors of war for the great responsibilities of peace he did that which every noble soldier should. He held that the government as a peaceful government was more sacred than a warring one. He sent peace commissions to the Indians. He tried to negotiate peace over all the world. The Geneva court of arbitration, as the outgrowth of the war of the rebellion, was largely under his advice.

Let us make for peace in that recognition, that all souls are equal in the sight of God. Then there will be no partial legislation; then there will be no "I am holier than thou," and the Way of Peace will be the Way of Justice and of Fraternal Love.

SPRING.

Down where the brook bends between the wildwood hills,
I stand upon a rock and open wide the door
Of Soul; as the great Cosmic Ocean moves and thrills
In rhythmic waves upon the conscious shore.

Spring! Thy voice is orchestral, low and deep
And sweet, and every circled tone is pearled
In affinity! Millions join the strain and sweep
The song aloft to melodize the world!

I hear the brooklet patter at my feet,
I sense its liquid lull and onward bound;
I see the first dainty daisies pure and sweet,
I sense their fragrant circling souls around.

In the tree-top up the hill a bird-note calls,
Where the art of Spring is spread in changing hue
On canvas tinged with gray, fleeced in vapor-falls
Of white, and rocked in the cradle of the blue.

My vision upward soars through life's spiral climb,
From laughing waters to Heaven's silent seas;
From shifting sand and rifting rock to rhyme
Of budding leaves, and bird-sung harmonies.

From the cold sand and rock, past the clinging moss,
And grasses peeping through the old leaves and loam,
Beyond the hills and trees and clouds, far across
The great Magnetic Sea, to Aspiration's home.

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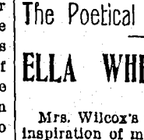
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The Triumph of the Soul For Everlasting Peace.

Delivered Through the Speech of Mrs. Cora L. V. Richmond, Chicago, April 20, 1907.

Infinite Life and Light, Love and Wisdom divine and perfect, at the altar of Thy visible universe we bend in praise. Now that the springtime of earth is here, now that these Thy children are welcoming the song birds and the bursting buds and flowers, that afar from the city's noise and din make glad the wonderful beauty and glory of nature, may they learn more and more to appreciate the blue dome of the bending sky, and the green forests and fields and the dancing waves and the waving grasses and grain; back unto the nature that they have forsaken may Thy children turn, more and more realizing that the abundance of life and light are there. Unto Thy temple of the spirit we turn with great thanksgiving for the life-tides that are flowing toward the earth from the realm invisible, from the realm above whereunto the loved ones have passed, from the realm within that cometh forth to meet the light that is beyond and above. Oh! may Thy children know of that deeper and larger realm; may they know of that which holds greater fulfillment, more perfect victory and greater beauty. And unto that realm of the soul that abideth forever, supreme and perfect, allied ever unto Thee, may Thy children ever turn, knowing that there all hopes and prophecies and fulfillments abide, and knowing also that they will one day conquer the clouds of sense and time and selfishness that encompass them here. May they realize more and more each day and hour that every step leadeth unto this higher victory, every pathway leadeth unto that perfect height, and that there shall be ultimately the supreme victory. Amen.

Discourse.

"I come not to bring peace, but the sword."

"Behold, I show you a more excellent way."

The "Prince of Peace" of Christendom knew quite well that the nations of the earth were not ready to abolish war. He also knew quite well that the very word of peace would invoke strife. He knew that Truth is a two-edged sword that pierces, morally and spiritually, the shadowy realm of those who are in a state of warfare.

Now we do not consider that peace is a thing that can be superficially applied, or that nations in a state of war can agree to abolish war and abide by it. The drunkard signs the pledge; it pleases the temperance people, and possibly makes him think he is going to be sober, but remove those external restraints and he drinks again, because he has not personally and individually gained the victory.

Besides, there are a great many states of war where there are no fire-arms, no weapons of bodily destruction, no armaments, no soldiers, no war ships. It was just as much a state of war when the colored people were kept in chattel slavery as if there had been soldiers guarding every one of them, for the government of the United States that represented peace and the equal right of every human being to "life, liberty and the pursuit of happiness," was helping to keep them in slavery; if you released any of the slaves the soldiers of the United States were after you. That mysterious "underground railway" participated in by Quakers and all peace-loving people was a matter of great concern to the government of the United States, for valuable property was being sped away to Canada by methods only known to those connected with this "underground railway." There was a little house in Rochester, New York, the home of Isaac and Amy Post—two of the most simple, earnest and peace-loving Quakers to be found anywhere, in which there was not a closet, nor a corner in the cellar or attic that had not held refugees from slavery. Sometimes they would go out dressed in his clothes and sometimes in hers, and in all kinds of clothes and disguises and be helped to Canada. It was said they were violating the laws of the land. So they were. But they were obeying the laws of peace. The soldiers and officials of the government would have arrested them as officers of the law; yet the Law of Peace was the liberty of these men and women.

Privateering on the high seas is no longer lawful, excepting when nations are at war, or excepting when nations wish to conquer territory. But it is no longer a private enterprise; you cannot go out as a pirate, but you can join the army or navy and go out and conquer some innocent people.

So long as the spirit of aggressive warfare and oppression is in existence, the technical signing of peace treaties or agreements will no longer prevail, or will not prevail; we mean until there is sufficient sentiment or growth of the people to insist upon it, and that if the Court of Arbitration that is to be permanently established shall be in a position at all times to dispose of the disputes and causes of war among the nations of the earth, and if there is the moral support of the people behind it it will prevail, and if there is not it will not prevail.

When we talk about the existing state of affairs or the growth of nations we are not talking to your personal prejudices, we are not talking in favor or against your personal political party, we consider one political party just as corrupt as the other, excepting that the one out of power promises reform, and when in power does not fulfill the reforms promised. That is all the difference. But a state of war exists whenever and wherever by any individual or collective strength any man or combination of men oppressess his or their fellow man, whether it is in the workshop, the store or the counting room, or whether it is at the polls when you are voting; but wherever it may be, that is a state of war, and the state that produces peace comes when you rebel against it.

Revolution is not war. War is before the revolution, in the state of oppression and injustice and force that preceded it. In the war between Russia and Japan, which was war on both sides, both were on the material plane; there was no particular moral problem in the question, it was simply two giants fighting for supremacy. Japan had the advantage in ages of physical and mental training and obedience. Russia had great power, but it was physical, and though it had a trained army it was crude compared to the army of Japan. Every man in Japan is made of iron; it is the trained, the accustomed, the obedient nerve and muscle. It was a great physical conflict; it also was a great moral conflict, for it revealed what Russia was pining for.

The revolution in Russia is not ended. Revolutions do not go backward, and the revolution for liberty is not war, it is the result of all those years of imperialism and oppression, years of war. There is a cartoonist who lately happily hit upon the three causes of war, "the army, the navy and the diplomat." Where these do not exist wars are very few. Even the aborigines of this country, as they are called, did not wage destructive wars with one another very often. The army of your nation on the frontier was the prolific cause of war: the aggressive act of our encroaching civilization, whiskey and soldiers. When we talk about the "ways of peace," we do not mean these ways that increase the price of your living day by day with encroaching firmness, and does not increase your wages. It is not a peaceful measure when every necessity of life is higher and when there is no more money in the hands of the consumers to pay for it.

We fully believe that the intelligence, the growing intelligence and unity of the Trades Unions, the Labor Unions and Federation of Labor Unions will make it possible to have an adjustment by and by; but so long as there are oppressive combinations of capital there will be hostile strikes, and so long as there are lockouts Labor must resist; and the sympathy must be with labor, because here are millions of men, and on the other side simply millions of dollars. One man with a million dollars has no right to control a million men with one dollar apiece. That is the plain proposition. But if he does make it inevitable that he must have the larger part of the value of their work, and of course they must work, they must have their daily bread, and if their daily bread must be had at such a cost, that is an act of war.

Now all these capitalists are praying for peace. When the Czar of Russia and Andrew Carnegie join in issuing a call for a Peace Congress it means, that either the Czar of Russia wants to control the world, or is afraid of his counselors, afraid of his soldiers, afraid of his personal attendants. He is not seeking for the peace of the world. Andrew Carnegie may be. He has made, through warfare, many millions of dollars, and now he wants to distribute it—distribute it in books that no one can afford to read, because they have not the time, and in building libraries for towns which the towns cannot keep up because they have no perpetual endowment funds. Neither will a Peace Congress be of any use when the world is engaged more and more in making the armaments of war.

Notwithstanding this (all this that we say) the peace of the world is surely coming. It is an accomplishment, a result. That little seed that is down there in the sod is not slumbering, though it seems to be, but it is putting forth every energy to come forth, the sun is winning it to appear; but you put a stone on it and it will not grow; there must be all accessories for helping that growth. Sometimes the storm comes and destroys it, sometimes there are outward things that interfere and the germ does not yield its right growth and fruitage; but after the struggle of the springtime and the summer if you look at the fruit-laden orchard, if you look at the vineyards loaded with fruitage, if you see the fields of harvesting grain you may know that the time of peace has come. The struggles of growth and storms have been in vain to prevent the harvest. It is because of this fruitage that the people and nations are more kindly; because they worship at the time of the harvest; "The Harvest Home," the thanksgiving time of the year. You all remember how in your childhood the children and the grandchildren gathered around the ancestral hearth, and the thanksgiving was for the **fruitage of the year.**

The Harvest of Peace comes as the result of growth, and that there may be the seeds of peace planted in the spirit it must begin with the individual, with society and with the nation. External appliances will not answer. People cannot win you to it now by saying "this is the acceptable time, this is the year of the Lord." Put your house in order, put your community in order, put your society in order, disband your law courts, do not fight with your neghbor about an inch or foot of land he is in possession of which you think belongs to you. Every time a dispute is transplanted to the law courts instead of an individual or personal adjustment it is an act of war. There it becomes an intellectual contest between the lawyers. Whether you are right or wrong you expect to succeed. If you are accused of any crime, whether you are guilty or not guilty, you expect your lawyer will succeed in winning the fight for you.

Of course the true state of peace, is not to encroach upon the rights of your neighbor; is not to take advantage of anyone in business. You close the gambling houses and you leave open the Stock Exchanges and Board of Trade. But the "Bucket Shops" are closed because, they say, the small dealers cannot afford to lose. But the greatest gambling of the world is in Stock Exchanges and Boards of Trade, the speculation in options and the hypothecating of stocks. Whatever you may choose to call this, it is gambling. It does not relieve the great pressure upon the world that under certain conditions it is legalized. The man who turns the wheel of fortune in a little policy or lottery shop knows what he is doing, but if he buys your watered stocks he does not, he does not know what the conditions are. When a prominent judge in this city was once blamed for not closing the gambling saloons, he simply replied, "I am not adjudicating in that way. If I am required to wipe out gambling, I will begin by closing the Board of Trade." All this system of speculation is a state of war, but it is not called so by the public.

Every act that grinds a man down to ten or twelve or sixteen hours of labor every day in order that he may gain a living is an act of war. Every act that prevents him from having equal opportunities with others to earn his daily bread is an act of war. And everything that so constrains human life, that the garret, the cellar, the space under the sidewalk of the store or shop, and the stall in the stable are possible places of human abode is an act of war. The children that perish every year under the warfare of the industrial system are thousands more in number than those soldiers who perish on the battle fields during the period of what is called actual war. Women who bear the burdens of oppression go out, leaving their little ones to the mercy of the flames or whatever, to win their daily bread and such scant support as they can give their children. More people die during the time of so-called peace than ever are slain during the time of battle.

The Indians along the frontier die in greater numbers when there is no war, because they are debauched and corrupted by the whiskey and immorality of the army that is near them. Peace has its terrors; and the time that people say a nation is most "prosperous" there are records of more of its people dying of starvation and want than at any other time.

We deplore the killing of those Russians who went up to the palace, men, women and children, simply to ask for a change in the laws. We deplore the massacre of the Jews, men, women and children. Have you calculated the statistics of death in times of so-called peace? Do you know what is transpiring in your city day by day? Are you aware of the children under fourteen years of age who are toiling day after day; who are the victims of this warfare against the right of children to grow? Do you know what is transpiring around you in the midst of your delightful friends, the going to the theaters, places of amusement, and the palaces of the millionaries, of the great pageant that is unseen which passes invisibly into the world of spirits?

We say to you, that the way of the Soul is the way of Peace; that it begins with these little ones, that the way of the Soul is here for these helpless ones who struggle and labor but cannot rise above their environment because of these human conditions. We say to you, that the way of peace is here and now, to begin with individual or personal things, individual social states, individual cities, individual commonwealths and finally with the nation. We approve of a great many things that your chief executive has done, we think he has taken a great stand in many directions, but we do not approve of the stand he has taken with reference to those union men, those laboring men in the West who are under trial for murder. We believe it is a political measure and we do not approve of it, we think it is a stamp of oppression. We think no man in the chair of the Chief Executive of this country should ever condescend to do any political work, either for re-election or for the election of any other man to succeed him. We think the time will come in your own nation when the Chief Executive will not be a partisan, but when, having been elected by his particular party, he will seek to justly and wisely administer the laws for the benefit of the whole people.

We think it is just as much an act of warfare when the army of the United States is called out over and above the protest, oftentimes, of governors of States or the mayors of cities to help regulate local affairs as it is to announce war. Understand us, we think that the true republic and the truly representative government will excel in the ways of peace. It will have ways to meet these emergencies that are not centered in armies. We think there is not a more corrupt system in the world than the detective system of the United States, and every State and city. We think there is no greater incentive to the crime and vice of false accusation than the average detective has by the system of rewards. "Fifty thousand dollars reward for train wreckers" is a direct bribe against some one's life or liberty. Many an innocent person has been deprived of life by manufactured evidence. These are acts of war going on every day in your midst. Do the citizens protest against it? Do people say, "this is not right?" Are men tried by juries of their peers when no thinking man, no one who has an opinion can sit on the jury? You are asked if you have formed an opinion? You would be an idiot if you had not. If you have formed an opinion it disqualifies you. If the courts wish an ideal jury like that they should go to the imbecile or lunatic asylums or elsewhere for their juries. Intelligent men and women must form an opinion when they hear about a case.

The truth is, the state of moral and spiritual growth must constitute the peace or war of the community. If the people do not use revolvers or weapons of war, they use the oppression of power or position. In London personal life is safer than it is here. In London you can speak any time on any subject on any of the great Commons or in the parks and not be interfered with. You cannot do it here. They have learned by experience that, notwithstanding it is a monarchical government, personal liberty insures the safety of the country. A representative monarchy with a monarch as a figure head is liable to have more personal liberty than a so-called republic with a strenuous figure head, a man that is liable to break away and do things. Surely you cannot look that way for the ways of peace. Policemen carry no weapons of death in London. Here if you are running to catch a midnight train you are liable to be shot by a policeman for a thief. We are not saying this haphazard; it is within the recollection of some of you that a number of people have been shot, some of them killed, by policemen, while running for their trains. This unlimited power in the hands of irresponsible persons is what causes a state of war in your very midst; and the added power is placed in the hands of the people that should be made responsible to the public and to the government.

Now what is the Way of the Soul? What is this "more excellent way" that we are speaking of? In the first place, it is the way of growth; it is the overcoming of selfishness with the knowledge of the welfare of others, you being included.

It is a state of warfare when a man has a private park with a high wall around it so that nobody can look into the park and enjoy its beautiful scenery unless some living near can overlook the park from the upper windows of his residence, or as one man did in England. A very disagreeable man who owned a very large estate, in order that the people should not see the beautiful flowers and trees growing there built a very high wall around it. But a different sort of a man, owning some adjoining property, built a very high tower upon his property commanding a complete view of his neighbor's park, to which he invited the public to come and enjoy the beauties of his neighbor's grounds. So you will very soon overcome the walls of selfishness by just making your outlook high enough to look right down into the garden of humanity. The truth is, that there must be in the individual the perception that other people are included in the plan of life, that all people are a part of the great scheme, and that the world of humanity does not revolve around the personal pronoun "I" or "me and my family," but all the other families out there. If there is a public park you have the benefit of it as well as your neighbors. If there is a public art gallery, and art is such a wonderful thing to educate the people, you have the joy of it as well as others.

A singular thing happened in London not many years ago. In the "East End" of London where no one having any claim to a "respectable" livelihood or living would care to live, there was a gallery of art built by the aid of some philanthropic people for the benefit of the poor people who lived in that neighborhood. But on Sundays this gallery was closed to the public, opened only to the wealthy "patrons," the "contributors," the nobility and royalty, who, making a grand spectacle Sunday afternoons driving out there with their carriages and retinue to visit this gallery, but the management denied that day to the toilers of the neighborhood—for whom it was ostensibly built—the only day they could possibly find time to visit it. Some one perceiving the sad, but ludicrous situation started to work to have that art museum opened to the working people on Sundays, and at last, after vigorous and persistent work for twenty-five years or more, succeeded in having it opened to the public on Sundays. By that time the museum had ceased to be a place of interest to the neighborhood, the people preferring the parks and the open air for their Sunday recreation.

So in this and similar ways the people at last conquer. But it takes about fifty, sixty or one hundred years to change legislation in England. How long it is going to take here, you can never tell, for you are becoming crystallized. While England has now no compulsory vaccination laws, you are in the throes of being compelled to have your children threatened with vaccination every time a medical board thinks there ought to be more money coming into the medical department. If you have that struggle to go through, will it take you fifty, sixty or seventy-five years to get rid of it? We know the champion of that cause in Great Britain who has lived to see the triumph of his labors.

Now when people are legally allowed to live and worship "according to the dictates of conscience," they are not privileged to die according to the dictates of conscience, but must either have a physician or a post mortem examination. It is a wrong thing to die without the help of a physician, it is against the law. That is an act of oppression. It is just as much an act of war as if they came and dragged you out of your bed at midnight and compelled you to go to prison. And you voters do not know enough to protest against it.

Talk about a Peace Congress when it is possible for all these things to occur. The voice of peace says: Vote according to the dictates of your conscience; if you have the opportunity. And if there is no party that represents the dictates of your conscience, make one. The whole machinery of the government is not as unalterable as the laws of the Medes and Persians; you have a right to alter them. The way of Peace is the way of Right, of that which is just to your neighbors and friends.

"Oh! but people must be protected against epidemics." It would be a good thing if you had a law to protect you against the microbes in your brains. Smallpox is neither probable, nor when it comes is a thousandth part as dangerous as vaccination. The measles, scarlet fever, diphtheria and many modern diseases—we don't know about appendicitis—are often due to vaccination. When "life, liberty and the pursuit of happiness" are guaranteed the people, the simple remedy of a healthful way of life and simple hygienic measures in the way of prevention will always succeed.

Then in moral ways; The stealing that is done under the sanction of business and that which is done by the man who takes your pocketbook from your pocket or takes your overcoat from the hall-tree are the same morally, the only difference is that one comes within the pale of, so-called, legal and legitimate transaction. But if the Soul were questioned, and said: "any advantage that you take of your neighbor is theft," the question would be answered. To the credit of the human race be it said: there are more people to-day who refuse to take advantage of their neighbors than formerly, notwithstanding your Puritan ancestors, and those who were born and reared in the country, we think the average business man of to-day is more honest than he used to be. Corporations have no souls to be saved, and no one is responsible for them. But the mass of the people are growing to understand that the people must receive, at least, that which they think to be an equivalent for their labor. Now it comes to be fact that when there is greater intelligence in the world the giant in business will not think because he has a genius for doing certain things that, therefore, he has the right to do them regardless of others, any more than a giant physically will think of trampling down the people upon the street because of his physical strength. The moral purpose is served by using the strength of the giant to protect those who are feeble.

Now, if you only remember, when they are talking about peace, to begin at the foundation, and if there is a Rockefeller, a Carnegie, a Vanderbilt or a Gould who is a giant in business, let us use his gigantic strength for the benefit of those who are feeble. This boy, who rescues men, women and children from the flames, he is the hero, not the man who can trample upon men and women because he has intellectual and financial strength. Let us find the "elevator boy" who will run through the gamut of fire and flame, mentally and physically, for the benefit of others, that is now in your midst. Let us find the great "rescuers" who understand the way and will not falter, and let those rescuers reach deep down into your consciousness.

The Soul of you is aware; the Spirit of you is making ready. "I will not do this thing," you say when tempted by speculation or by offers of investments promising the quick accumulation of a fortune. All these schemes for grinding out a fortune in a minute will disappear and the world will know that the bread earned by daily labor is not a grinding process, but the legitimate fruitage of endeavor. You cannot keep a child still, it has got to be doing something. You cannot keep a healthy young man or woman perfectly idle, young people like that want to do something, and the thing they want to do is what they want to do, and that desire to work may be directed in the way of creating some energy and wish to be useful. The desire to win one's daily bread will be encouraged to come forth, and there will be no drones in society. There will be no foundling asylums, because there will be no foundlings. Every child will have a home; every child will have loving parents, even if both their natural parents are taken away. There will be no "orphan asylums," for little children, because they will have houses and they will have garden places, and beautiful dresses with flowers on them. Think of little orphan children marching in a procession along the streets all dressed exactly alike and known only by their numbers! By and by daisies and roses will blossom out on their hats, and in their hearts because you will see to it that homes will be opened to them. How many homes there are where no children's steps are heard, where there are no voices of little children filling the home with freshness and health. Oh! how blessed it is that some of these homes of wealth find places for these little ones. It is an act of warfare when you prevent these children from growing as other children grow, when they are exhibited on the streets as being the recipients of "charity." This is an act of war.

Let us see to it that the beneficence of the rich takes deeper and wider range. Let us see to it that all the growing faculties and powers in the human heart and mind shall unfold in the right direction so that every one of these little ones shall have an opportunity to grow.

In a little while you will have "Decoration Day." It is a beautiful thing, especially if you decorate the graves of the "Gray" as well as the "Blue." But what need have they of flowers? You cannot benefit them by decorating their graves with flowers, but you might make them rejoice in their new-found homes by giving flowers to their beloved ones who may still be in mortal form, or to poor women and children who seldom or never possess a flower. If it be too much trouble to distribute your flowers in that way, send them to the hospitals to cheer and help heal those who need them, as those who have the ever-living flowers of the spirit realm do not. Or give a bouquet of flowers to your wife and see how very happy she will look, especially if you have never done such a thing since you were courting her. If you do that in memory of your beloved ones who are in the other world, they will be more gratified than if you scatter your flowers over a place they never visit except through your presence there. Talk about tombs and memorial windows! You can pay better tribute to those who have arisen, by loving remembrance of those who are here.

So you make for the Way of Peace when you cease to celebrate your Fourth of July and your national holidays with the sounding of guns; and you would make for the Way of Peace if the soldiers of your armies who have come home after their warring should retire to peaceful life, and desire not war, but universal peace. When General Grant became the chief executive of the government in exchanging the honors of war for the great responsibilities of peace he did that which every noble soldier should. He held that the government as a peaceful government was more sacred than a warring one. He sent peace commissions to the Indians. He tried to negotiate peace over all the world. The Geneva court of arbitration, as the outgrowth of the war of the rebellion, was largely under his advice.

Let us make for peace in that recognition, that all souls are equal in the sight of God. Then there will be no partial legislation; then there will be no "I am holier than thou," and the Way of Peace will be the Way of Justice and of Fraternal Love.

SPRING.

Down where the brook bends between the wildwood hills,
I stand upon a rock and open wide the door
Of Soul; as the great Cosmic Ocean moves and thrills
In rhythmic waves upon the conscious shore.

Spring! Thy voice is orchestral, low and deep
And sweet, and every circled tone is pearled
In affinity! Millions join the strain and sweep
The song aloft to melodize the world!

I hear the brooklet patter at my feet,
I sense its liquid lull and onward bound;
I see the first dainty daisies pure and sweet,
I sense their fragrant circling souls around.

In the tree-top up the hill a bird-note calls,
Where the art of Spring is spread in changing hue
On canvas tinged with gray, fleeced in vapor-falls
Of white, and rocked in the cradle of the blue.

My vision upward soars through life's spiral climb,
From laughing waters to Heaven's silent seas;
From shifting sand and rifting rock to rhyme
Of budding leaves, and bird-sung harmonies.

From the cold sand and rock, past the clinging moss,
And grasses peeping through the old leaves and loam,
Beyond the hills and trees and clouds, far across
The great Magnetic Sea, to Aspiration's home.

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General Survey.

The Spiritualistic Field—Its Workers, its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Georgia Gladys Cooley, after one of the most successful, and therefore encouraging months, at least for the Pittsburg, Pa., society with which she has worked, has closed that engagement and gone to Meadville, Pa., and the following small poster shows what the anticipations are of her coming to them: "Grand Spiritual Rally, under the auspices of the Independent Spiritual Society of Meadville, Mrs. Georgia Gladys Cooley will deliver a series of her ever popular lectures, followed by spirit messages, at Odd Fellows' Temple, commencing Sunday evening, June 2nd, and continuing Wednesday, June 5, Sunday, June 9, Wednesday, June 12, and Sunday, June 16, at 7:45 p. m. Other announcements will be made at the meetings A small silver offering will be taken at the door. Arrangements for the comfort and seating of all have been made. Come out and hear this noted lecturer on modern Spiritualism. It will do you good."

Frances Green writes from Racine, Wis.: "Very interesting spiritual meetings were held recently at the residence of Mrs. Caroline Waite, 741 Park avenue, Racine, Wis., by Mr. George Brooks of Milwaukee. Two evening meetings were held, which were well attended, and a great deal of interest manifested. The lectures were full of beautiful thoughts and suggestions. Aside from the lectures Mr. Brooks' time was completely taken up in giving readings and a number of persons were turned away for lack of time, and it was greatly regretted that he had not longer to stay. The kindness of Mrs. Waite in opening her home for the meetings and entertaining those who called, was greatly appreciated, and everyone felt that it was done with the desire to aid others spiritually. A beautiful harmony pervaded the meetings, and it was hoped that Mr. Brooks will soon be able to visit the city again."

The 50th anniversary of the Harmonial Society of Spiritualists of Sturgis will be held in the Free church Saturday and Sunday, June 15 and 16. Speakers now engaged are Dr. George B. Warne of Chicago, vice president N. S. A., Will J. Erwood of Elkhart, lecturer for the Indiana State Spiritualist Association, Mrs. A. E. Sheets of Grand Ledge, president Michigan State Spiritualist Association. Mr. Erwood will not be with us on Sunday, but will give a lecture Saturday afternoon at 2:30 and at 7:30 p. m. You should hear him. T. Collar, President, Mrs. Agnes McGowan, Secretary.

Correspondent writes: "Mrs. H. L. Lichtig of Chicago, ministered to a fine audience, of the Psychical Research Society, at Rockford, Ill., on Sunday evening, May 19, to the great satisfaction of all who heard her. Her fine address was followed by messages from the unseen, which were generally recognized by those to whom they were addressed. Resolutions of condolence were unanimously adopted by a rising vote, sorrowing with our Brother King, for the sudden loss of his amiable wife, by heart-failure during the last week. Mrs. Sexsmith of Chicago, is to be with the society on the evening of May 26; and on the following Sunday evening Dr. Geo. B. Warne, president of the Illinois State Spiritualists' Association will be with us. Possibly he can be induced to give an afternoon service.'

A. E. Pratt writes from Delphos, Ohio: "Mrs. Elizabeth Reed of Toledo, O., held a meeting at my home in Delphos on Sunday evening, May 19, and through her efforts our society that had become discouraged and lost interest to the extent that it was about to surrender its charter, was rejuvinated, and 8 new members were added, new officers were elected and the society bids fair to start on an era of progress. We are glad to acknowledge the benefit Mrs. Reed has conferred upon us. She is a fine test medium, and inspirational speaker. She is a regular member of the society."

J. C. F. Grumbine spoke to crowded houses in Hartford, Ct., May 4 and 5, before the Connecticut Spiritualist Convention. In Washington, D. C. he was given a glorious welcome in Gude's Hall, which was packed to the doors at the evening lecture, and well filled at the 11 a. m. service. The class work was very successful. The platform was decorated with palms, lilies, white roses and white carnations..

The first Summer Social for the benefit of the Band of Harmony will be held at the residence of Mrs. H. C. Goodrich, 534 East avenue North Oak Park, Thursday, June 6. Afternoon session will be a progressive euchre game, beginning promptly at 2:39 sharp. Three prizes will be offered. The evening session will consist of an old fashioned Pound or Parcel party, and musicale. Each guest will bring a package, which will be sold to the highest bidder. Bring the usual refreshments for 6 o'clock lunch, when the best of coffee and other good things will be provided. Come, and bring your friends. A good time is promised. By order of the committee."

Mr. R. F. Hale, of Los Angeles, Cal., writes: "I am sorry to let your many readers know that Brother John McLane, late from your city, and other points, is very sick. His many friends hope that he may recover and remain with us to assist in removing from our eyes the dark clouds that have overshadowed them."

May L. Pierson, secretary, writes from Spring Hill, Kansas: "To mediums and lecturers intending to apply to the Kaw Valley Spiritualists' Association, which convenes at Ottawa, Kansas, make all direct engagements with the president of the Association, H. W. Henderson, Lawrence, Kan.: I do not engage any workers connected with this camp."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

F. W. Martin writes from Elyria, Ohio: "We are closing a very successful season here, and our audiences have been all that could be desired. Mrs. A. J. Pettengill of Malden, Mass., is with us this month and closing the meetings. Her work is well received, and will leave a good impression among the people, so that we shall be favorably situated for the beginning of next season's work in our city. On the whole we may congratulate ourselves on what we have accomplished. We have had much to overcome, and we have been victorious. It has been a hard pull, but we have conquered, and can feel that the cause in our little city has never before been on as solid a foundation as the one on which we shall leave it upon at the close (June 1st) of our season's labor."

ELEVENTH ANNUAL CONVENTION of the New York State Association of Spiritualists will be held at Plymouth Spiritual Church, Plymouth Business session will be open at 10 Avenue, corner Troup street, Rochester, N. Y., June 7, 8, and 9, 1907. a. m. and 2 p. m., Friday and Saturday, closing with the election of officers. At 10:30 a. m., and 2:30 p. m., Sunday and at 7:45 each evening during the three days, Grand Public Meetings are to be held, devoted to addresses, spirit messages and other psychic gifts, music, etc. Mrs. Margueret Gaule-Reidinger, of New York City, one of the most renowned of platform test mediums. Miss Floy Cottrell of Holland, N. Y., who is marvelously gifted as a medium for Spirit Rappings. Each will give demonstrations of especial interest during the several sessions. Most of the prominent lecturers and mediums of the state, including Dr. B. F. Austin of Rochester, Prof. Wm. W. Lockwood of Buffalo, Mrs. T. U. Reynolds of Troy, Carrie E. S. Twing of Westfield, and a host of others will attend and participate. H. W. Richardson, President; Sarah A. Woodruff, Secretary.

Mrs. Laura G. Fixen will lecture in Lawrence, Kansas, June 25.

MARRIED—At her home by Mrs. Nora E. Hill, pastor of the Golden Rule Spiritual Society, May 22nd, Rule Spiritualist Society, May 22, 1907.James Hamilton Ivens and Miss Winnie F. DeWolf. The young lady is the grand-daughter of the well-known Mrs. Sarah DeWolf Kiser.

T. J. McFerron writes from San Diego, Cal.: "The officers of the Harmony Grove Spiritualist Camp of Escondido, Cal., have arranged to hold a 1907 camp, commencing August 11, and closing August 25. We have secured the co-operation of John W. Ring for opening day, and expect a large corps of good workers who will be named later on as heard from. We are preparing to accommodate more people, and contemplate having the largest camp in the history of the place. All who have ever attended our camp know full well what an enjoyable place it is for a summer outing."

Mrs. Isa Cleveland, 4308 Langley avenue, Chicago, will take engagements at camp meetings during the summer months. All communications addressed to her will receive prompt attention.

Samuel Huntington, of Malden, Mass., writes of the Progressive Spiritual Society: "Mrs. R. A. Swift was prevented from filling her engagament at the evening service through illness. Two other speakers filled her place. Mrs. R. A. Austin of Arlington, Mass., was the first speaker, choosing for the theme, "Love," giving a fine address. Mr. Geo. L Baker of Boston, was the second speaker, giving and interesting address on "Our duties to ourselves and to those on the other side of Life." He then devoted a half hour to message work. Mrs. Annie R. C. Chapman of Brighton, Mass., will be the speaker on the 26th, and Dr. F. L. H. Willis of Boston, Mass., on June 2. Developing circles 11 a. m., and 3 p. m., Sundays, and 7:30 p. m., Thursdays."

E. J. Trott writes of the American Psychical Research Society, Harvey Redding, president: "Our last meeting for the season will be held at 202 Main st., Everett, Mass., May 30. The meetings have been very successful. Mr. Redding has proved by his truthful messages that he is able to take the platfor mwith anyone."

Mrs. Carrie L. Hatch writes from 9 Appleton street, Boston, Mass.: "The First Spiritualist Ladies' Aid Society met as usual with the president in the chair. An enjoyable meeting was held, and many were present to participate in the same Next Friday, May 31st, will be the closing day of this society. Memorial services will be held and all are invited to be present. The meetings will be at 2:30 and 7:45 p. m. The admission is free. Supper served at 6 p. m."

Mrs. Annie J. Quinn writes: "The Rev. Isa Wilson-Kayner, pastor of the Truth Seekers Spiritualist Society of Dallas, Tex., is engaged in missionary work for one week with the Smithville Society, where her lectures and messages are highly appreciated. She frequently has calls from other societies, but she is earnestly working for our home society and has kept it in a flourishing condition for two years, and will continue to do so for another year."

Alexander Fleming writes from Montreal, Canada: "The Montreal Church of Spiritualists has moved to its new quarters, No. 154 Drummond street, a locality central to the leading hotels, and also one of the most fashionable districts in the city. Strangers visiting this place are always welcome. The meetings are held every Sunday evening, commencing at 7 p. m., sharp. Dr. Austin delivered a series of four lectures before the society in April. An appreciative audience greeted the eloquent Doctor. Mrs. Russigue is to deliver a series of addresses on June 2, 3, 4, and 5, in the Kam Hall. The office-bearers are alive to the interests of the society, and Montreal will soon be in the front rank among the Spiritualistic Associations of this continent. All Communications should be addressed to me, the secretary, at No. 8 Muckery street, Montreal, Canada."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall,9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Ferd. C. Suhrer writes: "The regular Sunday services of the Fraternal Order were held in its hall, 406 Ogden Avenue, and we had the pleasure of seeing the largest gathering of friends since our organization. We have been called "the society that does things," probably for no other reason than when we advertise such well-known orators and speakers as Harrison D. Barrett, Mrs. Cora L. V. Richmond, Rev. Thomas Grimshaw, Dr. Warne, and others—popular because of their eloquence in giving expression to thoughts that inspire and ennoble mankind—we have not yet disappointed our congregations. In the afternoon another large class was invited after an appealing invocation by Brother Barrett. The christening, or as Brother Barrett aptly terms it, the 'dedicating' or naming the baby, took place, when he performed that beautiful service for the infant daughter of Mr. and Mrs. Kirkpatrick. Many present had not before witnessed a similar ceremony, and were warm in their praise of its simplicity and impressiveness. No vacant chairs in the circle told plainly that the guides of our mediums are instruments worthy the name. Bro. S. B. West, president of the Progressive Research Society of Elgin, was among our distinguished visitors. Brother West very kindly invited the Fraternal Order and its friends to join his society in a grove meeting on Sunday, June 23, at Elgin. About twenty-five pledged their attendance. The fare is $1.00 to go and return, and that rate can be reduced if the number is larger. This will afford a splendid opportunity to get a dose of fresh air, get acquainted, exchange thoughts, ideas, and see what our sister societies are doing. Everybody will take a basket of lunch, and that will help some. Write or see Alexander Caird, M. D., for further particulars. Nearly one hundred hungry people sat down to supper and did justice to our culinary artist and the tempting dishes. Many came in time for song service and the concert, thus insuring the choicest seats for the evening. Professor Singer and Mr. William Kirtland rendered a beautiful violin duet. The vocal solo by Mrs. Alice Sexsmith called a prolonged and hearty encore. Special mention should be made of the violin solo by Master Chester Roberts, and the excellent singing by Master Edmond Miller. Dr. T. Wilkins of The Progressive Thinker favored us again in reading an original poem written by him for the Fraternal Order, entitled 'Fraternity,' which is replete with helpful suggestions and thoughts. It is published in the Thinker of May 25. 'The Higher Spiritualism' was the selection of Brother Barrett for his discourse in the evening—a subject well suited to the speaker and well liked by the large audience. Frequent applause greeted Brother Barrett as he interpreted the meaning of his subject. Everyone made themselves comfortable and were prepared to listen for about two hours, and when they realized the end had arrived sooner than they expected, they wanted more, as such an opportunity is not afforded them every day. All felt satisfied, however, that they had received enough spiritual food for one time. Your attention is directed again to 'Spiritualist Day' at The Chutes. We will have the use of a pavilion for those who bring their lunch baskets. Tuesday, May 28th, is the day, and we can stay till 11 at night."

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DR. GEO. B. WARNE, Pres.,
CORA L. V. RICHMOND, Sec.
LODEMA S. WEAVER, Matron.
and Assistant Secretary.

MASS MEETING.

The Massachusotts State Association will hold a mass-meeting in Amesbury, Mass., in Washington Hall, at 2:30 and 7:30 p. m. The best of talent will be presented. All are invited. The meetings are free, and we want to make this one of the best meetings we have ever had. Among those invited to be present are: Mrs. Carrie F. Loring, Miss Susie C. Clark, Mrs. Annie Chapman, Mrs. Maude Litch, Mrs Ham, Miss Blanch Brainard, and many others. The State Association will make an effort to form an organization (permanent) in Amesbury, and all friends of the cause in this vicinity are earnestly requested to be present."

CARRIE L. HATCH. Sec.

A Call From the Rockies.

The Montana State Spiritualist Annual Convention will be held in Billings, Mont., June 6, 7, and 8. This will be the largest convention held in Montana. We extend a cordial invitation to delegates and friends to be present, as there is important work for the good of the cause to be considered.

There will be good speakers and mediums present.

MRS. W. C. SELBREDE.
Sec'y M. S. S. A.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

The Cause at Indianapolis.

For the month of May I engaged Dr. Wattles again, and his good kind face and masterly logic have drawn to him many warm friends, and for the benefit of the new society about to be organized, engaged him for another year, beginning with September. His inimitable way wins for him success.

We have ben highly favored the past few days by having a short visit from Harrison D. Barrett, President of the N. S. A. The Progressive Society secured its hall for him, and gave him a royal welcome. His lecture was a masterpiece, full of beautiful thoughts for all to practice. We also had several old mediums on the rostrum with Brother Barrett, Mrs. Ropp and Mrs. Throndson gave some beautiful messages from the spirit world. All were more than pleased with the lecture and messages. Mrs. Francis Ruddick closed the meeting by giving manifestations of spirit return by slate writing. She is a most wonderful medium. She has worked all winter for the State and new society for a mere pittance, and deserves great credit for it.

Mr. Barrett met a few friends at Mrs. Jacob's home, on urgent business only, and left for Muncie and Parkersburg at three.

Mrs. Carrie Mong, the State Secretary, was here, and assisted us to make his short stay as pleasant as possible. We all felt we need more of his work.

Next Sunday we will close our meetings till fall, and Mr. Wattles gives his last lecture on "How Scientific Is Christian Science," Sunday, June 2.

Our city mediums go to Camp Chesterfield to give a benefit for the Helping hand club.

The board of directors gave us this benefit to help us. We are to receive all money, and may we be able to help some worthy woman or child to a few days' recreation at Camp Chesterfield.

MRS. MARTHA WOOLSEY.
Indianapolis, Indiana.

THE SPIRITUALIZING PROCESS.

If You Would be Good Looking, Work From the Inside Out.

It was said of Christ that his face shone as the sun, the beauty of the soul reflected in the face.

It goes without saying that if any of us would be good looking, or in other words, good to look at, we must first, foremost and all the time live righteously.

The phrenologist examines the bumps on your head, and by them he is safely guided in the delineation of your character.

Thus the thoughts you have held from childhood up have moulded the shape of your head.

The detective spots the criminal by his looks, be it the shape of his head, the expression of his face, or the slouching movement of his gait.

Our thoughts are tell-tale witnesses of who and what we are, and we cannot fight shy of them.

It is wonderfully true, that "as a man thinketh in his heart, so is he."

After all, when we sum it all up, we are forced to recognize the fact that the intellectual and spiritual life is the only one worth living; that intellectual and spiritual growth is the only things that cannot be taken from us.

We may fight for money and property, and yet we are forced to cut loose from them when we pass from this life; but who can take away from us the grasp of things intellectually which we have toiled so hard for, or who can deny us one jot or tittle of the compensation due us for the constant fight we have made with ourselves to keep from doing wrong?

As Paul says, "The natural man will constantly war with the spiritual man," and the hardest fight we have to make is to keep our souls clean and unspotted from the world. Christ said that we should be in the world, and yet not of the world.

We can pick out the intellectual face in the crowd, and we can also pick out the spiritual face there, and the combination of intellectuality and spirituality makes the very finest combination of manhood or womanhood.

Personal magnetism is animal vitality conserved with spiritual and intellectual attainments of a high order. To such people the little children cling, and the dumb brutes come and lick their hands in mute recognition of their greatness and goodness.

And it pays—pays so wonderfully well that it is surprising that more men and women turn away from the only channel in which happiness is to be found.

But, then, every individual soul will find the right channel sooner or later, for punishment for our neglect of duty and our very wickedness will finally force us to cut loose from all these things. We first find out that it does not pay; that's all. And when we grow weary of suffering, we turn to righteousness as a matter of self-protection.

We give some people all the sidewalk in passing them on the street. Their brutally coarse faces cause the sensitive soul to shrink from them. And yet we go to "beauty doctors" to have our faces put into shape, and to be made good looking. Would it not be easier and better to work from the inside out? Since these bodies of ours are but the physical expressions of our souls, then if our souls are right, how can this physical expression fail but be agreeable to ourselves and others?

Is it any wonder that the Christian Scientist denies the existence of matter, and claims that all is mind or spirit?

If women, who pay fabulous sums for the renovation and beautifying of their physical make-up, would only cut loose as far as possible from all thoughts of defects or blemishes, they would of themselves disappear.

If we have a sore spot on the body, we must keep our hands off, else it will not heal up.

The physician advises travel and a change of scene for his patient, recognizing the fact that the mind must be diverted into new and agreeable channels if the body would be made whole.

Happiness is health, and intellectual and spiritual growth is beauty, and beauty of the first order.

When we learn to live right, we can cut out all the beauty experts from our lives, and even cut loose from the physicians, for sickness, at best, is but sin, and ugliness is moral depravity.

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KANSAS STATE CONVENTION.

The Kansas State Convention will be held in Topeka, June 7, 8 and 9. All friends invited.

A. SCOTT BLEDSOE,
215 East 7th St., Topeka, Kansas,
President.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Our correspondent at Rockford, Ill., writes that Mrs. L. W. King, of the Psychical Research Society, passed to the higher life on the morning of the 16th of May, at the residence of a friend where she had just called, of heart failure, aged 62½ years.

Mrs. King was a woman of great moral and social worth, and was highly esteemed by all who knew her. She had fine mediumistic powers, and the Research Society placed great hopes in her future usefulness. All were greatly grieved because of her departure. She left a husband, daughter, one sister, and a very large circle of appreciative friends to mourn her loss.

The funeral services were conducted at the home, by Mrs. Richmond, of Chicago, an unusually large assemblage being present to share with the family the afflicting sorrow.

Mrs. King was a member of a benevolent society known as The Willing Workers. The members, very numerous, in costume, paid their parting respects to the inanimate remains by placing a great wreath of floral decorations on her coffin as they passed in review.

Passed to the higher life from her home in Ashley, O., Gladys Adeline Suttmiller, the wife of the mayor of Ashley, Mr. Joseph Suttmiller, aged 37 years, leaving the memory of a devoted wife and a kind and loving mother, The funeral services were held in the Auditorium on the Camp Grounds, and were largely attended by a sympathetic people from far and near, and many devoted Spiritualists who knew Mrs. Suttmiller was not dead, but joined the ever-living. The floral offerings and potted flowers banked about the white casket, were numerous and beautiful, and eloquently paid their silent tribute of love and esteem to the woman who in life was loved by all. The interment was made in the beautiful cemetery at Ashley. Funeral services conducted by the writer. W. V. NICUM.

Mrs. Nellie R. King of Rockford, Ill., wife of Lorenzo W. King, passed to the higher life May 15, 1907. She was a clairvoyant and many beautiful visions came to cheer her and her friends with whom she shared this gift. She will be missed. Such lives as hers always are. The services were conducted by Mrs. Cora L. V. Richmond.

On Saturday last, at ten o'clock, in the morning, at her home, four miles southwest of Cedar Vale, Kansas, and in the presence of a large concourse of sorrowing friends, funeral services were held in honor of Mrs. Louise Caroline Studer, whose transition to spirit life occurred at Kansas City, Mo., on the 16th inst. Words are inadequate to do justice to so fine a character and so good a woman as Mrs. Studer. To say she was one of the best of wives, truest of mothers and most loyal and generous of friends is but to express the heartfelt regard of the entire community, wherein for more than three decades she has lived and labored. The funeral services were conducted by Mrs. Bessie Bellman, of Winfield, Kan., whose address was a gem of beauty, embracing tenderest sympathy, inspiring hope and touching pathos, a liberal pean of victory for the enfranchised soul gone from among us "visibly." Mrs. Stoner and Miss Lena Goodell contributed graciously to the sweet solemnity of the occasion by rendering several of Mrs. Studer's favorite hymns. She was a Spiritualist forty years. C. M. ALEY.

Mrs. Almira E. Estes, wife of Wm. Estes, passed to the higher life May 13. Mr. and Mrs. Estes were pioneer Spiritualists and well known throughout the State of Michigan. Mrs Estes was beloved by all who knew her, a faithful wife, a loving mother, and a true friend; those who knew her best loved her most. Services conducted by the writer.

MRS. D. A. MORRILL.

Mrs. Louisa P. Manley Smtih of Lake Pleasant, Mass., at the age of 70, passed to spirit life from Springfield, May 11. She was long a resident of this city, but lately has lived in her cottage at Lake Pleasant. The great fire in April, destroyed her uninsured cottage, and the shock was so great that she rapidly declined in health, and passed out suddenly at the home of her cousin. She was in early life a Universalist, but many years past she has associated with the Spiritualists, being one of the founders of Lake Pleasant Camp. She was a woman of bright intellect and of estimable character.

H. A. BUDINGTON.
Springfield, Mass.

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ELEVENTH ANNUAL CONVENTION.

The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon; June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF,
Colden, N. Y. Secretary.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

S. E. Smith. Q. It is common among those who philosophize on matters spiritual, to assert this life was intended to fit us for that which is to come; in effect, that it is a sort of kindergarten, or primary school, to prepare us for the higher grade institution we are destined to enter, after death. Now, when we consider the vast number of the race, that are called away in infancy, without receiving any benefit from the primary department, does not the position in question seem rather inconsistent and untenable?

True, we are told the children are brought up, educated, and fare quite as well, some say better, in the spirit world than in this. It would, then, appear quite a gain to die in infancy; for, if the bringing up in the primary of spirit life is only just equal to that of earth, it has this great advantage, that it escapes the severe chastisement experienced as they go through the latter.

How do you reconcile such seeming incongruities on the part of nature, or Spiritual intelligences, or whatever power was concerned in fixing the order of the human destiny?

A. The Theosophists explain this somewhat confusing problem by the doctrine of reincarnation. The spirit has to return again and again, until it has had every experience earth can give, and been reformed thereby. The belief in the necessity of this return is evidently the outgrowth of the ancient primary ideas that this earth life is a preparatory or primary school. As reincarnation provides no natural means for the beginning of spiritual being, it is forced to take the doctrine of pre-existence and is in consequence met with this strange dilemma: If spirits have eternally pre-existed, they have had infinite time for perfecting and having been embodied an infinite number of times in the future would be without effect on them. In other words, there would be no use or purpose in their passing through such incarnations. The suggestion that we must "reconcile" all our beliefs and ideas with those entertained of some Supreme Planner, is the outgrowth of old ideas and really should not be allowed to enter to the question. As much as possible, in our investigations, we should divest ourselves of old ideas, and superstitious reverence therefor. For we must know that the older a belief the more probability that it is erroneous. Thus all religious dogmas coming down from remote ages, were first the conception of the primitive child-man, the ignorant savage.

The first question is as to the truth of a statement, not as to its results, or conformity to received ideas. The doctrine of spiritual evolution gives a better explanation, along the lines of a clear and scientific theory.

It is according to the natural course of things for the child to mature and meet certain conditions of life. It is not, however, essential, and if by chance it is transposed to spirit life before such experiences are gained, it goes on from that point of vantage and does not return or meet with loss.

To illustrate: A child may be taken from the country to the city and there reared in the customs, modes of life and manners of the residents. It will have none of the childhood joys of wading in the brook, song of birds, wild flowers and green fields. It will start in life in a different direction, with character modified by environments; there will be no demand or necessity for its returning to the country for an experience that even when gained would be of no advantage in its different sphere of activity.

Thus a development starting from childhood in spirit life, will be essentially different from what it would have been in earth life. The trials, burdens and sufferings of this life may be escaped by the child transposed to the care of spirit teachers, but in a general way these are overborne by happiness and strengthen the character.

Evolution into earth life and continuous development in spirit is the normal process, but when there is failure in this, the scheme is so well arranged that it is not vital to the individual whether the transition takes place in childhood, or age, for existence is continuous, there is no return to preceding stations, and in the vastness of future attainments, any special condition or influence is of trivial moment.

W. H. Pelkey.—Q. My wife has occasionally, since childhood, had dreams of a peculiar nature, in which she visits places that are strange to her, and see people, sometimes strangers and sometimes friends, and is able upon awakening to describe places and events that she had no foreknowledge of. These dreams are accompanied with a sense of pleasure and exhilaration that she says is indescribable. They never last as long as she desires because of the strong feeling that she must return.

Can you tell what this is, and how it can be developed?

A. There are those who are sensitive to spirit influence while in sleep who are not in waking moments. During the positive conditions of the day; they are incapable of receiving impressions; but the negative influence of the night, and the passive state of sleep, open the gateway for the entrance of spiritual impressions. It must not be understood that this state is the same as natural sleep, which should be a suspension of all mental faculties. It appears to be subject to similar changes that the waking state is when it manifests impressibility. There are all degrees from dreams of disturbed physical conditions of faculties awake and active, while others are asleep and dormant to spiritual impressions and clairvoyance. This subject is made a distinct and lengthy chapter in the 'Arcana of Spiritualism.'

As the receptivity comes in sleep, when the mind cannot be directed, and spontaneously, there does not appear to be any method by which it can be cultivated. Attention given to the matter received and not passing it by as unworthy attention, is perhaps the most productive in desired results.

E. M.—Q. I am told by a medium that it is not the spirit that comes back, but the "astral." What is meant by the "astral?"

A. Well, you do not want to give your faith to that medium. He is a theosophist, or controlled by a spirit of that belief. This "astral shell," made up of the odds and ends which the spirit has left on its withdrawal, which continues for an indefinite time manifesting the characteristics of that spirit, is entirely a creation of the imagination. A sane mind will at once conclude that this "astral" is a part of the spirit, inseparable, or it is nothing. The assertion that there is any such distinct body that can simulate the individuality is not sustainable by the facts. The "astral" is as unnecessary for the explanation as the fifth wheel of a coach. The word does not belong to the vocabulary of Spiritualism and its meaning seems hazy and uncertain to those who use it so flippantly.

"Anxious One."—Q. Is it possible to develop mediumship by sitting alone?

A. The experience of many prove it quite possible, especially in those forms of impressibility which depend on isolation and concentration of the mind.

O. H. Pollard.—Q. My wife and I made the customary agreement that the one who first passed over was to return and by some manifestation make known to the other. Strange to say, although we lived in perfect love and harmony, not a single touch, rap, or other mode of making her presence known have I received since her transition. For twelve months continuously I sat every night under what I supposed to be good and acceptable conditions, but not one single intimation of her presence did I receive. How am I to explain this?

A. A similar question was answered in this department, and hence only a brief mention will now be given. Such instances are brought forward as evidence against spiritual communication, and it must be admitted, at first thought, they have force, but deeper reflection dispels the clouds and lets in the clear light. We do not appreciate the difficulties in the way of the fulfillment of such promises. I may pledge a friend, on the eve of my departure for a distant city, that as soon as I arrive I will send a telegram. When I reach my destination I may be ill or in the crush of new influences neglect. or I may find the lines obstructed and impossible to get a message through. It does not prove I have ceased to exist, or have been false.

Mr. Pollard, since his wife's transition, has lived in seclusion, apart from the ways of men, in a remote cabin in the wide reaches of Texas. Highly cultivated and refined, he has felt the pressure of his surroundings far more than he is aware of. To some natures this solitude and isolation might harmonize and impart impressibility, but with him it has brought a condition opposed to receptivity, which can only be counteracted by mingling in social life.

Difficult as the fulfillment of such promises may be, many instances are recorded where this has been perfectly accomplished, and we may be assured that whenever we furnish the right conditions the reply will surely come, for there is as great anxiety on the part of the departed as with us.

What Is Good?

"What is the real good?"
I asked in musing mood.
Order, said the law court;
Knowledge, said the school;
Truth, said the wise man;
Pleasure, said the fool;
Love, said the maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, said the seer.
Spake my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret:
Kindness is the word."

—John Boyle O'Reilly.

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EVOLUTION OF THE MORRIS PRATT INSTITUTE.

A Lecture Delivered at the Chapel of the Institute by Mrs. Emma R. Abbott.

It has been my great pleasure to have been associated with the Morris Pratt School since its opening. I was here when the first fire was laid in the furnace, before the cook stove was set up, or the rooms settled. I feel I know something of the aim and purpose of the school.

Mr. Hull for years felt the need of a school, where students would have the privilege of thinking for themselves; where psychics and mediums are encouraged, and where a strong band of the highest and noblest spirits could be found around them to protect and assist their development, that they might be an honor to the arisen ones, to themselves and humanity.

The need of a school where this is done, is evident. Take a child who is a psychic. He goes to the public school. He not only comes in contact with earthly conditions which he has to struggle against, but the undeveloped spirits that are attracted to earth by his relations or associates do not know how to handle their medium. They often come back to gratify their tastes, hates, or feelings of revenge.

Mr. Hull felt that if a school could be organized where a strong band of spirits could assist the teacher in instructing the mediums or psychics, as well as the spirits that have been attracted to them, that it would broaden the minds of the people, educate the spirits as well as the mortals, spread the truth of Spiritualism and give to the world a truer and better conception of our philosophy. He felt a school was needed where Spiritualists could send their young people, knowing that what was dearest to them would not be ridiculed; where the minds of their children would not be poisoned against the ideas of their parents; where false and erroneous teachings of the Bible would not be taught; where the child would be allowed to think for himself and develop the inherent powers within him, and where he would not have the most sacred gift that has ever been vouchsafed to man stunted or completely crushed.

In public schools the bible is read each day as the word of God and given to the child as his guide and benefactor. No teacher or pupil is allowed to question it in the school room, but must accept it as such, and children whose parents are Spiritualists are made to feel they have been ostracised if they do not fall in line and conform with these ideas. They are asked and expected to attend Sunday-Schools where our beautiful philosophy is called the workings of the devil, and if the child is a sensitive one, he soon realizes the feeling that is thrown out against his parents for their behalf, which causes him to grow away from the knowledge of Spiritualism and he gradually drifts into the church. When at last the parent comes to be laid at rest, he is buried by the orthodox services, regardless of the previous requests made by him to have a Spiritualist funeral.

None realized these conditions more fully than Mr. Hull. Often he had been asked by his Spiritualist friends to officiate at their funeral, but when that time came, the children, through the influence of the teaching received in the school, ignored this last request of the parent.

He felt that a school was needed where the Bible could be taught as a part of ancient religious history; that it is a book to be studied as we would study Homer or Shakspeare, as literature, and not a revelation from God.

It was not the aim and purpose of this school to grind out mediums, as many think, nor do they expect all who take the course here to be professional speakers. We need people in all lines of business: lawyers, doctors, druggists, merchants, mechanics, and traders of every kind to help promulgate the truths of Spiritualism. We need schools that are not endowed with the wealth of Carnegie, Gould, Rockefeller, or any man who will dictate what shall or shall not be taught. We need schools where freedom of thought and a liberal education can be gained, regardless of creed or dogmas.

We need schools where people who have passed the legal age of our public schools, and yet feel the need of an education, can attend. This is the only school in the United States where a student from the age of fifteen to seventy can be enrolled without passing an examination. One can enter this school with all the idiosyncrasies which belong to mediumship and not be asked to lay aside his religion or conform to any ceremonies. He is asked only to be true to himself; to study everything with critical analysis; to allow others the same rights he wishes for himself, and be liberal, just and charitable.

This ideal school was the predominant thought of Moses Hull for years. Several times he neared the wishes of his goal, when some unforeseen condition would prevent his carrying them out. In 1897, Mr. and Mrs. Hull, Professor Weaver and Mrs. Niver formed a co-operative partnership and opened a six-weeks' summer school at Maple Dell Camp, Mantua, Ohio. They paid their own carfare, entertained themselves and gave their services gratuitously. I attended the school in 1899, and at the close of the season there was an inducement held out to them to take the school to Lily Dale, N. Y., which was done the next year. It was while in Lily Dale that Morris Pratt offered this property to Spiritualists to be used for school purposes. This meant a great sacrifice and hard work. Mr. Hull knew if they accepted it that he would be obliged to give up his work in Buffalo, where he was receiving a stated salary, to come here and make a great struggle for existence. He knew he would be censured, abused and ridiculed, but he felt the result would justify the effort. He labored on the outside, while Mrs. Hull, Mrs. Niver and Professor Weaver, loyal to their contract, labored on the inside.

We students who were here at the departure of the Hulls last fall, know how loth he was to leave us; he felt he would love to be one of us this winter. But the financial condition compelled him to go to keep the school alive.

Students! he gave his life for us, and we can pay no greater tribute to the arisen one or to those who are left to continue the work they all love so well, than to be an honor to the school by improving ourselves and assisting humanity. He passed away in the harness, but do you think he will discontinue his philanthropic work? No. Neither time, space, money or any other thing will hinder him. He will ever be on the alert to complete the work he loved.

We have grown from the six-weeks' school, commenced at Mantua, Ohio, with a few students who were more interested in a summer outing than in books, to a well organized and well equipped school with the students bending all their energies to self-improvement.

My prophecy for the future is that this building will not long be able to accommodate the students. Rooms now occupied by students will be made into class rooms. Every State in the Union will be represented. There will be students reaching all the way from youth to old age, and where we now have two or three instructors there will be many. On the pinnacle will be afloat the banner of Truth, liberal thought and speech, telling the world this is the Mecca of Spiritualism.

"But why, you ask me, should this tale be told
To men grown old or who are growing old?
It is too late. Ah, nothing is too late,
Till the tired heart has ceased to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his Grand Œdipus and Simonides
Bear off the prize of verse from his competers
When each had numbered more than fourscore years;
"And Theophratus at fourscore and ten
Had but begun his Characters of Men.
Chaucer, at Woodstock, with the nightingales,
At sixty wrote the Canterbury tales;
"Goethe at Weimar, toiling to the last,
Completed Faust when eighty years were past.
"These are, indeed, exceptions; but they show
How far the Gulf Stream of our youth may flow
Into the Arctic regions of our lives
When little else than life itself survives.
"What then? Shall we sit idly down and say
The night hath come; it is no longer day?
The night hath not yet come; we are not quite
Cut off from labor by the falling light;
Something remains for us to do or dare;
Even the oldest tree some fruit may bear.
"Not Œdipus, Coloneus or Greek ode,
Or tales of pilgrim that one morning rode
Out of the gateway of the Tabard Inn,
But other somethings, would we but begin;
For age is opportunity, no less
Than youth itself, though in another dress.
And as the evening twilight fades away
The sky is filled with stars, invisible by day."

—Longfellow's Morituri Salutamus.

THE CAUSE IN CALIFORNIA.

As Set Forth by Mrs. Emilie Kratz.

In the issue of The Progressive Thinker Number 910, a Mrs. Julia Coyles of this city relates a happy experience over being the recipient of a spirit picture of her artsen daughter, it having been received through the mediumship of Edward Wyllie, a "spirit" photographer of this city.

She claimed it required several sittings before the desired result was obtained. She makes an appeal to those who would desire the same happiness, to send articles to be photographed, as the same results could be obtained as if here in person, etc.

Imagine your spirit friends floating through space to trace through the mails a jack-knife, lock of hair, etc., and then fighting for recognition at Mr. Wyllie's studio; or feel the keen disappointment by having other disinterested spirits photographed back of your jack-knife, etc.

Mrs. Coyles failed to tell us if it required several sittings with her in person before her daughter could manifest; how many articles would be required to be sent by each individual to secure the desired result, if any. Mrs. Coyles' beautiful description has been marred by her solicitation in Mr. Wyllie's behalf. Los Angeles holds many seekers after truth, and an honest psychic need not seek patronage by or through others. Mr. Jensen, of this city, some months ago gave through the colmns of The Progressive Thinker his experience on entering the studio of Mr. Wyllie unheralded. He claims he found many spirit photos in their various stages of preparation.

According to this phase of mediumship, we seem to lose all sense of propriety and respect for others, as well as self. Would we dare step behind a sitter posing for a likeness, and that person a stranger, if we happened to be in the studio at the time?

Why, then, should we so lose our sense of respect and common judgment of right after death? Can Mrs. Coyles or Mr. Wyllie explain this? Or can it be a scheme of the guide who sees more dollars in more sittings?

The notorious Hugh R. Moore, late of New York, is in our midst, having arrived with his family to make Los Angeles his home. He claims to be much persecuted, and that all the accusations of Mrs. Wickland and others as to his producing fraudulent manifestations in materialization are false, and that there had been no expose.

Mr. Robert Hale of this city has had for some years $1,000 in one of our local banks, to be given to any medium who can produce one genuine spirit form. The writer has asked Mr. Moore to accept this offer—not as a challenge, but in the interest of truth and fair play. His claims, however, to have given up this phase of mediumship, as people are not ready for it.

Never were they more ready!

With our readiness, however, is a demand for strict test conditions, for we have sat entirely too long, seeing a vapory substance that turned out to be the coarsest of cheese-cloth. We must prove all things. The world at large demands it of us, hence the writer would suggest that any medium who claims to be able to produce materializations, should come to Los Angeles—that is, if Mr. Moore refuses the invitation, and also the $1,000.

Dr. K. D. Wise of this city made an offer of $500 some years ago, which no doubt still holds good, toward bringing them here. The writer will give them entertainment in a nice comfortable home and insure protection from persecution by those who seek only to destroy.

May the guides of these mediums see and hear the crying needs of the hour for pure, honest work among those chosen as message bearers for our arisen friends.

May we become closer students as to the requirements, in order to receive best results, and be willing as psychics to concede to reasonable requests to give proof of our claims.

With love's greeting to friends and acquaintances in the States, hoping some day again to meet you face to face, my thoughts are ever with you; distance has not severed our friendship, and my prayer shall ever be that life's mission for each of us will be a higher ideal, a grander purpose, to the end of life's journey.

M. EMILIE KRATZ.
1931 Hobart, Los Angeles, Cal.

THE WORK IN COLUMBUS, OHIO.

Elizabeth Harlow Writes of a Successful Season's Work, with Mention of Other Matters.

It seems impossible that another season's work is finished, and we are to close the hall work for camp work, but such is the case. And I wish to say to the friends at large, and Spiritualists in general, this has been the most successful season of any that I have spent in Columbus.

The First Society has had an excellent attendance and added many to its members. It started out last June without a dollar, and it has maintained an expense of $1,600 this season. It will close with all bills paid and $100 in the treasury.

The Ladies' Auxiliary has held socials and tea-parties and one bazaar, and in this way has earned and turned over to said society $470, and will have $100 in its treasury. So you see this has been a busy season, with plenty of hard work, but there has been much pleasure mixed with it.

One of the most notable times of pleasure was the surprise party given Mr. and Mrs. C. B. DeLany on the fifteenth anniversary of their wedding. He was our Secretary in society, and she is Treasurer of Ladies' society. At this time we presented them with some beautiful cut glass.

One of the most notable features of our work this season has been that of Mrs. Murtha, the test medium. It has been wonderful and convincing to the most skeptical. I have followed her very closely in her work, and am free to say I know of very few that are her equal. She is a very genial and womanly woman to work with, and our people have come to love her, and will have her back next year.

We have been blest with excellent music. Miss Martha Grey, one of the finest singers of this city, has donated her services all season, and this has been no small item.

Our last and sweetest function was a surprise party given by the Auxiliary to Mrs. Murtha and myself. We were allured to the hall on pretense of business, and when we arrived we found about 100 friends waiting for us, with tables beautifully decorated in spring's best, and bountifully filled with good things. It was a genuine surprise and caused much mirth. The evening quickly passed, being filled with speech-making, music and recitations, and as a closing scene we two workers signed the contracts for another season's work.

I wish to personally thank all members and contributors for the efficient work done, the love and friendship shown me. This has been the most successful season of my public work, and it has been due to the support given me. It is good to be located, come to know your people and they know you.

I wish here to rectify an insinuation that Newman Weeks gave out in his last article. He makes it look as though I was at one time a tool of Dr. Hidden. I never sat in one of the meetings referred to, and said Doctor never hypnotized me in his life.

Mr. Editor, I see by the Thinker, just in, that R. G. Ingersoll has been after you. It would seem Mr. Ingersoll has taken especial interest in the State of Michigan since his transition. For twice this season he has been advertised to speak here in this city through a Michigan medium. And it seems Mr. Ingersoll has personal friends in this city who are not Spiritualists, but are perfectly familiar with his works and him as a man, that when he was advertised to speak, went, and each time have come away more disgusted with Spiritualism. One of these friends said if immortality were true and communicating a fact, the experience so degenerated the intelligence that it were better not to come, or else Spiritualists were impostors. So I think it behooves our mediums to be very careful about their claims, especially when they claim men so recently known who have friends in every city and town that are watching you, or else be especially careful in the topics you treat. Ingersoll never made blunders in history, especially.

With all the ups and downs we are marching steadily on. Let our workers be more and more united, and our cause will bless the world.

From now on address me: Haydenville, Mass. I return to my people here in October. Until then, farewell.

ELIZABETH HARLOW.
Columbus, Ohio.

BE EVER IN THE VAN

When trials sore oppress the race,
And reforms are tried by man,
Don't lag behind, though others jeer,
Be ever in the van!

When little children toil in mills,
Greed grinds them all it can;
Stand up, oh! man, denounce the wrong,
Be ever in the van!

The men that work from morn till night,
With arms of brawn and tan,
Will yet proclaim the dawn of peace,
The Brotherhood of Man!

Then onward press and falter not,
Lend voice and helping hand,
The maddening jeers will end in CHEERS!
Be ever in the VAN!

ALICE LUELLA HOLBROOKE.
Rockland, Mass.

HEART BREATHINGS.

Give me strength to write the true things;
Give me light to see the wise;
Grant me faith that knows the heart-strings
Of the one who fails, yet tries.

Give me eyes no sight can darken,
And a heart no pain can break—
Grant me this, my heavenly Father,
Teach me love, for thy dear sake.

Grant me great things, wise and wholesome,
If my strength can stand their strain;
Give me sorrows, till they teach me
How to lessen others' pain.

Keep my tongue from wounding others,
Keep my heart so pure and whole
Thou mayst see Thy image, Father,
In the mirror of my soul.

MARIE A. GREENE.
Topeka, Kan.

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HYPNOTISM, ITS HISTORY AND PRESENT DEVELOPMENT.—By Fredr

Wanderings of the Hull Pilgrim.

When I closed my former article under the above heading, I supposed I would leave the State of California long ere this. I have found of late it is of little use for me to plan my movements: they seem to be directed by a power outside of myself.

I remained in Los Angeles longer than I had thought to do when I left San Jose for that city. I concluded my work in Howell Hall Sunday p. m., April 21; this was my last lecture in Los Angeles. I went to Pasadena at night and delivered a second discourse in G. A. R. Hall. This was my last work in Southern California.

I spent upwards of six weeks in Los Angeles, my home, during my stay in the city was with our niece and husband, Mr. and Mrs. Bert Bach (Brother Daniel's daughter) at 1410 Kellam Avenue, Angeleno Heights. It was truly a home to the lone pilgrim, and had these two people been an own daughter and son, their devotion to me and their tender thoughtfulness of my condition in all ways could not have been more generous.

I held five meetings in Howell Hall, each occurring on Sunday in the afternoon. Meetings in that portion of the day are not, as a general thing, so largely attended as in the morning and evening, but so many other meetings were in session earlier and later in the day, and as the hall was engaged at other hours, it was the best that could be done, and had it not been for the kindness and generosity of Mrs. Nettie Howell, I could not have held services in that place at all. She gave me (as lessee of the building) the free use of the Hall.

A short time before I left Los Angeles I was privileged to meet a number of the sisters in the faith at the pleasant home of Mrs. Esther Dye, companion of Mr. John Dye, who passed not long since to the higher life. I mention the brother because he was well known among Spiritualists, East and West. Mrs. Dye had invited me to spend the day with her, and when I accepted the invitation I supposed I was to spend the hours with her in an "old-fashioned visit," but to my surprise, soon after I reached her home I learned that others were expected, and I realized that a spiritual feast was in store, as among the sisters there were some of our prominent workers. Mrs. R. S. Lillie, who had been to the city to officiate at a transition service, was one of the number. She is full of the spirit of the work, but her physical is not as strong as of yore; she, like many others, has given the better part of her life to the cause of Spiritualism. Mrs. Captain Green, a former resident of Chicago (known as Mrs. Suydam), was one of the guests; she has grown old gracefully, and her mediumship seemed to be grander than ever. I received positive tests of my arisen companion's identity, on occasions when we were together. The other guests are probably not known in public, with the exception of Mrs. Nettie Howell, but they are no less loyal to the cause than those whom I have mentioned. Our hostess—well, she is a host within herself, a great worker in a general way in behalf of Spiritualism and in her special line of work, which is magnetic healing—indeed remarkable. Without drugs, she has, through her almost marvelous magnetic powers, performed a work in some instances that cannot be challenged by the whole medical fraternity.

The work on the part of the writer was not confined to Los Angeles and Pasadena.

On two occasions I went to San Pedro, twenty-seven miles from Los Angeles, and addressed the small but earnest working society of that city. Little more than a year since, Mr. Hull and I visited the place and held one meeting. It is evident that the seed sown at that time took root in fertile soil. My second visit was on the night of March 31st. The little hall was made beautiful for the celebration of the anniversary of Modern Spiritualism.

Notwithstanding I had delivered a long address in Burbank Hall on the afternoon of the same day, and was very weary when the hour for retirement came, I was compelled to leave on an early car the following morning for Los Angeles, as I had promised to officiate at a transition service in Los Angeles at 10 a. m. The arisen brother, John Southworth, was an old worker among the Spiritualists, and until a few years before he left the mortal, had held an office in connection with a Spiritualist society in the city, for a long time.

Has Moses Communicated?

This question has come to me again and again from his friends who have written me during the past three months. I am glad to say that several messages have come to me directly from the dear departed. I have not missed one day since he went away of sitting especially for him. That reminds me, some time since a letter came to hand from a good friend a long distance from here—a friend with whom I had not communicated for years, and he wrote, among other matters pertaining to Moses, and a communication he had received from him, "He (Moses) wishes me to tell you he desires you to keep up your sittings; they are so helpful to him. He seems so earnest in this matter, I feel to be almost dictatorial." This was satisfactory to me, because the writer knew nothing relative to the matter, only as he had received information from the spiritual world.

I have received positive proof of the identity of Moses' presence on two occasions, through the mediumship of Mrs. M. E. Kratz of Los Angeles. Mrs. J. R. Francis is well acquainted with Mrs. Kratz, and I am sure will vouch for her integrity as a woman. I had been invited to visit her, and on the occasion to which I refer, no one was present except the lady and myself. She signified to me that she was sure Moses had something of importance to communicate. I had not named one of my plans to her, nor had I told her of the great depression that had hung over my spirit for several days. I had no need to do this, for as soon as the influence came to her, Moses was reported present, and after a few remarks by one who usually controls her, Moses gave his own message. He referred explicitly to the plans I was considering at the time, and urged me not to hasten from the city; it would be shown me in a few days why he gave me that counsel. He referred to the sad experience through which I had passed during the few nights previous, and gave me, in nearly every particular, the nature of my anxiety and care. He went so far as to say, "I know, dear, of much of your anxiety; do not worry about the affairs connected with the home; it will be made easier than you think, when you shall return to the place." He added: "I have had my seasons of solicitude. I am extremely anxious, for I have been enabled to impress upon your consciousness clearly, several times, my actual presence; it so overwhelms you that it pains you, and it hurts me. I am as fully conscious of your sorrow as though I were with you in the mortal, and would be glad if it had been so ordained that we could have opened our eyes together to the realities of the spiritual world, but, my dear, we must wait, and I will do all I can to assist you in your work; in some way I shall be more of a help to you than ever before."

This may seem as little to the reader; it was much to the writer of these lines. I am in receipt of letters from Whitewater, Wis., every week, indeed some weeks have brought me many, and the contents of these messages have done as much, I sometimes think, to assist me in my work, as the messages that have come from the invisible world; in fact, sometimes I think many of them have been largely prompted by those who are in spirit.

I note in a recent number of The Progressive Thinker an article from the pen of our darling daughter, Mrs. Niver, who has had the charge of my department in Morris Pratt School since I left home. Words fail to express the gratitude I feel to the dear little woman for the tender and loving tribute she pays to me in that article, but I desire to say to the readers, I have only been the instrument through which my part of the work, to which she refers, has been done.

The class the present year has in all respects been exceptionally inspiring and helpful. At present writing I feel a sense of real sorrow that I cannot meet the students before they depart for their homes, but owing to circumstances I have felt compelled to linger, and although I have turned my face homeward, I do not expect to reach my destination for two weeks at least.

They All Profess Love for Moses.

Letters continue to reach me from the good people containing expressions of sympathy for my physical loss, and warm with tributes of love and praise for the one who has gone, and especially for his last work, which was for the Morris Pratt School. All of these communications are helpful, but I am sometimes led to inquire, "how much do they love Moses? How much do they appreciate his work?" Let me say, I have been grieved that so little has been handed me, or forwarded to me in a material way, for the School. I have been thinking it might be well to say, if every person who loved Moses Hull, and rejoiced in his work on behalf of education, would send to the secretary of the Morris Pratt Institute just one dollar I mean every person in the United States who can afford to do so, within one month from the time this article is read, we could then say to those who desire to attend the school another year, and are handicapped financially: "Come, there is help for you." I write this because I have met so many who would have joined classes of former seasons had they been enabled financially to do so.

A friend writes me that the Spiritualists of the country ought to see that a fine monument is erected in memory of "Our Moses." No, no! Mr. Hull would feel the greatest injustice had been done his work were money to be contributed for such a purpose, and the school to which, and for which, he gave his life were to fail for the lack of financial support. Remember, he gave his all, and at last his worn-out and worried brain was compelled to give way. Dear friends, how much do you appreciate the sacrifice?

I shall leave my present quarters in a few days. My engagement in San Francisco was canceled on account of the strike in that city, and the date was given to the San Jose Spiritualists. When I leave this place I accompany Mrs. John R. Kelso to her sister's home in Longmont, Col., where I purpose to rest a few days.

At present writing I am in the home of Mrs. Ringlep and family. She and her mother, Mrs. Barker, are now filling the office of President and Secretary-Treasurer of "The First Spiritualist Union" of this city. They are indefatigable workers.

Correspondents please address me at Whitewater, Wis., and in case my start home is prolonged en route, mail will be promptly forwarded.

MATTIE E. HULL.

San Jose, Cal., May 13, 1907.

PROTAGONISTS.

Such They Were in a Suit Never Seen Before in London Courts.

Archdeacon Colley, a Spiritualist, and Nevil Maskelyne, a conjurer, were such as the London courts have never before been called upon to deal with. The clergyman, much impressed by a seance at which he saw "Alice-clothed-with-a-cloud" emerging from the medium's side, challenged anyone to perform by mechanical means the mystery of this female spirit's appearance, at the same time offering $5,000 to whosoever should succeed. Mr. Maskelyne took up the challenge, and in a public hall produced an illusion by which Miss Cassie Bruce (Mrs. E. A. Maskelyne) appeared to emerge from her father-in-law's side. Then he claimed the $5,000. The Archdeacon rejected the claim and Mr. Maskelyne began a suit. At the same time Archdeacon Colley sued Mr. Maskelyne for libel, alleging that the conjurer had, in exposing the Spiritualistic visions, denied his right to his clerical title. Dr. Alfred Russell Wallace, the famous scientist, who is also a Spiritualist, appeared for the Archdeacon, testifying that he had witnessed similar phenomena to those which Mr. Colley asserts he saw; while David Christie Murray, the novelist, told the Court that Mr. Maskelyne's experiment fairly represented that described in Archdeacon Colley's account of the Spiritual manifestation. In the end the Archdeacon was awarded $375 damages, and Mr. Maskelyne's claim for $5,000 was disallowed.—Philadelphia Ledger.

Psychic Light

BY MAUD LORD DRAKE.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only $1.50, postpaid.

FROM CALIFORNIA.

Letter from Mrs. R. S. Lillie.—The Good Work Accomplished There by J. W. Ring and Others.

To the Editor:—Mr. Lillie and I have had the pleasure of a visit from John W. Ring, and the people of Summerland and Santa Barbara were favored with some of his fine inspirational lectures. For some time we had been anticipating this treat, as he has been engaged in San Jose, Los Angeles and San Diego.

On Thursday, May 10, the people of Summerland tendered him a reception and five-o'clock tea, followed by an evening discourse, which was well attended and enthusiastically received.

On Friday evening he delivered a discourse in Santa Barbara, which was one of the finest—full of bright things! The people were delighted with his work, and with Mr. Ring personally, and will look forward anxiously to the time when he can return.

In Santa Barbara he was the guest of Lucius Colburn, of "The Colburn House," which is a part of the new theater building just completed here, and one of the city's recent attractions. Mr. Colburn is one of our trance and inspirational speakers, an excellent medium, who came to Santa Barbara about four years ago from Vermont, where he was an earnest, faithful worker in Spiritualism for many years, lecturing, attending funerals, and voicing messages from the Spirit World. His efforts were highly appreciated, creating for him a wide circle of friends. We first met him at Queen City Park, Vt., where he was a central figure for many seasons.

As California has its associations of "Native Sons and Daughters," so it has in many places its societies formed of people from the States beyond the Rocky Mountains, or as one of our poets has it, "Away Back Yonder;" so the Vermonters of Santa Barbara have organized "The Vermonters' Society," and chosen him as their worthy president.

He has served the society of Spiritualists here in the capacity of speaker for some time; also as president, and at this time vice-president, and is always ready to help in every good work.

But so many of the societies of California, as of other States in the organized body of Spiritualism, are unable, as yet, to offer a salary which is any guaranty of a livelihood. Many good workers who ought to be kept busy in the propaganda work, are like Mr. Colburn, catering to the external man by keeping a hotel or rooming house, and putting into that the life and energy which with spiritual gifts unfolded by comparatively few, ought to be made of use in serving the multitudes who need their ministrations.

I am hoping that Dr. Caird has already taken a step which will prove fruitful of good results, or that some one will be able to so systematize our work, and inspire the Spiritualists with a sense of their duty and the necessities of the case in this direction, that the day may soon come when the talent and time of every good worker prepared by the spirit world will be employed in the advancement of the truth as presented and demonstrated through modern Spiritualism.

We are enjoying a visit now from Mrs. S. M. Kingley of Alameda, Cal., formerly of Putnam, Conn., whom we first met in a sunny spot on the bluff at dear old Lake Pleasant Camp long, long years ago, and who has ever visited that beautiful mountain resort, the parent, we might say, of the camp meeting work of Spiritualism, but feels to-day a personal sorrow, a heart-cry of pain, at the desolation and destruction which has swept over it. Tears fill my eyes as I pen these lines, as fond memories of the days that can never come again, and the many faces and forms met there, only to be greeted again in the "home of the Soul," come up before my vision. To the Spiritualists at Lake Pleasant, and all who are losers of their summer retreats and beautiful camp, our thoughts go out in love and sympathy.

R. S. LILLIE.

The Progressive Spiritualists Society of Elyria, Ohio, Odd Fellows' Hall, 580 West Broad Street.

We believe in a Supreme Spiritual Power and intelligence of the Universe.

We believe that service to humanity is the best expression of our love toward this Supreme Power.

We believe in the immortality of the soul, and the continued identity called death.

We believe that the exchange of intelligent thought between the spirits of the so-called dead and human beings on earth is scientifically proven.

We believe in the moral responsibility of the individual; and that, in accordance with his thoughts and deeds, peace or suffering comes to him by the natural operation of changeless spiritual laws.

We believe that the door of reformation is never closed, but that the pathway of progression lies eternally unobstructed before every human soul.

Program for the year as follows:

September 23d and 30th, lectures and tests by Mrs. Marian Carpenter, Detroit, Mich.

October, entire month, Rev. D. A. Herrick of Akron, Ohio, will lecture on Sundays and hold trumpet seances on Mondays under the auspices of the society.

November, entire month, Prof. J. Clegg Wright, of Amelia, Ohio, will lecture and give demonstrations on each Sunday, and hold class lectures during each week on scientific subjects.

December 2d and 8th, lectures and tests by Mrs. Stein of Detroit, Mich. Test seances on Mondays following. Balance of December, lectures by F. W. Martin and others. Messages and music by Prof. Phil. Herder of Cleveland.

January 7th and 14th, lectures and demonstrations by Mrs. G. L. Reed of Toledo, Ohio. Thursday, seances.

January 21st and 28th, Mrs. May Davis, Bradford, Pa., lectures and tests, with Thursday seances.

February, entire month, Mrs. M. Messeremith of Rochester, N. Y., lectures and tests, with Thursday seances.

March, entire month, Mrs. E. J. Demorest of Alleghany, Pa., lectures and tests, with Thursday seances.

April to be billed later.

May, entire month, Mrs. Annette J. Pettingill of Boston, Mass., with Tuesday and Thursday seances.

Dime socials, at homes of members every Wednesday. The public is cordially invited.

F. W. MARTIN, President.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, etc. Price 25 cents.

VOICES RECOGNIZED.

At a Trumpet Seance in Grand Rapids, Michigan.

On Friday evening, March 8, a trumpet seance was held at the home of Edwin Fanrot, in Grand Rapids, Mich.

At the request of Mr. Harrison H. Reed of Lowell, I attended the seance to write down the good things. His sister, Mrs. Hattie Richards, whose postoffice is at the Michigan Soldiers' Home; his daughter, Mrs. Flora Warner, and his niece, Mrs. Eva Weiger were there. The seance was for his family.

I sat by the medium, so my knee touched his, and if he had moved I would have known it; but he remained immovable.

The first controlling spirit remarked: "Give your best thoughts to the medium and to the spirit world; and we will bring your spirit friends to you."

This axiomatic rule or principle applies to all spiritual phenomena. The closer it is observed the better are the results. If we send out angry, vexed, hateful or positively doubtful thoughts, going out in spherical waves and meeting the thought-waves of the spirits working to produce the manifestations, such opposing forces would neutralize their efforts, and the phenomena; but if we help them with harmonious wave-thoughts, similar to their own, their manifestations will be better.

So many of Mr. Harrison's departed relations and friends, unknown to the medium, announced themselves, that this article would be too long to mention all.

A voice announced himself as "Hewitt," of Lowell, recognized by Mr. Reed, both old acquaintances of each other. Mr. Reed wanted to know what he should tell their old friends at Lowell?

"Tell them I came and talked to you," said the voice.

Reference was made to other departed friends of theirs at Lowell; Aldrich and Lee; and the voice answered, "They are coming out all right."

Mr. Hewitt had been a church member.

Mary Jane and Eliza, Mr. Reed's departed relations, announced themselves, and talked in a feeble manner, so much so that I leaned over to hear better.

Pretty soon the controlling voice said: "Sit up straight in your chairs, for your thought-waves bother us and come too close to us.

I could hear a general movement of all moving back in their chairs.

"In the spirit world," said the controlling voice, "every word and deed will be a part of you."

All was so quiet that the least move could be heard.

"Bear Foot," an Indian, with whom Mr. Reed was acquainted, came and talked like an Indian, with more force and so differently.

Many of Mr. Reed's spirit relations and friends came and announced themselves, and the was anxious to have his sister, daughter, and granddaughter convinced.

When the phenomena were very quiet the latter young lady had wished that Bundy, a young man of her acquaintance, would come.

Pretty soon a voice did say, "Bundy is here."

This Turner Bunday had a peculiar joking, clownish voice and manner, so that his personality was recognized beyond a doubt. This manifestation was the most interesting and satisfactory.

The medium will soon sit in a wire cage for a test condition, and for self-protection, and advancement. Then we will report results.

H. EUGENE MARTIN.

Grand Rapids, Mich.

TWO MIGHTY "TRUTHS."

As Seen by John T. Dow.

I do not say it to brag or claim sperior insight, but there is one truth that others do not seem to comprehend.

It is this: No voluntary act ever takes place without a motive; and that motive is always, without one single exception, pleasure or happiness for self, or what is the same thing, to avoid suffering or misery.

Somehow people fail to comprehend this mighty truth; nevertheless I know it is a fact, and no man can gainsay it.

But I am not going to explain or discuss the matter at this time.

The other great truth is this: There are no more people in existence to-day than there were millions, billions, or trillions of centuries ago. Never were there any more or less than there are to-day—and there never will be.

Everything that is immortal always was and always will be; never had a beginning and will never have an end.

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

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Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding campgrounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Salling, secretary, 1002 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 18, and close August 25. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Harmony Grove Camp

Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McFeron, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.

TheConnecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic, Ct.; season of 1907, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Ocean Grove Camp.

The camp is located at Harwichport, Mass., and opens July7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-Meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30.

Solon Smith Secretary, Summerland, Cal.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 16 to 26 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July [illegible] and closes August 4th. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish,, Secretary, Floral Heights, Parkland, Eden, Pa.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open August 11, and close August 25. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Freeville Camp.

The Freeville Camp, N. Y., opens July 22 and closes August 19. For programs write to Miss Victoria Moore, Dryden, N. Y.

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Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., JUNE 8, 1907 NO. 915

MATERIALIZATION.

Trenchant Consideration Thereof by Mrs. Straub.

Numerous and wonderful are the phenomena through which modern Spiritualism demonstrates the august truth of spirit life and spirit communion; yet the most astounding phenomena, the most convincing fact, demonstrated long ago by some of this world's best known and most respected scientists—the phenomena of materialization—remains to this very day a bone of contention within and without the ranks of Spiritualists—and the reason? Laziness—nothing but man's laziness combined with conceit.

We readily indorse the phenomena, more or less easy of access—the phenomena that comes to ourselves or our friends and neighbors, but we reject more difficult phases, because they require much patient preparations, carefully arranged conditions, and last—not least—some sacrifice of time and money.

It is almost impossible to establish the required conditions at the average seance, let the medium be true or false. But if we shirk the necessary effort, the recognized "sine qua non" of any successful materialization, we have no right to denounce it as a delusion or a humbug. **All we can do is to remain agnostics—honest and open-minded agnostics — until some ray of light of extraordinary power pierces the hard fibre of our skull.**

This is the very thing that lately happened to myself. It was partly distrust, partly lack of opportunity, that kept me away from the seance room. My own personal experiences had fully convinced me of life everlasting; no further proof was needed for myself, but who can feel indifferent about all those to whom no avenue of conviction is open, except the one of their physical senses? Materialization, proved beyond any possible doubt, is the only hope for them; therefore I remained in a hopeful and watchful attitude toward materialization. I absorbed all the arguments, *pro and con*, laid down by honest investigators in a more or less intelligent language; but most of those in favor of materialization give their wonderful illustrating facts without any attempt at explanation. They forget that a sound mind asks for basic principles, however limited, before it can assimilate any new truth. At last I found all that I wanted to know, comprised in a modest little book: *Materialization*; by Mme. D'Esperance; and Materialization a Fact in Nature (Austin). In simplest explanation it shows how something can be created out of apparently nothing; that nothing lying back of everything, that nothing can be changed into something before our very eyes. It shows how life-material is gathered in the seance-room and condensed into the proper stuff to create a figure, which is finally made complete by its union with the intelligence ready to manifest.

That seeming miraculous hastening of Nature's process is known to be the greatest puzzle to the investigator, and yet, how many wonders do we meet all over the world—even on a mere physical plane—without astonishment, simply because our eyes are used to them. Many interesting facts of the kind are referred to by said booklet, and may I be permitted to mention just one more in addition. Some of our esteemed readers may have seen what is called "artificial stone." We find nowadays all kinds of artificial stones, from the roughest to the finest; from the common building material to precious stones, and even diamonds.

Whatever merit may be in said art or industry, it must stand as a speaking illustration of the fact that man, by skill and knowledge, is able to shorten the processes of Nature and to produce often within the shortest time what means millions of years in Nature's laboratory.

Taking this standard, what is there miraculous in materialization?

Those who are sure of life and progress after so-called death, must know that for chemistry in particular there is no limit of possibilities in limitless space.

Yes, dear friends, our numberless demonstrations of spirit return and communication are glorious facts, but a voice within me, not to be silenced, exclaims: "Materialization is the most stupendous fact of all—the very crown of phenomena! It is the one phenomenon especially destined to revolutionize the world."

Indeed! let the truth of materialization be established as firmly as Galileo's truth of the sun being the center of our moving planetary system, and the burning social and moral questions to-day will shrink into nothing, inch by inch, as the truth will spread and permeate the family of mankind; for it is doubt about a future life that makes the average weak and selfish man yield to the temptations of the moment.

Therefore, all you dear brothers and sisters who draw the line on materialization, let me beseech you, especially you who are leaders in the ranks, to drop your positiveness for the sake of those who must see a dead man alive—for nothing else will convince them. Let me beseech you to gather into congenial groups, and try hard for materialization and our friends across the river will truly assist you; and should our means allow to aid science in establishing a solid base for this grand truth, let us help with all our might, until a glorious Temple for all humanity will rise upon that base—a Temple whose crests will be forever in touch and harmony with the arisen hosts of our brothers and sisters in worlds beyond.

H. STRAUB.

How oft the sight of means to do ill deeds make ill deeds done.—King

He who is afraid of asking is ashamed of learning.—From the Danish.

In the court of his own conscience no guilty man is acquitted.—Juvenal.

Give up to science entirely, for science is but one.—Seneca.

The will of man is by his reason swayed.—Shakspeare.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

Honest error is to be pitied, not ridiculed.—Chesterfield.

Genius always gives its best first; prudence at last.—Lavater.

Correction does much, but encouragement does more.—Goethe.

SOME REFLECTIONS

In Regard to Various Matters Connected with Spiritualism.

Spiritualism must stand on the truth of materialization. If there is no materialization, there is no Spiritualism, except that which exists in the imagination of the superstitious followers of those who depend on faith alone.

There is none of all the various phases of mediumship, but what depends on materialization. There can be no conception of a thing that is not material. If a thing is not matter, it has no existence—it is nothing. What could you produce to prove any truth of spirit return that did not involve the existence of a material substance? Every sense of the body depends on the material substance out of which that body is composed.

We feel, we see, hear, taste and smell material substance. We cannot convey an idea that does not involve the existence of matter. It would be impossible for a medium to sense the presence of a spirit unless it were composed of material substance.

Yet, while all that I have said is true, there is another truth as potent in the solution of our knowledge of things: matter does not exist alone. With matter, in whatever form it may be presented, there is ever present a force which is eternally persistent.

All the evidence which establishes the existence of matter is equally applicable in establishing the presence of force. It is impossible to sever the connection of these two factors which account for all things that are brought within the range of human knowledge. They are the positive and negative factors which make up the substance of all that can ever comes into the range of human consciousness.

No human thought can be expressed without force in connection with matter. There is no matter without force, or force without matter. It is impossible to disassociate them.

Life, itself, is but a form of force by which the immortal spirit itself animates the body.

There is no vacuum in space, for matter exists throughout the universe, binding the satellites to their primary planets, and planets to their primary suns. Suns communicate with suns throughout the starry universe, which constitutes the sidereal system.

Communicate, did I say? Yes; inasmuch as the rays of light travel on the waves of this impalpable ether, from satellite to planet, from planet to sun, and from sun to sun, for there are millions of suns in the sidereal system.

There is no place where matter is not. To the vibration of ether we are indebted for the light of the remotest star, which has taken more than a thousand years to reach the earth. But for the vibration of ether we would be deaf and blind. By the means of the vibration of ether we are conscious of light, heat, sound and electricity. It is the most tenuous matter known. It is both impalpable and imponderable. We can neither see, feel, hear, taste nor smell it; in fact its existence is a matter of assumption, yet by this assumption we are enabled to account intelligently for light, sound, heat and electricity.

Science aids us by mechanical appliances to discern other forms of mater, and with our senses unaided the coarser kinds come to our knowledge and complete our capacity of knowing things.

Now as to spirit. There is no reason to doubt in this case. It is matter. We could not know it unless it were matter, as it is only by matter that we can know matter. The difference between spirit and other forms of matter is only in degree of refinement. Spirit is a more sublimated form of matter; this is proved by the fact that persons who are not mediums have seen spirits.

There are volumes of testimony in regard to apparitions appearing to persons who are not conscious of any mediumistic qualification. The spirit has power to make more dense its substance by adding to itself matter of a quality to bring it in the range of physical sensation.

Mediums have the power of assuming a spiritualized condition which enables them to see, hear and talk to spirits. You may call spirits etherealized forms, if you wish, for they have a material form of sublimated matter. The force of life animates their bodies as it does our bodies, whereby the power of sensation is produced.

The phenomena of Spiritualism demonstrate the power of spirit over matter. We, by the power which life gives us, demonstrate the same power. Life is manifested through the spirit over the physical body. Death is only a change in the form of matter. The matter of the physical body is thrown off, leaving the etherealized spirit body and nearly all the characteristics of physical life with the spirit.

Spiritualism is the only religion that demonstrates the truth of its profession. To deny its phenomena is to destroy it. As a faith religion it is only a dream, like the other religions of mythical foundation, of which the world now has too many. It has a beautiful philosophy, but its foundation is built on absolute knowledge. We have news from that other—that better land. We know of those who inhabit it. We know that they are our friends who have only gone before. They are not indebted to any crucified God for their salvation. They did not find streets paved with gold, nor a God upon his throne; neither did they find the unquenchable fire of hell, or see the torture of the eternally damned. They met the men and women that they had known in earth life, changed only in that freedom of opportunity which eternal progression affords.

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Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Seneca.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Man alone is and shall be our god.—Feuerbach.

Creedal Beliefs and Teachings

They Are Compared with the Facts, Philosophy and Phenomena of Spiritualism, Which Gives the Greatest Proof of Human Progress and Continuity of Life.

The judgment relative to the above query will very likely be somewhat varied in expression in accord with each individual's experience along these lines. All do not have exactly the same tenor of thought and experience, hence look upon these ideas from different points of view.

There are many creeds and beliefs, and no doubt each one holding his own creed or articles of faith, is honest in the acceptance of it, as per their knowledge of the comprehension of the ideas and teachings which have been inculcated into their minds through early education, oftimes making it hard for individuals to change views upon those lines they have been led to believe had to do with the soul's condition of joy, peace, happiness and heaven, or the reverse of misery, pain or torture in some place of existence after what is termed death, because of the teachings of creeds or dogmatic theories which each one so educated, has been led to understand, would be the terminal point, according to the acceptance or rejection of those ideas.

They have been taught in holy writ that unless they repent and believe that someone else could or would pay the penalty they would be eternally lost; hence, many times through religious excitement of so-called revivals, many have been led to believe in the creeds or dogmas of what is termed religion, and that they could be saved, and would pass an eternity of hallelujahs to some personification called God, whereas perhaps their nearest kin, who had not accepted these creed or dogmatic teachings, would be writhing in the pangs of eternal torture because of their disbelief or unbelief. Through such teachings they severed the very cords of the tie of love which binds a mother to her offspring.

Could such an existence be a heaven to a mother, father, brother, sister, wife or friend? Nay, nay!

Many, many times has it been the case that the waves of creedal belief have rolled over the mentality of human beings caused by the excitement of so-called religious revivals, leading mortals to accept what they supposed to be a full and free salvation, they only waking up to the true realization of their condition, when the soul and spirit had left the physical casket, through transition to another existence wherein they could see more clearly the true situation of things and the fallacy of the creeds and teachings they had been led to accept, through the hypnosis of revivalist or priestly teachings wherein they had been told that unless they repented and believed in the salvation of atoning blood and cast all their sins upon someone else, they would be eternally lost in hades. The opportunity will be presented to everyone, sooner or later, to see the fallacy of such teachings, either in this sphere of existence or in spirit. Then he can come into the true recognition of the possibilities of eternal progress; **but each one must have a spark of desire within his own soul to progress.** That desire may arise either through some investigation on their part or through some ministering spirit, be it in the mortal body or in the spirit body after transition, for there are what are termed ministering spirits, both in the mortal and spiritual body, whose mission it is to present these truths, hence in some way and at some time will the opportunity be presented the living entity or spirit; but it is for the spirit to first recognize a need of progression into a better condition. There will be those who are true spiritual advisors who will help lead them into channels of thought wherein the knowledge desired, can be attained.

Have not the creeds and theological teachings done much to pervert the interest of true progress? I say that they have because they have filled the minds of mortals with fear of eternal punishment and misery, who have been taught that such would be the final result unless there was a full acceptance of the dogmatic teachings of salvation through atoning sacrifice, that someone else paid it all.

I know somewhat from experience the fallacies of such creeds and teachings, because I was reared and brought up under these ideas, which shackle the soul and spirit in bondage of fear; but thanks to the spirit of eternal love, through the ministering spirit of a brother who passed to the borderland and entered into the eternal light, life and liberty of the soul, the truths of spirit life and the possibilities of eternal progress were plainly made known to me, and my soul and spirit came into the true recognition of life's existence and its realities, both as regards this mundane and the future spheres of life.

What proof of an eternal existence, either for happiness or misery, does the creedal belief or teachings furnish humanity, or gives satisfactory evidence of life beyond this vale of tears, trials and struggles for existence? None; but the simple faith, which has been inculcated into mortal minds by and through the fallacious teaching of dogmatic theories of salvation as taught by those who term themselves gospel teachers or students who teach and preach that there is no possibility of the soul's development or progress after the change of so-called death, and these priestly teachers deny the facts of eternal progress as proven and demonstrated through Spiritualism and its philosophy or phenomena.

It is not all summed up in one creed, for there are many, each one claiming that their special system is the only right one and each working for the supremacy of their own particular method of salvation.

Spiritualism does not rely upon creedal beliefs or theological and dogmatic teachings, but can and does prove its teachings, by both physical and mental phenomena as demonstrated through their sensitives or psychics. To one who has been an observer along the lines of theological teachings, they seem very meager in the point of comfort as to a possible chance of eternal happiness or progress for the majority of humanity, because when one takes into consideration the countless millions of human beings that are in existence, there are but a few, as compared with the whole who have a chance of attaining the full and free salvation that is advocated by the revivalist or priest who goes about, as the old saying is, "Like a lion seeking whom he may devour," and if you accept their way of thinking (instead of thinking for yourself) then you are a good and glorious saint, fit for the kingdom of heaven; but if you do not think and believe thus and so, then they relegate you to the pit of eternal punishment, prepared, as they say, for all unbelievers. Especially do they condemn such noble souls as Robert G. Ingersoll, who demonstrated in his home life and associations with humanity, the truths of love and domestic affection. Those who knew him best testified to the true character of his daily life in home or abroad.

Always in his public demonstrations of intelligence did he advocate liberal thought, and that each human being had a birthright to live and think out from his or her own standpoint those principles which would embody into each mortal mind the right idea of true manhood or womanhood. But these sanctimonious priests would relegate such noble soul to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftimes far behind in their own lives and actions, as far as a true and spotless life is concerned, as compared with Ingersoll and others who sought to free the minds of human beings from the fallacies of dogmatic religion. Had they the power, they would to-day, as in times past, when they tortured and burned at the stake, so-called heretics who attempted to give people an insight into spiritual truths, carry out old ideas of witchcraft, and send out of physical existence such as seek to give humanity a knowledge of Spiritualism and continuity of life beyond the mortal.

What would be the outcome of human progress if creeds and theological teachings alone had their fullest sway?

As viewed from the knowledge of spirit return and the truths that Spiritualism teaches of this life and he future existence of soul and spirit, it proves that man has an individuality after leaving the physical body.

The outcome of the creedal beliefs or teachings of theology alone would be a great obstacle in the pathway of human progress and advancement of soul and spirit, because such beliefs have a natural tendency against the development of the soul or spirit.

The natural idea taken from such false dogmas leads the mortal to feel that no matter what an individual has done or how great a sinner he has been, if he only comes to the atoning grace of salvation, he will be freed from all punishment and be as pure as the angels. Such has been the teachings of revivalists and teachers along that line, as reported in the daily press of this city where such services have been conducted of late.

Each human being has a birthright given him through the principles of nature, and it is within the province of each one's rightful ownership to use the reasoning power that has been given him. But those of the priestly craft do not always like to have their parishioners drift into the channels of free thought and reasoning capabilities, because they know that such procedures will eventually lead the thinking and reasoning soul beyond their ability of control. In the province of the spiritual philosophy, the facts and phenomena of its teachings, all delegate to the mortal ideas of freedom of thought, and that each one should open wide the windows of the soul and investigate the truths of its teachings and phenomena which liberates the soul and spirit from the shackles of bondage with which the dogmas and creedal beliefs have always filled the mortal mind, doubt and fear, and hindered the progress or development of the soul and spirit.

Creeds and beliefs do not satisfy the longing soul that reaches out to know the realities of the beyond, for the loved ones who have left the physical, and the vacant chair tells its tale of sadness when the loved kin or friend has passed out of the mortal sphere of existence. It is not beliefs that fill the aching void and give cheer to the saddened heart at such times, but it is knowledge that is wanted, and Spiritualism gives that knowledge. In the next article mention will be made regarding demonstrated facts.

N. H. EDDY.
Buffalo, N. Y.

ON MEMORIAL DAY.

They will cover your grave with blossoms,
On the morrow, sweet and rare;
Gay tulips, and jonquils and lilacs,
And pink honeysuckles fair;
And in silence will place above you
The flag of your country there.

Amid strains of martial music
Will the soldier's praise be sung;
As the beautiful wreaths and garlands
On the grassy turf are flung.
To the old, it brings sacred memories,
Brave, hopeful thoughts to the young.

I may linger not, brave soldier,
On the morrow, where you sleep,
'Neath the fragrant and loving tributes
Of the ones who o'er you weep;
But the flowers of love bloom ever,
For you in my heart most deep.

It is ended, life's long, hard battle,
Peace reigns where you tent to-day;
On the shores of the land imortal,
Which seemeth not far away;
For you often come on a furlough,
And my hand in your own I lay.

ALICE M. WARREN.
Proctorsville, Vt.

FIRE.

The Right Man in the Right Place.

Spiritualism is being tried as in the refiner's fire, and all that is pure and good will stand the test, and all that is bad will fall and be consumed by the fire—the fire of justice and truth and virtue. When the head of our cause, Harrison D. Barrett, stands out in bold relief like he does in prosecuting the fakes as he has in the years that have past, I feel like we could do no better than to honor him as our leader and let the good work go on, and as I desire to serve God and my fellow men and women in spirit and in truth, therefore I will do my best to let the light shine through my pen, and words, and actions, for actions speak louder than words.

Now, when our President comes out bold and without fear or trembling, and declares that his people shall be separated from the ungodly, from thieves and robbers and prostitutes, I do know that, like the Nazarene of old, he has commenced to scourge and drive out of the temple—the temple of the greatest cause that ever attracted the attention of mortal men—the money-changers and all those that would make the temple of God a place of barter and sale and pollute it with their ungodly acts and deceptions, wearing a cloak of bright shining appearance in the dark, which is covered with phosphorus, a product of brimstone, which suggests to my mind the hell within which it will take a fire like unto the lake mentioned in the Bible, and I am not certain but that it will take an ocean of fire to burn out all the rot and filth and cussedness that is in our ranks as well as in the orthodox churches, where there are hotbeds of vice and corruption—men and women with cloaks of religion and dressed in sheep's clothing, while at heart they are ravenous wolves.

Perfect love casteth out all fear, and our dear BrotherBarrett has that love in his heart that makes bold and brave and noble all men and women—the true love of God and the love that Christ spoke about when he said: "I give unto you a new commandment that ye love one another." This commandment did away with all the other commandments that had been given. I admire a man like our leader, one who for over a quarter of a century has not been afraid to let his light shine, and because of his love for our cause and the sacrifice of his life on the great cross of humanity, he has waged a war against all wrongdoers and all vice and corruption wherever he has found it, and he has won the respect of all good, honest men and women. The only ones that howl are the ones that know they are wrong, and I do know that they know that they are wrong as well as we do, and we are as bad and mean as they are when we do not expose their miserable works.

Brother Barrett is the right man in the right place, and he has nearly laid down his life for his friends and his brothers and his sisters. Christ said truly that no greater love has any man shown than he who lays down his life for his friends, and I here and now say, that those who do not know Brother Barrett personally, have only to go back to the sketch of his life of twenty-five years a Spiritualist, in The Progressive Thinker some time ago, to know that I have written truly concerning him. I do not believe in riding a free horse to death, but I know that Brother Barrett has served his brothers and sisters, and the cause he loves so well without fear or favor, and just now, after he has done all the work for us and our cause is being weighed in the balances we shall stand by him, and I know our good brother will still be willing to guide the good old ship of Spiritualism into the harbor of protection and safe within the veil where we can drop the anchor and furl the sail, and I now will say, in conclusion, that if my good brother will pardon me for placing credit where credit belongs, and knowing that he is firm on the rock, and that my few words of just praise will not cause him to fall or fail to do his duty, I sign myself, your humble servant,

REV. DR. R. E. COON,
Spiritual Evangelist.
Lock Box 49, Portland, Oregon.

A VOICE FROM THE DEEP WITHIN.

What tells my soul of a higher life,
Of a better life than this—
Not a land of rest and free from strife,
But a land of greater bliss?

I cannot think it were free from toil,
As was taught in days agone,
But free from the human earth turmoil,
And nearer a brighter dawn.

I cannot dream of a robe and crown,
Of a jasper wall and throne,
Of a Godly smile and Godly frown;
I only dream of my own.

I can only reach with my inner eye
The heights that are for me;
I can only sense, when the form shall die,
The soul's eternity.

I can sometimes see a loved one's face,
There just beyond the veil,
And I know in the universe of space
I'll follow on the trail.

I know I must pass from this earthly plane,
As my friends have passed before;
There are higher heights for me to gain,
And better things in store.

I can reach no height for other men;
I can only reach my own;
But can reach a hand to help them when
To a proper strength I've grown.

These hairs of silver tell a true tale
Of a time, not far away,
When the spirit, free, will spread its sail
Before a brighter day.

Oh, beautiful Life! Infinite Love!
We drink at thy fountain, free;
We rise from the earth to spheres above,
And grow eternally.

Chorus.

There's a silent voice from the deep within;
There's a silent voice without,
That tells of a future and the great has been;
A voice from all things about.
A low, sweet voice;
A dear, kind voice:
'Tis the silent Voice from the Deep Within.

DR. T. WILKINS.

A DISMAL PICTURE.

As Portrayed by the Eminent Astronomer, Camille Flammarion—Death at Last Comes to the Sun and Planets, and the Space Occupied by Them Becomes a Desert Waste.

In comparatively few years [as set forth in the Chicago Examiner], astronomically speaking, this beautiful planet upon which we live—so full of life to-day, so full of activity, so noisy, so rich, on whose surface generations succeed generations so rapidly—will be dead, more—destroyed!

Just as she conceals in her bosom to-day the elements and dates of her beginnings, so she contains there the germs of her decadence and end.

And not only she, but her companions, also—Venus, her youngest sister, who resembles her so closely and whose present humanity is undoubtedly centuries behind our present stage of progress; Mercury, fiery and swift; Jupiter, now pursuing his course with noble and majestic movement; Saturn, girdled with his triple ring and guarded by his eight satellites; Uranus, slow and venerable; Neptune, whose years are centuries—all these worlds will shortly have ceased to exist.

Sun's Rays Enfeebled.

Inside an infinitely small fraction of eternity they will have lost all heat—water, air, liquids, gases, cohesion, affinity—all these elements of existence and of life will have disappeared.

Silent deserts rolling in solitary space, they will present only ice and barren rocks to the enfeebled rays of the sun.

Meteors, winds and rains will have leveled the mountains with the plains, dried up the beds of the lakes and gradually augmented the extent of the ocean, which to-day covers three-quarters of the earth's surface, and which will at last cover it completely.

The spots on the sun, which are even now scaring many people, will have increased in number, and this great luminary will have been exhausted of its heat by its long radiation into space.

At first these spots will be seen to spread themselves, like two dark zones, on either side of the equator of the sun, and meteorologists will observe a sensible diminution in its heat and light.

When millions of centuries shall have passed, this loss of heat will have become so great that all organisms on the planets will perish to give place to new beings constituted to live in the cold.

Days Turned to Night.

But an age will come when the sun, first growing dark red, then obscure, will cease to be the source of heat to the family of planets which have so long drawn from it their magnetism and life, and will shed only a livid and sinister light.

The days shall be turned into nights, and there will be no longer either Spring or Summer. The worlds, dark and heavy, will revolve like black balls around another black ball.

The heavens will have become unrecognizable, the earth decrepit, dried up, disintegrated, will have fallen into fragments which, spreading themselves along her orbit, will continue to revolve around the dead sun.

Diminutive skeletons revolving around a giant skeleton, aerolites carrying into darkness the last fragment of a formerly inhabited earth, they will, perhaps, be enveloped in its passage by some hyperbolic comet which, carrying some of them with it in its course, will scatter them in another system on some unknown planet, whose inhabitants, gathering them up to preserve them under glass in a museum, will analyze them, without finding in them any clew to the history of the globe whence they came.

A MESSAGE.

Written for a Mother Who Lost Her Best Beloved and Only Child, a Beautiful Daughter, in the Morning of Her Life—not Lost, but Waiting for that Mother in the Better Life.

Sweet Mother, though the sunset's bars
Must fall and fold away our light,
Still watch for us the tender stars
So safe and sure; than hope more bright.
And tho' the tides of life rush o'er
The inmost fortress of the heart,
They just as surely leave the shore,
And in our harbor have no part.

Sad mother, broken hopes for all
Of us, lie scattered at our feet,
But dawns a time when one sweet call
Will prove the glittering bits complete;
And in the bliss that will be ours,
How far astern this storm will seem,
Woes of to-day but drifting showers
Across a past and troubled dream.

Fond Mother, you and I would glean
The fairest flowers our eyes could find
For Heaven's garden, hue and sheen
Must rarer be, our wreaths to bind.
And were our eyes not dim with Earth,
What glories would the truth unfold:—
The mystery of Angelic birth;
The reason why—the story told.

Dear Mother, when the steeps subside,
And fair and calm the path before,
We shall be nearer the divide,
And almost to the swinging door.
Doubt not, they know and love us still,
They're only earlier there than we;
Around the bend, straight on, until
Their beckoning hands we plainly see.

And while we bide a little space
This side the thinly flowing veil,
The knowledge that upon each face
We know, is love that cannot fail,
Will make us stronger as we tread
The path that leads us to their side;
For well we know there are no dead,
The living are the ones that died.

EVA AMES.
South Wallingford, Vt.

Reason must be our last guide and judge in everything.—John Locke.

Justice is the constant desire and effort to render every man his due.—Justinian.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

THAT'S THE WAY.

Make Man Good by Suggestion, as Set Forth by Prof. J. D. Quackenbos of Columbia University.

All attitudes of the objective mind—its trend of thought, opinions, beliefs, desires, propensities, tendencies, emotions and passions—are controllable and alterable by a higher human personality, exclusively along the lines that are moral and true. For the subliminal self of man is that principle in us which dictates what is right and inclines to good; that "spirit" in which or under whose control the Apostle Paul urges men to walk in order that they may neither be condemned by the moral law nor bound by the law ceremonial.

So man in his higher personality is adequate to the extirpation from his objective nature of any abnormal craving or passion, like the craze for alcoholic drink. And he will always act in response to that 'touch of explosive intensity," as Prof. James has described it—that suggestional force which awakens ethico-spiritual activities and subordinates the lower tendencies of the carnal nature—when imparted by a pure-minded suggestionist who is in genuine sympathy with the inebriate and operates with the courage of his convictions.

By means of the enlightened employment of hypno-suggestion the subliminal self may be brought into active control. It happens to be a physiological fact that in a state of sleep, either natural or induced by an intelligent physician through ordinary hypnotics, a human being is suggestible—that is, amenable to the insinuation of a belief, impulse or thought which may dominate the waking life.

The technic adopted involves the arrest of the visual attention by some bright object, the concurrent establishment of the patient's confidence in the desire to help him and monotonous sleeping suggestions as an accompaniment of impression by personality. Dipsomaniacs, as a rule, are easy subjects, in that they yield readily to the hypnotic influence and accept unconditionally the suggestions communicated by the operator. Regular drinkers may be dealt with whenever they can be induced to sober up, but I have found it unprofitable to attempt influencing an intoxicated person.

The physical, mental and moral bankruptcy that accompanies dipsomania should be held up before the view of the sleeper until an abhorrence for drink and all that it stands for has come into his soul.

It will thus be seen that hypnosuggestion is of the nature of inspiration. It is a summoning into control of the true man an accentuation of insight into life and its procedures and a portraiture of happiness as the assured outcome of living in consonance with the truth.

—New York World.

SONG OF THE MYSTIC.

I walk down the Valley of Silence—
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown!

Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I met but the human and sin.

I walked in the world with the worldly;
I craved what the world never gave;
And I said: "In the world each Ideal
That shines like a star on life's wave,
Is wrecked on the shores of the Real,
And sleeps like a dream in a grave."

And still did I pine for the Perfect,
And still found the False with the True;
I sought 'mid the Human for Heaven,
But caught a mere glimpse of its Blue;
And I wept when the clouds of the Mortal
Veiled even that glimpse from my view.

Do you ask what I found in the Valley
'Tis my Trysting Place with the Divine.
And I fell at the feet of the Holy,
And above me a voice said: "Be *mine*";
And there rose from the depths of my spirit
An echo, "My heart shall be thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray.
But my tears are as sweet as the dewdrops
That fall on the roses in May;
And my prayer, like a perfume from Censers,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim Valley,
Till each finds a word for a wing,
That to hearts, like the Dove of the Deluge,
A message of Peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the Silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen Thoughts in the Valley—
Ah! me, how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the Valley like Virgins,
Too pure for the touch of a word!

Do you ask me the place of the Valley,
Ye hearts that are harrowed by Care?
It lieth afar between mountains,
And God and his angels are there:
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

—Father Ryan.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

The Secular Press.

It is highly interesting to witness the Secular Press swinging into line, and devoting a great deal of attention to subjects connected with spirit return. The following from the New York World furnishes a very interesting summary of various experiences.

Ghostly Comforter Came to Her.

On the night of November 24, I visited my parents, leaving my little boy, almost three years of age, playing. When I returned home I found him in bed with a high fever. We sent in different directions for a doctor, but owing to a severe snowstorm which set in that night, up to 3 o'clock in the morning, none had arrived.

I was desperate. Just then our servant girl called me and said:

'A gentleman wishes to see you."

I left the room, quickly going toward the gentleman, exclaiming: "Oh, doctor, help my child!"

He grasped my hand and said: "Emma, I am no doctor! Take comfort, don't cry. Whatever trouble the Lord sends us we must bear; it is well with the child. Place a black veil on his face."

I told him I did not possess one. He then said:

"Then take a piece of black silk."

It was then I stared at him, and was startled at his ghostly appearance. Before I could realize all this he suddenly disappeared, although the door was locked.

After opening the same no trace of the man was seen. I hastened to my child and found him in convulsions. I placed a black silk over his face. In a short time the convulsions became less violent, and in less than an hour my little darling was dead. This happened when we lived in East Tenth street.

EMMA DEXHEIMER.
No. 206 Eighty-fourth street, near Third avenue.

Visited by Dead Mother.

On August 6, 1883, I was employed as a tow-boy by the Coney Island Railroad, and the next day, August 7, I was run over by one of their cars, which caused me to have my right leg cut off in the Long Island Hospital.

On the same day my mother, after being informed of my accident, was taken sick in a car while on her way to see me, and while I was on my way in the ambulance to the hospital she was being removed to St. Peter's Hospital in another ambulance. She died on the 9th of August.

Now the death of my mother was without my knowing anything about it. On account of my being so low at the time the doctors and my friends hid it from me. But whenever I asked about her they told me she was very sick and could not get out to see me.

About five weeks after her death I was lying in my bed wide awake, talking to the patient in the next bed to me, when my mother suddenly appeared to me and told me that she was dead, and that I would meet with some trouble, but not to mind it, as everything would turn out all right in time.

This was the first knowledge I had of her death until seven weeks after, when I was about to leave the hospital, when my uncle, her brother, told me of it.

This I swear is the truth.

HUGH McDEVITT.
No. 51 16th street, Brooklyn.

Ghostly Warning of Death.

On the morning of January 20, 1904, about 8 o'clock, I went to the store. When I was coming home I met my brother and told him to come home, as it was getting late for a little boy to be out. He came with me.

As we were passing the front stoop of our house I glanced at the door, and to my surprise I saw the door open all the way back to the wall, which was very unusual. I told my brother to wait till I went up and closed the door. He waited at the bottom of the steps.

I went up, and when I was on the top step I saw a white figure coming around the bend of the winding stairs. The figure was a frightful thing to look at. It had one hand upon the wall and the other rested on the banister; it had a long, flowing white gown, and was very thin and eyes sunken in its head.

I stood still for a moment. Then I saw it coming nearer and nearer. I was afraid and ran down the stairs, leaving the door open.

Then I saw it disappear. When I got to the bottom of the stairs my brother said: "What was that? It frightened me."

I said: "It looked like a spirit."

We went into the house and told our parents, and father laughed and said, "Nonsense." Then they went into the hall and lit the gas, but there was no sign of anybody, and the door was closed. My mother said, "That is a warning of some kind."

A few days later the man up stairs took sick with heart trougle and died soon afterward.

KATHRINE RUPPERT.
No. 13 Baldwin St., Newark, N. J.

Ghost Made of Many Little Lights.

On the first Sunday in August in the year 1881, I was visiting friends at a cottage in Oyster Bay, L. I. I was sitting in my room reading when I was disturbed by a rustle in the hall outside my door. I looked up and saw the form of a woman about to enter my room.

I had started to speak, when, on getting a near view, I discovered she was not a living person. The impression I received was that I was looking at a corpse just risen from the grave.

In life she must have been smaller than the ordinary woman, quite slender, with straight, black hair. She wore a black dress considerably out of fashion at the time and held something in her hand which closely resembled a white carnation.

The deathly pallor of her face was awful to look at. She stood in the doorway a few minutes, then slowly turned away and disappeared before my very eyes. As she turned away she seemed to be a mass of tiny lights that blazed and seemed to consume her. This happened at 7:30 o'clock.

ELIZABETH JACKSON.
Garrison, N. Y.

Dead Nun Walked Before Her.

I was a nurse at St. Mary's Hospital, conducted by the Sisters of Mercy in San Francisco, Cal., and was attending the male patients on the first floor. Sister Imelda, whom I liked very well, was attending to the female patients on the third floor.

When a patient died the body was carried out of a back door down on the main floor, to a small outhouse, known as the "dead house." One week after Sister Imelda's death I was going out of this door on my way to the Old Ladies' home, a separate building from the hospital, when I saw a sister walking ahead of me toward the "dead house."

I thought it a very unusual thing for a sister to do, especially alone, and I hastened after her to offer my assistance. Just as I reached her she ascended the one step leading to the "dead house," and put her hand on the door knob to open it, and then turned and faced me. It was the face of Sister Imelda, but of an expressionless, shadowy form. Then the apparition instantly disappeared.

Fear of ridicule prevented me from speaking to anyone about this event.

LOUISE RAYNOR.
No. 165 W 21st St., N. Y. City.

Tried Vainly to Trap the Ghost.

In the fall of 1888 I lived with my parents in the old Barker homestead, three miles from Rahway, N. J. The old house is two and a half stories high with about sixteen rooms, with large, wide hall running from the front to the back of the house.

The broad stairs on one side of the house, leading to the second floor and attic, were used by our family.

I was a young woman of nineteen, not easily frightened, and not superstitious.

One evening, after looking through some magazines, I thought I would go up to the attic and get a look. As I did not want to disturb the household, I went up by way of the front stairs, reaching the attic.

I sat down in front of the old bookcase and set my lamp beside me. I was looking over some books when all of a sudden my light went out, and having no match I gorped my way to the hall, guiding myself by the banisters.

I reached the broad landing at the head of the stairs leading to the big hall below when I was startled by hearing footsteps coming up the stairs. I crouched in the corner, scarcely daring to breathe until they seemed to have passed me.

I ran down the stairs, through the dining room and up the back stairs to my room.

Glancing at the clock, I saw it was 12:15. I went to bed, but could not sleep, and when daylight dawned went to the attic to see if there were any windows open.

But every window was closed. While my mother and Mrs. Dayton (who lived with us) and I were in the sitting-room during the afternoon of the following day I related my experience of the night before.

The old lady held up her hands and exclaimed: "That was Barker's Ghost!"

Mother said, "Tell her the story, as she is old and daring enough not to be afraid of anything."

Mrs. Dayton then said that one of the Barkers, years ago, came out to the old homestead to have the home aired and put in order for the family, and as he did not return after a reasonable length of time one of the family came down to see what was keeping him so long. Going through the house they found him on the landing of the front stairs in a pool of blood, murdered. Ever after that his ghost was supposed to walk up those stairs at midnight.

I had read of haunted houses. But here I had been living all these years in one and had not known it. With a laugh I left the room and went up stairs to the landing, tore up the carpet, and, sure enough, there were large stains, as though something had been spilled there. I related the story to my older brother and asked him to help me catch the ghost!

That night we stood by the double doors in the dining-room that opened into the big hall. Glancing at my brother, with his revolver in his hand, I was on the point of laughing, when suddenly I heard the footsteps coming along the hall.

Seizing the lamp my brother and I ran into the hall, but we could see nothing.

The next day a city cousin came to stay a couple of weeks. One day I related the story to her, and asked if she would sleep with me in the spare room down stairs.

She agreed. After getting my brother's revolver we decided to lie down on the bed until nearly midnight. There were two windows in the room that opened on the porch. It was a beautiful moonlight night. My cousin said, "Turn down the light, I love to lie in bed and look at the moon."

The shutters were open and the shades were up full height. I was startled by my cousin grasping my arm.

Looking over toward the window I saw the form of a man clearly defined against the moon. He was wild eyed, with arms uplifted. He disappeared as suddenly as he came.

I shall never forget my cousin's piercing screams as she ran from the room.

I was too frightened to move. When I came to my senses I ran to my parents' room, where I found my cousin in hysterics.

If not a ghost, what was it?

MRS. IDA M. GORMAN.
29½ Arkansas Ave., Atlantic City, N. J.

Lived Long in a Haunted House.

My lovely home down in the sunny South is haunted, so the negroes say. The home was built by myself and husband when we were in the early twenties, and we were much attached to it. During the ten years we lived there we were called upon to pass through many sad, as well as strange experiences. Steps were constantly heard, and my husband never retired without his pistol under his head, for so often we were awakened by the sound as though someone were entering the house, though we never could see anyone.

Six children were born—four of whom were called away in early infancy.

Many were the strange sounds heard by the negro servants living in the little cabin a short distance from the house. Almost every morning I would be greeted by: "Good morning, Mis' Josie, did yo' hear de ghosts las' night?"

Finally, my husband in the early thirties, passed away, and a short while before he died a tiny little cherub, Lizzie, was taken from us. Just one day before she died I had thrown myself on a bed in an agony of despair in a room adjoining, when suddenly I felt the pressure of an invisible hand; tenderly and caressingly it patted my cheek and a voice said: "Don't grieve so, daughter, it is best your little one should go now, for she will be with me in heaven."

It vanished, and the impression it gave me was deep and lasting that it was the spirit of my husband's father who had passed out years before I was born.

A few years after my husband's death I was driving out of the grounds with my two little children in the carriage, when suddenly I was impelled to glance back toward my bedroom window. I saw plainly the form of my husband peering through the lace curtains, looking longingly and intently at us as we left the long vista of flowers and shrubbery bordering the drive.

Again, several months afterward I heard my name called in a whisper as I crossed the hall alone.

Many times footsteps would be heard in the silent night as though someone were hastily coming up he garden walk, then up the steps to the doorbell, and when it would ring someone would go hastily to the door—and find no one there!

The house has been rented to three different families, and all have many experiences to relate. A deep sigh has often been heard in the guest chamber, and by different persons.

MRS. JOSEPHINE PEOPLES.
Narragansett Hotel, 93rd St., & Broadway, New York City.

Spirit Appeared as He Was Killed.

In the spring of 1901, I think it was in May, I was a Pullman porter running to Albany, leaving New York at 4 p. m., and getting in about 7:30.

The company provided two old Wagner cars for the boys to sleep in at night, which lay down in the yard. Some nights there would be quite a few of us, so we would sit up and play poker most of the night. There was one porter named Smith, who, would never play, but would sit and look on.

One night quite late one of the boys asked him if he would get a pint of beer. We gave him the can and he went out of the car.

He had been gone about 15 minutes when he came back and walked through the car. He never said a word to anyone, but went right through the car and out of the other door. Of course, that caused lots of comment and laughter, as we thought he was playing a joke on us.

But just at that moment the door was thrown wide open and a brakeman asked us, did we send a man out? We said, "Yes."

"Well," he said, "he is lying out here cut in half—run over by a freight train."

We want out and looked, and sure enough there was poor Smith dead, and that was he that came through the car, or his spirit.

We all remembered when he came into the car he went through both doors without opening them, and he had no legs. W. S. BAKER.
N. 417 W. 52nd st., New York.

A Ghostly Letter Seeker.

It was in the year 1882, when I was employed as a boy to drive a pony and carriage at Dutton Manor, Lancashire, England, that I saw my first ghost. Dutton Manor was then occupied by James Fenton, Esq., his wife, three sons and three daughters.

It was the gamekeeper whom I had heard tell the story of why the left wing with its tower was seldom used, and why the old manor had been closed for so many years. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman. The bridegroom demanded an explanation, she refused to explain and fled to the left wing and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot, and ever afterward her ghost was said to be looking for the letters.

So you may be sure, after hearing this, I never went any nearer to the tower at night than I was compelled.

But one winter night the manor was filled with company, and I had been told to help the butler wait on the table. Dinner was over and we were serving coffee and cake in the drawing room, when one of the guests, I think it was a gentleman, said: "Whichever lady gets the ring in the cake will be married before the year is out." Immediately Mr. Richard, the eldest son, called me quietly over to him and said: "Go up to the top of the tower in the left wing, and upon a table you will find a ring. Bring it to me."

I did not dare refuse to go; there was no time to lose. I knew he must want it put into the cake unknown to the rest of the people, so, trembling, I took up a silver candlestick with a single lighted candle, passed through the billiard-room, thence to the picture gallery, where I remember noticing a picture of King Charles, whom I had heard had been beheaded, and I could have sworn I heard him groan in agony.

I entered the left wing. I believe at that moment I shrank so small in fear of my own shadow that I cast no shadow. So fearful was I of making a noise that I did not walk; I flew. I have travelled over the entire earth since, but it was further by far to the tower. I have lived many years since, but it has not been one-half as long as those few minutes.

I reached the stone stairway to the tower, mounted to the top, opened the door, and the light went out. I reached for the table and grasped the ring, when—horrors! I heard a man's voice say, "But you did get the letters!"

I then saw a lady's bare neck in a glimmer of light which came through a casement.

Was I afraid? I don't know. What did I do? I don't know. I only know that I was able to give Mr. Richard the ring in time for him to hand a young lady a piece of cake just as the clock struck twelve.

HENRY BENNETT.
313 Sumner ave., Brooklyn, N. Y.

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THE ORDER OF NATURE.

Our Epoch and How It Comes to Be.

I.

The air is full of questions. Thinkers are seeking solutions of problems as old as time. We are making an epoch. We have reached a period of unfoldment sufficiently large to enable us to comprehend more of the meaning of ourselves. The world of intelligence is rapidly becoming scientific; it is seeking bed-rock in all matters social, political, intellectual and religious. Those who dig deepest find the richest ore.

And all this is not wonderful; it is simply in the order of Nature. All planets evolve by the same processes. There are no other sets of principles at work on the other planets than obtain on this. Primordial methods are the same in essentials at all times.

As all preceding worlds swung into space from their respective parentage, the suns, so has ours. Such facts as these simplify our labors, those in hand now and those which will engage our attention as we travel on through the eternities. We can begin to arrange our Nature studies as we do our mathematics, by familiarizing ourselves with fundamentals.

In former papers we have dwelt upon the three primordial principles by whose activities all things come to be.

Creation, as it is understood to-day by the best informed minds presupposes the fact of self existence in all that is; that every atom always did exist and always will. Out of this atomic, sentient allness every form has come. Ethers have the power to hold all atoms apart—in solution. Original atoms are not all in use—have not all been embodied in form; the Universe still holds in primal condition atoms of all grades, all degrees of fineness, so we need have no anxiety concerning an end of things.

The Universe constitutes God; just as an individual is known, not by his heart, not by his head, not by his form, separately and entirely, but by the whole manifestation, the allness of him. So the sentient Universe is God. This gives us a clear apprehension and comprehension of the so long vexed question: "What is God?"

Distinctively, definitely co-ordinated with this sentiency are the principles through and by which it carries on its works of construction and change. These are three in number. Love is first to operate. It expresses in desire, in attraction, selection, adhesion, cohesion; second, intellect—the finding-how faculty; third, Will—the power to put into execution. The first has its seat in the heart; the second, in the head; the third, in the muscular formation. The true dictates are from the heart; the head should never lead, nor the will.

The above statements are academic; they are by authority and the authority is intelligencies from a planet of a sun system, the third older than ours, and these are in communication with people of two sun systems older than theirs. The formula given above is the basis of Cosmic processes as their researches and experience have proven, and the teachings so based should by us be deemed authentic.

The intelligencies communicating these points are of those who witnessed the birth of our planet from its parent, our sun, and took it in charge to assist in its growth and development.

They have watched its progress, have magnetized it, and from time to time have visited it to note its evolutionary steppings, assisting as need required, according to the attractions of its indwelling sentiency. Along the highway they have scattered their wisdom in unnumbered ways and in inspirations since it was a peopled planet with accompanying spiritual spheres.

Time and again have the message bearers gone out to teach as best they could, yet were often dismayed as the crude elements forbade from time to time the propagation of the seeds of Truth as they were sown. It is that the races in part have outgrown the rack, the cross, the fagot, the rope and the thumbscrew, that this last and great attempt has been made to open the doors between the two states of being and later to declare themselves as Teachers and Aids still in the progress of the planet.

In giving to the readers of The Progressive Thinker these statements I am acting under a close leading and am commissioned to say that I have a backing in spirit realms which will manifest itself and by indubitable proofs show that this which has been given is authentic.

By the processes of evolving spiritual forces strong and clear manifestations are to be made and we wish our workers to hold themselves responsive to the highest within them so that the teachers and helpers may be able to come very near with their methods for the opening wide of the avenues of spiritual influx for the good of all.

Not long since the highly intelligent planet Mars turned its magnetic streams upon the Earth so that we are in currents of rare inflow of intellectual power, and when this has continued up to a certain point we shall be in line for a polarizing of the grandly spiritualizing streams that will flow to us from the planet Jupiter. Then, indeed, shall we hear the footsteps of angels; we shall see the white-robed throngs and shall in its entirety know the meaning of the message that heralded the birth of one who again shall come among us as Teacher, Brother, Friend.

The millennial days will come to us as they have come to other worlds; we shall see of the travail of our souls and be satisfied.

MRS. M. A. CONGDON.
Hood River, Oregon.

CURING DRUNKARDS.

Suggestions as to the Proper Course to Pursue.

I see many remedies advertised for the cure of drunkenness and other bad habits—some ingredient to be added to their food, either unknown to the victim or with his consent. Can any of your readers testify to the efficiency of any of these cures? Mr. W. T. Stead of London some time ago gave a prominent notice of one of these cures, and seemed to think well of it.

Now I have this suggestion to make to the temperance societies, and am rather surprised that it has not been long since tried.

I suggest that they should advocate a law requiring the medical officers of jails to administer one or other of these remedies to all criminals who have been addicted to drink and drugs, also to tobacco chewers.

In this way a great deal may be done toward curing drunkenness, because the police can arrest and have all habitual drunkards locked up for a two or three-weeks' treatment in in place of a fine. F. A. BINNEY.
San Diego, Cal.

The Spiritual Philosophy.

We Are Compassed About Continuously by a Great Cloud of Witnesses.

The elucidation of the Spiritual Philosophy as bearing on human destiny is a subject worthy the serious consideration of all intelligent beings. There is a lamentable amount of ignorance concerning what it involves, not only among people in general, but even among Spiritualists themselves. Many never spend any time in its investigation, seeming to treat the subject as of no special importance. They know, through the phenomena, that man lives after so-called death, for they have received confirmation of this fact through the channels of mediumship. But how and where are they to live, what do, and what become; what are their relationships, and whattheir possibilities? Of these things they know little or nothing, nor do they seem to care or take the trouble to investigate. These treasures of wisdom and knowledge do not lie around on the surface. They are hidden treasures coined in the mint of spiritual consciousness. They are hidden from all those who live on the sensual plane of human existence.

People on this plane lay the flattering unction to themselves that what they do in secret can never be known. That they can lead a reckless life of self-indulgence and no one be the wiser. But they are terribly deceived. There is absolutely nothing done in secret. Nothing is hidden that shall not be made manifest. We are "compassed about continually by a great cloud of witnesses." In view of this fact the Apostle Paul admonished the Hebrews, to whom he wrote his famous epistle, that they should lay aside every weight and the sin that did so easily beset them.

"All things are naked and open to the eyes of Him with whom we have to do." Our very thoughts and imaginations are matters of record. Our words and actions are stamped upon the scroll of destiny—ineffaceable forever, except by repentance and a long course of righteous living.

The judgment is set. Spiritualism rends the dark veil of mortality, and that tremendous fact stands revealed. It discloses a hell for evil doers that that is no myth. It reveals a heaven attained only through right living, and the unfoldment of the spiritual nature. The spiritual consciousness is awakened, and all motives and acts are seen in their true nature and bearings. Till then the record is a sealed book. No exoteric power can break the seal or open the book. Your destiny is hidden till you wake up in the spirit world and in amazement read your record. The book of fate is opened as each man faces the consequences of his earth life. Disrobed of the mortal garb, he stands for just what he is, with no veil to hide his deformity. No robe of imputed righteousness, woven in the loom of another's sacrifice, to hide his nakedness. He can go on while in the mortal, adding sin to sin; he can make darkness his pavilion, and hide himself in the most secret haunts and flatter himself that no one can see or know of his deeds done in the darkness; but let him know and understand that he has been all the while held in full survey by myriads of spiritual beings, and among them his own kindred, who grieve bitterly over the course he is pursuing. Let him also know that a time of resurrection is coming, when, like spectres damned, his evil deeds—even those long since forgotten—rise up like a mighty army of accusers, on every turn, while conscience, awake at last, tortures his wretched soul with remorse and a sense of conscious guilt.

There is absolutely no escape from the consequences of wrongdoing. There are many claiming to be Spiritualists who seem to imagine that all they need to know is that they live hereafter, and that they are not to be sent to hell when they die. But the relation of the life that now is, to that which is to come, and the effect of good or evil deeds upon our future destiny, are seldom thought of, much less investigated, by those living under the sway of carnal appetites. Sin and suffering are inseparable. Even God, Himself, cannot abrogate the law governing cause and effect.

When professing Christians sin, or do that which is evil, no atonement of Christ can absolve them from the consequences of their transgressions. Like all others, they must reap what they sow. The suffering will be proportionate to the wrongdoing while in the physical body. They make a terrible mistake when they think they can sin that grace may abound. Likewise Spiritualists who give loose reins to their carnal appetites while they sing of a "sweet bye and bye," are doomed to a terrible disappointment. Such must work out their own salvation by ceasing to do evil and learning to do well. The loving ministrations of angels may assist in the work of repentance and restitution, but they can do nothing more.

While hatred, or malice, or revenge, or covetousness, or lust, hold empire in the soul, no progress can be made. These passions, unrepented of, are the manacles that bind men and women in the prison cells of sensuality and earthliness. The lower planes of existence are more thickly populated by far than the angelic spheres. In many portions of the world of spirits pandemonium reigns, while dense darkness covers the unhappy victims of a seemingly merciless fate.

Had the philosophy of Spiritualism been understood by these denizens of darkness, and had their lives been regulated accordingly, they would have escaped the fearful dilemma in which they find themselves. Their deplorable condition is the direct result of the mistaken idea that one can lead a life of sin and yet escape the consequences. The sooner people awake to a realizing sense that they themselves are responsible for the sorrows that may await them in the after life, the better it will be for them and for all concerned.

The experiences related above are not an infliction of the judgment of God, but are a direct result of the life on earth under the dominion of the lusts of the flesh. They always war against the soul.

Men become hardened through the deceitfulness of sin. In proof of this we have only to glance at the present state of things. We behold the worship of mammon, the insatiate greed for material riches, the adulteration of nearly everything people eat or drink, the conscienceless trusts that rob the poor, the starvation wages paid to many employes, the damnable avarice that constructs many of the tenement houses in the large cities, and builds the sweat shops, filling them with helpless victims of poverty in order to increase their ill-gotten gains at the sacrifice of the bodies and souls of men, women and children. Need we wonder that, when the result of this state of things is fully matured, and the time of reaping comes, there will be misery and wretchedness in the spirit world? Many will then be weighed in the scales of "even-handed justice" and will be found wanting. The ingredients in the poisoned chalice which they pressed to their lips shall be pressed to their own lips. The suffering inflicted upon others will come back upon themselves with compound interest. Their riches shall torture their guilty souls with the avenging fires of retributive justice. There will be no escape till the uttermost farthing has been paid. According to our philosophy the fate of evildoers is certain and sure. It is a REAL, and not a mythical, hell. Every evil deed furnishes fresh fuel for its avenging fires.

Reader, if you do not relish such a fate, see to it that you live so as not to deserve it.

Where the philosophy of Spiritualism is understood in its far-reaching significance, and people live in accordance therewith, all these conditions will be radically changed. There is absolutely no hope for humanity except in the psychological unfoldment of the spirit nature. Then men will know and love one another, and no longer war with each other like the wild beasts of the forest. They will live in the spirit, and cease to fulfill the lusts of the flesh. Selfishness will give place to generosity, and pure love will be the all-potent factor in human existence.

What a different record the true Spiritualist will meet when the sealed book is opened, from that of evildoers, which we have been contemplating. As a record it will far transcend their expectations. Every good thought sent out for human weal will embellish the book with celestial gems. Every kind word and generous deed will speak with dazzling brilliancy upon every page. The whole personality will shine with the resplendent glory of angelic purity. There will be "fullness of joy, and pleasures that are forevermore." And yet, eternal progression has but just begun. The glory in which they find themselves is but the early twilight of eternity's morning. The Philosophy of Spiritualism compasses vast eternity, explores the illimitable universe, and delves in the stupendous mysteries of immortality. It penetrates the innermost realm of the spiritual planets and constellations that give to the material orbs their existence. It leads its votaries to an acquaintance with the generative forces of universal being. All worlds and systems are brought into reciprocal relation to each other by a system of communication faintly foreshadowed to the children of earth by the telephonic and telepathic means of intercourse. To the angelic inhabitants of the spiritual world, time is not, and distance is annihilated.

In view of a destiny so grand, so ineffably glorious and soul-inspiring, an appeal comes from the celestial spheres to all Spiritualists to lead spiritual lives and thereby give the pure light of life to those in darkness. A mighty work is before you. A great responsibility rests upon you. You hold the key to the situation. All that is needed to complete the demolition of the crumbling systems of superstition is for you as Spiritualists to appreciate the day of your opportunity and live and act accordingly.

Rise above petty self-seeking and strife, and unite on the main issues as one mighty body of spiritually enlightened, emancipated people. Angelic messengers are preparing the way, and mighty hosts are ready to co-operate in a spiritual movement such as has never been known on the planet. A union of soul and a union of purpose—oh! Spiritualists, is the one prime necessity of the hour. Mighty angels and countless hosts of celestial deific spirits await your bidding—oh! ye spiritual denizens of earth. But know ye this: in vain is their aid invoked while disunion and inharmony prevail. When, with one accord, ye rally to beat back the cohorts of darkness, they are with you—a mighty invincible host. Then, in clearer light, and with a broader understanding, the Spiritual Philosophy will be revealed to the children of earth, as their guiding star, and as containing the mystic key that opens to them infinite treasures of divine wisdom and knowledge.

Oakland, Cal. N. F. RAVLIN.

A VETERAN OF THE WAR.

An old man sat on a rustic seat
With his grandson at his knee,
Told of the fights, "but ne'er a retreat
I made in the war," said he.

Across his brow ran a purple streak,
The right sleeve empty and frayed;
Recalled the sad night at Bloody Creek
When the Southern foe were stayed.

After the wound and stump were healed,
He sought not his mountain rest,
At once as a colporteur revealed
This brave hero at his best.

He tramped it through the entire war,
He sang and then knelt in prayer—
Ne'er heeding bullets, or cannon's roar,
When needed was always there.

On his return to the mountain side,
He thought how he looked before;
They honored their hero and replied:
"Thrice welcome; the war is o'er."

"Your Grandmother was waiting for me,
And to win her was my goal;
With her arms outstretched, 'My darling,' said she,
From the bottom of her soul.

"So always fight for the weak, oppressed,
And boy, in the end you'll see,
And let them take your right arm, if best,
They can't take your soul," said he.

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The Morris Pratt Institute.

Report of the Fifth Annual Meeting of the Morris Pratt Institute Association.

The fifth annual meeting of the officers and members of this association was held in the Institute Building, Whitewater, Wisconsin, May 16, and 17, 1907. Everything considered the attendance was fairly good, although several of the trustees were unable to be present, much to the regret of their associates and the members of the organization. The familiar face of the beloved President, Moses Hull, was among the missing, as he has taken the next step in life and gone back to the soul world since the annual meeting of 1906. He was missed in the physical by all the people present, but his spiritual influence was sensed by more than one of the company assembled in convention to transact the business of the school to which the arisen one devoted so much energy and capital through the closing years of his earthly visit. He was lovingly remembered by everyone and a committee on resolutions, consisting of Mrs. Cora L. V. Richmond, Prof. A. J. Weaver and the writer, was appointed to put into words an outward expression of what was felt in every soul of love and sincere regard in which the arisen President was held by all.

The meeting was called to order at 10 a. m. in the parlors of Prof. Weaver, with the Vice-President, Dr. Geo. B. Warne, in the chair. The minutes of the last regular meeting were read by the acting secretary, Mrs. L. S. Weaver, and were approved. Vice-President Warne appointed a committee on Auditing Accounts, consisting of Hon. Wm. Smith, of Janesville, Wis., Mrs. Christine Cooper, of Clinton, Iowa, and Miss Genevra Spaulding, of Lansing, Mich.

The report of Treasurer Weaver was most gratifying. It showed that the school had been self-sustaining throughout this year and revealed the pleasing fact that the aggregate of all outstandinding bills was less than $300. The report was received with rounds of applause and smiles of encouragement by all the members present.

The outlook for the coming year was reported to be very promising, and there was every assurance that the school had made the last turn around the corner of difficulty and was now moving steadily forward over the roadway of success. Too much cannot be said in praise of the able and efficient management of Prof. A. J. Weaver, and his estimable wife, to whose efforts this excellent report was largely due.

The election of officers and of delegates to the next National Convention occupied the attention of the members of the association for some time. There were three vacancies to be filled on the Board of Trustees, one for the period of one year, caused by the transition of President Hull, and the other two by the expiration of the terms of Trustees Rynerson and Warne. Mrs. Cora L. V. Richmond was unanimously elected to fill the unexpired term of Moses Hull as trustee of the school, while Trustee Warne was elected to succeed himself. Hon. Wm. Smith was elected as the successor of Trustee Ryerson. All of these officers were chosen by unanimous vote, which reveals the unity of feeling that prevailed among the members of the association.

Prof. A. J. Weaver of Whitewater, and Rev. E. W. Sprague of Detroit, Michig.n, were unanimously elected delegates to the 15th annual convention of the N. S. A., to be held in Washington, D. C., in October of this year. Several financial agents were elected and commissioned to solicit funds for the support of the school in their respective localities.

The best of feeling prevailed from the opening to the closing session of the convention, and everyone was most enthusiastic in his praise of the good work already accomplished by the Morris Pratt Institute. Harmony was the watchword of the hour and each one vied with the other in doing his best to add as much as possible thereto.

The Board of Trustees was called together at an early hour by acting President Warne, who stated that the first business was the election of officers of the Board for the year ensuing. Geo. B. Warne was unanimously chosen President; Mrs. Cora L. V. Richmond was elected Secretary and Prof. A. J. Weaver was re-elected Treasurer. The Board unanimously voted to empower Mrs. Richmond to appoint an assistant secretary to act in her stead in all matters pertaining to the immediate work of the school. It was also voted unanimously to request Mrs. Richmond to give a course of lectures during the coming year upon the Higher Spiritual Psychology.

President Warne was requested, also by a unanimous vote, to give a course of lectures upon Anatomy, Physiology and Hygiene, with respect to their relations to Psychism.

Prof. A. J. Weaver was re-elected Principal of the Institute, and empowered to appoint such assistants as he might require in order to carry on the work in harmony with his views.

Many other items of business of minor importance were considered and acted upon according to the best judgment of the members of the Board. All matters not considered in convention or at the Board meeting were referred to the Executive Committee with power to act. The Executive Committee for the current year consists of President Warne, Vice-President Smith, Secretary Richmond, Treasurer Weaver, and Trustee Geo. H. Brooks.

In connection with this annual gathering of the Morris Pratt Institute Association, President Brooks of the Wisconsin State Spiritualists' Association, called a grand mass meeting to assemble in the chapel of the Institute on Thursday evening, May 16, and Friday afternoon and evening, May 17. The attendance was not large, but those present made up in enthusiasm and interest what was lacking in numbers. President Brooks was at his best as a presiding officer and was exceptionally happy in his presentation of the various speakers. His own remarks proved that he was something more than a "walking exclamation point" when it comes to business of a financial character. When President Brooks was elected to office thirteen months ago, the Wisconsin State Spiritualist Association was in debt nearly $1,600. President Brooks reported with facts and figures to prove his statements, that that indebtedness had been reduced more than $1,200 during the past year and that the association now owed only $325. This speaks well for the leadership of President Brooks and proves that he is the right man in the right place. He was most ably seconded by the hard-working secretary of the State Association, Miss Louise G. Loebel, of Milwaukee. There are few men in our ranks who have more real devotion in their hearts for the cause of Spiritualism than has Geo. H. Brooks. He believes in paying one hundred cents on the dollar and does not spare himself in the least in his efforts to do for the cause he loves. He was stricken with a painful illness that almost graduated him into the Spiritual world, in January of this year, and was confined to the house for about eight weeks. Notwithstanding this serious drawback, he accomplished the marvel to which I have referred and brought in a report that is certainly most creditable to him, as an officer, in every respect. If Spiritualism had a thousand workers possessed of equal zeal and enthusiasm, such as we find embodied in Geo. H. Brooks, our movement would flourish as the proverbial Green Bay tree.

At one of the sessions of the Institute Association, Acting President Warne called upon the students for brief addresses and for the period of two hours the people present were enthused and instructed by the inspired utterances of the young workers who are soon to take places upon the rostrum of Spiritualism. Each speaker's words were to the point, and every address full of meat. One marked characteristic found in the utterances of all was the love each speaker felt for Prof. Weaver and Mrs. Niver of the Institute faculty. The addresses were couched in well chosen, words, grammatically and rhetorically arranged, as well as logically expressed. The writer was baptized in an ocean of optimism on this occasion, for he found in these young people at least ten or twelve talented occupants of the future pulpits in the Church Spiritualistic. They have bright futures before them if the signs of the times are read aright, and the utterances at the meeting in question can be taken as auguries of their several abilities. All officers and members of the Institute Association were pleased to learn that these gifted young people would return another year to complete their course of study.

Able addresses were made at the mass meeting by President Brooks of the State Association, and by President Warne, Vice-President Smith, and Secretary Richmond, of the Institute Association. Mrs. Niver favored the assembly with Owen Meredith's splendid poem, "Aix Italiens," rendered as only Mrs. Niver can render that marvel of poetical excellence.

Judge Smith's address was a most eloquent tribute to mediumship in general and especially to the wonderful work accomplished by Mrs. Cora L. V. Richmond and her guides.

President Warne followed along the same line and introduced many interesting anecdotes of President Lincoln with regard to his belief in the teachings of Spiritualism. President Warne's defense of mediumship was something long to be remembered by those who heard it.

Mrs. Richmond was deeply touched by the eloquent tribute paid her and her work by the several speakers and responded most feelingly to their expressions of good will. Quina's poems delighted all who heard them and added much to the interest of the meeting. Mrs. Richmond gave the closing lecture on Friday evening. It was replete with spiritual thought and gave those whose privilege it was to hear it something to remember when they had gone to their respective homes.

The pastor of the Methodist Church of Whitewater was an interested listener on this occasion and he pronounced the address one of the most helpful that he had ever heard.

Convention Notes.

President Brooks declared that he had never read "Camille," but he was so emphatic that he conveyed the suspicion to the minds of all that there was an exclamation point at the end of every sentence!

President Warne's bon mots and sharp hits were enjoyed by all, but he proved that he could take, as well as give, the social pleasantries. For a first class definition of the word "ache" President Warne is now considered authority; it was also noticed that he could use the word "tired" with the same intonation as could a certain officer of the N. S. A.

"Soul Centralization, and How to obtain it by going into retirement and there seeking silent oblivious composure!" For an explanation of these two sentences, ask the genial secretary of the Morris Pratt Institute Association.

"Lost, a blue baby's bonnet!" "Found, some so-called tests!" Respectfully referred for elucidation to President Brooks.

One gloomy shadow fell athwart the pathway of all members of the association when it was found that President Warne had become a pro-antitransubstantiationist. "But de President, he smile like de lil' brack sheep was de onliest lamb he had."

Professor Weaver announced his conversion to a belief in anthropophagenenarianism, but he did not seek to force his views upon any member of the Board nor yet upon any student in the school. He believes in freedom of thought for man, woman and child.

It was a most inspiring meeting of the association, and an excellent mass convention. Peace and good order were everywhere apparent and everyone went home saying in his soul that it was good for him to have been present. All are looking forward to another year when they may meet again to enjoy the discourses from the platform and social converse with the members of the school.

The Spiritualist papers were not forgotten. Good words were spoken for The Progressive Thinker and other spiritual papers with the suggestion that each young speaker make it a point to advise his hearers to become subscribers for one or more of our excellent journals.

Mrs Cora L. V. Richmond was elected Special Delegate and Spiritual Plenipotentiary to represent the Morris Pratt Institute Association at the Internal Peace Congress to be held at The Hague, Holland, in June, 1907. She will sail June 1, armed with papers of authority to represent, not only the school, but the N. S. A., the Church of the Soul, the New Thought Federation, and other liberal bodies in America, and will eloquently testify that the mission of all of these movements to the children of men is Peace.

All of which is respectfully submitted. HARRISON D. BARRETT.

The Way Out.

Suggesting Practical Means and Methods of Spiritualistic Propaganda.

There are now two communications on record in The Progressive Thinker by President Barrett, both referring, in part at least, to my article relating to N. S. A. propaganda, and there are points in each to which I feel inclined to reply. Before doing so, however, I wish to relate an incident of recent occurrence, and of a purely personal character. Meeting an acquaintance on the street in Seattle a few days since, he addressed me in substantially these words: "You and Mr. Barrett seem to be clashing a little; is there any danger of a personal collision?" I smiled at the suggestion and replied that there was not the slightest danger of anything so serious; that President Barrett had opinions of his own, and was expressing them in his own way, and that I was trying to do the same. I then added that when I can not tolerate an honest difference of opinion without indulging in personal prejudice, I will make it a point to keep out of the lime-light.

As a matter of fact, I find myself largely in accord with President Barrett's ideals and aspirations. I have to differ with him, and perhaps broadly, upon one or two quite important matters, but these differences do not in any degree furnish a basis for personal animosity. I do not believe in the assassination of character. The truth will be best served by each individual feeling at liberty to express his or her opinion without the fear of personal attack. And Spiritualists, of all others, should become amenable to this law. In the final analysis all sincere workers under the banner of Spiritualism are seeking the same grand accomplishment, viz: the uplifting of humanity. These differences are in method, rather than in purpose; hence I am the sincere friend of President Barrett, and all others who are trying, in any way however humble, to contribute to the good of the race.

Brother Barrett has proved his loyalty to this grand purpose, and our points of agreement greatly outnumber those of disagreement.

Life is too short to indulge in personalities.

Touching my interest in the N. S. A., President Barrett is again correct. Spiritualism, with its special line of philosophy, is entitled to an organized expression. It can and will survive without it, but can be made much more effective with it. I do not believe the N. S. A. should be now abandoned, in view of the results achieved by the earnest efforts of its adherents. No doubt mistakes have been made, and they will continue to be made, no matter who may have its interests in charge. There are no gods or 'goddesses on this planet. That may sound dogmatic, so I will qualify it by saying I have never met any, to my knowledge. I have met those who claimed to be, and thought the claim valid. To the best of my knowledge and belief they were gods in disguise—disguised in the garb of human, with the human predominating.

All human effort must be tried out in the crucible of human experience. A just standard of measurement will force the inquiry: "do the successes overbalance the failures?" Measured by this standard the N. S. A. is entitled to support. And by the same token we may take a hopeful view of the entire field of effort, and then, things being equal, a large ratio of successes may be attained as time passes. What is constantly needed in our movement is the willingness and ability to rise to the demands of a rapidly growing constituency. And upon this point, more than any other, my anxiety rests. I believe in the Democracy of Spiritualism. This is my religion—if I have any. I am the sincere friend of the N. S. A. As such I hope to see it rise to the full measure of its responsibilities, and meet the incoming tide of human aspiration.

Breadth of view, as well as height in attainment, with the patience that never tires, must become the characteristics of its adherents.

It is common history that popular movements often, after reaching a certain stage of development are liable to become ineffective, by failing to meet the advancing trend of thought. The orthodox church is now "snuggling up to the common people," hoping to counteract the effect of this failure in the past. It is probably too late. The common people are no longer common, and the siren song of "will you walk into my parlor" is more often declined than accepted. A visit to the park, or, in this region, Puget Sound, are much preferable.

Are we to follow the example of the church? I trust not. Nevertheless, I believe that we are approaching a crisis, and the desire that we may act wisely and promptly has suggested my article in the Progressive Thinker. I sincerely hope that my plan—or a better one—may be formulated, with the purpose in view of reaching every portion of our country, and concentrating and combining, as far as possible, into one general organized movement the vast number of people who are learning to rely upon the basic claims of modern Spiritualism.

Apropos the plan submited, Brother Barrett has treated my suggestion so courteously that he has left me but little room for argument. I thoroughly appreciate his strong words of commendation. I expected criticism and desired it. Criticism and comparison, in the right spirit, lead to improvement. I should feel that I had written to but little purpose, had I failed to arouse an interest in the minds of those whom I believe to be profoundly interested in the Spiritualistic movement. I might add parenthetically that I have received a number of communications of a personal nature from those whom I hold in the highest esteem, approving substantially the suggestions made in "Points Omitted."

Let me say in conclusion upon this point, that I am not joined indissolubly to my idol, like the reputed Ephraim of scriptural record, and being of rather a social temperament, do not desire to pursue this subject alone.

I believe the present management of the N. S. A., at this time, are as anxious to accomplish the larger work as the laity, provided the latter are willing to co-operate. Can we not mature some definite plan of action that will materially assist in the great work?

President Barrett dwells at considerable length upon the matter of finance. The point is an important one. We all understand this difficulty, or, at least, all who have attempted propaganda work. But I have long been of the opinion that one important reason for this is that we have been so schooled along that line. That is to say, that in times past our attention has been drawn principally to the vital and all-absorbing claims of Spiritualism, and not much attention given to methods of propaganda. Our overflowing zeal has naturally resulted in our being more generous than just in many instances, and so the importance of proper financing has been overlooked.

I cannot fully sympathize with the complaint so often made, that Spiritualists are not willing to pay when value received is tendered them. Our standard of comparison is sometimes faulty. We are apt to think of the church, and the plethora of purses so freely opened for its support. This comparison is not well chosen. It must be remembered that we have no inexhaustible supply of brimstone to apply to our recalcitrant and homogenous following in case of a financial deficit; no palatial residences in the skies for the benevolently inclined millionaire. Ours is not the open door to society's "400," nor the embowered and flowery pathway leading up to the perfumed refining atmosphere, placidly circulating around the summit of "Nob Hill." Remove these incentives to church loyalty and a "stampede" would doubtless follow; also a marked falling off in receipts financial. Human nature is about the same the world over.

Now, while I do not believe in popularizing our movement for the sake of becoming commercial, or of becoming commercialized for the sake of being popular, I do believe that the matter of finance must be recognized, and the people taught to know that our workers—both psychics and lecturers—must be cared for financially. A few years of this training will be likely to bring our standard financially up to a healthy average. Indeed, evidences are not lacking that we are making considerable progress in that direction at the present moment. We already have a strong corps of earnest workers in the field, whose services are constantly in demand, and who are receiving a fair compensation for such service. It is entirely reasonable to conclude that the number of these can and will be increased as time passes. It may seem to be rather a cold-blooded proposition, but it is in accord with the demonstrated facts of human experience, that when our people obtain what they need and desire, they will, according to their means, be willing to pay a reasonable price for it; leaving out of the case, of course, that class always in evidence in all popular movements that never pay for anything they can obtain without doing so.

I believe we may safely rely upon this business principle. It is self-operating, and will take effect when the conditions are complied with.

Now, if by a system of grouping of states, and an alignment of workers in the different groups, depending to some extent upon volunteers (and I believe volunteers will not be lacking), may we not reasonably expect a gradual increase in the number of effective mediums and lecturers, as well as a gradual advance in the standard of compensation. And will we not be much more likely to find those who will assist in providing sufficient endowment for the National movement, so that this larger work can rest upon a permanent foundation.

Like all other movements, we shall be compelled to demonstrate our right to recognition—our right to exist. Certain it is that unless we plan largely we should not expect large results. Perhaps I am too optimistic, but I endeavor to base my hopefulness on the sum total of human effort and experience.

Brother Barrett's suggestion that some person of wealth and influence be invited to accept the position of president of the N. S. A. I do not take to so kindly. First, because it does not seem to be necessary; and second, because it would have a tendency to counteract that self-reliance necessary to the vital activities involved. It should be a temporary expedient if adopted. But this was merely suggestion on the part of President Barrett, showing what might be done if advisable; at least, I so interpret it. I fully believe the people can be made to see the value of the movement, and if so, they will furnish the sinews of war: brain, brawn and finance.

But this article is already too long. I must close by saying that we must build for a large and brilliant future if we desire to realize it. To foresee and provide is an ever-present demand in every avenue of life. As far as we can depend upon any human agency, we can depend upon a movement that has humanity's interests as its inspiration, and consents to be democratic in method and application.

R. F. LITTLE.

Seattle, Wash., May 14, 1907.

MEMORIAL SERVICES.

Sadness has entered the home of our beloved Lyceum Conductor and Secretary of the First Spiritual Society of Portland, Oregon.

Mr. and Mrs. Geo. B. Haviland have laid away the form of their little daughter, Myrtle Fern Haviland, age 7 years. She passed to spirit-land on May 7.

Harry J. Moore officiated, using the text, "A Little Child Shall Lead Them."

Mr. F. E. Coulter paid a beautiful tribute to our little Lyceum worker and missionary.

Dr. R. A Coon rendered a beautiful poem.

Mrs. Cora Armstrong gave a beautiful poem: "Only Fallen Asleep."

The lyceum girls acted as pallbearers, carrying the beautiful white couch.

May 12 the Lyceum held a memorial service for our Fern, and we know she was with us. We extend our loving sympathy to the father, mother and sisters, Pearl and Thelma. We recall one of Fern's favorite memory gems:

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits."

The Lyceum sang Fern's favorite songs, "Holy City," and "We'll never say good-bye," as she lay in her bower of flowers, the kind remembrances of her many friends.

ETHEL LEWIS.

Portland, Oregon.

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A TRAGIC DEATH.

The Powerful Incidents Narrated Below Plainly Illustrate the Presence of Spirits Who Knew the Tragic death Would Come, but Seemed to Know of no Way to Avert it, Hence Induced the Prophetic Dreams.

A strange, pathetic tale incident to the death of Roland Wills came to light yesterday. Wills was killed one week ago last night at 8 o'clock while driving a team of horses attached to a scraper. He was employed at the time on work at East Eighteenth and Marion streets, Sellwood. It is thought he died from a fracture of the skull, caused by hitting the iron when he was thrown under the scoop.

Four nights before his death, Wills, who was aged only 24, called his young wife to his side and told her he felt something was going to happen.

"I FEEL WE AREN'T GOING TO LIVE TOGETHER VERY LONG." HE SAID. "I CAN'T TELL WHY, BUT SOMEHOW I FEEL SOMETHING IS GOING TO HAPPEN ME. I LOVE YOU MORE THAN I EVER DID, BUT I HAVE A PREMONITION WE ARE GOING TO BE SEPARATED. I WANT YOU TO FORGIVE ME FOR ANY CROSS WORDS I EVER MAY HAVE SPOKEN."

Then the young man knelt and prayed. The scene was particularly touching, as he had not previously professed religion. He was profoundly impressed with the thought that death was near.

The next, perhaps still stranger chapter transpired three nights later—the night preceding the fatal accident. Mrs. Wills dreamed her husband was dead in an open field; that he was surrounded by a crowd, and that she, upon going to his side, recalled his statement of approaching death and cried out her grief in agonizing prayer in the presence of the assembled throng. A grocer named Welch, she dreamed, carried home the body in a wagon.

Wills' remarkable premonition and the strange dream of his wife came true. Death did overtake him in the identical manner of her vision, and not this alone, but the very grocer, Robert G. Welch, of 1640 East Nineteenth street, did convey the body home in his delivery wagon.

Every feature of Mrs. Wills' dream worked out in the tragic death of her young husband. He was killed in an open field. But a few moments previously his little daughter had delivered a message to him from her mother which was to hurry home to dinner. Before the child was safely in the house her father met his end.

Upon receiving word of her husband's death Mrs. Wills rushed to his side just as she had dreamed the previous night and found him lying on the ground lifeless. There was the crowd she had seen in her vision. As in the dream, she raised her hands in prayer, and it brought tears to every eye.

These strange features of the case were related by the widow to friends, and are among the most remarkable psychic phenomena ever brought to light.—Sunday Oregonian, Portland, Oregon.

ARE CORPUSCLES ENTITIES?

Possessing Directivity, What Directs Them in Their Onward Course?

I have read with much interest Prof. Edgar L. Larkin's reviews of "The Psychological Crime," "The Great Work," and Brother Tuttle's "Evolution of the God and Christ Idea." His grasp of the infinity of minuteness as well as the infinity of greatness of things is most wonderful and instructive to an ordinary mind, of which I am one, but I desire to learn more from this wonderful man, and with your permission I would like to ask through the columns of The Progressive Thinker the following:

Is a corpuscle an entity? From his minute statement of one hundred septillions of them to weigh a druggist's grain, I conclude they are entities. I cannot conceive that size or weight of an entity has anything to do with its individuality. The unit in mathematics may be added to to make septillions or divided into septillionths, each being part of the unit. The unit may become a part of octillions, of units. We can multiply or divide ad infinitum, yet the unit exists.

Now, the Professor says the corpuscle has directivity. If it is a unit, and has directivity, what is that which directs it. A thing to be directed must have a director. The size of a thing does not change its being a thing. Again to show that a carpuscle is a thing, he says they have "Inertia, the chief property of ordinary matter." Again he says: "Nothing exists but corpuscles;" "That is, nothing exists but electricity."

Now, if a corpuscle is acted upon by direction or oscillation, which moves them with such terrific speed, it is incomprehensible to man. The size and speed is a mathematical abstraction; yet the corpuscle is inert.

Then, again, in oscillation—again they are directed and form the atom, and from the atom to the grand old mountain where he sees the great beauties of nature.

Now will the good brother tell us what it is that directs these corpuscles in their onward course.

I notice he comes down on Brother Tuttle for his using the words Cosmic Mind. Now, if corpuscular directivity does not suggest two forces at work to produce all objective matter in all forms, what does it suggest?

Pope says "All is one stupendous whole, whose body nature is and God the Soul."

Again, that ripe, rich scholar, Lyman Abbott, says, "I no longer believe in a personal God, but in Infinite Intelligent Force."

Now, again, does not the direction given to the corpuscle to unite itself with others, show an intelligent force? It matters not how infinitessimal the thing or force, or the intelligence—it may be in the abstract, yet is expressed in all we see or can know.

The lens through which the Professor views the heavens are a mass of corpuscles. They were directed to form the telescope. What directed them? Undoubtedly he will say the mind of men, as it has taken thousands of centuries to reach this unfoldment from the intelligence of the corpuscle direction. Is it not reasonable to think the intelligence of the director of the corpuscle has evoluted into a condition of higher, broader and fuller knowledge of the matter it directs, as the corpuscle shall draw to itself others or unite with others in attractive form till we see all of the objective nature around us.?

We are ever seeking to learn, and through The Progressive Thinker we have a teacher in all that shall benefit man now and in the just beyond.

Let us hear more from Prof. Larkin. I. W. POPE.

A Phantom Ray of Sunlight—A Curious Phenomenon.

The events which I am about to relate happened on the evenings of September 22 and 23, 1892, in the village one-half mile back from Lake Mahopac, N. Y. We had rented a quaint stone cottage, standing in a two-acre lot, for the season, and there I went with my three small children and a maid and a large Newfoundland dog.

One evening I was sitting quietly reading, when a strain of sweet music came, as I thought, in at the window from the road. Raising my head to listen, I glanced at the window, and to my surprise, saw a broad bright band of light come floating across the room and melt away in the corner behind me.

The next day I brought the dog in for company. About 10:30, as I was thinking of retiring, I stooped down ta pat Bounce. As I did so the same music, sweet as on the night before, floated in; the dog's hair bristled up on his back, and with eyes starting out of his head the dog let out one growl and flew from the room. In the meantime the bright light, looking more like a sunbeam than anything I could think of, crossed the room to the corner back of where I sat; there was a crash of discordant chords, a long-drawn groan, and all was still.

The morning of the 23rd of September, some years before, there had been a murder committed in that room, I learned next day.

The owner of the place raised sheep, and on the day before he was killed had sold a number of them and was known to have a large sum of money in the house. His son, who was a drunken scamp, had been there and had a quarrel with his father over money matters, and the old man put him out of the house early in the day.

In the evening, as was his custom before retiring, he sat playing the organ, which stood in the corner just where I had seen the light go out. The windows were open, as it was warm, when his wife, who was upstairs, thought she heard a queer noise as of something falling. Going down stairs she found her husband, with his head lying on the keys of his organ, crushed in by a heavy blow. This is an absolute fact.

(Mrs.) EMILY VAN HARDING.
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SPIRITUAL THIRST.

God Is the Soul of the Universe.

To the Editor:—I am still thirsting for spiritual truth and knowledge. I have learned much since I began reading The Progressive Thinker, and shall continue to seek evidence of spirit return. Any liberal person who will read regularly your valued paper will surely outgrow the old theology.

I am not living under favorable circumstances for spiritual growth, but can develop much in reading after the able and talented authors and teachers whose lectures and discussions appear every week in the columns of your progressive paper.

I have been interested in the discussion of "Things in General," by President Barrett and Mrs. Clara Watson. When we analyze their sentiments, they are not far apart. Intelligent minds have learned through study, investigation, observation, experience, education and science, that nature is the great controlling power of the universe. Nature populates the earth sphere with mankind, animals and the various species of all animated life, and sustains them. Humanity learns that God is the soul of the universe, or spirit in nature, which is eternal.

Man is an eternal spirit, and cannot die. His body after transition decays and returns to the bosom of mother earth to mingle with the elements. These are basic principles. Through the grand principle of progression our spirits can reach the higher spheres of development in the spirit world, and attain wisdom, knowledge and intelligence, not attainable on the earth plane. The old theology must give place to the grand spiritual philosophy. This is not a thought which is new to Spiritualists. But we must give our thought to others, that they may become enlightened. One of the most important facts in the universe for man to learn, is that he is an immortal spirit. That through advancement and unfoldment he can reach the heights and depths of the cosmos, during the future ages of eternity.

In all periods of time the people have been deceived by their leaders. The old dominant churches have always fought the enlightenment of the races of mankind, in finding the truth and getting knowledge. The idea that man can be a murderer, a libertine, or a monstrous sinner in crime, and just before transition, some priest or minister persuade him to repent and believe in the atonement, which prepares his spirit to enter heaven at once, is preposterous. Repentance does not change the character of the criminal, nor undo the wrong that has been committed.

If it were not for infirmities and old age, I would go into active service in this part of Iowa, to advance the glorious truth of Spiritualism. I am willing to aid financially, but we cannot do any good in this part of the state, without able leaders, teachers and genuine mediums. I have raised quite a family of children, by the aid of a faithful wife, and have been devoted to them. It is a great responsibility to raise a family, properly, but most people get the experience and the results. It seems to be natural in the course of nature.

Young folks do not realize what they are doing, when they enter the state of matrimony, but they learn by and by. Experience is said to be one of the great teachers of humanity.

W. S. FRANKLIN.

Bedford, Iowa.

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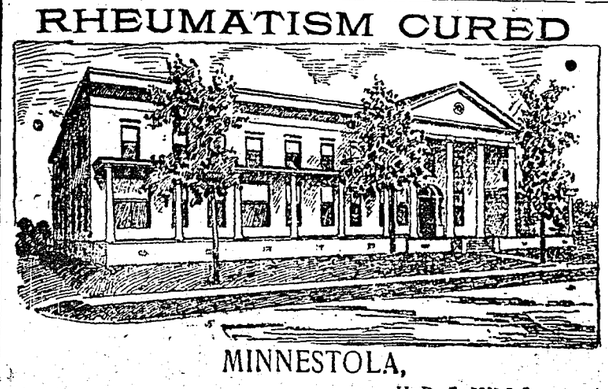
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This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, $1.25. For sale at this office.

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By Leroy Berrier, Anthropologist and Author. A very suggestive and instructive book. Price, $1.00. For sale at this office.

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Two dainty white gift books by Wm. George Jordan, treating of individual problems and possibilities in the light of the
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SATURDAY, JUNE 8, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

The Observing Boy.

A youthful American traveling with his parents in China, writing to his home paper, says:—

"The Chinese are certainly a curious people, and are about three thousand years behind time. They haven't any railroads, except one dinkey little branch, and the end of the Siberian road, and no street cars. The reason for all this is their religious belief. They worship their ancestors and think they must do everything their ancestors did; so, because their great, great grandfathers lived before the railroads were invented, they think they must do without them also."

The kid, had he taken a correct view of affairs in the land of his nativity, would have found a somewhat parallel condition in a lesser degree with us. The clergy and their dupes are, and have been for centuries, laboring to retard progress, and bind us back to ancient modes of thought and action—customs in vogue from two thousand to five thousand years ago. Science has been everywhere obstructed at the whim of these Christian people, and it has gained its present proud eminence in spite of their determination to the contrary.

Astronomy and geology were special objects of Christian hate. The former, with its telescope, found no place just above the clouds for its heaven and throne of God. And the latter determined matter was eternal, and that the hell in the interior of the earth was a priestly fiction.

It was only a few centuries ago the Pope issued his bull commanding a comet, seemingly descending on the earth, to reverse its direction. In consequence the heavenly intruder changed its course, and this world of ours was saved from being smashed into smithereens.

Western civilization has little to boast of over the Orient when we remember it was but a comparatively short time ago we were burning heretics, hanging witches, whipping Quakers, and banishing Baptists.

"Ancestor Worship!" It was, and is, ancestors' habits, thought and crimes the church wants to continue. Their worship is an old-time book, and a day in no sense different from all other days.

A Mistaken Proposition.

A Roman Catholic paper, deploring the infidelity of the age, tells its readers that "the destruction of religion will result in self-destruction of the individual."

Then it says: "In a few years we shall see the public schools, emancipated from religion, engaged in rearing a race of suicides."

This writer has lived a long life, and it has been his fortune to serve as a juryman in many post mortem investigations of suicides. To date he cannot recall a single victim that has in any way come under his observation, who was not a member or believer in the dominant religion. He has heard many say, who were Spiritualists: "Life has ceased with me to be worth living, but I firmly believe my future in the immortal state will be greatly impaired by a hasty exit from this, so I shall brave it through to the end."

It is the desponding Christian, with his mind dwelling on the miseries of the damned—as preached in church pulpits—who becomes unbalanced, and terminates his earth existence. So common are cases of this kind it has become the conviction of many that all victims of this class are temporarily insane when they murder themselves.

The infidel is content to "bear the ills he has, rather than fly to those he knows not of."

Well-Meant Advice Not Accepted.

A Kansas City correspondent of The Progressive Thinker, in a recent issue, suggested that "Spiritualists accept the teachings of Christ as their creed, and be known as The Christian Spiritualist Church." He told us, "Then they will hold fast in the bonds of love and Christian fellowship."

Are there not already Christian churches enough to satisfy the ambition of our friend? There is a very large range to choose from, embracing every variety of faith, and claiming Christ as their head. The Mormon church, even while practicing polygamy, an institution existing in the time of Christ, which he never condemned, is a Christian church, and this "Christ" is its savior. Back through all the ages, according to ecclesiastical history, we have remains of defunct Christian churches, which accepted Christ as their elder brother, teacher, prophet, and God. There was Capocrates, who, says Mosheim,

"Not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life, as a matter both of obligation and necessity; asserting that eternal salvation was only attainable by those who had committed all sorts of crimes, and had daringly filled up the measure of iniquity."

Concludes Mosheim: "It is almost incredible that one who maintained the existence of a Supreme Being, who acknowledged Christ as the Savior of mankind, could entertain such monstrous opinions as these." Our Christ-needing brother may go back and resurrect some of these despicable Christian sects, if he will; but we beg him to leave us Spiritualism, pure and simple, as the spirit world teaches it.

They who need a Redeemer to save their souls from a God-built endless hell, have a right to organize a Christian church, if they cannot find satisfactory dead ones enough to resurrect. And they can make the positive teaching of their Jesus Christ, as taught by him, their corner stone. Hear him:

"If any man come to me and HATE not his father, and mother, and wife, and children, and brethren, and sisters, yea, and HIS OWN LIFE also, he cannot be my disciple." Luke 14:26.

There is the base of the Christian creed! The Christian church structure was reared on that base, and the powers of hell can't find a more unworthy one. It has practiced HATE as its corner stone against all who would not accept its terrible teachings, burning its victims alive until civilization had gained sufficient force to stay its murderous hand. Wherein they have departed from their hateful policy they have not followed the teachings of the master, with his declaration: "Those mine enemies which would not that I should reign over them, bring hither, and slay them before me."

No one should talk or write in favor of a Christian church, based on the teachings of Jesus, until he has sold all he has and given it to the poor—in fact, has become a tramp, without scrip or staff, taking no thought of the morrow, and has practiced hate on all the dear ones the instincts of nature have taught him to love.

Genuine Spiritualists are so earnestly the opposite of the "hate teaching," they love father and mother, wife and children, brothers and sisters, and expect to spend all the eons of eternity in cherishing that love, and jointly sharing with them in love for the All-Father.

AN IMPORTANT NOTICE.

The Director of the Census, Hon. S. D. North, is desirous of giving Spiritualism and its followers their just dues in his forthcoming report. To that end he has invoked the aid of the National Spiritualists' Association, whose position is, or should be, such as to bring its officers into touch with all societies in the United States. The President of the National body has been appointed Special agent of the Census Bureau to collect reliable statistics for Director North's report.

The officers of all local societies, State associations and camp meetings should make a special effort to report their several organizations to headquarters. Official blanks have been sent out and have been received by these officers as very few of them have been returned. If the Spiritualists do not receive their just dues in this report it will be their own fault, for Director North has made every effort to have them properly represented among other religious bodies.

All Spiritualists who are interested in having Spiritualism properly presented to the world are requested to see that correct information is at once forwarded to the proper officers. It is to be regretted that some of the officials of State Associations and ex-members of the N. S. A. Board of Trustees not only refuse to forward statistics, but also decline to answer courteously worded letters of inquiry.

If less than 45,000 Spiritualists are reported in the next Census it will not be through fault of the government, but will be due to indifference and personal pique of individual Spiritualists.

WANTED! WANTED!

The address of every worker for Spiritualism in the State of Illinois. About ten in every hundred are unselfish workers. Many will donate liberally when asked. Some want to take the lead on State ocasions. Some are generous with advice, and nothing else; others see nothing but failure in every undertaking, but all do the best that is in them. What we want in order to start our Fraternal Camp Association, are the workers. If you are not one, send the address of those you know who are, and at the same time state what you wish, to be a charter member at $5 for the first year, or $1 annually. Let us hear from all.

ALEX CAIRD, M. D.,
598 W. Monroe St., Chicago, Ill.

A Subject For Thought.

Photographic pictures, taken by the camera, aided by the microscope, revealed, it is estimated, one hundred millions of suns where only five millions were the previous estimate. Our sun is one of the smallest—only one-sixth in magnitude, compared to the whole universe of suns.

Each sun is evidently the center of a great solar system of its own, and it is believed all are revolving around a common center.

Our solar system is rushing onward at the rate of millions of miles a day toward Vega, in the constellation of Lyra. It is asserted by astronomers that Vega is many hundreds of times larger than our sun.

All this wilderness of worlds, according to the Bible and popular religious faith, were created by God out of nothing in six days.

And now the marvel of all time, as we gain it from the Bible, and from the orthodox creed: The first great sin: our adored mother Eve was seduced by a serpent, and because of it she exposed all her posterity to the last vibration of the pulse of time, to endless damnation. There was no escape from this torture of body and soul other than in believing a son of God, by a Jewish maiden, 4,004 years later, was truly an only son, and he must be accepted as the redeemer, otherwise eternal misery is the unbeliever's doom.

It is but reasonable to presume all the other planets of our own solar system, as the innumerable planets of all the other millions of suns, are inhabited by beings similar to man. Were the inhabitants of all that retinue of worlds affected by the sin of our first parents? And did they, too, need a savior to redeem them from the awful consequences of that sin?

We are lost in the mazes of a terrible labyrinth as we think of questions involved in this Son of God business, and we would gladly welcome intelligence from headquarters, if the priestly teaching has any foundation. Until such kindly information is given from the highest sources, the reader will allow us to believe this whole story of the fall of man, total depravity, an angry God, and a half human son, is a priestly invention devised in the interest of the tricksters for their exclusive benefit.

Knowledge of an infinity of suns and planets was unknown to humanity at the time the Bible was written. This explains why the priestly writers supposed the earth was the principal factor in creation, while sun, moon and stars were made merely for purposes of illumination. Had Jesus been a God, as the church maintains, it seems strange he never hinted at the insignificance of earth and man compared to the universal whole. Does not this omission suggest that possibly, after all, Jesus had no better knowledge of the majestic universe than the uneducated masses in the age he is reputed to have lived; hence he could not have been a God with infinite wisdom.

Reader, think of it.

Pointed Paragraphs.

He who carries the light of truth along the highways of life may expect to be persecuted.—Mrs. Russegue.

No person can read the works of Thomas Paine without thinking upon broader lines, and without living more righteously than ever before. —Ibidem.

I deplore the tendency to make of Spiritualism another religious denomination, with the forms, ceremonials and superstitious beliefs of the church that I had fondly hoped we had outgrown.—Mrs. Dr. Severance.

The Ethiopian can change his skin and the leopard his spots as easily as a king or pope or priest can become a lover of freedom and humanity.—Dr. J. T. Bowles.

If abuses are destroyed, man must destroy them. If new truths are discovered, man must discover them. If the naked are clothed; if the hungry are fed; if justice is done; if labor is rewarded; if superstition is driven from the mind; if the defenseless are protected, and if right finally triumphs—all must be the work of man. The grand victories of the future must be won by man, and by man alone.—Ingersoll.

Brave Words.

"And then my heart was filled with gratitude, with thankfulness, and it went out in love to the heroes, the thinkers who gave their lives for the liberty of hand and brain—for the freedom of labor and thought, * * to those by fire consumed—to all the wise, the good, the brave of every land, whose thoughts and deeds have given freedom to the sons of men. Then I vowed to grasp the torch they had held and hold it high, that light might conquer darkness still."

Thus Col. Ingersoll told why he was arrayed against the church, and proclaimed the great truths that made his name immortal.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent...On a single paper we are compelled to pay ONE CENTS each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

ANOTHER EXPOSURE.

Brother Hale of Los Angeles, Cal., sends us a telegram notifying us that the "Rev. Dr." Hugh Moore's methods have been exposed again. Full particulars next week.

CATHOLICISM AND SPIRIT RETURN.

Priest Preaches Belief in Spirits—No Question of Their Existence, Says Father Searle from His Pulpit—Devils or Lost Souls—Former Not Confined to Hell in Their Operations, He Asserts, but May Be Seances—Biblical Command Against Them and Efforts to Reach Spirits are Wasteful and Dangerous.

In his sermon yesterday morning the Rev. Dr. George M. Searle, rector of the Catholic Church of St. Paul the Apostle, at Fifty-ninth Street and Columbus Avenue, expressed his belief in spiritism, and explained to his congregation the attitude of the church toward the spirits which, he said, he believed existed in the world and could be communicated with through mediums.

Father Searle is a member of the Society of Psychical Research, and a friend of Dr. Raupert, who lectured on "Spiritualism" before the Catholic Club in this city last week. He summed up his views in these paragraphs, which he asked his parishioners to be sure to remember:—

"First—The reality of the existence and operation of spirits in modern spiritism is no longer an open question, even among scientific men who have examined the subject. Anyone who considers the manifestation of them as mere humbug, trickery or delusion, is simply not up to date.

"Either Devils or Lost Souls."

"Second—Although it cannot be demonstrated conclusively that in them no genuine communication is ever made from deceased human beings, the strong—we may say overwhelming—probability is that, as a rule at any rate, the spirits communicating are either devils or lost human souls, subject to devils in hell. These devils are not confined in their operations to a local hell. Such may be the case after general judgment, but not now.

"Third—It follows that endeavors to ascertain the truth about the departed by means of seances is not only a waste of time, but also extremely dangerous—a foolhardy tempting of God and absolutely prohibited by the very nature of the case, as well as by positive Divine command.

"Fourth—I say it is prohibited by Divine command, for this matter of spiritism is not really modern, although it has had a great revival lately. It has been from the beginning in one form or another. We find it in the law of the Old Testament still binding on us in such matters:—'Let there not be found among you any one that consulteth pythonic spirits, or that seeketh the truth from the dead, for the Lord abhorreth all these things.' And the warning of St. Paul should be enough to prevent us from giving heed to the teachings of spiritism, or 'to spirits of error and doctrines of devils.'"

In the early part of his sermon Father Searle said only ignorant persons denied the existence of spirits and the possibility of human communication with them.

Investigations by Scientists.

"Many scientific men, and men, too, of great eminence, like Sir William Crookes, Sir Oliver Lodge, Professor Richet of France, and Lombroso of Italy," he continued, "have, in spite of previous prejudices, determined to investigate the matter—not superficially, but thoroughly, and not only they, but all others who have made such investigation, have, we may say, become absolutely convinced that we have in the phenomena of spiritism a real certainty, not only of the presence of forces unknown to science as hitherto understood, but also—and this is the most important—of intelligences similar to but distinct from our own, exerting and directing these forces.

"The only serious question or subject for investigation has come to be: What are these intelligences? Are they what they claim to be: the spirits of departed human beings, or are they some others, of which science has hitherto taken no account? As to the certainty of these conclusions and the scientific state of the case, as it now stands, I will simply ask you to take my word. It is established that even materialization, as it is called—that is to say, the moulding and shaping of some unknown and ordinarily invisible substance into the likeness of a human form, not only visible, but tangible—is a well established fact. Sir William Crookes, one of the greatest scientists of our present time, vouches for this from his own experience, but many—we may say innumerable other good and unimpeachable witnesses—testify to it.

Evidence in Slate Writing.

"And you will find that new slates, enclosed in a package fresh from the shop, can be written over with answers to questions on paper not seen by the medium, but still remaining in his visitor's pocket. You will find also that tables and other objects, even persons themselves, can be and are raised from the ground absolutely without what we consider support. Many other real marvels are worked, and their number is increasing daily."

Father Searle referred to feats performed by professional magicians, and said these were known to be tricks worked in conditions especially arranged. But, he asserted, genuine mediums worked with no such conditions or preparations. He said he believed the spirits materialized by mediums were not any more enlightened than human beings, and that they could not be relied upon for guidance in matters of morals or faith. He believed they almost always tried to conform to the wishes and beliefs of the persons with whom they communicated. He even thought, he said, that the spirits impersonated the dead and were thus often caught in error.

Referring to the attitude of the Catholic Church toward the subject, he said:

"We Catholics are, or should be, well convinced that there are non-human spirits which have never had a body. It is in fact undoubtedly of faith that such is the case, it being so stated frequently and unmistakably in Holy Scripture. Moreover, the act of diabolic possession occasionally occurring through all history and continuing up to the present day is perfectly plain and undeniable to those who will take the trouble to examine the evidence. We know, therefore, that unembodied spirits exist, not human and not divine, and the fact that some of them are devils is simply unquestionable to those who have studied the subject, even without the light of faith."

—New York Herald, May 27.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

APPRECIATION.

Ringing Words of Praise and Thankfulness That Are to the Point

It is noble, manly and womanly to give due expression of appreciation for favors, kindnesses, sacrifices, and the State Spiritualists' Association, through the recent well-known act of President Warne and his associate, Dr. Burgess, an active member of the Association, has shown itself worthy of a shower of appreciation from the independent societies, auxiliaries and individual mediums throughout the entire state, for the effort put forth in their behalf at the State Capital, in the defeat of that obnoxious bill.

How dare any sane medium ask, "What has the State Association done for me?" It can only be asked by those utterly dumb to the beautiful feeling of gratitude, thankfulness or deep appreciation.

The Fraternal Order has shown its appreciation in a tangible and substantial manner. Mrs. Susie Thompson has shown her appreciation in an appreciable way; as has Mr. and Mrs. Kirchner. Brother J. R. Francis comes forward with kindly marks of interest in the protection of true mediums from an obnoxious law. Others not yet reported, except from hearsay, have raised amounts for the reimbursement of the Association for expenses incurred in the recent fight.

Now let the good work go on all over the State, and we will soon have the Association on a thoroughly solid financial basis, and raise our standing to the Banner State Association.

But, please do not forget the fact that this is not a "one man institution;" it is yours and mine, if we are true to our convictions; it is only an organized body, composed of a live board, with a live executive head.

The esteem in which Dr. Geo. B. Warne is held to-day by Spiritualists of the advanced class may be somewhat measured by the fact of his having been chosen Vice-President of the N. S. A., President of the Morris Pratt Institute Association, and President of the Illinois State Spiritualists' Association. It is only a just recognition of his fitness, earnestness and conscientious warfare for true Spiritualism as against fraud; for genuine mediumship and against deception.

I make this statement of my own free will and accord, not as Secretary of the State Association, but as a man and brother, as a Spiritualist; as an unselfish mark of friendliness and appreciation of my brother, without "frills or bouquets," for the grand work he has done and is doing for the cause. It is only a mark of soulful gratitude to one who is trying to raise the standard of the whole Spiritualism, and I throw off my epaulets long enough to voice the sentiments I sense from the souls of all true and unselfish, unenvious Spiritualists. If we do not stand together in a band of brotherhood, in "true fraternity;" if we do not give a brother the warm, glad hand for his services for our Cause we profess to love, we love it not truly; neither do we love our brother.

Let us have real spiritual Spiritualists for awhile among us and see what the change will bring forth.

What are you doing for the State Association? What are you doing for Spiritualism? If you are in earnest for the whole Cause, stop your everlasting "knocking" on the State and National Associations! Stop your "knocking" any of the enthusiastic workers, and get down to work or join some orthodox church, where you belong.

It is easier to contend with an open foe than a friendly traitor.

The Illinois State Association HAS done something for you, if you are a true Spiritualist or a true medium. Give it your support.

DR. T. WILKINS.

To the Friends of Moses and Mattie Hull.

To the Editor:—I wish to call the attention of the friends of Moses and Mattie Hull, in behalf of Mattie. You all know they gave their all to the benefit of the Morris Pratt School, drawing no salary for their work. But an unlooked-for event has come upon Mattie. Moses was called from his work at a time when he was sending everything to the school. This left Mattie poorly prepared to meet his funeral expenses. If they had been keeping out their salaries from their collections, she would not have been embarrassed. She is now tied down to a debt which is much larger than it would have been if tle is not solely her battle, nor was it Moses' battle. It was also yours. He fell on the field while laboring for you and in your cause. He was your servant. Is it right, is it just, then, that Mattie should be at all the expense of his funeral, just because she was his yoke-fellow? It seems to me that we all have a duty in this matter, and that it will be a privilege to all, or the most of us, to contribute our offering, large or small, in memory of him whom we loved, to his faithful companion.

I hope all will feel a duty in this respect. Some cannot contribute much, but every little will count something, and we who have abundance will contribute accordingly. Contributions may be sent to her at Whitewater, Wis.

DANIEL W. HULL.

COURT PUTS BAN ON MEDIUMS.

Reverses Probate of Will Made Under Spiritualistic Influence.

Indianapolis, May 29.—In reversing a judgment which permitted the will of Mrs. Albertsmeyer to be probated, the Supreme Court to-day held that Spiritualism should not be permit to control the practical affairs of life.

Mrs. Albertsmeyer left a considerable estate, but cut off her orphan grandchildren with $1 each, it being alleged that her husband appeared to her at a seance and told her that the children were going to make trouble.

The court to-day declared that it is right for the wife to consult her husband's wishes, and that it is a well-known fact that many of the brightest and clearest intellects have sincerely believed in spiritualism and other vagaries, and that it cannot be said as a matter of law that such belief is evidence of unsoundness of mind.

"But," declared the court, "when such pretended counsel comes through the dubious channel of a medium as an oracle from one possessing knowledge of the hereafter, under the solemn surroundings of the seance, its influence on a credulous mind can hardly be measured. The indulgence of such belief and practices may be so long continued and of such a character as to affect the mental status."

—Chicago Record-Herald.

A "Real" Ghost Story.

It is so designated by the writer, L. E. Holladay, who sends the account to the News, of Chattanooga, Tenn—The names, dates, and place are given with an apparent franknesr that is highly commendable. We give it simply as a "story," to illustrate how the secular press is trying to interest its readers in occult subjects. There is enough absolute truth in connection therewith without resorting to the improbable or fictitious, and we would advise Mr. Holladay to draw from the same in his next article to the News.

Dresden, Tenn, May 28.—With his hair turned from jet black to the gray of age in a single night as tangible evidence of his awful experience, there is related by a young man of this county a story that would cause the stoutest heart to shiver with fear to hear it. And as he relates what has befallen him, and his listeners with anxious ear stand motionless to catch every word that falls from his lips, the relator himself, still overawed by recollection of that terrible night, even in the presence of his friends, looks both to the right and left as he speaks, to ascertain apparently whether or not he is still pursued by ghostly visitors from another world.

It appears that Mrs. Mary Dupree moved into the Hatler's camp ground west of here, about fifteen years ago, from Alabama. She has one son, Jamie Dupree, who is now about twenty-two years of age. Mrs. Dupree purchased a little farm upon which there was located a small cabin, and moved to it soon after she came into the community. While she attended to her own affairs, yet when she first came she found time to make the acquaintance of the neighbors, and has visited them at lengthy intervals since her location in the neighborhood. At the same time she has always been of a morose disposition and rarely ever seen to laugh or smile or take pleasure in the little gossips that make up so much of the daily conversation of womankind.

But her son Jamie was of altogether different nature. As he grew to man's estate he developed a bright, sunny disposition, and is much beloved by all of his friends.

But the young man has one weakness, which is perhaps the cause of all his trouble. He had a perfect horror of death, and the sight of a graveyard makes him almost frantic with fear. And to make matters worse for him, to the southeast of his mother's farm, and almost in sight of where he tills the soil each day, there is an old-fashioned, disused and neglected graveyard wherein rest the bodies of the men and women of another time of the long ago.

While all of his life a graveyard has been very repulsive to him, yet Dupree says that within the last six months he has had an almost irresistible longing to visit and explore this old resting place of the dead and read the inscriptions upon the tombstones therein. Recently his mother availed herself of an opportunity to visit her old home in Alabama, and young Dupree was left to his own resources for a few days.

The young man states that on the second night after his mother's departure he had fed his live stock, safely housed the chickens and other fowls, eaten his supper and retired. That being weary he soon closed his eyes in sleep and slumbered, as he thinks, until near midnight. His first recollection was that he was rudely awakened by some one apparently in the room, and told to get up. He attempted to rise but could not do so. He then endeavored to open his eyes, but his lids were heavy. After struggling for some minutes he finally raised himself up in bed, and after many efforts finally succeeded in opening his eyes, when he beheld the front door of his room ajar. He was sure that he had fastened and locked it the night before, but it was now wide open. At first he felt a terrible fear creep over him, but this soon passed away. He sat up in bed and was by this time wide awake. He heard what he thought was some one walking in the yard, and then many whispered voices in the room.

A strange white light then pervaded the entire premises and a tall ghostly form walked in and commanded him to get up and follow him. Now thoroughly affrighted he tried to cry out, but could not do so. He then made an effort to return to bed, but his arms and limbs would not do his bidding, but in spite of every effort to the contrary he arose, put on his clothes and followed the vision out into the yard. He noticed that the night was clear, the heavens full of glistening stars, and heard the bark of a dog at a far-away house. The apparition walked out of the front gate and started toward the graveyard. Again his mind turned to flee away, but the body refused and followed after the fast walking form. In an almost incredible space of time they reached the little city of the dead and Dupree stood quaking in fear in his mind, but his body moved irresistibly on. The gate that had almost fallen from disuse and decay swung back and he passed under the cedars and walked over the very graves of the dead. There was the stump of an old tree broken off some three feet above the ground and he was directed by his mysterious companion to have a seat upon it. He did so and again looked about him. All bodily fear had passed away and in its place an agony of mind had substituted itself, which was so awful in its experience that it appeared to be stunted and only waited for the developments to follow. He now noticed that the heavens, but a few moments before clear and bright, were rapidly filling with clouds, and here and there a star for an instant peeping through. The wind also, which until then was still, had begun to moan and whistle through the cedars and the undergrowth. From the road on many occasions he had noticed a whitened stone which had towered above the others and appeared to stand as a sentinel to guard this army of the dead. He saw he was now seated near it and fastened his eyes upon it. The light that had surrounded him in his bed now came and lit up the graveyard and the woods round about. Then he looked at the monument again and saw the ground move beneath it. The foot of the very grave itself appeared to open, and crawling forth from beneath its slab the ghostly form of an old man appeared, and, looking straight into his face, smiled upon him. Then he saw another grave open and a middle-aged woman came forth and greeted the man with a look of love and tenderness. One by one each and every grave gave up its dead and gathered about young Dupree, whose mind and body were both beyond fear, and who watched the movements of the visitors from the other world with concern and interest. There appeared to be nearly a hundred, as well as he could ascertain, of the apparitions, of every shape and size, about equally divided as to sexes. He was particularly interested in the form of a handsome young girl, apparently about 19 years of age, with long and golden hair, gentle face, form and figure, who was met by that of another, who looked to be a young man, and Dupree remembered that he had been told they died and had been buried together nearly 100 years. For how long he sat and watched this ghostly assemblage he knew not. But he remembers that finally there appeared to be a commotion among them, and he heard the sound of a wagon. He looked and saw a hearse drawn by two white horses, the lines that guided them being held in the bony hands of a grinning skeleton. A coffin was unloaded and brought and sat down in the midst of the cemetery. It was then opened and he saw that it was empty. Then his first visitor at his house re-appeared and commanded him to step forth. As he did so he noticed that a long, deep grave had been dug by invisible hands and it dawned upon him that this gathering of spooks and spirits had arranged for a funeral, and that he was to be the victim, and that he was to be buried alive. The forms gathered around him and one laid its hand upon his shoulder, while another grasped him by the hair of the head.

With a cry of anguish that could be heard for miles, he summoned all of his courage and broke away from the company of his uncanny companions. He leaped over the fence with a single bound and ran back toward his home with all of his might. As he ran great drops of perspiration broke out upon his forehead, to be instantly cooled by the passing breezes. Looking to the eastward he saw the first gray streaks of morning and welcomed its coming. But another had heard his cry and he was met by a man on horseback who had come to succor him. He fell fainting by the roadside and was borne by tender hands to his own home near by. For many weeks he was delirious with fever, and when he recovered and looked again in the mirror his waving black hair had turned to white, as a mark of his awful experience. In his delirium he had told the whole story, relating every instance time and again. Friends went in daytime and examined the graveyard for evidence of what had happened. They found every tree, bush, briar and bramble dead as if from a fire, while the fence that had for generations surrounded it was gone, and not a trace could be found. The tall white stone that had marked the last resting place of the center grave had fallen, broken as if stricken by an irresistible force. Within the last few days the widow has sold her little home, and mother and son have returned to the home of her youth. But he will bear through life the mark upon his head, of locks once black, but whitened through fear, of the awful agony which he felt and the terrible experience that he passed through.

HO! FOR ELGIN!

Sunday, June 23, there will be held at Elgin, Ill., a Union Meeting and Basket Picnic of Spiritualists, and the principal object of this notice is to the effect that by clubbing together in clubs of 6 and buying 6 ride commutation tickets (round trip rides), they can be had for $5 each, making the fare but 85 cents for the round trip, with a few cents over for the "bunch," instead of paying $1 for the round trip. This is worth remembering. Tickets can be had at the 5th Avenue terminus of the Aurora & Elgin electric line.

T. WILKINS, Sec'y.

BABY, AGED NINE DAYS, SPEAKS.

Uses Words Perfectly and Dies, and Neighbors Fear Catastrophe.

Roanoke, Va., May 29.—When it was nine days old, a child born two weeks ago to Mr. and Mrs. Lofwich Brewer, of Fox Postoffice, used English perfectly. Its aunt, who was holding it, was startled when the infant suddenly began to speak, calling the names of its parents and others with perfect enunciation, and following this with the word "Heaven." The child died yesterday. Neighbors are alarmed by the occurrence and fear that some catastrophe impends. —Chicago Record Herald.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Shall We Seek to Lift the Veil?

An Address by Mr. E. W. Sprague, before the First Association of Spiritualists, Washington, D. C.

(Reported Expressly for The Progressive Thinker, by Walter P. Williams.)

Some people have said that it is wrong to try to communicate with the dead. Unnumbered millions in times past have been and in the present are, in about the same condition of mind regarding a future life that poor old Job of the bible experienced in the long ago. He was evidently in earnest and honest, but he had grave doubts of a future life. Job, the 14th chapter and first verse reads as follows:

"Man that is born of a woman is of few days, and full of trouble."

Second verse: "He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not."

Tenth verse: "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?"

Fourteenth verse: "If a man die, shall he live again?"

Sixteenth chapter, twenty-first and twenty-second verses;

"O that one might plead for a man with God, as a man pleadeth for his neighbor!

"When a few years are come, then I shall go the way whence I shall not return."

Job was a materialist. Poor man, we can understand his sad condition of mind and pity him. He knew he must die and he had but little hope of a life after death; he was in great doubt of a future state of existence for mankind, and his sufferings because of this were almost unbearable. Such is the case with a large portion of the human race to-day. Even those who do believe in a life after death are usually very anxious to have their belief demonstrated. This is evident from the fact that people in ancient times brought forward every possible proof possible bearing upon this subject. This is shown by the scriptures. And it is proved by the fact that multitudes of Christians are to-day seeking the evidences presented by modern Spiritualism.

Christians get consolation out of certain passages of scripture, and I am glad of it, indeed I am. Anyone that can get consolation out of the scripture, or out of anything else, upon this mighty question, I am always glad to assist. I Corinthians, 15th chapter and 26th verse, reads thus:

"The last enemy that shall be destroyed is death."

Take notice the passage says this enemy "shall be destroyed." The phenomena of modern Spiritualism fulfill the prophecy contained in that passage of scripture. Spiritualism has destroyed death as an enemy by proving it to be a friend—a friend in the hour of greatest need. Death is not a destroyer, but a helper; a friend, yea more, it is the greatest of all blessings. He who has added to his faith knowledge (see 2 Peter, 1:5) can with Paul joyfully say: "Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?"

See 1 Cor., xv:54-55.

Paul, through his mediumship, received the knowledge of the future life and gloried in it.

Should we seek to lift the veil?

Think of the sorrow, the grief, the mourning of the millions. If your parents and children had disappeared years ago and you knew nothing of their whereabouts, and someone should come to you to-day and say your parents and children are living next door—yea, in the next room, and there is a door between you and those you love, and they have been living there all these lonely and sorrowful years and you might have communicated with them if you had known it and had known how to use the key to unlock the door, how would you feel? Well, now, that is true.

There are many men and women who stand exactly where Job stood when he asked the question: "If a man die shall he live again?" Many have uttered the sentiment that Job expressed, that I have read to you, and they stand in the same position to-day. And yet the religion that this Association represents—the religion of modern Spiritualism—has revealed the fact that the loved ones they are sorrowing and mourning for live right next door. Spiritualists have discovered what has been suspected for ages, that this is the case. It has been suspected that the dead lived and that they were somewhere, maybe not far off; according to the bibles of various organizations and religions they did live next door, but it remained for modern Spiritualism to bring the key that would unlock that door and open it. It is true the door had been pulled part way open and loved ones had passed through and spoken to the world here and there for ages.

While it is true, if history is true, that there were certain individuals like Paul who had opened the door and communicated with the spirit friends, yet the great religions of the world have taught that these were special providences. In the case of Paul, the Christians seem to think that the Almighty opened the door to him briefly and that he had an experience that did seem to prove a future life; they pointed to it gladly and said: "Here is evidence, 'O death, where is thy sting? O grave, where is thy victory?'"

But, my friends, it was only belief on the part of these people who read the story and who did not know that it was true. Some of them accepted it because it seemed that it ought to be true, and said: "Well, I believe it;" and others said: "No, it cannot be, because I cannot see it;" so one class ignored this evidence and put it aside, and the other class accepted it as infallible truth. Both went to great extremes. One said there is nothing in it, and the other said there is everything in it. But while this went on, these passages of scripture given by the medium Paul and the medium Peter and the medium John and the other mediums of that day gave to the world the fact, which was fact to them. It has reached millions of souls and appealed to them and brought comfort and consolation, and I am thankful for it. Yes, I am thankful for every word and every impression that can be brought to the Christian, the heathen, the Pagan, the materialist, or any one who wants to know about a life beyond. I am thankful that there are people who have faith; I am thankful for the fact that those who have faith have developed and ripened into believers in a future life; but I am sad when I come in contact with one who can see nothing before him but darkness and final annihilation—I pity him.

Ladies and gentlemen, modern Spiritualism has not come to antagonize the thought that Paul gave us, that Peter or Jesus gave us. It has not come to antagonize those things that teach and proclaim a future life. Indeed, modern Spiritualism has come to fulfill such claim.

When Jesus came to the skeptical Israelites they at that time believed in the phenomena reported by Moses; they believed that Moses' cabinet was an instrument of God, and that spirits materialized over the door of the "ark of the covenant," as it was called; they believed in Moses who was leading them; they implicitly believed in trance, healing, discerning of spirits and other spirit phenomena of those ancient days, but, like the modern Christian Church, they would accept none of it. Jesus said to them: "I am not come to destroy, but to fulfill." He came not to destroy that which they believed regarding a future life; He came not to destroy the evidences that are taught in the old scriptures—he came not to destroy these, but to fulfill them. And each one of you that is teaching these beautiful doctrines of spirit communion and the philosophy of the future life and of its present life; each one of you that is working in the interest of modern Spiritualism, can cry out with Jesus of Nazareth, "I am not come to destroy, but to fulfill."

"But," someone says, "you don't believe in the trinity. I don't want anything to do with Spiritualism because it doesn't teach the doctrine of the trinity. I don't believe in Spiritualism because it denies the doctrine of a burning lake of fire and eternal torment; I don't believe in it because it doesn't teach the physical resurrection. It is the devil," etc. Those are just like the objections the old Israelites made to Jesus Christ; they condemned him and said he had "a devil," and that his teachings were from the devil.

They said the same of Peter and Paul and all those mediums of that day—the same old cry that you hear to-day, and they said Jesus denied the scriptures. Moses said "an eye for an eye and a tooth for a tooth," but Jesus said: "Love your enemies." He was contradicting the scripture. He contradicted Moses' law of marriage, and that was evidence that his teachings were "of the devil." Ladies and gentlemen, the same thing is reproduced and enacted to-day, precisely. Because Spiritualism does not indorse the church dogmas, some of the clergy repeat the old cry: "It is the devil."

Dear friends, we are here in the interest of humanity. This little society is run for the purpose of scattering the beautiful truths that have been given to us from the spirit side of life. There are many who say you must not try to disturb the dead. My dear old mother was one of that class. She was a good woman; she was a beautiful character and well versed in the scripture. In her early life she was a Baptist and used to testify under control (she didn't know what ailed her until after she became a Spiritualist). Later she became a Universalist and remained one for forty years. When that dear mother came into Spiritualism it was a struggle for her. She was afraid. She said: "I am afraid that it is not right to disturb the dead."

That idea clung to her for months and months, although she was communicating with the dead every day. One day she said to me: "My son, if I get to be a Spiritualist I will be a good one, because I will never be a Spiritualist until I have to." Well, it went on a long time. Finally one time she was at a meeting in old Hemlock Hall, North Collins, New York, and messages were given from the rostrum by J. Frank Baxter, and they were telling ones. We all went out to luncheon, which we spread on the grass, and as we were getting ready to sit down I overheard my mother say to another lady: "I guess I will have to own up that I am a Spiritualist." I laughed and said: 'Mother, I heard that." "Well," she said, "my son I told you if I ever got to be a Spiritualist I would be a good one, and I might just as well own up that I am a Spiritualist."

My heart leaped within me, for I wanted my mother to know it, and she did know it. She died a Spiritualist and went to the other world a Spiritualist and comes back a Spiritualist, and it makes me happy, because I love her.

My dear friends, this subject is an important one, because so many are afraid to investigate. Why, just recently, in the house where we are stopping, a poor colored girl was terribly frightened because our landlady said to her: "If I die I will come back to you."

"O Lord bless me, don't come back to me. Please don't come back to me, missus." She was greatly frightened.

The thought has gone out over the world that there is something uncanny about the dead returning. The Christian world calls our arisen friends "dead people" and "ghosts," and ghost stories have been circulated everywhere throughout the world until people are afraid of their own arisen loved ones, and there are many people who think it is wrong to try to lift the veil who absolutelytake the scriptures for authority, and the scriptures say: "Try the spirits whether they are of God, because many false prophets are gone out into the world" I John, iv:1). Paul says: "Desire spiritual gifts, but rather that ye may prophesy" (I Cor., xiv:1). And yet the people who take this as infallible authority say, "O no, this won't do; I am afraid it is wrong." As in the case of my dear old mother, this comes from erroneous education.

Should we seek to lift the veil? I would that the day were here when we could lift the veil in the presence of Congress; when we could lift the veil in the presence of every legislature in the United States; when we could lift the veil at every religious meeting when people are worshiping and testifying. I wish that day were here—it is coming rapidly—when we can lift the veil before the eyes of every human being, and when the veil is lifted to all we will see ourselves as others see us, and very likely we will see our faults standing out so plainly that we will be ashamed of them and put them away.

Should we try to lift the veil? Heaven bless you, if you think not, attend a funeral and that will convert you. I remember being at a funeral in Alliance, Ohio, once, where we tried to lift the veil. There was a family of ten children. The mother of that household—a beautiful woman and a good Spiritualist—had gone. However, she had not taught much of Spiritualism to her children, and it was unfortunate, for they knew little about it, although she was a medium. She went to the other world and I was called to officiate at her funeral, and the children all came and gathered around that coffined form, and I never heard such heart-rending cries—such cries of anguish; I never saw such weeping, such expressions of agony, as were there expressed by that dear family of lovely children, and the poor old man, the father of the children, sat there and could not speak, the tears rolling down his cheeks.

In this great excitement I did not know what to do, so I called upon our good sister, Mrs. Flora Russell, to sing; she was engaged for the occasion. She sang one of Longley's beautiful songs, and they became quiet. They forgot their sorrow for a moment as they listened to the sweet voice and the beautiful words, but as soon as she ceased they began again, and I said to some one near me, "I don't know what to do," and was told to begin speaking and it would quiet them, and so I stepped forward and began to talk, and soon I had the attention of every one. When I gave them the beautiful message of Spiritualism they ceased to wail and mourn and cry, and when the meeting was over they gathered around me and thanked me for the words I had spoken, and they said: "Why, mother said that this was true, and I am so glad, and we are going to find out now."

Do you object to their lifting that veil? Could anybody object to those darling children trying to lift the veil to communicate with their dear mother? There can be no reasonable objections to anyone communicating with loved ones—dead or alive. This is the twentieth century. Fear is dying. It is said that "Fools rush in where angels fear to tread." I wish there were fools enough to rush in and find out whether there are angels "to tread." How else can we know?

My dear friends, while there are many who are seeking these truths—seeking to lift the veil—some, unfortunately, are not able to do it because there are so many errors taught by opposing factions in relation to it; they become entirely mixed up in the matter and don't know how to proceed.

This thought, coming to me just now, seems to be worthy of a moment's consideration. What are we, as Spiritualists, doing to help them? Are we formulating methods? Are we publishing in concise form everything we ought to publish that will give beginners a sure footing on which to begin their investigation of Spiritualism? There have been many errors taught by our opponents to frighten beginners.

I have met mediums in many places in the United States who talk like this: "I have an evil spirit; a Jesuit is with me; he is smart and tells things that I do not know until I prove them true. He will write poetry through my hand; he tells wonderful things through my entranced lips, and then he will write lies, etc. He is a bad spirit." But what is the matter with us as Spiritualists that we have not explained this so they can understand it? Evil spirits, in my humble opinion, are largely in the mind, in these cases. Such suggestions are ruinous to mediumship. Imagination wrote the lies. There is such a fine line between the absolute consciousness of spirit control and the mind's activities that often, as the medium lets go of herself to be controlled—becomes impassive to the influence—the spirit leads her and she is doing nicely and writing what the spirit wants to write, and then he (the spirit) loses his hypnotic control over her, and not knowing it she goes right on writing her own imaginary thought, just as we go on dreaming in the night, and some say this is dreadful. Why, the evil spirits of modern Spiritualism are ten thousand devils let loose—if the stories our enemies tell about them are true. Away with it! We must use reason and be practical.

In speaking of this point I wish to say, let us get together and formulate something which will be a safe guide, teaching the proper method to be pursued in the process of lifting the veil. Some one says "We can't. O yes, we can. There are conditions that are safe and we understand them. The main thing is to teach mediums and sitters that they must not expect that everything they get through undeveloped mediumship will be infallible, and not colored by their own minds, their own emotions, their own thoughts, and, possibly, by those around them. Second, teach them that if they aspire to the good and put doubt and fear of evil aside, that all the devils outside of hell can't interfere with them. (Applause.) The man that never had an evil thought will never have an evil influence. A human brain like a piano key when out of order will produce a discordant note. This cannot be truthfully laid to evil spirits.

Ladies and gentlemen, "Shall we seek to lift the veil?" There are organized institutions in this country that say: "No, don't do it; it is dangerous; be careful." I will ask this question this morning for the benefit of any who may be afraid to lift the veil. Don't you think that a farmer knows more about farming than a man that never did any farming? Don't you think that a mechanic knows more about house building than a man who never handled carpenter's tools? Who would you go to to find out something about the legality of some property claim? You would go to a lawyer, wouldn't you? Then don't you think that the instruments that the spirit world has chosen—the mediums through whom the spirit world manifests—the instruments that have been, in their development, attuned to the higher vibration of the spirit spheres—don't you think that they who have experienced all of this, and the spirits themselves who have revealed the greatest religious philosophy the world has ever received, and have brought the development to the mediums, are just as good authority as to the dangers of psychism, or as to the dangers of lifting the veil, as some mahatma reputed to live in the mountains of India, that nobody has ever seen? I am asking this question for your benefit to-day.

Oh! let us lift the veil, for when we do we see our darlings, we communicate with our own arisen ones. It is not dangerous, positively not dangerous. And, dear listener, if you lift the veil in the proper way it is beneficial in every sense. You are benefited physically, morally and spiritually, and when you lift the veil you will have the privilege of seeing for yourself. You will no longer need to take hearsay evidence for anything that is given; you will know your own darlings, for you will see them face to face.

Twenty-six years ago I tried to lift the veil. I made no particular arrangement for it, for the arrangements were made by the people who lived on the other side of the veil, before I was apprised of it; but when the veil was lifted I was happy. It has been the joy of my life every day since that time. There are many people who have not yet seen the veil lifted. There are many people who are so hungering for some evidence of that life—for some knowledge of that bourne from which Shakspeare says "no traveler ever returns," that they are flocking into yonder Catholic church this morning in hundreds; they are hurrying into yonder Methodist church in hundreds, and the same to every place where it seems as though there is a possibility of learning something about the future life, and there they are told that the dead at one time did return; there they are told that his Christian bible is infallible and contains no mistake, and if they don't believe it they will be lost, and if they do believe they will be saved; and then they will read the passage that tells how Jesus said he would come back to them; they will read there the passages that these saints, seers and prophets have given to the world as written there, and they get some comfort out of it. I am glad they do. They cannot all accept the stories that have been attached to these facts, though they are glad to get a little crumb of comfort, just a little hopeful word regarding the other side of the veil, even though it be but a faint glimmer of a future life.

We as Spiritualists may learn a lesson here this morning, if we will. The truths that are recorded in this book (the Bible) that we Spiritualists have proven to be positive truths, are the fundamental principles of Christianity. I refer to the fact of spirit communion. The early Christians rejoiced because they found them and went out to tell the world what they had found; but each one—each denomination at least—has told the world many things that are not absolute truths—that are but theories, based upon the opinions of the writers. Some of these objectionable things may be mentioned, viz.: eternal punishment, physical resurrection, total depravity, a six-day creation, an infallible Bible. These are but theories, and not based upon facts. These theories have grown with one class, and other theories with other classes, until to-day it is said there are six hundred Christian denominations in the world and each one is contradicting the other.

Now, Spiritualism has started out in exactly the same way. Spirits do return and demonstrate their presence. They have demonstrated the personal presence and individuality of our darlings in ten thousand ways, and come in such a way that we know that we are not talking to the infinite, that we are not talking directly to God, or God talking directly to us, as was thought to be the case in the time of Moses, but that they are our loved arisen friends, each one manifesting his own individuality to us. We have a great deal more than they had in those days, for we have better instruments to work through; our media of to-day have greater brain power and higher spiritual faculties because evolution has been working all these years, and we as a people have better comprehension; we have better reasoning powers and can understand spiritual things better because we have developed our intellectual and spiritual faculties to a greater degree. We start out in the work of enlightening humanity with more information than they had. We have discovered who produces these manifestations, while they credited them to Jehovah the god of Abraham, Isaac and Jacob.

My dear friends, we have come to know that these phenomena reported as having occurred in that ancient day, do occur to-day, and we have found out who is behind them. So we have a great advantage over them because of this discovery.

Already Spiritualism is the mother of many cults: "Theosophy," "Christian Science," Divine Science," and "New Thought" societies, each having purloined and appropriated some truths taught by spirits through mediums, and then, I am sorry to say, some of these cults have turned against Spiritualism and sought by "fair or foul" means to destroy it from off the earth; with the evident hope that in so doing they might occupy the entire field unmolested. These cults are simply a reproduction of the condition of things when the medium Jesus of Nazareth came with the mediums Peter, John, James, and others, and gave to the world some such proofs of a future life as Spiritualists are giving to-day, and which became the basis of the hundreds of different denominations of Christianity. The same danger lies before us as Spiritualists to-day as lay before the people of the time of Jesus of Nazareth. If Spiritualists keep splitting apart, one cult taking a little and another a little of our great truths, we will in a short time have the six hundred denominations, and they will all tell you, as some appear to be ready to tell you now, as the patent medicine advertisers do: "Beware! beware! None are genuine unless our name is blown in the bottle."

Please do not understand me to say that the time will ever come when spirit communion will again cease. It will never come, but there may be danger, as some cults are appropriating its philosophy and condemning its phenomena. Christianity has left out the practice of spirit communion in every one of its denominations, though spiritual gifts and spirit phenomena are the basis upon which it was founded.

Now, what is there for us to do? Stand together for spirit communion. "United, we stand; divided, we fall." "In union there is strength," and Spiritualists can all agree upon one thing, if nothing more, and that is spirit communion. Let us then put our hands, hearts and heads together and work in accordance with our reasoning faculties, with earnestness, condemning no one for his individual opinion, but condemning erroneous systems that conflict with the truth as we understand it, doing this kindly, however. The man who is "everything to all men," as Paul was, does not seem to me to be greatly needed in the progress of the world to-day.

One thing more. What we want to-day is to get together and formulate methods of lifting the veil; get together and select some of the scientific minds from our ranks—men and women of brains and intelligence—to investigate the phenomena of Spiritualism scientifically and make quarterly reports of the results obtained to the world, that the world may know that the phenomena are true, and that the spirit world and modern Spiritualism may be credited with the great truths they have brought to mankind. Ladies and gentlemen, this commission should be under the control of the National Spiritualists' Association and carried on for the purpose of advancing our great cause in its truth without any side issues (applause). It must come to this, and you residents of Washington are going to be here when the next convention meets, and you should take pains to become appointed as delegates to that convention and go into the work with a purpose in your mind and let that purpose work out just the thought I have given you here, that the world may know what Spiritualism stands for; that it need not take Mrs. Besant's interpretation, nor Madam Blavatsky's, Mary Baker Eddy's, W. J. Colville's, E. W. Sprague's, nor any other individual's idea regarding its truth, but that it will stand as authoritative when the statements regarding it are sanctioned by the convention of the National Spiritualists' Association, so the world may know what is accepted by the great organized body of Spiritualists. Don't you think the world will have more respect for us and for our movement when we do business in this way?

I am so thankful for the truths of Spiritualism, and I cannot feel contented and satisfied to see the little cults or the psychical research societies appropriating it without giving the spirit world and our old pioneers of both spheres the credit of bringing it to the attention of the world. Hold together in organization and work to keep Spiritualism clean and pure as the angels of heaven are bringing it to you, and you will force all to come to Spiritualism, and these cults and research societies will become servants of our great movement.

"Man is of but few days," and I know there are but "a few days" before me. I could not live long without preaching Spiritualism; I love to preach it; it is dearer than life. I owe a debt to the spirit world and to this movement, as well as to the old gray-haired veterans, the honest noble souls, the patriarchs in Spiritualism, those that are left upon the earth plane and those that have gone up higher. I am trying to pay the interest on the debt as I go along, so that I shall feel free when I enter that other realm; I shall feel that I have paid the interest, at least, if I have not been able to pay all. I know I can never pay all. I owe everything to Spiritualism. If it had not been for the old patriarchs of Spiritualism who fought for its truths and gained the fight against every obstacle and everything that was heaped upon it and upon them in the early days, Spiritualism would not have reached the millions of people among whom are scientists, philosophers, theologians, and people in all walks of life, who to-day appreciate its great blessings.

The old patriarchs stood firm for Spiritualism; that's what we are standing for. We want it clean and pure. We don't want Mary Eddy-ism, Blavatsky-ism, fraud, or any of those things. We want pure Spiritualism and are willing to work for it, and we are going to work for it so long as we have a voice to be heard; and when I lay down my armor and cease my work on this side of life, don't feel sad, don't mourn, and don't wear black, but rejoice with me, for I tell you here that when that day comes I shall have ascended; when that day comes I shall have taken my place in the higher school and I shall be proud and happy to reach it. Ladies and gentlemen, let us stand for this whole truth; let us stand for this magnificent and grand philosophy; let us be faithful to it, let us work for it, and let us work until that veil shall be lifted so clearly and completely that all men shall discern it, and then when we mortals see ourselves as we truly are, all the world will seek to be true, all the world will try to be good, and the "salvation of man" will have been accomplished. (Applause.)

THE HEART'S ASTRONOMY.

This evening as the twilight fell,
My younger children watched for me;
Like cherubs in the window framed,
I saw the smiling group of three.

While round and round the house I trudged,
Intent to walk a weary mile,
Oft as I passed within their range,
The little things would beck and smile.

They watched me, as Astronomers,
Whose business lies in heaven afar,
Await beside the slanting glass,
The reappearance of a star.

No so, not so, my pretty ones!
Seek stars in yonder cloudless sky,
But mark no steadfast path for me—
A comet dire and strange am I.

* * * * * * * * * *

And ye, beloved ones, when ye know
What wild, erratic natures are,
Pray that the laws of heavenly force
Would hold and guide the Mother star!
—Julia Ward Howe.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

OVERLEAPING AMBITION.

"If ye cannot curb your self-desires in this world, neither can ye in the next."—Oahspe.

"Thou showest me that the line betwixt selfishness and unselfishness is finer than a spider's web."—Same.

In this day many noted characters in business, politics, socially, are placed in the limelight as never before perhaps in extant history of the world.

Every virtue, superior quality, power, force of character for good in man, as well as every fault, blemish and detrimental characteristic—all these stand out in bold relief, with all the chief actors in life's drama now being played.

The dullest mind even, it would seem, cannot help being impressed with this fact.

What is the cause that underlies all this?

May it not be attributed to the faith that the world, ripening in its office and existence, as does the apple on the tree, has simply arrived one more perceptible degree towards its destined maturity?

If so, is it strange that the Earth's children, its creatures, made up of the same elements, partaking of the same inflow of the universal spirit, should show responsively and characteristically, a corresponding evolution? It would seem but natural and conclusively such should be the case.

Dr. Henry Wagner, in his "Why of Things," seems to agree with this, and also additionally states that not only are we in the main ever progressing, but that cyclicly in time history repeats itself.

Space forbidding a quoting at length from Dr. Wagner's scientific article on his subject, fragments only applicable and in accord with the spirit that prompts these thoughts, are set forth.

He says: "The Sun's passage through the twelve signs of the Zodiac requires a period of 25,920 years, or 2,160 years in each sign called a subcycle. One of these sub-cycles terminated in 1881 when the Sun passed from the water sign of Pisces into airy sign Aquarius. * * * The Sun's motion through space is exactly the reverse of the Earth's. * * * Every moment of time is alternately day and night to some portions of the Earth's inhabitants. The light and darkness must not be confined merely to the physical day and night produced by the Earth's motion upon its axis, but we must also consider the Solar and Polar motions which reflect their periods of light and darkness upon the mental and spiritual planes of life. * * * Races and nations have their periods of light and darkness; their youth, manhood and old age, decay and disintegration. The western races are just entering their cycle of day on the mental plane of nature's universal expression of life and light.

* * Aquarius is an airy, scientific, mental, metaphysical and humane sign, and the Sun in this sign is now manifesting its vibrations in a marked manner all over the western hemisphere. * * * The hidden things of darkness are being brought to light, the crooked transactions of the unjust powers are being exposed to the mental gaze of all who wish to behold them. * * * Progress is attained for every part of the divine whole, and ultimately perfection will be accomplished as cycle after cycle manifests its special fruitage upon the three planes of life, physically, mentally and spiritually. * * * The Sun's influence in Aquarius during the next 2,160 years will perfect the western races intellectually and physically. They will attain the summit of their power and greatness about A. D. 2806."

The foregoing thoughts with remarks following are prompted because of the many great upheavals now taking place, say, in our own nation. Take the great realm of American Boodleism. Was there ever such a time in this as now? The great earthquakes now of such frequent and startling effects on our entire Pacific Coast from Alaska to Patagonia, encircling the entire globe in farreaching evidencing are but typical of the other upheavals we are now undergoing socially, politically and industrially. **Everything not sound at the core is collapsing and coming down. Have you noticed it?**

This brings us to the point of reflection on the great war now going on among us under the banners of graft, greed and self-glorification. What a turmoil is there not? All along the line already lie strewn political, financial and social defuncts who "didn't know it was loaded." Cheer up, however, fellow citizens, the worst is yet to come! Mighty giants have locked in death struggles. The big stick comes down again and again with resounding whack, and whilst the wielder gets an occasional nasty thrust in turn, the strenuous man yet seems good for many a round.

This brings into view a unique character in our affairs of to-day: A man who by no means seemingly intends to let his light shine under a bushel, but who, with ambition incomparable, has sought for years to gain the crown of highest place in our people's power of gift. A man who for nearly a quarter of a century has daily heralded to the world some act of good to fellow man, always labeled: "I AM THE MAN WHO DID THIS NOBLE DEED!"

Is this picture recognized?

He seems truly an object lesson of overleaped ambition. To do good deeds ostentatiously and with brass band accompaniments, in hope of being taken by a discerning people at his self-estimate, seems in this day equally impossible with lifting one's self over the fence by the boot straps. And yet the tugging at the boot straps continues—vainglorious blind and with ambition that outranks all satisfying, does this atom of being, carrying an immense bubble of egotism, make much noise in the land.

Why is it that so many possessed of much force, great opportunities, abundant means, yet fall in even approximating the heights of self-ambition? The answer is that they run counter to a law so much greater than themselves but which in their blind desire they failed to take into account in mapping out a way to the high goals in the affairs of men.

Is their force expended all for naught simply because of failure to satisfy ambition regardless of the law? By no means—Nature's conservation of forces is a fact recognized. One force is employed against another. Both forces may be evil—so-called—in whole or in part, and yet, when the contending forces have spent themselves, as a resultant a new, stronger and better may have been evolved in place. To "know thyself" is, therefore, the great lesson, and to harmonize with universal law a prerequisite to true advancement in any walk of life.

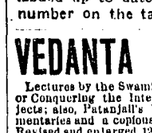
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Lectures by the Swami Vivekananda, on Raja Yoga; or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged. 12mo. Cloth, $1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap at $1.50. For sale at this office.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Oscar A. Edgerly writes: "On Sunday, May 26th, I concluded a very pleasant month's engagement with the First Spiritual Church of Baltimore, Md. It is, indeed, a pleasure to work for an organization so well officered as is the Baltimore Church. With Hon. Chas. R. Schirm as president and Mr. Henry Scharffetter as secretary, the administration of affairs are bound to be in accordance with the best business principles. While the weather has been bad during my ministry at the church, yet our audiences have been good, and the people made me feel that the work of my spirit guides was appreciated.

"I feel that I owe a debt of gratitude to Mr. Schirm, who has, many times during my stay, extended to me the hospitality of his beautiful home, and thus brightened for me many otherwise lonesome hours. I shall always have a warm place in my heart for the officers and members of the First Spiritual Church of Baltimore.

"With the exception of September, 1907, my time is now all engaged until the first Sunday in June, 1908.

"My home address is No. 42 Smith Street, Lynn, Mass."

O. Z. Skinner writes from Walla Walla, Wash.: "I write to let the world know through the columns of The Progressive Thinker how the cause is prospering in Walla Walla, Washington. We have a small society here, composed of twenty-five intelligent men and women, and we hope to greatly increase the number soon. At a recent business meeting the following officers were elected for the ensuing year: O. Z. Skinner, president; Mrs. J. M. Small, vice-president; Mrs. M. E. Paul, treasurer, and Mrs. Mamie W. Frank, secretary."

Mrs. May A. Price will leave Washington, D. C., June 4, to attend the convention of New York Association at Rochester. Will be ordained at the convention and remain in Rochester, doing private work for a month or two. She is open for engagements for the coming season as lecturer and test medium.

Samuel A. Huntington of Malden, Mass., writes of the Malden Progressive Spiritual Society, Louise Hall, 138 Pleasant street, Mrs. F. S. Sheriff, president. Our midweek and 11 a. m. and 3:39 p. m. Sunday circles, are being well patronized, and much interest manifested. Mrs. Annie R. Chapman of Brighton, Mass., was the speaker and message-bearer on Sunday evening, May 26. She prefaced her work by reading a fine poem entitled "Love," and chose the same subject for her theme, giving a very broad, instructive and beautiful address. The speaker then devoted an hour to giving many fine readings. We think her one of our brightest young mediums, nd is doing a grand work, and being used in a beautiful manner by the spirit forces. Dr. C. L. Willis of Boston will be the speaker and message bearer on June 2, and Mrs. Alice M. Whall of Everett, Mass., on June 9."

Mrs. C. Kirchner writes of the good work accomplished in raising funds for the Illinois State Spiritualist Association to the amount of $8.55. $2.75 of the amount was collected by Sisters Mrs. Susie Thompson and Mrs. Kirchner, from various mediums, and $5.80 was the receipts from the benefit seance given by Mrs. Kirchner, at her home.

On the evening of May 26 and 27, G. H. Brooks, president of the Wisconsin State Spiritualist Association, lectured at Racine, Wis. He says: "There is quite an interest being awakened here, which in time I trust will be productive of good. I start out this week to visit Albany and Janesville; then to Sheboygan, Sheboygan Falls, Green Bay, Appleton, and other points in the interest of the State work."

Mrs. C. H. Thompson writes: "On Wednesday, May 29, The Fraternal Daughters and a number of their friends went over in a body to the home of our financial secretary, and gave her a surprise. Her home was packed to the door. We had gotten up a little token of our appreciation of her services as an arduous worker in the society in everything she undertook to do. Brother Chas. A. Thompson was called upon to make the presentation with a few remarks, in which he said that the friends present and their actions would explain more fully than any words he could utter. Then Sister Adams responded, and said it was her prayer and soul's desire to be able to do more and more in the future than in the past, and thanked each one for their kind appreciation of her services. Then we all joined in the games. We played Board of Trade until the Bulls got the better of the Bears, and then we tried our hand at fishing, and then the feast was spread and we all partook of the finest victuals ever put down to a hungry crowd. We were honored with the presence of friends from each side of the city. Our enjoyment came to a close at about 12 p. m., by Brother C. A. Thompson auctioning off a few of the dainties left over."

Rev. Alice Baker writes from Oklahoma City, Okla.: "The Oklahoma State Spiritualist Association has granted Ordination papers to Mrs. S. E. G. Thorp of this city. Mrs. Thorp has been the speaker and medium for the First Spiritualist Church here for the past two years. She has done very efficient work, and is very much appreciated." The writer was called by these good people to lecture and officiate at the ordination. Service on Sunday evening, May 26, the house was filled to overflowing; the music was soul-inspiring. Mrs. Troup, the secretary, stood to our right, with a large and beautiful bouquet of white flowers, to be presented to the candidate as the charge was being given.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Accepting the flowers, Mrs. Thorp responded in a beautiful and impressive way. Mrs. Thorp is a lady of culture and refinement, and inspired by wise spirit intelligences."

S. D. Rankin of Lawton, Okla., writes of a test seance conducted by Rev. Alice Baker, who, though sick at the time, the manifestations were excellent. The medium passed into a trance state and then followed a spiritual feast; tests and poems were given by the spirits, illustrating the grand truths of Spiritualism. Mr. Rankin concludes by saying, "Spiritualism is the fulfillment of the Divine plan, the emancipation and spiritualizing of the human race. Mrs. Baker's lectures are drawing the thinking people wherever she goes." As to one of her lectures on "The Well of Truth," I have no words to express the great appreciations that is manifest. To the Spiritualists of Oklahoma I wish to send forth a thought, hoping it may go forth with no uncertain sound. Let us all do our work in our own way, and to the very best of our ability, and let us also see to that our pocketbooks are spiritualized. Mrs. Baker leaves us now for other parts of the state. We regret to see her go, but we are not selfish. She and her noble band of inspirers, are needed in other places to demonstrate this great truth."

Mrs. Mattie E. Hull left San Jose, Cal., May 22, in company with Mrs. John R. Kelso. They went directly to Sandstone Home, Longmont, Colo. The home is a beautiful health resort, owned and conducted by Mrs. Julia D. Coffin, in the foothills of Colorado. This spot is also the home of Mrs. Kelso when in that state. Mrs. Hull is spending a brief season of rest in the Sandstone Home, after which she will return to Whitewater. Possibly she may fill a few dates on the Santa Fe Route, made by Mr. Hull when he planned the homeward travel. Mrs. Hull will reach Whitewater, Wis., early in June, and will be ready to make appointments within one hundred miles of that place before she leaves for Ohio and New York. Address her at Whitewater, Wis.

Mrs. Henrietta L. Lichtig left the city Saturday for Macomb, Ill., where she serves the Society for the month of June; after which she goes to camp. She would like to make engagements for the season of 1907-8.

Dr. J. E. Hughes and Mrs. Minnie Lambert of Bedford, Iowa, were united in marriage at Maryville, Mo., yesterday afternoon at 2 o'clock. They arrived in the city last evening on train No. 3, and are now at home in the Duckworth residence on Valley Avenue in this city. The bride is a stranger to us, but we have confidence in Dr. Hughes to believe that he chose a woman worthy to become his wife.—Sentinel-Post.

Ferd. C. Suhrer writes: On Saturday, May 26th, the Fraternal Order of Spiritualists, through its mediums and workers, ministered to large and appreciative audiences both afternoon and evening, despite the inclement weather. Our Memorial Day observance was fitting, and next year will be on a more extensive scale, embracing many desirable features not yet introduced in Chicago. Our full staff of mediums was present and gave evidence to many of the life beyond the grave. Mrs. Cora L. V. Richmond, pastor of the Church of the Soul, sent her regrets at not being able to be with us, as she and Mr. Richmond were busy making preparations for their trip to the Hague Peace Conference, where she will represent the Fraternal Order and other societies. After a bountiful supper and an enjoyable song service and concert, which all enjoyed, tests and messages occupied our attention. Bro. Chas. A. Thompson was on the North Side assisting Sister Hilbert, pastor of the Progressive Spiritual Society, and Sister A. W. Bloom, another of our popular mediums, was assisting our German friends of the Bund der Wahrheit. This service concluded our series of regular Sunday meetings for the summer, as many of our people will be out of the city visiting the various camps, filling engagements in other societies and enjoying a much needed rest after participating in the most strenuous Spiritualist organization Chicago has seen in many years. The Fraternal Order has introduced many new features to Spiritualists and others of advanced thought, which when first spoken of from those engaged in similar work in Chicago, but among the few who had faith in the promoters and looked into the matter deep enough saw the many desirable features and wonderful possibilities readily joined hands and assisted in giving Chicago and the world something the people had always wanted, but until our organization their wants were not filled. The seed has been sown now in the minds of many, and when the Fraternal Order reopens the first Sunday in October, the fruit of our labors will be evidenced by a large membership, harmonious and active corps of officers and a monthly program of entertainment—spiritual and social—surpassing in magnitude and quality anything ever offered by a Spiritualist society in Chicago. We are still working out new ideas and planning—dreaming—and in the near future we will have the extreme satisfaction of seeing our dreams realized. We have accomplished in the short time since our organization what we were told was impossible. Anything practicable is possible with those of understanding and determination, and next year we will do greater things. The Fraternal Camp Association is coming along nicely. Just read The Progressive Thinker and see us grow. From the numerous inquiries concerning the grove meeting to be held in Elgin, we will have enough to warrant an extra coach attached to the regular train. Send your name now to Dr. Alex. Caird, 598 West Monroe Street, if you want to take advantage of this opportunity Sunday, June 23d. The time and place of leaving, and the necessary information will be made known in time for preparation.

Mrs. Russegue of Hartford, Ct., lectured in Montreal, Canada, June 2, 3, 4 and 5. The lectures we publish from this gifted lady, are always read with great interest.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Will Mrs. Lole F. Prior please send her present postoffice address to this office?

Mrs. Humphrey writes from St. James, Minn.: "The people of St. James were more than pleased with the lectures delivered by Mrs. McFarlin last week; also the tests given by Mrs. Buehler were all recognized. The ladies spoke to a crowded hall five nights, and two parlor meetings, and should they return (as we hope they will) a much larger hall will be needed. Many in this little city are beoming intrested in Spiritualism and hope they will have a chance to listen again to such able speeches as Mrs. McFarlin and Buehler, missionaries under the auspices of he State Spiritualist Association, of Minnesota."

The Spiritual Society of Houston, Texas, is now being ministered to by Rev. David A. Leisk, from San Diego, Cal., a decided interest has been aroused among the Spiritualists, and his lectures are highly appreciated by good audiences. It is the desire of Mr. Leisk to organize the work so that it shall rest upon a solid basis, and not go to pieces on the departure of the speaker, as has been the case in the past. Readers of The Progressive Thinker who belong to Houston and the neighborhood, please note that the meetings are held in Oddfellow's Hall, Rusk and Milan streets, at 3 and 8 p. m., on Sundays, and that you are cordially invited. Mr. Leisk is at present the guest of Mr. Welander, 2112 Chestnut street, Houston, Texas., where he can be interviewed by those interested.

Mrs. Clarisse H. Mullins writes: "I wish through The Progressive Thinker to thank the friends, one and all, for the kindness shown me during my recent illness. I will also say I am now ready to take up my work again. Will give readings daily from 10 a. m. to 4 p. m., at 231 Hoyne avenue, near Van Buren."

The Rockford Society of Spiritualists, Michigan, will hold its next quarterly meeting on June 9. Dr. Edson A. Titus, Ph. D., will deliver two lectures; one at 10:30 a. m., and one at 2:30 p. m. All are invited. Picnic dinner in the society's spacious dining hall. E R. Keech, secretary.

Rev. Albert P. Blinn writes from Norwich, Conn.: "This society held its last service on Sunday evening last, and the church was crowded. The occasion was a special concert service, such as we have held on the first Sunday evening of each month all winter, and which have become very popular. The program included instrumental and vocal music arranged by our organist, Charles A. Dowsett; recitations by Mrs. Charles E. Burdick and the writer, and a short address. The past season has been the most successful in the history of the Union. The financial returns have been larger than ever before. A great deal has been done in the way of repairs and improvements upon the building and we are in possession of a splendid pipe organ and a handsome interior setting of scenery, through the generous interest of friends. The suppers held each fortnight have been well patronized, the last one being the record breaker, over two hundred guests being present and the receipts being nearly. $40. We close for the summer months to open on the first Sunday in October upon what we believe, and feel, will be even a more successful year than the one just gone."

Mr. Sakharam Ganesh Pandit, B. A., of Bombay, India, is to deliver a series of lectures at 6558 Stewart avenue. The dates are as follows: June 1, 4, 11, 15, 18, 22, 24 and 29. Lecture commences each evening at 8 o'clock. He lectures on the following subjects: The Hindu Ideal of Marriage. The Caste System in India; Its Favorable and Unfavorable Aspects. A Rational Demonstration of the Existence of the Soul. Reincarnation. Man, the Master of His Destiny. The Veda, or Bible of India. The Bhavagad Gita, the Creed of Hinduism. History, Myth and Symbolism. Hindu Philosophical Schools. The Logical and Atomic Systems of Philosophy. The Sankhya Philosophy of Evolution. The Yoga Philosophy. The Vedanta Philosophy of the Absolute. Is the World an Illusion? The Fourth Dimension. The Alchemy of Devotion. Esotericism and Exotericism in Religion. Worlds Within Worlds. The Stages of Spiritual Evolution. The Law of Sacrifice. Ancient and Modern Science. Devas, Nature Spirits, Angels and Archangels. The Problem of Right and Wrong. The Building of Character. The One God Under Many Forms. The Language of the Gods. Hinduism. Zoroastrianism. Psychism and Spirituality. Shri Krishna, the Hindu Incarnation. Story of the Christ. What Yoga Really Is. Are We Better or Worse Than Our Ancestors? Occult Chemistry. The Planetary Chains. The Races of Man. The Wider Consciousness. The Subnormal and Supernormal Self. Psychic Phenomena. Methods of Psychic and Spiritual Development. The Nature of Emotion. Classification of the Emotions. Practical Application of the Theory to the Art of Right Living. For full particulars address Mrs. Charles Howard, 6558 Stewart Avenue. Chicago.

The Spiritual Church Students of Nature, Mrs. Schumacher, pastor, has discontinued its meetings during the summer. The society has been prosperous, having $100 in the treasury.

Georgia Gladys Cooley has commenced her services with the Meadville, Pa., society, and reports very successful work at Pittsburg, where she is wanted again when she can make a date with them. Her work is telling for the cause wherever she is called to work.

Correspondent writes: "Monday evening, May 27, Mrs. Susie R. Thompson of 348 South Oakley Boul., held a spiritual test meeting at Mrs. Bloom's residence, 319 Plum street, Elgin, Ill., convincing many investigators who promise to be followers of the truth. Her new friends hope she will hold another meeting with them in the near future, as her tests were all recognized. Mrs. Thompson holds test circles every Wednesday evening at 8 o'clock. Use phone Ogden 5077 for engagements for readings."

The Fraternal Order of Spiritualists will give an excursion to Elgin, Ill., June 23, to join the Elgin, Rockford and Genoa Spiritualists in a one-day mass meeting in their grove at Elgin. Take Elgin-Aurora elevated car at 12 o'clock noon; fare $1.00 round trip. Bring your lunch baskets and friends and spend your Sunday with us in the grove. For information apply to the following committee: Mrs. J. S. Adams, 1007 West Harrison Street; Mrs. Dr. Caird, 598 West Monroe Street; Mr. Charles Thompson; Mr. B. Hilbert, 204 Burling Street; Mr. Ed Curtis, 615 Otto Street; Mr. A. W. Bloom, 1113 Lincoln Avenue, Chairman of Committee.

Rev. Alice Baker's home address is 449 Live Oak street, Dallas, Texas. She has been for some time, and is now, acting as State Missionary of Oklahoma.

Prof. Wm. Lockwood, has lately been lecturing in Buffalo, N. Y., on the following highly interesting subjects: "How principles of Astrology, natural phenomena and sentient existence became interwoven in the social life of mankind, in the earliest ages of the race." The Chaldean Theogony, one of the oldest traditions of Creation, and its Gods, known to the page of history." "Adonis and Astarte, Pluto and Proserpine." "Apollo and Diana, Osiris, Iris and Orus, Zeus and the Roman Jupiter." "Mithras and Mysteries. Hell and the Devil. The eras of superstition that gave them birth." "Oracles, Seers and Sybils, Prophets, Priests and Phrygian Bonnets and gowns—their place in Modern Religious Idealism."

FREE FROM TRANCE.

Talks New Tongue—Iowa Girl Displays Great Fluency in Language Strange to All Hearers.

Perry, Ia., May 26.—After having been in a state of trance for exactly fifty days, says a dispatch in the Chicago Examiner, Miss Prudence Van Gilder, a pretty music teacher, twenty years of age, emerged from the trance to-day, but in a condition which to family, friends and medical and psychological experts is one of mystery.

Power to use the English language appears completely gone, but from the lips of the young woman another language, which no one here can interpret, falls with a fluency and musical expression which is the marvel of all hearers.

During the fifty days' trance Miss Van Gilder's jaws were set, and food could only be administered by inserting a tube through a tooth especially removed for the purpose.

Miss Van Gilder seemed to come to her normal condition early to-day. Unable to speak a word of English she motioned for the bible, turned to the tenth verse of Psalm 116, and by gestures asked her sister to read the following:

"I believed, therefore have I spoken. I was greatly afflicted."

While friends gazed awestruck upon the scene, the mother suggested food, and food was brought. But a strange thing happened. The girl pushed away the tray which her sister sought to place upon her lap and not until she had doubled her knees under her after the fashion of the Japanese would she consent to eat a mouthful.

There have been scores of callers at the house all day. The young woman seems to be bright and serenely happy, but no one can understand what she says. There is talk of securing a linguist from Des Moines to visit the Van Gilder home and see if he can throw any light upon the nature of the strange language.

Lake Pleasant Still on Earth.

One of the hardest things in the world is to down a genuine Spiritualist, and it would seem as though an association of Spiritualists possesses the same indestructible attributes. Certainly Lake Pleasant, the second oldest Spiritualist camp ground in the world, is rising, Phoenix-like, out of the ashes. When the writer first visited the grounds, on the morning following the great conflagration of April 25th, it seemed as though the old camp had received its death blow, but within a week the directors met in council and were unanimous in the opinion that the camp meeting should be held this season as usual, and everything done that could be done to prepare for it.

At the time of the fire the annual camp meeting program was in the hands of the printers being prepared for the press, but it was recalled immediately and the needed alterations and corrections made.

I have received over one hundred calls from friends desiring circulars, and occasionally I receive a second letter chiding me for not having sent them. If the fire had not occurred, the circulars would have been distributed May 1st, but a delay of a month has been caused and the circulars are now ready. I will mail them to all the friends as soon as possible.

The camp meeting will open Sunday, July 28th, and continue for 30 days. Several cottages are now under construction in the burnt district. Mr. Frank L. Fletcher has completed his new cottage upon Montague St., and Mrs. Louisa B. Booth and Mrs. Thos. E. Jordan are both having cottages built on the same street. Frank Wilbur and Mrs. A. A. Jackson are erecting cottages on Owasso St., and Mr. J. Russell Bickford is building a $3,000 structure on Lyman St. Several contracts have been placed with local carpenters, but work has not been started yet. There are nearly one hundred cottages now on the grounds, and rooms can be secured at most of them. The dance privilege has been granted to Leonard A. Bemis, of Athol, and dancing parties will be conducted in the Temple every Tuesday, Thursday and Saturday evening during July and August. Charles F. Sigle will run the grocery store and Leon E. Henry has erected a new stationery store and ice-cream saloon upon the site of his old one. Mrs. S. B. Valentine has purchased the electric car station of Dwight Hilliard, and will conduct it as a restaurant, and the railroad station is being renovated and repaired to be used for the same purpose. The Home Comfort House will furnish room and board as usual, and the Grove House will be open for guests.

In applying for circulars or writing for information, the friends are requested to inclose stamp for reply.

ALBERT P. BLINN, Clerk.
17 Oak St., Norwich, Conn.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and



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Room 549, No. 120 W. 34th St., New York, N. Y

MAY 30.

I see them bearing the flowers to-day
To the spot where the heroes sleep,
And I think of an unmarked soldier's grave
Where Virginia's breezes sweep.
And I wonder if someone plucks a flower
By the rivulet of Bull Run,
And lays it above the dust of him
Who made me a soldier's son.

The days that are gone I live once more
As I close my eyes and think,
And the chain of memory stretches back
And I follow it link by link.
And spanning eight and a score of years
I return to a Christmas day
When the streets are filled with marching men,
And the air with their banners gay.

But I have sight for only one,
And a man with a bearded face,
And a kindly eye and a stalwart tread,
Who walks in a forward place.
I watch the train move out of town,
With its smoke and its clanging bell
And the smoke takes form of clouds of war,
And the clang is a funeral knell.

He wore the blue as a soldier should,
He was tender and true and brave;
He gave his life for the nation's life,
And his pay was a soldier's grave.
A random shot, and above his corse
Sweeps onward the battle's tide;
And while the stars shine out that night,
They bury him where he died.

So I watch them strewing the flowers to-day
On the spot where the heroes sleep,
And I think of an unmarked soldier's grave
Where Virginia's breezes sweep,
And I wonder if someone plucks a flower
By the rivulet of Bull Run,
And drops it above the dust of him
Who made me a soldier's son.

GEO. E. MACDONALD.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to higher life on the evening of May 22, Brother Joseph C. Engle of Balbec, Ind. In the transition of Brother Engle, the West Grove Spiritualist Association loses a worthy member, the wife a dutiful husband, the children a loving father, and the community a valued citizen. Services at West Grove church by Mrs. Elizabeth Hrlow, of Haydenville, Mass."

E. A. GRAY.

Passed to spirit life from Nashua, N. H., May 2, Lucy R., widow of Jonathan Hosmer, aged 93 years. For many years Spiritualism had been her staff and stay, and in accordance with her request, the writer conducted the funeral services.

JULIETTE YEAW.

Passed to spirit life from Clinton, Mass., April 28, George H. Jewett. He had lived in Clinton 54 years. He was a veteran of the civil war, a prominent Spiritualist, and for many years extensively employed as a mover of buildings. A large delegation from E. D. Baker Post were present at his funeral, the chaplain of which assisted the writer in conducting the service.

JULIETTE YEAW.

Passed to spirit life from Worcester, Mass., May 22, Mrs. Lucy H. (Parker), widow of Aaron E. Underwood. She was 80 years old, a veteran Spiritualist, a constant attendant at the meeting of the Worcester Association, until her last illness. The peaceful face, the beautiful flowers brought inspiration, comfort and cheer to the home recently bereft of two sisters and a brother. JULIETTE YEAW.

J. Rigdon passed to spirit life at his home, near Salem, Ore., April 14, 1907, aged 74 years. Ever since he became convinced of the truths of Spiritualism he has been an enthusiastic worker for the cause. Possessing dauntless courage and with the knowledge gained from the spirit world, he was able at all times to withstand the sneers and criticisms of those who did not have the light. His remains were cremated at the Portland Crematorium and his ashes buried in the beautiful grounds adjoining. MRS. E. J. HUFFORD.

MASS MEETING.

The Massachusetts State Association will hold a mass-meeting in Amesbury, Mass., in Washington Hall, at 2:30 and 7:30 p. m. The best of talent will be presented. All are invited. The meetings are free, and we want to make this one of the best meetings we have ever had. Among those invited to be present are: Mrs. Carrie F. Loring, Miss Susie C. Clark, Mrs. Annie Chapman, Mrs, Maude Litch, Mrs Ham, Miss Blanch Brainard, and many others. The State Association will make an effort to form an organization (permanent) in Amesbury, and all friends of the cause in this vicinity are earnestly requested to be present."

CARRIE L. HATCH. Sec.

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ELEVENTH ANNUAL CONVENTION.

The New York State Association of Spiritualists.

The annual convention of the New York State Association of Spiritualists will be held at Plymouth Spiritualist Church, in the City of Rochester, June 7, 8 and 9. There will be three meetings daily; the day sessions for the first two days are to be business sessions, and the election of officers will occur Saturday afternoon, June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF,
Colden, N. Y. Secretary.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

William Arling.—Q. I wish to call your attention to that portion of the Wesleyan Discipline relating to the examination of those who think they are called by the Holy Ghost (Spirit) to preach, and ask if you do not think it would be well for Spiritualists to enforce similar questions relating to their belief, on those who seek to become recognized teachers?

A. That the reader, who may not be versed in Methodism, may grasp the purport of this inquiry, I will quote from the Discipline the passage referred to:—

"Do they know God as a pardoning God? Have they love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation? Have they gifts as well as grace for the work? Have they—in some tolerable degree—a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? And has God given them a good degree of utterance? Do they speak justly, readily, clearly? Have they fruit? Are any truly convinced of sin and converted to God, by their labors?"

Stripped of its theological phraseology, this means simply:—Have you a good moral character, and have you education and common sense to clearly express your convictions? It does not demand much of a candidate; in fact not a tithe of the demands made by Spiritualism.

There has been greatest injury to the cause by the granting of ordination indiscriminately, often to those unworthy and incapable. The rite has been accepted by societies and individuals as evidence of worthiness and good character—with disastrous results. If ordination is bestowed at all, those who assume authority to give it should be most certain that they make no mistakes and that the candidates are worthy. It carries with it the privilege of writing "Rev." before the name, and this is a farce unless there be a reverend character to go with it. Recent experience of Spiritualists with these "Revs.," who were ordained because it helped their trade as materializers, has been an object lesson. Rev. applied to a teacher of Spiritualism ought to have a higher significance than when given to a gospel preacher. What reverence can we have for one of these "anointed," dragged from the cabinet, with his confederates disguised with false whiskers, wigs and cheese-cloth robes?

Ordination is a credential of worthiness, and to be of value must have a strong organization back of it. Spiritualists, as a class, are very restive under any such restrictions. They consider themselves more capable judges than any organization, and the only square deal is for them to investigate for themselves.

If ordination could be placed on such a foundation, the Methodist Discipline would furnish a model for the questions which should be asked. What the applicants know about God and their exact belief in the infallibility of the Bible might be passed. Such questions as these would be pertinent: Have you a common school education? Can you talk clearly and freely? Have you a good social standing? Is your moral character without reproach? Do you feel called by the spirits, or are you impelled by selfish ambition? Only the spiritual can be successful teachers of Spiritualism. To converse with the dead should be held as a sacred privilege. Complete preparation for a teacher of Spiritualism would require such a vast circle of knowledge that no mortal could pass the examination. For the present the standard must not be placed too high. Yet there are some things to which we must give heed. Thus we know that inspiration comes to the inquiring and aspiring mind, and its transmission is measured by the attainments of the recipient. There may be exceptions; we are told that even an ass in the old times talked instead of brayed. Blind Tom in recent times made angelic music; but such are exceptions, and from known psychic laws we do not expect the eloquence of Cicero, or Darwin's knowledge from an ignorant medium, or inspired wisdom from the idiotic. Hence it is that simple mediumship is not, nor should be, a guaranty for ordination, as has been suggested.

After all, the only true ordination is the manifestation of fitness and ability for the work. No organization has authority to grant or withhold the privilege of the teacher, or dictate what he shall or what he shall not teach. Every new thought, every advanced idea, has been given to the world by the unordained. The measure of teacher and speaker is quickly taken, and those who really have ideas require no introduction or support of organization.

Erich Saskoneski.—Q. Where can I procure a book on Clairaudience?

A. There has been no work published on this subject. It is a branch of Clairvoyance, for as that means clear, or rather, spirit, seeing, Clairaudience means spirit hearing. It is even of more rare manifestation, and cannot be acquired from books or imparted by "lessons." The recorded instances appear, almost without exception, to have come spontaneously, at some crisis in the life of the recipient, or the imparting person, or spirit, and this, perhaps, only once in a lifetime. Yet there are those who have this sensitiveness of spirit hearing, and by giving it heed, and by becoming receptive by concentration of mind, it may be improved to a wonderful degree.

A. M. Rich.—The Divining Rod. The following extract from a letter kindly sent in fraternal response, corroborates the explanation given in a previous number of The Progressive Thinker, of the causes producing the movement of the divining rod:—

"On reading your answer to question concerning divining rods, it brought back to memory my experience in the oil regions. At that time nobody would sink a well without having the spot located by what they called an "oil smeller." He used a forked twig, which at a certain point as he walked about, would turn down. I took the divining rod in my hands, but could get no such results, even when standing in the exact place where the "smeller" had located an oil vein, indicated by the twig bending down. But strange to say, when he placed his hand on the back of my neck, whenever I held it over the spot he had indicated, the rod would turn down as it had done in his hands. I held a prong in each hand, with the central part standing up perpendicular. If there was anything in the way in which I grasped the rod that caused it to twist down, I was not conscious of it. It has always been a mystery to me. It evidently had nothing to do with an oil vein beneath, because the sinking of many wells demonstrated that a porous oil rock underlaid the whole territory."

The conclusion of our esteemed correspondent, it seems to me, is not fully sustained from his premises. Even if the oil country is underlaid with porous rock saturated with oil, there may be nodes of stronger pressure, which would give stronger flow of oil when reached. This is proven by the fact that there is great difference in the flow of wells near each other.

The student of this subject will readily see that when Mr. Rich held the rod, and the operator placed his hands on the back of his hands or neck, or in any way come in contact with him, it was the same as if the operator himself held it, for Mr. Rich was under his psychic control.

That the rod moves in the hands of certain persons, without their consciously contributing thereto, is undeniable. The cause may call forth a variety of opinions. I think there are a much greater number of successes with its use than failures. I have an instance in mind. My father desired a stock well, and from experience of neighbors, knowing how small was the yield from their efforts, was undecided. The lands rested on slate, an impervious rock, more than 1,000 feet in thickness, with only an occasional seam giving a flow of water. All the wells went down to this stratum—about twenty feet—and practically supplied with surface water. My mother, who possessed extraordinary gifts as a sensitive, thought she would try the divining rod, and procuring a witch hazel branch, set out in the search. She went to many places where the well would be desirably located, but the branch gave no encouragement. At last suddenly it bent, doubling on itself, and pointed down. When she moved away it would straighten up. The well was sunk on the spot indicated. Down eighteen feet to the surface of the slate no water came in. Hard clay rested on the slate, impervious. Into the slate they went, some four feet, when a workman's pick struck through and the water gushed through as from a fountain. It was necessary to drive a plug into the hole made by the pick, to keep back the flow of water while the well could be walled up.

That was sixty-five years ago, and ever since practically the supply of water is inexhaustible. A windmill brings it to the tanks, and if it pumped continually there would be no failure.

Strange to say, the water in the well is most changeable in quality. In winter it is pure as crystal, sweet, and praised by all who taste it. As summer advances it becomes a sulphur and iron spring. Some days the color will be inky; at others, when in the tanks, milky; and then again it will be slightly bitter and salt. Different veins appear to come into it for brief periods.

John B. Telhahl.—Q. (1) Does the spirit have to pass through any certain number of changes, and what of its environments in each?

(2) Is there any estate of spirit life so low and depraved that there can be no advance therefrom, and the end final destruction?

A. The spirit passes through only one change: that from mortal to spirit life. The environments of the first need not be dwelt on here; those of the spirit are such as are correspondingly requisite to its existence as spirit.

(2) That there is an individualized existence after the death of the physical body does not prove that existence is eternal. There must be attained a certain degree of advancement, a determined evolutionary product, before continued existence is assured.

A Spiritual writer in England, in explaining the meaning of the "second death," spoken of in the Bible, has woven a network of argument in favor of his contention that those spirits who refuse to advance, who on the contrary retrograde and become more and more depraved, annul their charter of individual existence and at last meet the second death, which is of the spirit, as the first is of the mortal body.

It is a terrible conclusion, and the line between those who go onward and those whose lamp of existence goes out is not sharply drawn, and difficult to determine.

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MASSACHUSETTS ASSOCIATION.

A Successful Mass-Meeting Held at Worcester.

The Massachusetts State Association of Spiritualists held a mass-meeting in G. A. R. Hall, Worcester, The day was fine and a good audience met at 2:30. Vice-President Hatch opened the meeting, and expressed his sincere regret that the President, Dr. G. A. Fuller, was detained at home by the illness of Mrs. Fuller.

Mrs. Juliette Yeaw gave the invocation.

Mrs. Carrie F. Loring, treasurer of the M. S. A., was the first speaker. She said in part: "We have come here to-day not simply to shake hands and congratulate ourselves with the work done, but we have met here in the interest of organized effort. You are all well versed in regard to the object of our organization, and if the hands of said organization were upheld, we could accomplish all that the oorganization has laid out. We are always glad to come to Worcester. We are always benefitted by these meetings, and if all the Spiritualists could know what associated effort means, we could bring great happiness to the world.

The M. S. A. extends to you a hearty greeting, and we wish each and everyone present would join us, then all would feel they were helping to bring our beautiful truth before the people.

Mrs. Gray then sang a beautiful selection, "Where is Heaven," which was finely rendered.

Mrs. Maude L. Litch, then spoke briefly, and said Spiritualism when rightly understood makes life look so different than formerly. It has come that all may walk out into the light; it has come to tell you of the continuity of life; it fills the great void of material life; it will bring you strength to meet the battles of life. Your loved ones will come to help you and guide you along the pathway of life. She closed her remarks by giving many convincing communications.

Mrs. Juliette Yeaw was then introduced, and she was controlled by Mrs. Sarah A. Byrnes. She said: "I have returned to give you greeting, and to say I am still interested in the Massachusetts State Association, and shall be while the association exists. I am still a student in the great school of life, and I have been able to understand much that I studied while in earth life. I want to say to you all who are interested in this work, to work unselfishly and willingly for this cause we all love. I am aware this may be a very imperfect impersonation, but I love this instrument; she was a dear friend. I love the people of Worcester, and I wanted to bring my love and, and to tell you all I still live, still love, and still work for this great truth."

Dr. R. L. Bishop was the next speaker; he said, "We all ought to work for organization; it is necessary along practical lines." He closed his remarks with tests. After singing by the audience, Mr. Niles of Marlboro, spoke briefly, saying Spiritualism teaches us our loved ones have not gone far away, and I sometimes think there is not even a "Thin Veil Between Us," and I think Spiritualism has come to spiritualize the whole world. He closed his remarks with tests.

Mrs. B. W. Belcher was the next speaker. She is one of our workers always willing to assist whenever she can. She gave tests which were recognized. The meeting for the afternoon closed with singing "America."

Meeting called to order in the evening at 7:30 by Vice-President Hatch. Singing by the audience, after which Mr. Woodbury C. Smith, president of the Worcester Society, welcomed the State Association to Worcester. He said these mass-meetings are of benefit to all concerned, speakers, mediums and friends of the society. It gives all an opportunity to exchange thhoughts, and all are benefited by the intercourse. These meetings are an inspiration that helps us all to go on in the work and to take up our duties cheerfully.

Mrs. Gray then sang another selection, "Something Sweet to Think of," very finely.

Mrs. Carrie F. Loring then responded to the welcome extended by President W. C. Smith in behalf of the Massachusetts State Association. She closed her remarks with tests.

Mr. Charles S. C. Hatch then favored the audience with a violin solo, which was highly appreciated.

Mrs. Juliette Yeaw, of Leominster, one of the pioneer workers, was then introduced, and she spoke most eloquently on the subject, "If a man live, shall he ever cease to live?" a new version of "If a man die, shall he live again?"

Mrs. Kate R. Stiles was the next speaker. She spoke most eloquently upon Spiritualism.

Mrs. Gray then sang a beautiful selection, "Angel Serenade." Violin obligata by Charles L. C. Hatch.

Mrs. S. C. Cunningham then spoke briefly of Spiritualism, and gave many communications.

Mrs. Maude Litch closed the meeting with a benediction.

CARRIE L. HATCH, Sec.

IF.

If everyone were wise and sweet,
And everyone were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should grumble or complain
And nobody should labor
In evil work, but each were fain
To love and help his neighbor—
Oh, what a happy world 'twould be
For you and me—for you and me!

And if perhaps we both should try
That glorious time to hurry;
If you and I—just you and I—
Should trust instead of worry;
If we should grow—just you and I,
Kinder and sweeter-hearted,
Perhaps, in some near by-and-bye,
That good time might get started.
—Message of Life, New Zealand.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

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AN IMPORTANT QUESTION.

What Shall I Do to Be Saved?—Abstract of Lecture by Thomas Cross, Delivered Before the Worcester Association of Spiritualists, Sunday, March 17, 1907—Reported by M. Lizzie Beals.

The text of countless sermons, the title of many hymns, "What Shall I Do to Be Saved?"

Theology tells us salvation is free to all, if we believe and accept the teachings of the churches, but if we use our reason and common sense we cannot accept those teachings.

What shall I do to be saved from what? From disease, worry, fears? Some people are constantly talking disease; whatever you may do or say, to change the subject of conversation availeth nothing, you may interest them for a few moments on other subjects, but the mind constantly dwelling upon disease seems to take pleasure in being miserable, and any attempt to draw them out into another line of thought is apparently useless.

Saved from worry? We worry over what is past and gone; we worry over present conditions; and we worry over what may come to us in the future, and it avails us nothing only to make us unhappy and the lives of those about us as well.

What shall I do to be saved? Do the best that you can. It is not what we believe, but what we are that shall make or mar our future happiness. We as Spiritualists, know that we, as individuals are alone responsible for every act of our lives while dwelling in the material form—we must be our own saviors. In the years past and gone we were taught and believed that God was responsible for all of the world's progress, but in the light of this twentieth century we have come to know and understand that man and man alone is responsible for the progress and upliftment of the human race.

I have been told that recently in the city of New York a meeting was held to discuss an important subject, attended by the learned and most cultured people of our land. I inquired what was the subject for discussion. Was it to improve the sanitary conditions of the city? No. Was it to devise ways and means for making conditions better and brighter for the homeless orphans? No. Was it for the betterment and upliftment of the human race? No. This great discussion by these educators, cultured people of our land was held to decide whether the kink in a bull pup's tail was natural or artificial.

When I was a boy, I was brought up to keep the Sabbath, we were not allowed to do any work on Sunday, and no recreation of any kind. We could go for a walk if we wished, but that was all. The habit had become so fixed with me that I did not outgrow it for some time after I had reached years of discretion, was married, and had learned to know and understand some of the deeper lessons of life. One Sabbath morning a good bishop was on his way to church, when he saw a young lad busily engaged in digging bait, the bishop approached the lad and said: "My boy, don't you know that your heavenly Father will be very much displeased with you to see you digging bait on the Sabbath day?"

The boy looked up, and after thinking a moment replied, "I don't know anything about my heavenly Father, but I'm pretty well acquainted with my earthly father, and I'm not going to take any chances."

My friends, everything in the industrial world is governed by Trusts, and in the world of religion, a great religious trust exists in your land today. The Spiritualist platform is the only free platform in the land, and yet there are some in our ranks who would seek to limit its freedom, to teachings of Spiritualism, and pattern after the churches as of old. If that time ever comes, I shall step down and out, for we cannot limit the freedom of the Spiritualist platform.

My friends, the greatest thing in the world is love, the love of one man for one woman, and the most sacred place in the universe is home.

What shall I do to be saved? Do the best that you can, as husband or wife, brother, sister and friend, and the world will be better for your having lived, and when the summons comes, and you journey on to the higher school of life, you shall hear the words "well done."

Birthday Celebration.

Last Friday, May 24, was the birthday anniversary of our speaker, Mrs. Carrie M. Hinsdale, and was made the occasion for a pleasant gathering of the members of the Galveston Spiritualist society at the Temple.

Mrs. Hinsdale invited the members to a "quilting party," and prizes were offered to both ladies and gentlemen for neat work, fast work, and a "booby," or "consolation prize." Squares of material were already prepared and each one was required to make a "nine square block" in 30 minutes. There was a good deal of laughter and joking over the work. For the ladies, Mrs. Dean, of the Ladies Auxiliary won the prize for fast work. Mrs. McGraw and Mrs. Landry had to draw for the prize for neat work, and Mrs. Landry won. Mrs. Peters was given the consolation prize, having finished after the 30 minutes were up. Wm. R. Trostman won the prize for fast work among the men, Wm. Boutelle for neat work, and Messers. Haase, Pfeiffer and Martin drew for the consolation, which fell to Wm Martin. Each guest had a guess at the age of Mrs. Hinsdale, those guessing being required to deposit a copper for every year of her age, according to their individual opinion. The prize for the guessing contest was won by Mrs. C. P. Martin, who guessed correctly.

Refreshments were served after the contests and just at the close Mrs. Dean in a few well chosen words, presented Mrs. Hinsdale with a very handsome gold pen, as a token of esteem from the Ladies' Auxiliary and individual members of the society.

Mrs. Hinsdale thanked the friends and declared the English language inadequate when one desired to express deep emotion.

There were also quite a number of presents from individual members, notably, a large leather Gladstone bag," which will no doubt prove most useful in Mrs. Hinsdale's journeyings to and fro.

The entire evening was given to laughter, good wishes and enjoyment.

At a late hour, with hearty handclasps and wishes for many more happy birthdays, the guests said "Good night" to Mrs. Hinsdale, and each declared it to have been a most enjoyable evening.

CORRESPONDENT.

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THE SPIRIT REALMS.

The Testimony of a Catholic in Reference Thereto.

The whole history of our race bears witness to a general belief in the existence and manifestation of spirits. This belief is shared alike by the lettered and the unlettered, the refined litterateur and the untutored savage. The Holy Scriptures teach, in words that cannot be explained away, that a spirit world really exists. The good spirits are sent to minister to those who hold the heritage of salvation.

The Witch of Endor had communications with the spirits. Many evil spirits were cast out of unfortunates by our Lord. Indeed, the pages both of the Old and New Testaments are filled with reference to the inhabitants of the spirit realm. Neither can any believer in the bible doubt the possibility of the spirits appearing to mortals. Decisive upon this point is the mission of the Archangel Raphael, who, in human form, accompanied the youthful Tobias on his journey, and although seen by many, was not recognized until he himself, at the end of his mission, disclosed his real nature and office. Decisive, likewise, is the wondrous apparition of the Angel Gabriel to our Lady when he announced to her that the lofty dignity of mother of the Prince of Peace had been conferred upon her.

But what of the spirits of the souls of the departed—can they never return to us? This is the question we ask involuntarily when dear ones are taken from us, when we mourn over lifeless forms. Under the safe guidance of the great St. Thomas, we answer emphatically that the spirits of the departed can, with God's leave, come back to us. They may even, St. Thomas assures us, be allowed to appear in visible form to the living, either by way of consolation or by way of warning.

The grave, consequently, does not seal everything. The departed, so tenderly loved, are not cut off from the circle of thought and of presence. Angels and saints and dear ones are near to us; we can feel their presence; we are assured of their sympathy, and we are stronger and better and nobler because of this intercourse with the inhabitants of the spirit-kingdom. This permitted return and manifestation of the departed must be carefully distinguished from the common idea of a ghost, stalking with measured steps through the hallways and vacant rooms, and terrifying all by unearthly shrieks and foolish antics.

The Almighty always works in ways that are impressive and instructive, not in ways that arouse the mirth of the thoughtless and the disgust of the serious. We can learn from this principle which may serve as a guide in passing judgment upon the vast array of facts carefully collected by the Society for Psychical Research. Many of these incidents must certainly be classed as hallucinations, many as illusions, while a certain number must be ascribed to the action either of the departed, of the demons, or of those spirits who keep watch and ward over human beings.—Rev. Morgan M. Sheedy, editor The Quarterly.

[The above was re-published by the Pittsburg (Pa.) Observer, a Catholic publication. These statements from a Catholic priest are surely the forerunner of a more bold announcement of spirit communion by the Catholic Church. The future is prescient with the promise of an early recognition of the facts we have promulgated these many years. We must look well to the distinctive features of our Cause and preserve our identity as Spiritualists.—Editor Banner of Light.]

THE SOUND OF FAIRY BELLS.

Angel Forms Descending.

Where the grass with dew was bending
And the scent of flowers blending
With the fragrance of the dells;
Sudden as the sunlight glancing,
Borne on light wind round me dancing,
Came the sound of fairy bells.

Faint and far the sweet notes dying
Rose again, and round me flying
Smote upon my troubled brain.
Thus the wheeling seabirds calling,
And on storm-winds rising, falling,
Beat against the lighthouse pane.

From the dead past, with its weeping,
Onward o'er the present leaping,
Sped my soul to future days.
While as thought went onward sailing,
Rose from earth a bitter wailing,
And this vision met my gaze:

Starving men below me dying,
With abundance round me lying,
While they fought for niggard pay.
Honest workers wealth were reaping,
But as quickly from their keeping
Was the harvest snatched away.

And as foaming wave surrounding,
Filled the sky with harsh resounding,
Clashed the bells with angry roar.
But the after-swell came rolling,
And their deep and solemn tolling
Bore me to a tranquil shore.

War was dead, and wrong was dying,
Sorrows clouds dissolving, flying,
For the sons of toil were free.
All rewards to workers going,
Wealth o'ershading, commerce flowing,
Sunlight on the land and sea.

Thus, while notes of fairy ringing
O'er the fields of earth are winging,
Nevermore they pass away.
For the harmonies there ranging,
Into new forms ever changing,
In eternal beauty play.

From the blue skies o'er us bending,
Come fair angel forms, descending
Softly as the falling snow;
And the notes that meet our hearing
Are from jasper walls uprearing,
As the builders strike their blows.

While the earth in ceaseless marching,
With the starry skies o'erarching,
Seeks the sunrise far away,
We may hear the angels singing,
And the bells of heaven ringing,
From the fields of endless day.
— W. A. Carlisle, in Two Worlds.

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Great Hindu Brings Light to New York

All-Wise Mahatma to Unfold World's Mysteries to Seekers for Truth—Means Peace and Health—Philosophy He Teaches Insures All Things Desirable, Says William E. Curtis, in the Chicago Record-Herald.

HE IS A MAN OF IMPOSING PRESENCE, WITH A FACE AND HEAD LIKE THE BUSTS OF AUGUSTUS CAESAR. ALTHOUGH 62 YEARS OF AGE, HE LOOKS LIKE A MAN OF 40, AND THE SLIGHTEST GLANCE INTO HIS GREAT BROWN EYES IS SUFFICIENT TO CONVINCE ONE OF HIS REMARKABLE INTELLECTUAL POWERS. HE IS ASSERTED TO BE THE GREATEST LIVING METAPHYSICIAN.

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HE POSSESSES THE EXTRAORDINARY FACULTY OF CONTROLLING THE BEATING OF HIS OWN HEART AND SAYS THAT HE CAN RELEASE HIS OWN SOUL FROM HIS BODY BY MENTAL ACTION AT ANY TIME HE DESIRES.

The Mahatma Agumya Guru Paramahansa, one of the most remarkable men in the world, a Hindu scholar and ascetic, and the head of the Yogis, as the yellow-robed monks of India are known, has been in New York for a week or more, living quietly and receiving his disciples and students at a private residence, which they have rented for his accommodation, at 39 West 82nd street.

A Mahatma is a teacher. The term indicates no rank, power or authority, but, at the same time, those to whom it is applied have the highest degree of both. The Mahatma Agumya Guru Paramahansa is considered the greatest living exponent of the Vedanta Philosophy, the oldest code of ethics and method of spiritual development known, which, until now, has never been presented by a genuine teacher to the thinking people of the Western world. This philosophy—for it is not a religion—is founded upon the Vedas, the sacred books of the Brahmins, the word Veda meaning not a single volume, but the entire Brahmin literature, and it is claimed by believers that it contains all the truth in all the various religions that have ever been developed by human minds. At the same time the Vedanta philosophy and its teachings cannot be fully understood even by scholars of the profoundest learning unless they are assisted by the light of Yoga, a system of mind control which cannot be learned from books.

The Yogis of India contend that mind control is the source of all the happiness in the world, and that the lack of it is the source of all evil; therefore, they argue, as happiness is based upon the action of the mind, it can only be obtained by intellectual cultivation and the study of the mysteries under the instruction if the learned few who have attained Enlightenment and Ultimate Wisdom through long lives of austerities and contemplation. The Yoga system of Hindu philosophy is sometimes defined as the means by which the human soul may attain complete happiness by union with the Supreme Soul.

The word Yoga means literally, the Concentration of the Mind in Abstract Meditation, which sharpens the senses; stimulates the intelligence, restrains the desires, produces calm, and promotes contemplation. This can only be accomplished by the ascetic life and mental exercise in seclusion, which the Hindu student seeks in the forests of the Himalayas. Those mountains have been chosen for centuries for the study of the Infinite, because the surroundings are beautiful, serene and tranquil; nature may there be contemplated in her grandest moods, the fruits and vegetables furnish sufficient food for years of vigil, and the atmosphere is stimulating. Sometimes students remain in the forests of the Himalayas for a half a lifetime; others only a few years; and it is contended that such abstinence and introspection not only result in an extraordinary development of the mental powers, but also in an increase of physical vitality and muscular force which protects them against disease, increases their power of endurance, and gives a clean body as well as a clean soul.

The believers in Yoga also claim a clearness of judgment and accuracy of vision which can never be attained by ordinary people.

The Mahatma, who is the highest authority and the most learned exponent of the philosophy, has come to New York to offer instruction to those who desire Enlightenment, but he reserves his time for the benefit of those who are serious and sincere in their anxiety to learn the Truth. As he said to me the other evening:

"I am generous; I am willing to give; but at the same time, I am equally miserly and guard the most precious things in my store until I am convinced that the student is worthy to receive them."

He is not only the High Leader of the Yellow Robe Ascetics of India, who number millions, but he is recognized by them and others as the re-incarnation of Krishna, one of the three gods of Hindu triology—Siva, Vishnu, and Krishna. He is therefore divine. He believes himself to be a god, and at present is living and teaching in the world according to his desire to Enlighten Men.

Mahatma Agumya Guru Paramahansa is the son of the Preceptor of the Rajah of Cashmere. He was educated in the schools of his native country, where he learned English among other accomplishments.

He became a barrister, and in time was appointed judge of the High Court of the Indian Empire. He began the study of the Vedanta philosophy, which sharpened his perceptions and cleared his vision so that he became overwhelmed with the injustice and wickedness of men, renounced the world, and, leaving his court one day, walked to the cemetery, stripped off his clothing and lay down naked among the graves upon the earth to which all men must come, and for weeks gave himself up to contemplation. His father, who was a scholar and a profound student of the Vedanta philosophy, recognized the call, and, understanding his son's situation, and the influences that were moving him, did not oppose his action. But his mother resisted until she became convinced that if he refused the call it would bring upon him and his family great misfortune.

Another reason why she yielded was that from babyhood he had been regarded as sacred. The lotos leaf, the sign of Krishna appears as a birthmark upon the sole of his foot. He is now universally regarded as the re-incarnation of Krishna and partakes also of the nature of Siva and Vishnu.

After his period of contemplation in the cemetery he resigned his position upon the bench; gave up his fortune and walked naked as a beggar to the forests of the Himalayas, where he spent twelve years in contemplation until enlightenment came. Then he returned to the world, became a Mahatma (a teacher) and wandered from place to place throughout India, teaching those who desired the Higher knowledge and the philosophy of the Yoga. His ability, wisdom and learning, as well as the belief that he is the re-incarnation of Krishna, gives him a rank higher than that of any temporal prince or authority.

The proudest Rajah in India would not dare enter his presence without asking permission and would bow to his feet. He never enters a city, but always is welcomed as the guest of people of high rank who live in the suburbs and place his chair in an arbor or garden or a drawing-room and listen to his wisdom with anxiety and awe. There are two other Mahatmas of equal sanctity among the Yogis, but they do not speak English, and for that reason he was selected to carry the Light into the western world.

He accepts no money. He holds that a true teacher cannot be paid for his knowledge. He depends entirely upon his disciples to furnish him food and clothing and shelter. Like the wandering Yogis of India whom Kipling describes, he possesses nothing in this world but knowledge, which he will impart to those who sincerely desire it; but very few people are capable or are deemed worthy of receiving the mental training known as Yoga, a mehod that goes back into a time beyond the first records of human speech. Its professors assert that it is not a code; it is not a religion; it is not ethics, but it is a combination of all. They declare that it seeks no proselytes; it conflicts with no other faith; it attacks no cherished beliefs; it engages in no controversies; it needs no arguments, but is simply the purification of the mind and the cultivation of the spiritual vision. The Mahatma converses with animation with all visitors, but avoids all disputes. He does not trouble himself about being misunderstood; he never seeks to convince anyone, but is always ready to impart knowledge to those who desire it and believes that no person can resist the Universal Will which leads his disciples into the Life of the Way.

He came from India to London last November, as the guest of his disciples in that city, who number about 150 and have headquarters at 60 So. Audley street, Grosvenor Square. He come to the United States a few days ago to impart instruction to his disciples here in New York, who number about twenty and include some quite prominent men. They rented a house for him at 39 West Eighty-second st., where he is attended by a young physician and disciple and a native servant, and will receive any respectable person who may call at any hour of the day or night.

He is a man of imposing presence, with a face and head like the bust of Augustus Caesar. Although 62 years of age he looks like a man of 40, and the slightest glance into his great brown eyes is sufficient to convince one of his remarkable intellectual powers. He is asserted to be the greatest living metaphysician.

Usually he wears a plain brown robe of the color of those worn by Franciscan monks, but he has a great variety made of the richest silks, mostly yellow, the color of the ascetics, which have been presented to him by his admirers and disciples. He buys nothing, owns nothing, never touches money; he has none; he depends entirely upon the gods, and if they do not come he goes without them. He wears a brilliant turban which lightens the statuesque poise of his head. His turbans are similar to those worn by the Rajahs of India, and are presents from them.

His life is very simple. He never leaves his room. He takes one meal a day, a slice of bread, a vegetable, a glass of milk or a cup of tea. He sleeps four hours, more or less, and spends the rest of the time in meditation or in giving instruction to his disciples. Notwithstanding his simple food and complete abstinence from exercise, he has extraordinary muscle power. His disciples assert that he is the strongest man in the world. In India he is called "The Tiger Mahatma," because his strength is sufficient to tear apart the jaws of a tiger. It was recently tested in London by one of the most celebrated English athletes before a committee of experts, and they acknowledge that he was the strongest man that they had ever seen. He possesses the extraordinary faculty of controlling the beating of his own heart and says that he can release his soul by mental action at any time he desires. He knows the day of his death, but has not revealed the date, which he selected himself, notwithstanding the fact that he claims the power to prolong his life indefinitely. He is the one man who can live forever if he desires to do so.

Since his arrival in New York a well-known physician sought an interview in order to gratify his curiosity concerning the Mahatma's ability to control his pulse. Although his great mind regards such intrusions as impertinances, he received the skeptical physician to gratify mutual friends, and proceeded to suppress his pulse until the doctor was frightened and begged him not to go farther lest he might kill himself. The Mahatma was very much amused and seemed to enjoy the doctor's alarm more than anything he has experienced on this side of the world. The doctor was a good deal bewildered when he was quietly informed that the Mahatma's will is Absolute; that it is working in harmony with the One Force that dominates everything in this world; and that all knowledge is open to him from the source of knowledge; and all power from the Universal Will.

Although his profession and his training enable him to restrain his passions and practice forbearance, and the casual visitor expects to find a placid, sweet-tempered saint who has attained "the holy calm," he will soon discover that the Mahatma has not entirely divested himself of the ordinary traits of human nature. That eminent gentleman is very much alive; very energetic; very quick to resent the slightest infringement of his dignity, and sometimes, I am told, is subject to a violent rage. One of his disciples, an old friend of mine, who brought him over to London, tells me that he "has all the moods of the ocean," but that, "while he appears to be acting like an ordinary human being, and, to ignorant, worldly people, seems restless and irritable, the interior state of his mind is pure and clean, and his conduct can only be understood by those who have attained his stage of understanding."

He is not restricted by the laws of caste which control all other Hindus. My friend, his disciple, tells me that he is above all caste; hence he is able to cross the ocean and do what is forbidden to all other true believers. He has the authority to release others from the law of caste if he considers it just and expedient to do so.

The Mahatma is never lonely, for he can look into the other worlds. He has what is called "the vision of space." He says that time and distance are not factors in his life. He told me the other night that, although he is stopping in New York, he can see all that is going on in San Francisco. He can see what is going on in the planets; he says that all of them are inhabited and that some of them are places of punishment.

WILLIAM E. CURTIS.

IS EVOLUTION A FACT?

Rev. Thomas B. Gregory Assumes That It Is, in the Chicago Examiner.

The pastor of a Chicago church requests an answer in the columns of the Examiner to the following communication:

Dear Sir: You asserted in one of your articles in the Examiner that evolution had come to be more than a theory of philosophy; it had become a fixed fact in science.

As I have been studying this theory of philosophy for many years, I was greatly interested in what you had to say, and I will be under great obligations to you if you will cite one fact in science which establishes the fact of evolution.

If you will thus accommodate me I shall thank you heartily. I know a great many facts which hint at the theory, but up to the present I have not been able to overtake a single fact which establishes the fact of evolution.

Were the writer of the above letter other than the learned and eloquent pastor, I know I might be tempted to think that his idea of evolution was somewhat cloudy.

Such, certainly, is the case with a great many people.

Of course, the author of the letter knows that evolution is a process, not an agent—the mode or manner according to which things are brought to pass, not the power that brings them to pass.

Broadly speaking, evolution is the theory that from the beginning the movement of things has been an upward one—advancement rather than retrogression; creation, in all of its phases, becoming, with the passing centuries and ages, a finer and still finer affair.

Such, in plain language, is the meaning of the big-word definitions given by Spencer and other evolutionists.

When I say, then, that evolution has become a fact, I simply mean that the one-time theory is now a scientific demonstration.

Science—that is to say, the unquestionable knowledge which we have gained of nature's operations—proves that the order of the day, on all sides, has ever been a progressive one, the superior ever succeeding the inferior, the latest ever being the finest.

This fact, it seems to me, no intelligent person can for a moment think of doubting.

In every department of scientific thought the fact looms up large and distinct, and the scientific student can no more miss seeing it than the traveler to the Pyramids can miss seeing the stupendous piles of masonry towering above him.

But this does not mean that evolution is all—that God is eliminated, and that matter and forces are all that are to be considered.

As already intimated, evolution is simply the statement of the method of nature. The method may be the expression of the operation of matter and its forces, to the exclusion of any directing mind, or it may be the expression of such operation plus the directing mind.

If evolution is "continuous, progressive change, according to certain laws, and by means of resident forces," may it not turn out to be possible that among the "resident" forces is to be found the Supreme Mind, of whose will and intelligence the "laws" and the "progressive changes" are merely the reflection?

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MENTAL MUSCLE.

An Important Subject Considered.

We may not see our way quite clearly in the complex life of every day. We feel lost in the whirl of interests that meet us in our special line of action, surrender is impossible. Decision of some kind is insistent, and in the battle of opposing forces we must take our place, on one or the other side, maintaining that place with what power we may command.

In the midst of these perplexities word comes to us that there is a way out—easy, and without the strain of our own mentality.

It is declared that in our case, as well as in others, the citizens of the world unseen may be pressed into service, whilst all that we need do is to stand by as an observer or on-looker.

This statement is alluring. It is such a relief. It absolves us from effort.

We hasten to avail ourselves of this supernatural help, and rest content with the result.

Certainly it must be true. Have not the "spirits" so declared? Henceforth our life-work shall be easy. Problems will be solved. Friction will cease to be. Trials will be resolved into harmonies. Music and merry-making shall fill our days, and the years will be but a procession of pleasures.

Alas! for the awaking. Our dreams have become night-mares. We are confronted with disastrous defeat. We rebel, because we have been misled; because our affairs are at "sixes and sevens," and declare that there is no truth in "spirit return," that the statement is a "snare and a delusion."

In our own jungle of ignorance we have wandered, stung by thorns and brambles, and to escape blame ourselves, have visited the woes of our failure upon unseen agencies.

Let us stop just here, Let us be logical. Let us analyze the situation.

It is assumed that communion between the seen and unseen worlds has been established as a proven fact. Very well. It is also affirmed that those who "pass on," enter the unseen life at a point of progress attained while on earth. Granted. How many successful financiers may be numbered among the hosts who leave this earth?

How many whose advice concerning the varied pursuits of this world can be accepted as indisputably safe, and these questions may be continued indefinitely. Furthermore, before we expect exactness of answer, we may remind ourselves of our ignorance concerning the relations and conditions necessary to communion, and by so doing, face the fact of our own incompetence to judge.

Above all this there is a point of stupendous importance to us, in the "unreliable phase," as we are wont to call it.

We are saved from being shirks. We are forced back into the path of life's law. We are rescued from laziness and compelled by the iron hand of necessity to work, to think, to create, to plan, and to carve out from materials at hand our own destiny.

If we explore the undiscovered territory of our being, if we cultivate its soil, if through earnest effort we open the inner life to the warmth and sunlight of spiritual perception, we may attain to that knowledge of harmony by which we can regulate the smaller details of our daily lives in accordance with the natural growth and progress of the soul.

Let us be thankful that we are saved from the fate of the parasite, and are able through the exercise of personal power to take our own proper place in God's universe as a conscious, self-reliant personality.

Chicago. ELLA DARE.

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
1974½ E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding camp-grounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Harmony Grove Camp

Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McFeron, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.

TheConnecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic. Ct.; season of 1807, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Ocean Grove Camp.

The camp is located at Harwichport, Mass., and opens July 7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-Meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp, Cal.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30. Solon Smith Secretary, Summerland, Cal.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 16 to 26 inclusive. Write for programs. H. W. Henderson, president; Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 28 and closes August 18. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish., Secretary, Floral Heights, Parkland, Eden, Pa.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open August 11, and close August 25. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 25, and close September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Lake Pleasant, Mass.

This camp will open Sunday, July 28, and continue for 30 days. For Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn.

(Advertisement.)

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IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., JUNE 15, 1907 NO. 916

FROM THE N. S. A. HOME OFFICE.

Progress of the T. J. Mayer Endowment Fund, and Other Important Matters.

In a recent issue of your valuable journal you published our article on "What the N. S. A. Has Done." While the things accomplished by the National Association have been many when we consider that this organization has been established but fourteen years, yet they are but few compared to the manifold works that could be done by a centralized body like this if it had at its command an endowment fund of one hundred thousand (or more) dollars. As President Barrett has truly said, such a fund could be secured without injury, or even of inconvenience to any one, if each Spiritualist who could spare the sum of one dollar would send it to this office; and those who could not easily offer a dollar might send their mite in quarters, dimes, or pennies, to help swell the fund, for all contributions, however small, are welcome. The desire to gain such a means of carrying on the work of this association is laudable on the part of its present trustees; nor is this a personal or selfish aim, since it is not likely that these present incumbents will long remain in office, and to leave in the care of their successors a goodly amount for the perpetuation of the work of Spiritualism cannot but be commended by all right-minded people.

Our president suggested calling this the Theodore J. Mayer Endowment Fund, as a fitting testimonial to the life and benefactions of that good man who has joined the great army of soul-workers in the higher life. No more worthy monument could be raised to his name and memory, and none that he would more prefer to see. Some of our eloquent speakers and writers have said in their eulogies of Mr. Mayer since he passed on, that he will be better able to work for the cause of humanity from his spirit heights, and for his beloved Spiritualism, than he was when hampered by a physical body. This may be true, but we think that he will depend on the true Spiritualists of the land; on all who admired his work and desire to see it flourish; on all who wish to emulate his example in doing good, sending their contributions to the Mayer fund, that he may see that in his death he has wrought still more grandly for the cause in a practical sense, for the carrying on of the National work by drawing contributions to this fund in his name.

Since the first eloquent appeals of President Barrett for such a fund, supplemented by pleadings from this office, we have received up to the present time contributions amounting to the sum of one hundred and fifteen dollars and fifty cents. One friend in Geneva, N. Y., gave of this amount twenty-five dollars; four have each given five dollars; one, two dollars and a half; three dollars have been made up in dimes from endless chain letters started in Maine; two have contributed each fifty cents; the remainder has been in one-dollar contributions. While it is the aim to make this fund a popular-subscription one of one-dollar contributions, larger sums are welcomed and smaller ones are very gladly received. Will not every Spiritualist who reads these lines DO SOMETHING for this fund? Send a contribution to this Mayer fund—pennies, dimes, or dollars, are acceptable. The money is needed that a perpetual fund may exist for the blessing of mankind.

Mr. Thomas Welsh of Beaver Falls, Pa., was the first to start this fund, with a contribution from himself and wife; since then he has sent others, and has induced many friends to contribute. He and we believe that if some person would become interested enough in each town and city to solicit contributions to this fund, much might be collected for the object named.

Rev. Frank T. Ripley sent his donation hoping to be the first, and he was second to Mr. and Mrs. Welsh. Mr. Ripley has since then sent several penny-collections to the Mediums' Relief fund—a well appreciated work. If every medium and spiritual worker would send a dollar, or do something for either the Mediums' Relief or the Endowment fund, what a splendid treasury we should have. If the officers of each Spiritualists' Society, or some prominent Spiritualist in each town, would only give time to making collections for this fund in their respective places, we should have money enough to do all the noble work for which the N. S. A. was organized.

Mediums' Relief, and Other Funds.

Of course we have other funds that must not be depleted; that of the Mediums' Relief or Pension Fund is an important one. Some of the good friends prefer to remember that rather than any other branch of our work, and some divide their contributions between that and the Mayer Endowment fund. One valued contributor to the latter was the brother of T. J. Mayer. He resides near Cleveland, and his interest in our work is highly appreciated.

Our General Fund also calls for attention on the part of our societies and friends. The First Church of Allegheny, Pa., has been taking up a monthly collection for this fund and has been of great help. Rev. H. C. Dorn of Newark, N. J., has been working early and late to aid the N. S. A. and has done it well. Our hearts and hands are encouraged by all such helps, and we feel that the Cause is making its way through the energy and zeal of just such good workers as these in the various departments of Spiritualistic labor.

The Spiritual Press.

It may be well to mention here that in addition to the weekly visits to our library of the Spiritual publications of this country, sent by the generosity of the editors and managers of those valued papers, we are now to have copies of the English journals "The Two Worlds" and "Light," the managers of those two publications having generously 'responded to our plea and placed the N. S. A. on their free list. This is liberality itself, and a boon to this organization, for our files will be enriched thereby and future generations will see the records of both English and American Spiritual journalism by the files of the N. S. A.

Convention.

It has been before announced that the next annual convention of the N. S. A. will be held in this city, October 14, 15, 16, 17 and 18. Full particulars will be given in due time. There will be no public reception this year. Convention will open Monday forenoon and last five days. Each evening will be a public meeting for music, song, lectures and messages. A grand galaxy of prominent workers will participate in these exercises.

Railroad rates will be governed by the Certificate plan this year, but will favor our people even more by their purchasing excursion tickets for the Jamestown Exposition, at Norfolk, with stop-over privileges at Washington. These will give ample time for attendance at our convention and to see all the sights of this city, including the magnificent buildings of the United States Government.

Communications, contributions, etc., to the N. S. A. may be sent to

MARY T. LONGLEY, Secretary.
600 Pennsylvania Ave.,
Washington, D. C.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

AN ANGEL ON EARTH.

"Woman is Selfish Who Lives Only For Loved Ones," Says Eva Booth, The Salvation Army Evangelist—Must Help Strangers to Realize the True Glory of Self-Sacrifice—Sphere to Uplift Fallen—Rights of Women are Service and Immolation, Says Salvation Army Commander.

Eva Booth, the fragile yet indomitable leader of the Salvation Army in in America, believes that no woman should live for her own family alone [as set forth in the Chicago Examiner].

"How can a woman look into her own children's eyes and know that she has done nothing to relieve the suffering of other children less fortunate?" she asked a reporter for the Examiner after her wonderful meeting, when, garbed in the rags she wore when she began her slum work in London, she thrilled a vast audience at the Auditorium with a two-hour sermon.

"Service and sacrifice—these should be the watchwords of women," she said. "True, women are continually sacrificing and serving in their own families, but that has a selfishness in it. It is the woman who goes into the home of some less fortunate sister and scrubs her floors and attends to the wants of her sick babies who has the true spirit of service and sacrifice.

This the Age of Woman.

"This is the age of woman," went on Miss Booth. "Her wonderful sympathy, her quick intuition, her broad charity, make her particularly fitted for the uplifting of the world.

"Woman's sphere — to help the needy, to lift up the fallen, to cheer the sick and helpless—that is the only sphere she needs. When she has filled that she may look for others.

'Women are among the most valuable workers in our Salvation Army," went on the American commander of the army. "Their tact, their gentleness, their insight into human nature, their appreciation of conditions, make them invaluable in the individual work, and among the more responsible positions, like corps leaders, the women are the very best officers we have.

"There is a wonderful work to be done among women by women," said Miss Booth. "The women of the slums need so much teaching in the simple, decent ways of life. Only women can teach them these steps to a better, cleaner way of living.

Wonderful Slum Settlement.

"The most wonderful effort to help poor women of which I know," said Miss Booth, "is our wonderful slum settlement in New York. You ought to have one like it in Chicago. It is a $70,000 building right in the heart of the worst slum district. The people living around it have no soap or decent water or tubs with which to wash the few clothes they have. They have no sewing machines or clean places in which to manufacture even the tiniest garment. Now, this building will contain a basement equipped in up-to-date private laundry fashion, with tubs and soap and everything needful.

"To this any poor woman can bring her soiled clothing and wash it out in one of the clean tubs, or if, perchance, she can find some woman who wishes to hire her to do a washing, she can bring that there and earn her little pittance. She can starch and iron the clothes in the same room.

"Another floor will be devoted to a sewing room, with all conveniences, so that women may bring their little sewing for themselves or children and do it in pleasant surroundings.

"The women of the army are helpers in this building, teaching the women to do the things they do not know how to do.

"The women of the Salvation Army, for that matter," said their commander lovingly, "have solved the secret of sacrifice and service. Women who wish to make the world better can adopt no better methods than those of the army sisters."

While Eva Booth's so-called religious belief is founded on error, and is false throughout, yet her earthly career is one composed of angelic deeds, hence she is an Angel of Light and Love. It is well to believe correctly from a religious or secular standpoint—that is, to possess the actual truth, but whether believing in that which is ERROR, or that which is TRUTH, the deeds of life only make a person angelic or devilish—an Angel of Light or a fiend of darkness! The belief in Spiritualism does not count with the Lord to any great extent, unless accompanied with good deeds. JUS TICE.

Animal Immortality.

Human Echoes of Spirit Assertion—All Beings Are United in One Universal Scheme. Element, Plant, Animal, Human—All Is Spirit Manifesting Through Material, in Every Degree from Latent Instinct to Illumination.

"For be it known that the spirits of all infants are the evolving spirits of animals who enter their human homes when the spirit holders cease to be vitalized by the mother spirits."—Ruthia.

"Mind is eternal evidence of spirit."—Hiperean.

The belief in the spirit-continuance of animal life has been held in incipient phases since the beginning of the human race.

Dr. E. D. Buckner says in his book on "The Immortality of Animals,"—"The religions of Egypt and Phoenicia, Islamism, Brahmanism, Zoroastrianism, Buddhism, the Greek and Norse Religions, Lao-tseism and Confucianism, Judaism—from which descended Christianity—and in America the religion of the Peruvians and the Aztecs—indeed all the primitive religions of the world, directly or indirectly advocate the immortality of lower animals. In many religions of a more crude form, such as we find among the Indians, they, too, believe that wherever the departed soul of man goes, his faithful horse, dog, wife, and attendants follow."

This doctrine was maintained also by a large majority of ancient philosophers—Plato, Menander, Socrates and others; taking the shape among the Platonists of the transmigration of souls from human beings into animals—a reversed recognition of the embryonic human in the animal. Many of the old Jewish and Christian writers—among them Manasseh, a noted Jewish Rabbi; Philo, in his book of future rewards; and Tertullian, a noted Christian author—advocated the belief that "dumb animals will have a much happier state than they ever enjoyed here."

H. O. Haughton, editor of "The Dawn," asserts that "more than one hundred and seventy English authors—lay and clerical—uphold the immortality of animals and have written in its support, and the belief is gaining ground steadily."

Hundreds of well-known divines, scientists, authors and humanitarians have expressed themselves as believing in the doctrine. Among them are John Lawrence, Agassiz, Dr. Pusey, Lamartine Mrs. Mary Somerville, Rev. J. G. Wood, Ivan Turgunieff, Dr. Adam Clarke, Dr. John Fulton, Bishop Butler, Bishop Jeremy Taylor, George Eliot, Orlando Smith, De La Camp, Canon Carter, Canon Wilberforce and Lord Coleridge.

The well-known Anti-Vivisection leader, the late Miss Frances Power Cobbe, has given with conciseness and deep feeling the general theological argument for the doctrine of animal immortality. "I will venture to say plainly that, so far as appears to me, there is no possible solution of this heart-wearing question save the bold assumption that the existence of animals does not end with death. It is absolutely necessary to postulate a future life for the tortured dog or cat or horse or monkey, if we would escape the unbearable conclusion that a sentient creature, unoffending, nay, incapable of giving offence, has been given by the Creator an existence which, on the whole, has been a curse. That conclusion would be blasphemy. Rejecting it with all the energy of our souls, we find ourselves logically driven to assume the future life of lower animals."

John Wesley, the founder of Methodism, betrayed his mediumistic and telepathic susceptibility, and his prophetic perception of one of the great truths of spiritual evolution—that the souls of animals are human souls in a lower phase of development, when he wrote, "What if it should then please the All-Wise and All-Gracious Creator to raise the creatures which we now call inferior animals, to a higher grade in the scale of creation? What if it should please Him, in the great regeneration, when He makes us 'equal to the angels,' to make them what we are now?"

To-day, interest in the rights and immortality of animals is to be found on every side.

Professor George H. Howison, head of the department of philosophy, University of California, declares that "wherever mind is found, the immutable, unchanging mind, the mind which is not the result of processes but is part of that mind which is absolutely unchanging, and so makes man responsible legally — wherever that mind is found in man or beast, there is immortality. To this mind death is merely an experience, and like all other experiences, serves simply to remove hindrances to the intellectual faculty. Man is the mental superior of the animal because a great number of these hindrances to intellection have been removed. This removal of hindrances constitutes evolution."

Mrs. Lucy A. Mallory, in the "Universal Republic," says, "There will be no lack of proof in the coming time that animals are but embryo human beings."

Walter De Voe writes in "New Thought," "I believe in evolution—in a progressive order of life and forms that enter into all conceivable states of existence, earthly or celestial. The organized intelligence of an animal and the organized intelligence of a man are different in degree only. They both belong to the realm of transient mind-forms, but there is enough life incorporated in the memory of both to carry them along in progressive development in the spiritual realms until they realize that degree of soul power which is derived from Divinity, the only source of immortal being."

"Have animals souls? There is no man in the United States better qualified to express an opinion on this absorbing subject than George Conklin, the famous animal expert. 'Many a time,' he declares, 'I have caught myself looking into a tiger's eyes and wondering whose soul was imprisoned in that sinuous body, and struggling for expression. All animals have a distinctly human side; but there is a striking difference in the mentality of animals of the same species, just as there is among men of the same race.'"—From Chicago Inter Ocean.

Ernes Harold Baynes, the naturalist, writes as follows: "During my brief visit to the New York Zoological Park I saw nothing more majestic than the great lion 'Sultan,' which, when I entered, was lying with his massive head resting easily on his great forepaws. * * Then he arose and began to pace his den in silence and with a dignity not to be described. * * He saw us all, in that surging crowd, but he looked at no one, and as I tried to study the whole picture with an unprejudiced eye, I was forced to admit that our dignity compared with his was small indeed. And as I watched the mighty free-born thing, pacing out his life 'for the glory of man,' I asked myself what phrase might best describe him. I must have put the question aloud, for someone said in my ear, 'a soul in prison,' and turning I met the earnest face of Miss Laut, the novelist."

Mrs. Ella Wheeler Wilcox says of two of her beautiful cats, "Cleo died of a broken heart during my absence in the West Indies. * * Sammy lies buried in 'Bungalo Court, with a rose bush by his dear head. * * So much affection, intelligence and love cannot become extinct. The life principle must continue on in some form. Sammy and Cleo must reappear again in some phase of life."

J. Howard Moore states in his "Universal Kinship," "Of one thing I am positive, and that is that there are the same grounds precisely for believing in the immortality of the bird and the quadruped as there are for belief in human immortality. And it is delightful to find great thinkers like Haeckel, great biologists and philosophers, holding the same conviction."

"Any unprejudiced observer who will study the psychic phenomena of a fine dog for a year, and follow distinctly the processes of his thought, judgment and reason, will have to admit that it has just as valid a claim to immortality as man himself."—From Ernest Haeckel's "Riddle of the Universe."

W. L. Alden, London correspondent, wrote the following to the New York Times just before the publication of Maeterlinck's book on the dog: "Maeterlinck is about to publish here his new book, 'Our Friend, the Dog,' and we may be very sure that in it he will fully recognize the existence of the canine soul. If a man really wants to be intimate enough with a dog or cat to understand its mental point of view, he must recognize that the animal has a soul. In Maeterlinck's last book he showed an intimacy with animals of which very few men can boast. Mr. Haggard will do well to cultivate Maeterlinck's acquaintance and sit at his feet as a humble student of animal souls. He would very soon wonder how he could ever have had the least doubt as to the existence of a dog's soul. It may not be precisely like the human soul. Indeed, as a rule, it is a much better soul. But it certainly exists, and deserves to be treated with respect."

Concerning the remarkable dream of Rider Haggard, apprising him of the death of his dog, he relates: "The dog, Bob, between whom and myself there existed a mutual attachment, either at the moment of his death—if his existence can conceivably have been prolonged till after one in the morning, or as seems more probable, about three hours after the event, did succeed in calling my attention to its actual or recent plight by placing whatever portion of my being is capable of receiving such impulses when enchained by sleep, into its own terrible position. * * By some subtle means of communication whereof I have no knowledge, it spoke to me, telling me that it was dying. * * I recognized further, that if its dissolution took place at the moment when I dreamt, this communication must have been a form of that telepathy which is now very generally acknowledged to occur between human beings from time to time and under special circumstances, but which I have never heard of as occurring between a human being and one of the lower animals. If, on the other hand, that dissolution happened, as I believe, over three hours previously—what am I to say? Then it would seem that it must have been some non-bodily but surviving part of the life of the spirit of the dog, which, as soon as my sleep gave it an opportunity, reproduced those things in my mind, as they had already occurred; I presume, to advise me of the manner of its end or to bid me farewell."

Ernest Crosby says: "Nero, old dog, I see myself looking out of your big eyes. * * You are a neighbor and brother, and how do I know that you are not human and a man? I am persuaded that you have a future, too."

H. S. Salt states in "Animals' Rights:" "The idea of Humanity is no longer confined to man; it is beginning to extend itself to the lower animals, as in the past it has been gradually extended to savages and slaves. 'Behold the animals. There is no one but the human soul lurks within it, fulfilling its destiny as surely as within you.' So writes Edward Carpenter, the author of 'Towards Democracy;' and what has long been felt by the poet is now being scientifically corroborated by the anthropologist and philosopher."

Dr. E. D. Buckner writes: "Within the last half century, wild as well as domestic animals have been taught to do many wonderful things hitherto considered impossible. It has been stated by the best authority that lower animals, as well as man, are making great advancement in intellectual development." Many believe that the psychic wave of perception now sweeping through the human race includes animals, although this is not usually brought to the attention of mankind except in cases of animal genius, as, for instance, the two mind-reading Bozzies, the wonderful collies owned by George B. Clason of Chicago.

"Peter Rabbit," in Harper's Magazine, has brought forward an excellent array of arguments for "Animal Immortality."

Dr. Charles A. Tyrrell asks in "Health:" "With our imperfect finite knowledge, what right have we to deny the possibility of immortality to animals, many of whom would put to shame what the world calls reputable men, by their love and devotion? It is a belief that has existed from remote ages, and like many another ancient belief, is now re-asserting itself. * * We can see no valid reason for refusing to concede the privilege of immortality to animals. * * We trust the day may soon come when this belief will be universal."

Ernest Bell has published a pamphlet entitled "Why Do Animals Exist?" "The question," says Mr. Bell, "is not merely an academic one. On the view accepted by the community depends the welfare and happiness of countless sentient creatures, and also, to a considerable extent, the progress of the human race.' ' In his summing up Mr. Bell says: "We think we have shown—(1) That there is overwhelming evidence that animals were not made for the use and purposes of man, but for purposes of their own which we may not be able to fathom. (2) That in mind, no less than in body, they are nearly related to us in what concerns this life, and that there is no evidence at all that they do not have a continued existence in other spheres. (3) That we can in no way evade the conclusion that the same rule of conduct should apply to them as well as to human beings, in so far as the development of their faculties makes it applicable."

"A Book of Mortals," with a subtitle, "Being a record of the good deeds and good qualities of what humanity is pleased to call the lower animals," is a volume that can afford real satisfaction to those who have a sympathy for, and feel kinship with, the sub-human races. The author, F. A. Steele, "sets down no collection of animal stories told to provoke tears or laughter, but a fair and square record of the many benefits which humanity has taken thoughtlessly, thanklessly, from the lower animals."

The book is divided into three parts. Part I, "What Our Fellow Mortals Are," treats of reason and instinct, character and conduct, and shows how many of the virtues and vices of man are found in the domestic and wild animals. Part II, "What Animals Have Done For Man." Part III, "What Our Fellow Mortals Are Doing." Of this portion of the book Mrs. Anna Harris Smith says, in "Our Four-Footed Friends:" "No one can read this section thoughtfully without being awakened to a deeper realization of the overwhelming debt of gratitude we owe to some of these 'fellow mortals' that are treated by so many people as if they were wholly incapable of feeling or suffering, and deeper shame to think what a cruel return is given them for their service and their devotion to man."

Within the recollection of present residents of Hartford, Hon. Francis Gillette lectured in this city on "The Immortality of Animals."

George T. Angell says in "Our Dumb Animals:" "Many years ago a man left by will to Mr. Bergh's New York Society about a hundred and fifty thousand dollars. Relatives contested the will on the ground that he was insane because he believed in a future life for animals. The judge, in sustaining the will, said he 'found that more than half the human race believed the same thing.' "

"Are dumb animals immortal?" asked a young theologue of one of the oldest and most renowned professors in a prominent theological seminary in New England, who replied: "Are dumb animals immortal? Young man, I don't know; but if you have one of God's dumb creatures dependent upon you for food and care. I advise you to so treat it in this world that you will not be ashamed to look it in the face if you chance to meet it in the next."—Sarah Nelson Carter.

Vivisectors and all the cruel ones of earth will wish, in The Time to Come, that they had heeded this advice, for murder does not kill, and death is no barrier to the working of Justice—which is an integral part of Love. ELLEN SNOW.

Hon. Correspondent of the British Union for the Abolition of Vivisection.

Hon. Vice-President of the International Ethical Educational Society.

99 Washington St., Hartford, Conn., January, 1907.

The Departure of Mr. James D. Palmer to the Higher Life.

Poet and moralist from the dawn of the literary age have meditated and sung of the sad brevity of human life.

The old and the young have seen in the career of man a study, a tragedy and a psalm.

Death is a common heritage—a universal destiny awaiting every living thing on earth, yet inevitable, so common, just as common as birth. We are never rationally ready to give up the precious heritage of life, be our state or condition ever so humble or ever so hard.

There is always a solemn thought connected with life. The joy of consciousness and the innate love of life carries with it that love of association, persons and objects that form so great a charm to the setting and framing of the experiences of life.

The pain of human frailty and mortality comes forcibly to me in the death of Mr. J. D. Palmer of Willoughby, Ohio—an old friend whom I met in the early days of my life in American Spiritualism, at whose home I have lived, at whose table I have eaten, whose friendship has continued until we met again, and I find him a familiar personality at Lake Helen camp, Florida. There he and his faithful wife made me welcome at their beautiful home amid the scent of roses and orange blossoms.

Pictures like these live in memory, and will so live for eternity in the Karma of our lives.

Mr. Palmer was a man of strong personality, generous instincts and directness of mental action, conscious of power. He was strong in his affections, with a mind of clear sight and decision. He had been a Spiritualist for a great number of years, and a faithful friend of Lake Helen from its start. Every year has seen him there with his faithful wife. He has lived to see the camp grow and stand erect on its feet as an institution that will live in the coming years. His name will be entwined with others in the work of its upbuilding.

Not one person familiar with Lake Helen but what will drop a tear at the great loss we all have sustained in his going hence.

Mr. Palmer was born in 1834 at North Adams, N. Y. He was a direct descendent of Walter Palmer, the founder of Stonington, Conn., in 1653. He was a courageous man. He served through the war of the Rebellion under Col. Gibson of the 49th Ohio Volunteers.

The dark days of the national conflict he passed fighting—not as a mere soldier, but as a lover of his country, its integrity, and the full establishment of human freedom under its flag.

He was married to Miss L. Sophronia Sperry, and leaves one daughter, Mrs. C. F. Singer, and two grandchildren, Mrs. Sidney Kent Singer of Boston, and the Princess Jean Ghika of Paris, France.

The funeral services were conducted by Mrs. Carrie Twing, a lifelong friend and a great helper at Lake Helen, whose home is at Westfield, N. Y.

Her eloquent words portrayed the grief of the friends and the real fact of continued existence to those assembled.

The music was provided by the Smith-Pratt quartette of Painsville, Pa.

The body was buried in the local cemetery. Mrs. Palmer remains with us, and may she realize that satisfaction to the fullest of the great natural truth that life is continuous, and that again we shall meet one another face to face in a finer and grander world, where death and sad separation cannot enter.

J. CLEGG WRIGHT.

Amelia, Ohio.

FRATERNAL ORDER OF SPIRITUALISTS,

The First Society Closes a Very Successful Season.

On Sunday, May 26th, the First Society F. O. O. S. held their last meeting for the winter session, which was very well attended, and most everyone seemed to regret that it was our last meeting, until October 6th. We are very pleased to state to all those interested in our work that our four months of labor more than paid us for all that we have went through. It not only has been a spiritual blessing but an educational blessing and a financial success. Some one may ask the question: How has it been an educational blessing?

I would answer in this way: In the first place, the society was organized to try to give a higher Spiritualism, and I think those who have attended our meeting and have read The Progressive Thinker every week will have seen that we have been honored with such noted speakers as the following, on our rostrum: The tried and true, Mrs. Cora L. V. Richmond; President Harrison D. Barrett, Rev. Thos. Grimshaw, Dr. Geo. B. Warne, and others who have been fully appreciated for their soul-stirring addresses, and we are making arrangements now for our speakers for our Fall opening, and are living with the brightest hopes that this society will bring before the Spiritualistic public some of the finest talent ever known in the ranks of true and higher Spiritualism. This has been promised us by the spirit forces. I want to thank you, Bro. J. R. Francis, as being the means of getting our news spread broadcast throughout the length and breadth of the land, and also to thank Bro. Dr. T. Wilkins for that soul-inspiring poem which he wrote for us, entitled "Fraternity." It is a life's lesson in itself.

From January 13, 1907, to May 26, inclusive, we have taken in the sum of $721.13, and paid out for talent the sum of $197.50. We feel very much gratified to know that those who have lectured for this society have been fully satisfied with the way they have been compensated for their labors. It was a soul's joy to me when I handed Bro. Harrison D. Barrett his check to see the expression which came over the brother's countenance. I know he felt that this society truly believed that the laborer is worthy of his—or her—hire.

In closing I would like to offer a few words of thanks to all the mediums who have come forward and been the means of our society being able to give to the hungry souls of so many hundreds of friends who came purposely to try to receive a spirit message from their loved ones on the spirit side of life. Each and every medium gave both time and talent, and inconvenienced themselves many times so that our society might be a success. If our mediums were to forsake us we know we would have a hard time to hold together. My prayer and heart's desire is that God and the spirit friends will bless and strengthen them more and more every day of their lives, and when they pass over to the other side, that the loved ones will be waiting for them and will greet them with those kind words, Well done, thou good and faithful one, enter thou into the joy which passeth all understanding, for time and eternity. Amen.

I think the members of the First Society F. O. O. S. can pride themselves on having as fine a band of platform mediums as any society throughout the world, and as congenial, one toward the other, as one could wish to be. Let everybody watch the columns of The Progressive Thinker for the notices of our opening in the Fall. The spirit friends have told us they have a bountiful feast of good things in store for us. All are welcome to be partakers of these spiritual blessings. Again thanking you, Brother Francis, for your many favors bestowed upon us, I remain yours truly,

CHAS. A. THOMPSON.
Treasurer First Society F. O. O. S.

Our Spirit Children.

O children of our life and love,
Pour blessings on our souls once sad;
Teach us of home and life above,
And make our earth-worn spirits glad.

We long had waited—yes, so long,
For one pure gleam of spirit light;
One word, one sight, one ray, one song,
To teach of heaven and guide aright.

Sweet as a flower from the spirit land;
Holy as songs we all revere;
Tranquil as souls that understand
The truth, dear children, you are here.

Children of home, no more depart;
Keep in the way and lead us right;
Your presence lifts the fainting heart,
And evermore the way is bright.

S. F. TOOLEY.

Waterville, N. Y.

When Love Illuminates.

I loved the moon, the stars, the birds,
And music seemed a thing divine
Before love came to me.

To gather flowers and fern was joy;
To breathe the odor of the woods
Brought exhilaration.

The gorgeous sunset stirred my soul,
And then with twilight's softened glow
Came rest and harmony.

A void there was—a vague desire
For someone to enjoy with me
The beauties of the earth.

Companion? Friend?—Ah, more: soul-mate!
The soul cries dumbly for its own—
Its uncompleted whole.

He came. All things seem newer, grand,
And faith in human kind is born,
For love has glorified.

New London, Conn. E. K. B.

The Morris Pratt Institute.

Interesting and Salient Points of the Secretary's Report, Furnished by the Assistant Secretary, Mrs. L. S. Weaver.

The secretary's report may be of interest to the friends of the school; therefore I will quote some of its salient points.

"Many letters have been received by your Secretary, showing there is a very friendly feeling throughout the country, as well as interest and good fellowship for the work being done here, and adding encouragement by enclosing tangible support. Among letters received is one which impresses one very deeply, and, I think, is worthy of notice, since it proves that generosity is a commodity in the Spiritualist ranks. It was from A. B. Gleason, an old man 81 years of age, living in Corona, Cal. In his youth he was deprived of an education. At nineteen years of age he could not write his own name, although now he writes a very intelligent letter. He is alone in life. He has an income of $400 a year, out of which he pays $260 for board. He said his attention was called to the needs of the school by reading in The Progressive Thinker a list of donations sent to the school, which to him seemed very meager. His interest was so great in a school existing under the auspices of the Spiritualists that he decided to send a check for $40, out of his small income, to swell the amount. This donation was made in January. In April we received a letter from him from which I wish to make a few quotations, since they contain some good sound philosophy that may be well for our consideration.

"Since Mr. Hull's death I have often thought what would become of the school, and I decided to write and ask all the facts concerning it. How many students have you? And what are its prospects in that line? How many professors, and what salaries are they getting? How long will they be liable to stay, and if they leave can any be found to fill their places at present prices or salaries."

I answered his letter, giving him a detailed report of the history of the school since its beginning. I assured him that according to the evolution of nature some of the present faculty could not be retained very many years. But we hoped ere that time arrived our school would be munificently endowed so that professors and teachers could be procured by paying good salaries. I judge my letter was quite satisfactory, for in about ten days I received another letter, from which I beg leave to quote:

"Yours of April 23 came to hand in good time. I was glad to hear matters and things about the institute were as favorable for the final success of the school as you make them. Now, Mrs. Weaver, neither you nor anybody need ever think that a society of any kind is going to build up on ignorance, or by a set of ignorant people, because a thing of that kind would be contrary to the first principles of human intelligence. A thing of that kind never was was done and never can be. Now this being true, we have the Morris Pratt Institute at stake and must think out some better way; and, now, are those who have the job on hand equal to the task? If we, as a religious body, expect to maintain a position equal to other religious bodies, we must have the support of an educated ministry and laity; hence the importance of sustaining our only institution of learning, and I enclose my check for the last $200 I have besides my yearly annuity."

Noble emulator of the spirit of self-sacrifice! If the Spiritualists of America could become imbued with the spirit of this grand old man, what a different answer we could give to so many, who write saying they desire to become students in the school and ask the question: "Is there any work I can do to help pay my expenses?" The answer we would be glad to make is, the Spiritualists of the nation have made it possible whereby all worthy students not able to bear all expenses can draw from an endowment, hence we bid you welcome.

Finance.—It gives much pleasure to report to this association our financial standing at the close of the school year of 1907. Growing out of an inherent prejudice against an accumulating indebtedness, I had earnestly hoped when our good president left us in November for the work of the school, that with the result of his efforts, together with the lessening of expenses, I would have been enabled to report the cancellation of the entire indebtedness, and that this would have been a day of rejoicing over a free institution. But alas for human hopes! Just as our beloved president was entering upon his most lucrative work the summons came, and his visible work on earth was ended. His loss seemed almost irreparable to the school. It had a double significance. We not only lost a staunch friend, but one who was ever ready to do all in his power for its advancement, and who was, in a way, its financial backer. He had collected and sent to the school the sum of $115.58. Later Mrs. Hull sent $36.

Our donations have fallen short several hundred dollars from last year by reason of Mr. Hull's transition, and in that we did not receive any donation from the N. S. A. But notwithstanding this our Spiritualist friends have in nowise forgotten us. We have received substantial aid in money, fruits, vegetables, and household furnishings. Mrs. A. L. Kane, of North Topeka, Kan., sent to us 200 books, freight prepaid, to be sold at 50 cents each, as a contribution to the endowment. Our good Brother Sprague has taken collections as follows: First Spiritualist Church, Washington, D. C., $11; Wheeling, W. Va., $18.15; Royersford, Pa., $5; Meadville, Pa., $7.37; amounting to $56.85. Mrs. Dr. Dobson Barker and Mrs. Ringlep sent us through Mrs. Hull $25. H. C. Edwards, Minnesota, sent a check for $50. F. J. Bristol of Oakfield, Wis., has contributed $50 each year since the commencement of the school. Mr. J. C. Huntley of Judsonia, Ark., sent a note for $50, with annual interest, note payable in six years. A. B. Gleason of Corona, Cal., has given us $240.

We have many names on our books of friends who have contributed from one to ten dollars, accompanied by words of loyalty and encouragement for the work being done in the school, all of which we hold in grateful remembrance. We have paid up an old indebtedness of $763, and have paid all our bills for the current year, with exception of between two or three hundred dollars, due mainly on coal bill.

We are hoping that with contributions received through the summer we can open our school in September with the last dollar paid. I have written to many of the camps asking for a session in which to present the needs of the school and take a collection. To these I have received very friendly answers, cheerfully granting the privileges. Mr. Barrett, Mr. Sprague and Dr. Warne have kindly offered to speak in behalf of the school at the several camps they attend. Three of our graduates have offered theeir services gratuitously—Miss Pfenning, Miss Spaulding and Mrs. Abbott.

An interesting feature of our meeting was an hour given to the students to relate in what way the school has been a benefit to them. Each student in turn seemed to speak from the inmost recesses of the heart, giving such unified testimony of the great good received since becoming a student in thee school, that it aroused the Board and faculty to renewed efforts to carry on the work of the school. In the evening meeting of the Wisconsin State Association, Mr. Barrett made the statement that he had felt very pessimistic of late as to where the speakers for the Spiritualist rostrum were to come from to take the places of those fast passing away. "But," he said, "I am now assured they are coming from this Institute. Many are right here now. I have received a new baptism since coming to this Board meeting."

There is one point I am requested by the Principal to speak of and emphasize. It is that every one who intends to be a student in the school be present at the opening, so as to begin his class work with the others. It is almost as difficult and discouraging for one who comes late to catch up with the class, as for one to overtake a train of cars after it has got fairly under way. Each day brings all that an average student is able to do without time or ability to make up for what is lost.

It is proposed by the Board that on the evening of the opening of the school the 19th of September, there shall be a public installation of the officers and faculty, with an invitation for all interested to be present.

L. S. WEAVER,
Assistant Secretary.

To the Friends of Moses and Mattie Hull.

To the Editor:—I wish to call the attention of the friends of Moses and Mattie Hull, in behalf of Mattie. You all know they gave their all to the benefit of the Morris Pratt School, drawing no salary for their work. But an unlooked-for event has come upon Mattie. Moses was called from his work at a time when he was sending everything to the school. This left Mattie poorly prepared to meet his funeral expenses. If they had been keeping out their salaries from their collections, she would not have been embarrassed. She is now tied down to a debt which is much larger than it would have been if tle is not solely her battle, nor was it Moses' battle. It was also yours. He fell on the field while laboring for you and in your cause. He was your servant. Is it right, is it just, then, that Mattie should be at all the expense of his funeral, just because she was his yoke-fellow? It seems to me that we all have a duty in this matter, and that it will be a privilege to all, or the most of us, to contribute our offering, large or small, in memory of him whom we loved, to his faithful companion.

I hope all will feel a duty in this respect. Some cannot contribute much, but every little will count something, and we who have abundance will contribute accordingly. Contributions may be sent to her at Whitewater, Wis.

DANIEL W. HULL.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

Mediumship.

An Earnest Plea for Helpful Encouragement to Mediums of All Phases and Degrees of Development.

In reading the discussion now going on in the public press in regard to mediumship, I am led to ask the question: "What is a medium?"

If I understand Webster correctly, "a medium is one who stands between. In one sense, as related to our case, that definition is correct. But the definition does not go far enough. A medium is something more than a stand-between; rather one possesed of that peculiar unfoldment that brings them more directly in harmony with the soul of things. Perchance not all in harmony with the same plane of life, but one in harmony with this plane of life, another in harmony with that plane of life, until all planes of life—human life at least—are represented by media suited to that plane.

This unfoldment holds its possessor to the prophetic plane of intelligence, and all who are thus unfolded are prophets of the God of Nature—call them by other names if we will.

I think some of our writers and speakers do the calling of mediumship an injustice, in that some phases and degres of mediumship are condemned as being unworthy our notice, when the fact is there is no phase of mediumship, as we understand mediumship to-day, that is not divine in the strictest sense—a gift of God, if you please, but so measured out that those on what we call the lower planes of life may hear the gospel preached as well, in harmony with their understanding, and I am glad that it is so. Spirits in prison must be taught their way out; must be taught in their own language with instructors beginning a little higher than the plane on which the imprisoned spirit stands.

Some of our humble workers—those who are ever ready and willing to stoop, as it were, but really a pleasure, to lift the fallen up or dispel the darkness of ignorance—are branded as fortune tellers, as though the exercise of the power of fortune telling—reading the past and correctly, in many instances, forecasting the future, could in any sense be considered a crime.

Reading our past correctly, and in a good degree, as was subsequently proven, our future by the handling of cards, I know to be a fact. The lady who turned the cards for me was well respected, and refined, yet, according to our critics, she was a fortune teller, and should be passed by. The truth is, in my opinion, she was living honestly up to her highest plane of unfoldment, still seeking more light. Can any one do more? I have known equally as good results from reading the hand, and better results still from "turning a cup" wherein were coffee grounds with just liquid enough to float them, and A. J. Davis speaks of the magic mirror.

Now the cards, the hand, the coffee cup and the magic mirror revealed nothing, but served as objects for the centralization of thought, or a calming of the outer sense, that the inner sense might become more active, thus seeing through the veil, revealing our past almost to a minute, and a fair outline of our future; in fact revealing some important events that in predicted time did come to pass.

Yet away with all these, nor give them further encouragement; or rather, are not all such persons but babes on the plane of prophecy, needing the milk of kindness and bread of instruction to make them grow?

Jesus said: "Suffer litle children to come unto me; for of such is the kingdom of Heaven."

Did Jesus mean the little tots in human form? or babes in spiritual unfoldment?

It seems there was a contention in those days on the propriety of giving encouragement to those who in these days are reckoned as of low development. But Jesus came to the rescue: "Let such come unto me" to the higher planes of wisdom and of intelligence, "for of such is the kingdom of Heaven,"—or rather, such had arisen, perhaps, in a low degree, to the plane of Spirituality, and should be reckoned at least as embryo prophets.

It seems that such things, or things similar, as cards, magic mirrors, coffee or divining cups were used in ancient times as a centralizing thought power to commune with the "Lord," or the then reigning gods. David said: "Bring me an ephod, that I may enquire of the Lord." It seems the ephod was a necessary habiliment for such occasions, and also scarlet colored badger skins were given a prominent place there, and the "Urim"—whatever that may be—was sometimes used to gain interior knowledge.

Oftentimes a table is necessary that raps may be produced, and darkness necessary for physical manifestations; sweet music has a soothing influence, and often while one of mediumistic unfoldment is listening thereto, the outer senses become dormant and the inner sehses predominate for the time being, and during this time the medium seems transported to higher planes of spirituality, and reveals many things not yet in the grasp of materiality.

Nice flowers, either wild or tame, often serve as a key to open the door of the inner understanding, and the medium finds himself carried away to fields Elysian; robed in beautiful garments the loved ones appear, and a reunion is held.

But there are times when the spiritually unfolded needs no flowers, no music, no circle of sitters to enable him to walk, or dwell, as the Christian would say, with God. Involuntarily he views the spiritual side of life, and hears the conversation there. His walk on earth among his fellow men is one of calm uprightness, and the aura or magnetic forces of such persons, unconsciously perhaps, advantageously affects others.

"If a spirit or an angel hath spoken to him, let us not fight against God."

It is charlatans and tricksters we should guard against, and not the humble in spirit, who, perchance, may be struggling yet to reach a higher plane of life, and sadly need the aid we could easily give them.

I am pretty well convinced that it is neglect of these, "our little ones," to a considerable extent at least, that has caused the dearth of our periodicals. Phenomena will awaken more than will philosophy. And while philosophy is not condemned, children must be taught in harmony with their comprehension. The editors of The Spiritual Telegraph, the first spiritual paper published in the world, acted wisely when they gave notice to their patrons: "Send on your facts of spirit intercourse, nor hesitate; we will clothe them in appropriate language." And this direct evidence thrown broadcast to the world had a wondrous awakening effect. But for some cause phenomena were gradually laid in the shade, and grand essays on the philosophy of life filled their place—strong meat for men, but where was the milk for babes?

It was a comparatively easy matter in these days to find subscribers for our Spiritual papers, but in later years when I would loan a copy of a Spiritual paper, hoping to win a regular reader, it was often handed back to me with the remark: "Its reading may all be true enough, but it is too deep for me; we get more comfort through our weekly seances at home than from reading the papers."

WM. PHILLIPS.

Clackamas, Oregon.

MASS MEETING.

Held at Amesbury, Mass.

The Massachusetts State Association held a mass meeting in Amesbury, and although the weather was extremely bad, a good-sized audience was present at the hall. The platform was tastefully decorated with cut flowers and apple blossoms. Mrs. C. L. Hatch, Secretary, called the meeting to order in the afternoon, and after explaining the absence of the president and vice-president, turned the meeting over to the treasurer, Mrs. C. F. Loring, to act as chairman until the arrival of the vice-president.

After congregational singing and an invocation by Mrs. Litch, Mr. Peel, chairman of the meetings held in Amesbury, made a speech of welcome to the visitors, and extended thanks to all who had braved the elements to be present at this meeting. Mrs. Annie Chapman, Mrs. B. W. Belcher, Mrs. Litch, Mrs. Adams and Mrs. Loring, all took part during the afternoon, Mrs. Loring responding to the welcome given by Mr. Peel.

A bountiful supper was served by the ladies of the W. R. C., after which a social hour was enjoyed. In the evening the meeting was called to order by the vice-president, Mr. J. B. Hatch. He spoke of the absence of the president, Dr. Fuller, and of our regret at his inability to be present. Mrs. N. S. Abbott spoke of organization and of the need of perseverance to carry on a meeting. The chairman had set the theme for the evening for organization. The next speaker was Mrs. Annie Chapman, who told of the needs of the hour, and closed her remarks with communications. Mrs. Adams, of Haverhill, spoke of the field there was to work in Amesbury. She was willing to devote time and energy to forming a society. Mr. Hatch said he thought it was about the only place where there were so many willing helpers, that no one wanted the office of president. He thought it showed a harmonious feeling, and one that should create a good working society. Mrs. Litch told of organized work which the State Association had done. She closed her remarks with communications. Mrs. B. W. Belcher told what the State Association did for the Marlboro society when it was first formed. She closed with messages. Mrs. Varney spoke briefly and gave messages. Mr. Hatch then said he was pleased to announce there was a prospective president in view; that a gentleman would take the position of vice-president, and that about twenty others would be willing to come together and form a society. This statement seemed to be received with great pleasure, and all interested in the undertaking were well pleased, and were given more courage to go on in the good work. The meeting closed with the singing of America, when the officers of the M. S. A. started for Boston, arriving at their several homes in the forenoon, June 6th.

The thanks of the M. S. A. are extended to all who assisted in any way in making the meeting a success; especially to the untiring efforts of Mrs. Nellie S. Morrill, who opened the way for the State Association to hold the meeting, and to the ladies of the W. R. C. for furnishing a supper.

CARRIE S. HATCH, Secretary.

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A Sample Missionary.

His Career Is Vividly Portrayed—A Sad but Interesting Sketch from Real Life.

I was taking luncheon one day in a tiny restaurant in a certain beautiful town noted as a health resort on the west coast of Japan, when a long-faced little white man, followed by a thin, crab-apple-visaged little woman and a swarm of spindle-legged children, seated themselves at my table. Their native maidservant cared for their wraps.

The man was narrow between the eyes—a sure sign of mental narrowness—and displayed an appetite for broiled chicken that went far to confirm my suspicion that he was a Christian missionary.

I was not mistaken. The pennies of English Sunday-school children had been pouring into his pockets, enabling him to carry the cheerful doctrine of hell fire to the gentle heathen of this one little city for seventeen years. This and much more he told me.

He gave me a history of the town, spoke of its unequaled climate, and regretted that he must leave it to return to Europe to educate his children.

After luncheon he took me to inspect his club. There were only ten white men in the town, but they had a gilt-edged club which was the envy of all the natives, its chief features being billiard tables and a bar well stocked with the inevitable Scotch whisky and tansan.

The holy man clapped his hands thrice, signed a chit, and received from the brown "barkeep" sundry amber and green bottles of "gloom dispeller," a box of Perfectos, and another of cigarettes.

"Arduous life, this of a missionary to the heathen," I suggested.

"Yes, we have much to contend with," he said with a sigh. "The Japanese are quite unscrupulous in adulterating the whisky."

"How often do you hold Christian meetings?"

"Meetings?"

"Yes—for preaching the gospel to these lost souls."

"Oh, at no regular times. You see, this is such a sordid people, in this town. Merchant class, and all that sort of thing. They care for nothing but money-making. They do not seem to get interested in the gospel. Hey, boy! bring matchi-matchi, one box."

"Do you hold street-corner exhortation meetings—or how?" I asked.

"That would be to lose caste," he said, watching with critical eye the blue rings from his cigar. "No, we depend on the general influence. Christian example is a great thing, you know."

He poured out another glass of Scotch.

The example was lost on me.

"Then you must mingle freely with the people, and go in for society?"

He shifted uneasily in his leather-cushioned chair.

"You see," he explained, "society here is peculiar. The men, as I say, are a sordid lot of money-grubbing sinners, and the women, who have homes, are inaccessible. The other kind of women, of whom there are thousands here, mostly descendants of the ancient nobility, are of the men who can never understand, as Kipling says. These shogi ladies were given a grand fete by the Mayor, priests and leading Japanese of the city this week, ending in a gorgeous street parade to the temple, where special services were held in their honor. You should have seen it. The most beautiful and wittiest geisha girls were hired to dust their feet, bear their trains and fan them along the way."

He smacked his lips over the recollection, and gave many details of that magnificent and unique procession of nobility's soiled doves—details which 'twere as well to omit from the pages of a family newspaper. Anyway, they have nothing to do with the case of the missionary, excepting to indicate the general trend of his mind.

But I wanted more light on the work of an expounder of the faith in the Orient. So I led him gently back to the path of redemption, from which his conversation seemed to have a tendency to wander. I asked him:

"How fares it with your flock of converts? In seventeen years you must have become the shepherd of many precious souls in so large a town as this."

"Er—as I said, this is a wanton and sordid population. I have always had a number of native young men who come to see me for lessons in English, and who uniformly professed conversion; but somehow they seem to wander, once they have learned to say: 'Good morning how are you I think so too!' with fluency; and I fear the bunko spirit is rife amongst them. Have another cigar?"

"How large is your congregation, if I may venture to ask?"

"By Jove, let me think. In famine times I have a great many." ("Rice-Christians—I know the breed," I said to myself). "Then I have converted three or four of my servants."

"How many servants have you?"

"Only nine at present. Two others that we had got married and left. By the way, I wish you had time to come up on the bluff to my home. It is the finest place in the city, and the view is charming."

"Thanks. Then you do not find this town an encouraging field for your work?"

"Oh, I can't say that. It is the best place in Japan for my wife's health. Have a match.

"Then you are pretty well satisfied with your work here as a bearer of the Christian message?"

"There are worse locations—China, for example. The houses there are abominable, and the fleas are bad. I am satisfied with Japan."

"Do you find that the Japanese encourage missionary work?"

"Oh, yes; they are very polite."

"Do you feel that they really need a different religion from their present faith of Buddhism and Shintoism?"

"Why, do you know, I feel quite easy about them. They are quite safe. I've been looking into their forms of worship in the many temples hereabouts, and I have come to a very comforting conclusion."

I looked several ???

"Yes," he concluded, as he poured out two fingers of malaria preventive and filled the glass with tansan, "these rascals of Japanese are really Christians, only they don't know it. Boy! A pack of cards. Do you play poker?"

I regretted that I didn't. Thus I escaped making an involuntary contribution to the missionary fund for carrying enlightenment to the dark places of the earth.

I went away from that club and out of the holy man's presence marveling much, and with my hand on my pocketbook.

The lot of the foreign missionary is, indeed, a hard one.

* * * *

Faith, 'tis a sad procession, where the Devil carries the cross!

GRANT WALLACE.

A Mother's Tribute

To a Lovely and Talented Daughter Passed to Higher Life.

Some of the readers of The Progressive Thinker were acquainted with my daughters, Gertrude and Geraldine. Last week the former passed to the higher life.

Calm, beautiful and unafraid to the last moments, she went out into the great unknown, out into the, to us, dark void.

We know she did not go alone, for many of our dear ones awaited her there, and a whiter, purer soul never graced this sphere. Her lips were never stained by a lie, nor her hands by the blood of any creature.

Oh how we miss her! Young and talented, she could have been of so much use in the world, and we cannot help asking why she must go? But who can divine the destiny of such a soul or trace its wanderings up and down the eternities?

I, her mother, feel mingled with my grief thankfulness that she blessed and enriched my life with her short stay with me.

She has answered the call of the soul and has gone up higher, while I, in my helplessness must bow in submission to the inevitable. And while we sit in gloom, broken in spirit and sad beyond words to tell, yet we know that in some way mysterious to us, it is best.

Our home will seem so silent, for hers were the dear hands that brought music from the beyond, our eyes rest sadly upon her fine drawings and paintings. Everywhere we turn something reminds us of her, for from infancy almost she manifested a spirit of genius, and her tireless fingers brought in one way and another her ideas into expression.

She was a Spiritualist in the highest sense, and dreaded death no more than she did sleep.

We feel in our desolation that a great soul has passed by. We touched the hem of her garment, sat for awhile in her light. She is gone and we sit in darkness endeavoring to adjust our weeping eyes to a world less radiant now that she illuminates it not.

May God bless her in her upward flight, is the prayer of her devoted mother.

LAURA B. PAYNE.

Abilene, Texas.

LINES TO GERTRUDE.

Thou art gone from my sight,
Blessed child of my youth,
And my soul weeps on Calvary's Hill.
Whilst I sigh 'mid the clouds
and the darkness of night,
For the sound of a voice that is still.

Forst born of my love,
Fare thee well! Fare thee well!
How can I live on without thee?
When thy sweet girlish presence
God lent from above,
No more on this earth I shall see?

It seemed all a dream
When I stood by thy bier
And beheld thy pale, beautiful face,
And thy hands like white marble,
So shapely agleam,
Asleep in their maidenly grace.

That mayhap I should wake
To find thee still here—
The terrible nightmare forgot;
But alas! 'twas not dreaming;
My heart seems to break,
While I wait for a form that comes not.

Not the grief of despair
Do I feel, for I know
That my beautiful one is not dead,
But only arisen,
Thanscendently fair.
Like a bride to her love to be wed.

O, would I could see thee
To-day, blessed one,
Embraced by an ocean of love,
Ecstatic with joy
In the realms of song,
Where thy soul longed to be, in thy
home far above.

I know thou art there,
Yet, sometimes when I'm sad
It seems thou draw'st near to my side,
While thy tender caress
Drives away my dull care
And causes my grief to subside.

Not one drop of bliss
Do I grudge the dear heart
In the planes thy soul lovest best,
Nor would I recall thee
Again unto this
Where thou wert so often distressed.

But sometimes, dear child,
When the day becomes still,
And the shadow of twilight descends,
O, may you not soften
This anguish so wild,
As your spirit with my spirit blends.

LAURA B. PAYNE.

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Spirit Influence.

Illustrating How It Is Manifested in Africa in the Detection of Criminals, as Presented in the Occult Review.

Certainly, Africa did not cease to be the Land of Mysteries and of the Occult with the disappearance of the wonder-working priests of ancient Egypt. Up to the present—and in spite of the inroads being made into the continent by the nations of the West, with all their civilization and its accompanying scepticism—Africa is still a land full of the mysterious and the uncommon. Deeply enshrined in their mystic rites, and most jealously guarded by them, the races of interior Africa do not yield the secrets of their "systems" lightly to any stranger; and the Western mind might well stand amazed at the manifestations of African Occultism. The following brief notes have reference to one or two out of the many tribes inhabiting the interior or hinterland of the British Colony of Sierra Leone proper.

The Western races no doubt can boast of their detective systems; and, in justification of this, they have but to refer the doubter to the records of such famous establishments as Scotland Yard, Pinkerton's, the unique French police organization, and some others of the first rank. Unquestionably, all these merit much praise for their achievements; nevertheless, their records do not compare with those of their brother-professionals, to be found among the tribes of interior Sierra Leone. The best of the Western agencies, at one time or another, have failed to track and to capture, whilst the negro detectives of the interior always succeed in the matter of their quest. The simple and self-evident reason is this, that whilst the Caucassian depends wholly on resources and abilities limited to our material and earthly plane for attaining his end, the negro lays under contribution not only these resources, but more. He ascends much higher, and summons to his help and service the abilities and intelligences of a higher and spiritual plane. Matter is no match for spirit; and Force Spiritual must score, and that very easily too, over the Force Material, the former achieving and conquering where the latter could not even find or effect an entrance. And so it is that the detectives of interior Africa will succeed where the famous ones of the Western races fail; because the former work on systems based on the dread Occultism that is their heritage, handed down by their fathers from hoary antiquity, while the latter solely depend for success on mundane human reasonings and the physical resources which are allowed human beings on this lower plane:—(1) commonly, i. e., as *common to all in a general sense;* and (2) openly, i. e., with nothing esoteric about it, but plainly and ordinarily attainable by all.

Now, as to the methods of procedure of these African detectives, it is evident that they are necessarily dark and secret, known only to the initiates, not one of whom will divulge them to an outsider, even as the price of life. And now for an illustration of the Occult in African detection of crime, etc:—

In some village or other a robbery has been committed, whilst all the members of the household were away—perhaps at the farm, tilling, or on a visit to some friends in a neighboring village. Thieves have forced an entrance into the hut, and made good spoils of the effects of the inmates. The latter return home to find themselves denuded of their hard earned possessions; naturally they are wild about it, and resolve to leave no stone unturned in their efforts both to discover the culprits and to regain their goods. And so, at nightfall, the custom of their people on such occasions is resorted to: i. e., public proclamation is made by one of the despoiled, everywhere in the village, so that no inhabitant of the same can fail to hear it. Round and round he goes, when the night is fully on and all the people have returned home from their farm and other avocations. Raising his voice loud and high, so as to be heard distinctly by all, he stating the names and descriptions of the articles stolen. Over and over he repeats his proclamation, going to and fro among the houses. He asks of the offender to restore the stolen articles, and threatens sundry and divers ills which he will inflict on the culprits, if, after a certain space of time, restitution is not made. He then announces a period of three or four days as that during which he expects to be again in possession of his property; and, not receiving the same at the expiration of this period, he will resort to some means of detection; to be followed, on attaining success, by the infliction on the culprits of the ills he has threatened. So he exhorts the culprits, whomsoever they may be, to choose peaceful restoration rather than certain and dire calamity. Having said his say, the crier returns to his home. If the guilty ones think better of it, and are moved to fear by the threatenings of the offended parties, there is a way open to them to restore the articles, undetected themselves. It is customary among the people to act on such occasions as follows:—At dead of night, when the village is wrapped in deepest slumber, the effects are removed from their hiding-place by the burglars and quietly deposited in some sheltered spot, in or near the premises of the owners.

Rising up early in the morning to go to their work, the robbed household will find the stolen goods piled outside the house; sometimes in the back veranda or piazza that is attached to the hut; or again, located in the open work-place, or "barray," which is the indispensable "outhouse" of every home in interior Africa. Thus regaining their lost property, they are glad; but first they count up and make sure if everything is restored. In the case where, during the short interval that has elapsed the thieves have made use of any article of value, a substitute of admitted equal value is invariably left; for, being in wholesome fear that the threatened ill will overtake them, once the period of waiting is over and recourse to "detection" is taken, they would rather give a substitute over than under the value. Being again in possession of their own, and within the prescribed period, the matter is allowed to rest there; and the aggrieved parties receive congratulations of their friends and neighbors. Getting to know afterwards, by some means or other, the identities of the culprits, they would nevertheless not do them any ill, as the articles were returned within the time-limit allowed.

But at other times, the thieves, deeming themselves safe from any detection, or perhaps callous as to the consequences, do not restore the spoil. Then, the period given for restitution having expired and the same not being made, the despoiled parties proceed as follows for the detection of the culprits:—

A detective is secured who is one of the cult called "The Finders-Out." He takes from a bag a handful of small stones; these are stones found inside an alligator when it is opened, for the natives of Africa believe that the stones found inside the dead alligator correspond to the years it has lived up to the time of its death. With these stones he divines, trying to "find out" the culprits, or locate them. At the conclusion of his divining, he will announce where the thieves hail from; i. e., whether from the very village where the theft is committed, or from another village near or remote. If the thieves are not of the same town, the town indicated will then be visited by the people who have been robbed; and, after due representations have been made to the headman of the same, and permission obtained, one of them at night-fall goes through the ceremony of public proclamation of their loss, as above narrated, and as usual ends it by announcing the time-limit given for restoration of the stolen articles. If the culprits are so minded, they restore the same in the manner indicated before, and this ends the matter. But in every case where there is no voluntary restitution within the time-limit, the detective having located the culprits—either in the same town that is the scene of the robbery, or in another town—he is called upon to identify the same. Again, the small stones are in evidence; and after a long and tedious manipulation of these, he announces his "finding" to his employer—i. e., he identifies the culprits to the extent of setting forth a minute detailed description of their personalities in the matter of form, face, characteristics and peculiar physical points, even indicating their occupations and the social status of each. In eight cases out of ten the "findings" have proved true. And in every case where one has been wrongly accused by the diviner, in the ensuing "palm-oil" ordeal—which I will dwell upon presently—his innocence will be clearly made known; for this "palm-oil" ordeal is infallible and decisive.

The detailed descriptions thus furnished fit in with the personal appearances, etc., of certain individuals of the place or town which has been indicated as the abode of the culprits; these persons are then charged with the robbery. In answer, there are one of two courses open to them, viz.: either to confess and restore the spoil, and—as the time-limit has expired—pay the usual fine; or brazenly deny the charge and risk the "palm-oil" ordeal which (amongst their people) is regarded as decisive in every case.

In the instances where thieves risk this ordeal, they rest their hopes of escape, not on the fallibility of the agency—for this is out of the question—but on the possible chance of the detective engaged to see into the matter not being a master of the rite, but some unskilful and poorly qualified novice of the same. In this latter instance, there is a chance of an escape, the operator not being fully grounded in all the arts and secret knowledge necessary to successful practice.

The offenders not confessing, etc., but assuming the bold and militant attitude, the "palm-oil" ordeal is resorted to for final decision. A detective of this mysticism is now approached and engaged for the case. On his arrival he brings with him the following articles:—(-) a vessel containing about a pint or so of palm-oil; (2) another open vessel containing liquid of some sort, about a quart measure; (3) a small earthenware pot, and (4) a small, round stone of the size of a marble, and granite-like of substance. He first kindles a good fire, setting thereon his pot, into which he has emptied all the palm-oil in the vessel. He sits on the ground cross-legged, intently gazing on the pot, while the oil is being heated to the boil; around him has gathered a crowd—accusers, accused, spectators, and the headman of the village. When the oil has got to the boil, he takes up the round stone and throws it therein; he waits for a long while, till the stone gets intensely hot; now he is ready to operate.

Reaching for the open vessel containing the mysterious liquid—not natural water, but a distillation from certain herbs and roots possessing mystic powers—he immerses his right hand therein, muttering some mystic formula. Then, withdrawing his hand, he calls on all to witness the proof of his own innocence, as regards the robbery; for the innocent one, after pronouncing the mystic formula over, his hand well immersed in the liquid, will dip his hand into the pot of boiling oil; and, plunging it below the oil, will take out the stone, now intensely hot, lying at the bottom of the pot, and will suffer no harm whatever; but whoever is guilty, on making the same attempt, will suffer the penalty of burning. The detective, having reminded them of these certainties, now approaches the pot of boiling oil; and dipping his hand herein, he takes out from the bottom of the pot the round stone. He grasps it tightly with his naked hand, and rolls it about his palm for a full minute or two. Then he presents it to one or more of the elderly spectators, requesting them just to touch it, each with one finger, i.e., without the ceremony of immersing their hands in the liquid, or the formula muttered over the same; they attempt it; but quickly withdraw their scorched members from the contact.

Once more the detective goes through the ordeal, subjecting himself to the test for the satisfaction of all; and as before, so also now. After being two minutes in his hand, no one could yet safely touch the stone. And now he is ready to subject the accused to the test; but first of all he makes a digression, asking for volunteers to try the ordeal from among the spectators: i. e., those who are innocent of the theft—not having been included in the number of the accused by the former detective.

Of course, there is some hesitation displayed, conscious of their innocence though they are; for it is a rather weird experience. The detective coaxes them, and at last one or two bold spirits step forth from among the ranks of the declared innocents, to offer themselves— with much inward trepidation, but plenty of outward bravery—for the test. One by one they go through it, as the detective himself had done before them—the hand immersed in the mysterious liquid, the operator muttering the formula over it the while; and after plunging the hand into the pot of oil and bringing therefrom the intensely hot stone,—none of them sustain the slightest injury. More volunteers are ready to try now, but the operator refuses to test any of that class; he has come on business, and not for a show-affair; therefore to business he next directs his attention, and requests the accused to draw near.

These, the more strengthened in their hopes because of the escape of the spectator-volunteers, approach without any outward show of uneasiness. The first—say, there are three accused—reaches out his hand and immerses it well in the mysterious fluid, with the operator by him, and as usual muttering the mystic formula. This done, he approaches the pot of oil; the hand is descending into it; down, down, till, as the tips of the fingers touch the oil, lo, an explosion, loud and terrific, and a mighty blaze of fire ascending out of the pot! The wounded man, with yells of pain and rage, leaps backwards, howling and making desperate efforts to put out the flame of fire burning furiously from the finger-tips to near the shoulder-blade. This is unfailing, decisive proof; he certainly is one of the robbers; and, told to confess, he makes a clean breast of it; the headman of the village gives his orders, and he is taken prisoner.

At this stage of the proceedings, the other two accused are summoned before him by the headman, asked as to their complicity in the crime, if they will not confess and so be saved the ordeal, or if it is their purpose to go through with it. But the sufferings of their accomplice act as an incentive to speaking the truth; and so on confession they too are made prisoner.

The detective has performed his task; and now native law takes its course. In those cases where the former diviner-detective had erroneously accused an innocent, when brought to the "palm-oil" ordeal he would go through it unscathed, and thus be declared innocent by their infallible test Whether accused alone, or in company with others, he would pass through it safely; so certain is this rite in the detection of crime, when the operator is an adept therein, a master of his cult. So well-established is the belief in this mystic ordeal that should one in the company of the accused be innocent, he will insist on undergoing the palm-oil test when the gang is brought up, though he has seen one of his fellow-accused horribly scorched and blistered. He is not refused his request; he has his chance; and, in the sight of all, establishes his innocence.

In such cases native law and custom provide a "satisfaction" for the wronged member of the commonwealth; and the parties concerned bear the onus thereof. None but the initiates know the means by which these negro mystics effect their results; but it is certain that they do accomplish the fact.

There is another system of detection employed in the unearthing of stolen goods, or hidden treasure, and practiced by the mystics of quite another school. It is named "The Bowl-Cult," as the principal instrument of detection is a medium-sized wooden bowl. This bowl, measuring a foot or so in diameter at the rim, is covered at the opening and all around the rim with a stout hide stretched taut, and bound firmly in its position by thongs of leather. What articles the hide cover shields from public gaze, none but the initiates and mystics of the cult know. The services of this order of mystics are requisitioned in one or other of the following cases:—

(a) Somebody may have been robbed of some very valuable article. By the agencies of the diviner-detective, and the palm-oil detective, the culprit has been found out; but here comes the difficulty; he is ready to suffer anything rather than disgorge the spoil, because of its great value; on the other hand, at all costs the thing stolen must be regained by the loser; therefore recourse is had to the bowl-detective.

(b) The natives of interior Africa, having no banks or strong boxes, make use of mother earth—the most trusty one—in this capacity, as follows:—it is the general rule to secrete precious articles under the earth, in hidden recesses, or in caves and natural rock excavations, known to the keeper and owner alone. But it often happens that these careful people dying suddenly, the site of the hidden treasure remains unknown to any of the family. He will have mentioned the fact of having secreted treasure, yet told no one of the locality, designing to disclose it only at the time of death; thus, in cases of sudden death, the treasure is temporarily lost. Herein also the bowl-detective is needed for the discovery of the site. We will now look at him as he goes about his business.

A qualified mystic of this cult having been engaged, he arrives on the scene of action, and we will suppose that it is a case of robbery. With him is a boy, who carries on his head alarge parcel, wrapped up in coarse country cloth. This boy is his assistant and is now in his novitiate in the cult. The mystic asks to be taken to the exact spot of the robbery; i. e., to the room whence the thing was abstracted, or to the box, loft, or barn wherefrom the article was stolen. Shown the identical spot, he halts and prepares for his work. First, he relieves the novice of his parcel; and, undoing the cloth covering, he exposes to view the mysterious bowl. He rests it on the exact spot of the robbery; i. e., on the box from within which the spoil was taken; or if in the barn, on the identical spot which the article was occupying before its removal.

This done, aided by his assistant, he goes through a ceremony mainly made up of the recitation of mystic formulae and the muttering of incantations. He also spends some time in high and silent mystic contemplations, and ends all by the utterance of short mysterious invocations; he only understands the aim and intention of this ceremony; he only can tell what it results in; whether in obtaining the aid of superhuman intelligences, or whatever it be; spectators simply witness the facts of the ceremony and the succeeding extraordinary proceedings.

The mystic, ending his preliminary, lifts up the bowl from the spot and rests it on the head of his assistant. A short word pronounced in a tone of command, but in a language mysterious for the layman, and the chase begins! Surer than any Spaniard's blood-hound, on the trail of an escaped person, will the bowl direct the novice-assistant-bearer straight to the spot of concealment. It becomes endued with some mysterious electrical power; and to such a degree that it overcomes the natural volition of the person bearing it. In consequence of this domination, the following things result:—

(1) The bearer of the bowl cannot by his own power, relieve himself of the bowl, and twenty hands would fail to lift it up from his head; they would only hurt the poor bearer; the bowl is so firmly and mysteriously connected with his head that nothing can thence remove it, except another mysterious word of command uttered by a mystic of the cult, after which he lifts it up, and then, most easily, for the bowl as it is does not exceed eight pounds at the turn of the scale.

(2) From the moment the command is given by the mystic—the bowl being already on the head of the native—until the time when, the discovery having been made, the mystic, after another mysterious word of command quietly and very easily removes the bowl from the head of his assistant, the latter is wholly and most absolutely without any will-power of his own; or rather, his powers have become so subjected to the domination of the mysterious bowl, that they may be said to be nullified.

Thus, (a) though he would halt, yet must he move on, the bowl's power impelling him, nolens volens, and so vice versa; (b) though he would turn to the right path, yet must he turn to the left, the overpowering force of the bowl impelling him that way; and so, vice versa. In one word, he has become absolutely a very automaton—the moving power, force, and seeming vitality of which is the mysterious bowl on his head.

And now, we are again with the crowd, near to the detective-agents, as the chief pronounces the word of command, and the chase begins. From the spot of the robbery the bowl follows the trail of the culprit, step by step all along the way, right to the spot of concealment of the stolen articles. Streams and rivers are no hindrances; over land and across water, and to how far place soever the culprit has traveled, so far will the bowl lead the bearer. At the right time for stopping, the bowl-influence checks further progress on the part of the novice. If it is an overlong chase, the mystic can give the bearer a rest by removing the bowl for awhile; on replacing it, the chase is resumed.

From the spot of the robbery, away they start—the novice bearing the bowl on his head and leading the way, with the mystic close at his heels; behind them there is the usual small crowd of curious folk, bent on following the quest to its end. Away they go; out of the house, to the back yard, into the public way-path; on and on, till a bush-track is taken; into the forest they enter, past tangled brushwood, until they reach the thickest part of the forest; and here the bearer cannot move a foot more in advance; twenty hands could not drag him away from the spot, for the bowl has reached the end of its quest. Where the bearer halts, there, or very near thereabouts, is the hiding place. Perhaps a natural cave is at hand; look into it, and you will find the stolen articles; ever unerringly, the bowl leads on to the exact hiding-place.

The chief now pronounces his mysterious words of command, and removes the bowl from off the head of his assistant. The search begins, and in a short space of time the stolen articles are brought to light from under the very spot wherein the bearer halted. The whole crowd returns to the town or village rejoicing, and quite excited by the experience. The detective receives his remuneration, and, with his assistant, departs home.

In the case just narrated the thief was an inhabitant of the very village wherein the robbery was committed; and so he secreted his spoil in the forest usually not very far removed from every native village.

Thus, the quest was a short one, But in other instances where the scene of the robbery is not also the place of abode of the robber, but is a village or two away, the quest is necessarily a longer and more exciting one. For, from the house or place of the robbery in one town, the chase follows the trail past that town, through streams, fields, forests, villages, on and on in the very footsteps of the decamping robber right into the town of his residence, and to the door of his house, if therein he has secreted the things. Permission is then obtained from the headman of that village; and, search being made, sure enough there is the spoil. Sometimes it is dug out of the earth, in his very room, at other times found hidden away in his box of goods. Should it be that the far-away thief, however, has not secreted the spoil in his house, but in some place or other in the fields or forests about his village, thereto, surely, will the bowl lead the novice.

[This account has been printed as nearly as possible in the language of the writer, who is a native of the district, and, whatever may be thought of the narrative, he is speaking from first-hand knowledge.—Ed.]

ISN'T HE A CRANK?

She is really a gem of a wife,
I am free to admit in the main,
We have not much occasion for strife,
I have little cause to complain,
But from fault she's not utterly free,
And there's one that is hard to condone:
It's a great aggravation to me—
She will not let my paper alone.

In the evening I'm anxious to know
All the news of the long, busy day.
But it's seldom she gives me a show
To find out—not, at least, right away.
"Have you seen all the bargains?" I ask
In a slightly ironical tone.
But it's useless to take her to task—
She will not let my paper alone.

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STRICTLY OPTIMISTIC

A California Lady Looks Upon the World and Wants It Made Beautiful in Every Way.

In number 910 of your splendid paper there appears a letter from Seattle, written by Mrs. H. A. Stockey, which I read at first with considerable amusement, and the second time with real earnestness.

Having a slight acquaintance with Sister Stockey, and knowing how sincere she is and how faithful in her duty, as it appears to her, I am sorry, indeed, that she has allowed herself to come so near the shoals of pessimism, and, worst of all, to lend her intellect to the subterfuge of sarcasm.

Would Sister Stockey have the mediums wear shabby clothes of years gone by, hats of ante-bellum date, and thereby be objects of ridicule, simply because they are mediums? It seems to me that dear old Mother Nature sets the pace each spring, and she expects her sons and daughters to follow her example.

Each spring Dame Nature dons the very prettiest gown she can manufacture, trims her Easter bonnet with beautiful blossoms, and sallies forth to greet her dear sweetheart King Sol, and glory in his admiring glances. The birds are her devoted attendants, and each vies with the other in the beauty of his or her plumage.

Does not the poet sing,

"In the spring the iris deepens
On the plumage of the dove"?

Does not our philosophy teach us that all the world is beautiful, and are human beings to be the only ones who fail to follow the example set by our common Mother, or must it be just the mediums, because they are mediums, who must not try to look attractive and so add to the general effect.

Sister Stockey always looks nice when she goes to the services, and her gown and bonnets are not old style either

I, for one, believe it is the duty of every woman, old or young—and especially the mediums—to so clothe themselves that they will appear to the best advantage. It is a duty they owe to those around them, as well as to themselves and to their work.

Yes, the social gatherings are well attended in Seattle, and are a means of bringing together in a social way not only those who are Spiritualists, but those whom our teachers are trying to reach and help.

But those socials are not for the purpose of drinking beer or gourmandizing, and it is too bad that such an impression should go forth. I feel sure that Sister Stockey could not have meant to convey such an idea.

The police of Seattle are not persecuting the Spiritualist mediums, nor are they meddling with the true, honest workers. Some, it is true, have been arrested and have proved the difference between a SPIRITUAL MEDIUM and a FORTUNE TELLER.

The authorities of Seattle and other cities are doing a good work for the cause of Spiritualism, and they will succeed in ridding our ranks of the Octopus of Commercialism. This very movement will safeguard the ordination of only true media. To be sure this is not being done with any intention of aiding our cause, but rather through gross ignorance and superstition, upheld by dogmatic denominationalism.

Again I say yes to the lines concerning the white slavery of the little children who should be in school or playing in the fresh air. But, Sister, I have personal knowledge of a paper now framing which will soon be ready for the signatures of all good Spiritualists, so that it may be presented to the State authorities, eliminating child labor from the State of Washington.

Please, Sister Stockey, what harm is coming to the children who are going to the orthodox Sunday School? Are they learning anything bad? Are their morals being corrupted in any way? Is it not better they should go there than nowhere at all? I have two boys who have been reared in orthodox Sunday Schools, and I believe they will be honest, honorable men of good moral character. You forget you are crying down the only things that we are hoping will attract the children and young people.

It is a cause for serious thought, I agree, that no lyceum exists in Seattle, but perhaps Sister Stockey in her secret heart knows the reason the once flourishing lyceum went to pieces.

Suppose we change the name of one of our most beautiful ceremonies and call it "dedication" instead of "christening." How would that suit you, Sister?

The church christens a child, and thereby dedicates its life to the church work; the Spiritualists christen the child and thereby dedicate it to a life of purity and spirituality, and the influence of a spiritual home is never lost on such a child.

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Come, come, Sister Stockey, climb up out of the fog of pessimism onto the hilltop of good cheer. Throw away your blue glasses for the rosy ones of optimism, for all the world is beautiful, and deep in your heart you love the beautiful, you know you do—clothes, hats and all!

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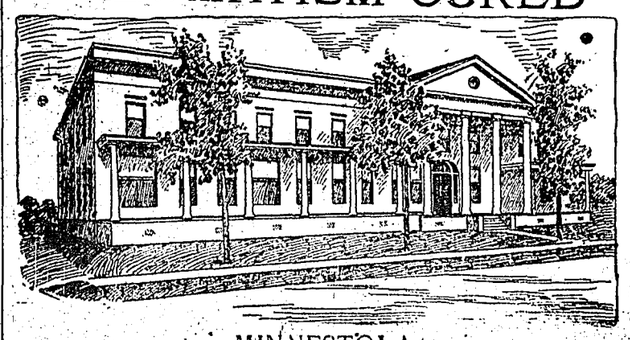
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Whence the Name Christian?

Ask the average churchman, or even the preacher, and he will answer very glibly, "It was derived from Christ, the founder of the sect." Acts 11:26, says: "And the disciples were called Christians first at Antioch."

Antioch at that time was a Roman province of Northern Syria, situated on the Orontes some twenty miles from its mouth, and twelve to fourteen miles from the Mediterranean. It was estimated to contain, at that time, 400,000 inhabitants. At this time it contains about 5,000. The people were famed for their wit and readiness at repartee.

Smith, in his unabridged Bible Dictionary, article "Christian," says:

"It is clear the appellation "Christian" was one which * * the early followers of Christ could not have imposed on themselves."

Why not "imposed by themselves?" Because, as Smith informs us further down the page:—

"The name 'Christian' * * is used contemptuously; could not have been applied by the early disciples to themselves, nor could it have come to them from their own nation, the Jews; it must, therefore, have been imposed upon them by the Gentile world, and no place could have been so appropriately given rise to it as Antioch, where the first Church was planted among the heathen."

This occurred in the year 40 of our era. Then this Christian author tells us: "The people of Antioch were ever on the alert for a gibe or mocking taunt." * *

The reader will remember two weeks ago we stated in these columns that Christos, from the Greek, signifies anointed, oiled, greased, besmeared. Then remember the Essenes, from whom there cannot be a doubt the Christians were descended, were in the habit of anointing, oiling, daubing, besmearing with oil, as an accompaniment of baptism; that a "Christian burial" meant the body was anointed with oil before it was ready for the tomb. Next, recall the fact that it was the humble class, akin to the lowly fisherman of Galilee, who embraced the faith; that their costume consisted of a sleeveless tunic or shirt that did not reach the knee, and, as Josephus says: "this was worn until it fell from the body." Is it not then evident it was because of the dirty, greasy habit of these followers of Jesus "they were first called Christians at Antioch?" And that "Christ," now used as a surname, had nothing to do with it?

We state these historical facts as subjects for honest thought, not for contumely or reproach. The world has been shamefully misled by designing priests in this matter, and it is time the truth shall be known.

They Want a Wife.

Some 5,000 Catholic clergy of France are reported to have petitioned the Pope to allow them to marry. They claim a celibate priesthood is obnoxious to a pure life—a fact every person of brains knows. Instead of a single wife, the cusses need two, and then they will aspire to as many more, with concubines added, as the wise Solomon is alleged to have possessed.

Platitudes against sin are as harmful as applause for sin.—Anon.

Small Beginnings, Glorious Ends.

"Folly is joy to him who is destitute." Thus wrote correctly the author of Proverbs. The same writer directs us to "Answer a fool according to his folly, lest he be wise in his own conceit."

Man was but a slight remove from idiocy in the morning of his being. The knowledge he gains as he advances in life is usually but little more than the accumulated wisdom of those who preceded him. Deprive a child of the acquired knowledge preserved in books, or from those engaged in trades and professions, the arts and sciences, with whom he comes in contact, he would only be developed at manhood into a very profound ignoramus.

The province of the educated thinker is to rise above the ignorance of his uncultured ancestors, the silly teachings of earlier ages, and grapple with the wisdom of the now.

There is a big leap from the days of Thales, the Ionian philosopher, who, more than two thousand years ago, discovered that pieces of amber, when rubbed with a dry cloth, attracted small bodies. Thales concluded amber possessed soul, and was nourished by the attracted objects. Galvani, of Bologna, in 1876, discovered, almost by accident, what is now known as galvanism. Franklin, Davie, Rive, Faraday, and others, all along the later years, added to previous knowledge in regard to electricity. The telegraph, the telephone, the dynamo, and wireless telegraphy, have followed in turn, each inventor calling into service prior knowledge, and adding to it. It has been thus with all we know; at first a humble beginning—perhaps an accidental one—and then accumulations and failures which have been overcome by the greater genius or larger acquirements of another. The steam engine, with its mighty possibilities, owed its origin to the rising and falling of the lid of a teakettle to allow the escape of steam.

From the simple to the complex is the order of invention. The signet ring, making an impression on wax, doubtless suggested the printing press, developed in the great machine press throwing off a hundred thousand printed sheets an hour. And the rude dug-out, through innumerable ages of expansion, appears as the mammoth steamship careening over the ocean with its vast wealth of freight and thousands of passengers.

The same law of progress prevails in social circles. The American Republic originated in a single mind. Gradual accretions of individuals developed into the Continental Congress, finally into the powerful government on which rest the hopes, happiness and prosperity of near a hundred millions of the best people on earth.

A single spark may explode a magazine which destroys an otherwise impregnable fortress—on which the liberties of a nation may depend.

They who despond for the future of Spiritualism, and long for the leeks and onions of Egypt, dropping the simile, would again gladly embrace the old Christian faith, with its above-the-clouds heaven, under-the-earth hell and a fallen world, requiring a junior God for its redemption, should cast an eye backward only a short fifty-nine years, listen to the tiny raps at Hydesville, since developed into clear and distinct communications from the unseen, who have passed through the mortal stage of being, and are now dwellers in a world of fadeless joy, where sorrow, anguish and pain are unknown, companioned with the loved and the loving who have escaped the vicissitudes and sufferings of mortal life. Not two or three conscientious believers, as then, but now in every part of the globe there are multitudes who KNOW there is an immortal life, making in the aggregate millions of zealous workers, as moral, upright, truthful and intelligent as can be found anywhere in the wide world.

Another fifty years, with the advance already gained, and the accelerated growth with advancing years—who can conjecture what awaits a cause the immortals are everywhere laboring to advance? Away with frauds. Bring truth only to the front, and await with hope the result.

Novel Penalties.

Within the last few months we have noticed many strange penalties applied by Justices and Judges, in the course of judicial proceedings, for wrongdoing. Only the other day a father was ordered to give his 16-year-old daughter a slapping, which was then and there administered in due form. Police courts very frequently order the defendent to run out of town, or be imprisoned for a long term if found in the city after a few hours named. The severest penalty of this class we have seen—more cruel than the whipping post to many—occurred at Pana, Ill., where Henry Bunch was fined $200 and costs by Judge Springstein; the fine was suspended so long as the culprit shall attend church service every Sunday, work in a first-class barber shop, and try to be a man.

That judge must have had a more exalted opinion of the reformatory character of church service, provided it was orthodox, than many. He should have read the statistics of State penitentiaries, and the church connections of their inmates, before passing such a sentence.

But where the authority for such penalties?

The notion of God which makes him a manufacturer of footstools, our enemies being the raw material, is still popular in some quarters.—Puck.

The Acts of Desecration.

The Vandals, Ghouls and Parasites of Our Angelic Cause, and their Defenders.

The acts of desecration on the part of fake mediums in connection with Spiritualism ARE UNPARALLELED in any other religious or reformatory cause now acting a prominent part before the world. Many fakes who have SULLIED THE FAIR NAME OF SPIRITUALISM with their nefarious work may properly be designated as ghouls, monsters of iniquity, wolves in sheep's clothing, barnacles, parasites, or any other opprobrious name or epithet that expresses their real rotten or putrid nature.

All ALONG THE LINE for the past thirty years there have been those villains who have masqueraded as genuine mediums, presenting a bastard phenomena, which at the time were accepted as direct from the spirit realms, but now known to be FRAUDULENT OF THE DARKEST DYE.

In Los Angeles, Cal., a large fund has been raised to aid the Anti-Fakers in driving out the frauds. This society has at its head Robert T. Hale, and great and lasting good has been accomplished.

It is a mistake, and a great one, too, to suppose that after an exposure the medium continues to do business as usual at the "old stand." Not one of those heretofore exposed will be admitted to any of the camps. For any camp association to announce that such fakes would be admitted to the grounds would raise a storm at once, and the place would be boycotted by all respectable people.

The recent exposure again of "Rev. Dr." Hugh Moore in Los Angeles, shows conclusively that the fake element is being CAREFULLY WATCHED, and their full exposure will come sooner or later, wherever they may hang out their signs.

How this notorious "Rev.-Dr." Moore sent forth his vituperation and abuse against The Progressive Thinker! How his tongue, poisoned with hate, denounced its editor, and then extolled his official organ, The Light of Truth, which exploits a bastard "Altruism" and a mining scheme that has brought HARDSHIP, SORROW, TEARS AND DEEP REGRET TO MANY HOMES.

And right here we desire to say that mediums, speakers and societies who have so lost their self-respect as to send their notices to the organ of "Rev.-Dr." Moore, are requested to not send them to this paper—we do not crave such friendship or such patronage, nor do we want such "friends" who lend their influence to "Rev.-Dr." Moore's and Elsie Reynolds' official organ.

Read carefully what the California papers have to say of this late exposure of the Moores.

Police Raid Two Dens of the Fakes—Fakers Caught With the Goods on Them—Pseudo Persian Is Taken From Pawn Broker's Benefit—"Rev. Dr." Moore and Wife Arrested While Making Ghosts in Parlor Full of Easy Money Dupes.

The following is from the Los Angeles Herald of May 29:

It was a sad night for spookdom.

In darkened rooms all over the city charlatans who were fleecing a horde of gullibles were struck with terror by the whispered news of the arrest of Mazzininanda, chief of fakers, and the downfall of the Moores.

Again Mazzini has been caught in the police dragnet.

Again have the Moores fallen under the ban of the law.

Three weeks ago Mazzini paid a fine of $150 for practicing mediumship without a license. The money was gathered in dollars from fellow-fakers and in dimes from the pockets of poor men and women who could ill afford to contribute to the infamous cause.

A few weeks ago the "Rev. Dr." H. R. Moore was forced by the exposure of the New York World to leave the eastern metropolis and seek pastures new.

Heading for the Mecca of fakers Moore landed in Los Angeles and straightway started "the First Church of Harmonial Philosophy."

Uses Little Daughter

In this alleged Church Moore has practiced mediumship and fortune telling. There he has held his so-called spiritualistic gatherings. Materialization was Moore's strong card.

On Sunday Moore has held meetings in the Woodmen's hall in Mercantile place. There he delivered long-winded prayers, and his group of gullibles sang hymns. But the Sunday meetings were but cleverly laid schemes for advertising his alleged etherealizing and trumpet seances on Tuesdays and Thursdays, and his "broad light" seances on Fridays. At all of these seances he has charged 50 cents admission and the crop of suckers have made the older fakers of Los Angeles turn green with envy.

Niobe, Moore's little daughter, aged 11, has been used in his work. He advertised Niobe would heal from 10 to 5 p. m. daily free. How many persons have been healed by the child wonder would be difficult to discover.

Moore evidently believes in coining the talents of all of his family into good hard dollars. He is reported to have reaped a rich harvest in Los Angeles.

Will Drive Fakers From the City.

Shortly after Moore arrived he went to the city hall and procured a license to practice fortune telling. Under this license his entire family have, the police declare, been practicing all the arts of the alleged modern mysticism.

Mrs. Moore was arrested on a warrant charging her with practicing without a license. Tax Collector Johnson said a few days ago that Moore's license did not give his wife a right to practice clairvoyance.

Captain of Detectives Paul Flammer has declared his intention of ridding the city of the outlaw fakers who refuse to take out the license. In this he has the support of the police commission.

Mayor Harper announced his desire to see the city rid of this class and recently declared his intention to revoke the license of the mediums who were caught in the act of swindling the public.

Mazzini is better known to Los Angeles people. His career as a pseudo Persian mystic has been watched with interest by hundreds of persons who know him to be a fraud. His arrest, the police believe, will forever stop his work of preying upon the sorrows of bereaved mothers and coining their woes into gold.

His pockets were searched and 45 cents, a bunch of keys, a package of tobacco and several cards were brought to light. These were placed in a police envelope and Swami Leo di Mizzinanda was led to his place among drunks, vagrants and crooks in the lower tanks.

In Mazzini's pockets were found a card of H. R. Moore, the medium arrested at the Ninth street raid last night, and the business card of Mrs. M. E. G. Howe, associate editor of the Occidental Mystic. According to the card Mrs. Howe is State organizer of the California State Spiritualists' association.

Mrs. Howe's husband is Arthur Howe, editor of the Mystic. They stood loyally by Mazzini during his former trial, even after he was shown to be a fraud.

The failure of the Howes to repudiate Mazzini after his exposure has been a hard blow to their cause.

Scores of honest Spiritualists are said to have forsaken the C. S. S. A. banners on account of this action.

Moore Caught With the Goods.

H. R. Moore and Cora H. Moore were arrested at 9 o'clock at 816 West Ninth street by Detectives Ritch and Roberds, the capture being made right in the midst of one of their trumpet seances and with a large and appreciative assemblage of dupes present.

A warrant had been sworn out earlier in the evening for the arrest of Mrs. Moore and the officers were instructed to arrest Moore the minute it became apparent that he was collecting money under false and fraudulent pretenses. The arrest was made as directed and the fact that there were not several of the subjects and dupes of these two fakers sent to the receiving hospital for repairs is wholly due to the forbearance of the officers making the arrests, for not only Moore himself but several of his fanatical adherents started a rough house which only the coolness of the officers turned into a rather lame and abject surrender to the majesty of the law.

Silver an Open Sesame.

When the two officers arrived at the spook temple conducted by the Moores, there was a goodly crowd gathered to witness the "manifestations."

There was little difficulty experienced in passing the outside and inside guards that are maintained in the house. The ring of the coin of the republic was magic in its open sesame qualities and Mrs. Moore greedily absorbed two half dollar pieces that were tendered her as admission fees for the strangers.

"Mr. Wright" and "Mr. Buck" were conducted to a nice cosy corner in a small room in which were crowded some twenty-five or thirty other persons. After a survey of the crowd had been made and no suspicious characters discovered. Moore walked to the center of the room and deposited on the floor three telescoping megaphones or trumpets of tin. They were of different lengths and sizes and while he was handling them he talked in a familiar strain with all those present, telling them that as a trumpet medium and producer of spirits he was unexcelled except by by one person and that person had been a long time dead.

After this little preliminary talk the people were arranged around the room in what was seemingly regular order and a number of double slates of the usual "bunk" kind were distributed and the "members of the class" instructed to think real hard of some message they wished to receive from dead and gone relatives or friends, and in time it was stated they would get what was coming to them.

Little Child Is Used.

The lights were then turned out and the room draped in black hangings presented the appearance of the bottom of a coal mine at midnight.

"Now be very quiet," said Spook Doctor Moore's voice, "and I think Pansy will come and see us."

Immediately thereafter "Pansy" arrived.

In a squeaky and rather incoherent voice "Pansy" announced through one of the tin trumpets that she was on the spot.

"How are you, Pansy?" was the greeting that went up from a dozen of the throats of the fanatics present.

"I am very well, thank you, and oh, so happy over here," was the response in the squeaky voice.

Then "Pansy" went on to greet each one present in the room by name and inquired after their personal health and affairs.

Even "Mr. Wright" and "Mr. Buck" were not overlooked, and they were informed that there was a nice warm place waiting for them on the other side where "Pansy" was, ready to greet them.

Then "Pansy" disappeared and "Lightfoot," with a frog in his throat and a voice hoarse from long association with the bottle, came on the scene. "Lightfoot" went through the same vocal gyrations as did "Pansy" and then "Pansy" came back, this time with her "nighty" on, and the people were cautioned not to look, for she was in undress.

Light Reveals All.

Just about this time the unfeeling and vulgar police officers flashed two electric lights on little "Pansy" and her "nighty" and Faker Moore was discovered in the act of dropping one of the tin trumpts to the floor while his seven-year-old daughter disappeared through the folding door at his back.

The moment the denouement came pandemonium reigned in the close room.

Cool, deadly determination exhibited by the officers soon brought the fanatical bluffers to their senses and they finally backed water and Moore and his wife were taken to the police station, whre they waited from 9:30 o'clock to midnight for one of their dupes to gather up bail money for them. At that hour they were released and returned to their spook place on West Ninth street.

It is probable that a number of arrests for disturbing the peace and interfering with an officer may grow out of the arrest of the Moores, as several of their dupes interfered with and made as hard as possible the task of the police in executing their orders.

Moore's Bad Record.

"Rev. Dr." Hugh R. Moore, the new leades of the Los Angeles fake spooksters and the man who was arrested for the crime of obtaining money under false pretenses, formerly worked the same game in New York and other eastern cities that he has been unloading on the Los Angeles public. His work in the east was so raw and crude that he was at last forced to leave that city and seek new regions for gullibles.

Los Angeles was recommended to him as a city which contained many easy marks and where a good live spookster could easily build up a firm bank account by bringing back the departed from the spirit world and exhibiting them to their friends at four bits a throw.

Los Angeles, Cal., has been badly afflicted for several years with a rotten fake element that has attached itself to our ranks, thus partially dimming that angelic light that emanates from pure Spiritualism. Spiritualists as a body do not fully realize the great damage the fake element has done and is now doing, to our cause. Every large city, however, is equally as badly afflicted as Los Angeles, only there are no Anti-Faker societies there to bring to prominent view the vultures in our cause. In Los Angeles, Robert T. Hale stands at the head of the Anti-Faker movement, and he certainly has been doing a most excellent work. A late number of the Los Angeles Herald says, under the head, "DRIVE OUT THE FAKERS:"

"With two more fake mediums in the toils the crusade against these preyers on the poor and simple-minded are again thrown into a panic which will possibly so affect a few that they will leave the city. This will be good riddance; perhaps it is as handy a way as any to dispose of these gentry; but it doesn't go to the root of the evil.

"The Herald in its crusade against the fake mediums and fortune tellers, has been actuated by only one motive: To free the city from the gang of vultures that swooped down on it in the easy days and became entrenched here, fattening off the superstitions of the unwary. The Herald has met with a success that is most gratifying. One of the most notorious of these wretches has been heavily fined, two others are in duress and the whole fraternity is on the run. It is now up to the police to keep them moving, with the ultimate object of making Los Angeles too hot for their nefarious operations.

"The crusade has been a hard one to wage, for the fakers are smooth and cunning. But the actual results so far obtained demonstrate to the most skeptical the truth of every allegation made by the Herald, and prove the need of unrelenting vigor in dealing with these people. They are here; they will operate in secret, if not openly, as long as the iron hand of the law is clad in velvet, and they will rob the innocent but confiding victims in every possible way.

"The Herald is against them; it sees no good in their stay here, and, though gratified by the undoubted success of its warfare so far, will here and now notify them that it has only begun in its determined fight to put them out of business.

"Against legitimate Spiritualism, in which sincere and earnest followers believe as a religion, The Herald has no fight. But as to the fake fortune tellers, the flimflam "mediums," the spookologists and the vultures who fatten off the savings of the poor, the while they dupe them or work in collusion with unscrupulous promoters and agents of various sorts, The Herald will keep after them till the city is purged of their unholy presence. And every capture and exposure makes their stay here the shorter."

HO! FOR ELGIN!

Sunday, June 23, there will be held at Elgin, Ill., a Union Meeting and Basket Picnic of Spiritualists, and the principal object of this notice is to the effect that by clubbing together in clubs of 6 and buying 6 ride commutation tickets (round trip rides), they can be had for $5 each, making the fare but 85 cents for the round trip, with a few cents over for the "bunch," instead of paying $1 for the round trip. This is worth remembering. Tickets can be had at the 5th Avenue terminus of the Aurora & Elgin electric line.

T. WILKINS, Sec'y.

REVIVES AS EMBALMER WORKS.

Supposed Dead Man Found to Be Alive, but Dies in Three Days.

Beaumont, Texas, May 29.—While the supposed corpse of James Fraser, aged 19, of this city, was being embalmed in an undertaking establishment at La Junta, Col., Sunday night, Fraser suddenly revived. It was thought he would survive, but today he died. Fraser was visiting La Junta for his health and was stricken with paralysis Friday.—Chicago Record Herald.

How the Fake Mediums Rob

They are in League with Grafting Brokers. An Organized Clique Has a Hand in All Deals and Each Fake Medium Gets a Percentage. One man is Robbed of $12,000.

A campaign is about to be inaugurated by the Anti-Fakers' league to expose and drive from the city the clique of crooked real estate and mining brokers who are in league with the fake Spiritualists in the swindling of their gullible victims.

The methods employed by this circle in leading the dupes of the Spiritualists into investing their money in mines which never existed and worthless realty is very simple.

The dupe consults the Spiritualist medium in regard to the investing of a sum of money and is advised to purchase a certain unlisted mining stock, with the assurance that soon a great body of ore of fabulous richness will be found in the mine, and that the purchaser of the stock will reap a golden reward.

The mine exists only in the rascally minds of the fake medium and the crooked broker to whom the dupe is referred.

Word is at once sent around to all the fake Spiritualist mediums in the clique, describing the dupe, so that in case some other one is consulted by the prospective victim the same advice may be given. This is very often the case, and by the time the victim consults several of these worthies, and each one gives the same advice, with a few added thousands to the amount to be gained when the ore body is uncovered, the final decision is reached and the broker's office is visited.

Here preparations are made to cinch the game. Ore of great value is exhibited as having been taken from the mine, and the victim is made to believe that a great personal favor is being rendered by letting him in on the glittering proposition. The deal is closed and each Spiritualist medium who has had a hand in the swindling game gets a slice of the spoils.

The victim is then placated from time to time with promises, until he becomes too insistent, when he is coolly informed that mining is only a gamble at best, and that the mine has not turned out as expected.

A victim, through his wife, of this game, who lost his entire savings, aggregating $12,000, and who is now an active worker in the Anti-Fakers' league, told the following story Thursday of how the clique robbed him:

"I had deposited $12,000 about a year ago in one of the Los Angeles banks, in the name of my wife. This represented the savings of a life-time of hard work in the mines of Arizona.

"I was compelled to return to Arizona for a period of three weeks on account of some unfinished business. During that short space of time my wife came under the influence of Spiritualists who induced her to invest the entire amount in absolutely worthless mining stock. Fearing action from me, they then poisoned my wife's mind against me and induced her to enter divorce proceedings, which were denied by the court, because the parties back of the proceedings disappeared to escape prosecution.

"I am one victim in many in Los Angeles, and I am devoting all my time in an effort to bring these rascals to justice."

President Hale of the Anti-Fakers' league substantiated the story in every particular.—Los Angeles (Cal.) Record, May 31.

His Fraudulent Methods.

We, the undersigned, having attended "materializing seances" held at the house of the "Rev." Hugh R. Moore of 120 West 13th Street, New York City, and there received the alleged "spirit forms" of deceased friends, now state and affirm that we recognize in Mrs. H. E. Strickland's manifestations the forms, voices and general characteristics of the "spirit forms" presented at the "Moores," and are now convinced of the fraudulent methods employed by Hugh R. Moore.

A. B. Peden, 219 West 142d Street.
W. C. Holland, 2072 8th Avenue.
A. M. Holland, 2072 8th Avenue.
Mrs. S. C. Hazeltine, 100 West 88th Street.
Eva B. Peden, 219 W. 142d Street.
Wilbur A. Carpenter, 154 W. 16th Street.
Vram Sakayan, 94 Lexington Ave.
Mrs. W. H. Henken, 405 W. 50th Street.
Mrs. C. L. Mulford, 2100 Third Ave.
J. A. Crowe, 170 E. 120th St.
Mr. W. H. Henken, 405 W. 50th Street.
K. W. McCrossan, 1786 Amsterdam Avenue.

To the Editor.—I have just received word from the Mayor. He will refuse to issue a license to "Rev."-Dr. Hugh Moore, or wife, to ever practice Mediumship in this city. Evidently the Anti-Faker Society of Los Angeles has some standing here.

C. W. CARSON.
Secretary of the A. F. S.,
Los Angeles, Cal.

Angels of Light,

When Will the End Come to the Gross Deception Practiced in Our Ranks?

Yes, thousands have asked that question, and the end is not yet.

Spiritualists, you **MUST AWAKEN**, and fully realize the enormity of the tricks and crimes committed in the name of pure Spiritualism.

Is it not strange, exceedingly so, that the "Rev. Dr." Hugh R. Moore could for several years **GROSSLY DECEIVE** the Spiritualists of New York, his meetings being **LARGELY ATTENDED**, and yet all his spirit manifestations were the result of **TRICKERY, DECEPTION, or JEGERDEMAIN?**

In order to carry on his rank deception he received the **CORDIAL ENDORSEMENT** of two or three Spiritualist papers or journals.

Many have been the **DIABOLICAL CURSES** heaped upon The Progressive Thinker; many have been the threats made against our life, and spirit circles have been held by the villainous gang of tricksters to throw a malign influence upon us.

We have defied and still defy the whole villainous set.

We are perfectly immune against **ALL THEIR EVIL THOUGHTS**, or diatribes against The Progressive Thinker.

But we again ask, is it not strange that this Moore combine, could so long **DECEIVE THE PUBLIC**; bamboozle some of the other Spiritualist journals; get the influence of the excellent Rev. B. F. Austin and his cordial endorsement at the camps, on the rostrum, and month after month, in his journal; and engage Lyman C. Howe as **HEAD-LIGHT** of his Budd Lake enterprise, a locality impregnated with the very fumes of the **infernal regions?**

Is it not strange, we repeat, that rank deception, legerdemain and trickery could bring two such grand men as Mr. Austin and Lyman C. Howe in the sphere of the poisonous, baneful and deceptive influence of the Moores?

What is the history of Spiritualism when such deception can be practiced and receive the cordial support of prominent Spiritualist? Will it not in many respects have to be re-written?

Oh! Angels of Light and Love, when will the end come of all such combines as the Moores? When will Spiritualists open their eyes and see the **FRAUD PRACTICED**, right in their midst, and boldly condemn it?

Spiritualism in its purity can **REDEEM THE WORLD**, enter into all the ramifications of life, influence statesmen, mould for the better the character of individuals and nations, attract the careful attention of the scientist, merit the cordial support of the philosopher, become the **GREAT CENTRAL MAGNET OF THE EARTH** and be a household word in every family; but with such advocates as the Moores, aided by prominent Spiritualists and journals, it loses much of its prestige. Choose this day the side on which you will work—the side of **ANGELIC LIFE**, or the side of **DIABOLISM!**

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT.
600 Pennsylvania Ave., S. E.,
Washington, D. C.

C. P. BRYAN, CHICAGO DIPLOMAT, WALKS WITH REAL PORTUGUESE GHOST.

United States Minister at Lisbon Verifies With Own Eyes Cause of Inability to Keep Servants.

Lisbon, June 9.—Charles Page Bryan of Chicago, the American minister, is trying to unravel a ghost mystery.

Mr. Bryan, who is very kind to his dependents, could not understand why he could not keep a servant. One after another they left him, giving sufficient reasons or excuses.

He made inquiries and learned that the whole household was scared out of its wits by the nightly visitation of a beautiful woman's form, dressed in white with a white mantilla on its head. The apparition passes from room to room sighing dismally.

Mr. Bryan determined to investigate. He stood watch in one of the rooms through which the ghostly woman was in the habit of passing. At first no ghost appeared, then footsteps were heard and the form appeared just as the servants had described, all dressed in white.

Mr. Bryan kept cool and followed the apparition through various rooms of the house until it disappeared. The ghost is supposed to be that of a sister of a former "chef de mission," who died in the house many years ago.—Chicago Examiner.

Heart keeping is the secret of happy housekeeping.—Anon.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

Mrs. Carrie E. S. Twing.

The Excellent Spirit Message Given Through Her Mediumship.

Springfield, the home of the "Spirit Book," is promised yet another volume to add to its collection from the "spirit world." Spiritualists, the country over, are joyously discussing the alleged receipt by Mrs. Carrie E. S. Twing, a celebrated medium living in Westfield, N. Y., of a "message from the spirit world," in which the late Samuel Bowles, the famous editor of the Springfield Republican, announced his desire to "write" another book of observations on the spirit life "through the hand of Mrs. Twing." Five books have previously issued from the press, purporting to have been "written" by the late Samuel Bowles through the mediumship of Mrs. Twing. The first book, entitled "Experiences of Samuel Bowles in Spirit Life," appeared in 1880 from the press of the Star Publishing Company of this city, of which H. A. Budington is the editor, and has had a wide circulation. The Bowles family invoked the aid of the law in the hope of preventing this publication, which they deemed libelous, but the law was powerless to stop the spreading of the alleged messages from the dead journalist. The following year appeared a second book, entitled "Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres." This, too, was received with great joy by the Spiritualists of America. In 1885 a third book, "Interviews with Spirits," was published, and later "Golden Gleams from the Heavenly Light, by Samuel Bowles Through the Hand of Mrs. Carrie E. S. Twing." Recently Mrs. Twing announced that Samuel Bowles has conversed with her from the spirit world and bade her prepare to write another book. The books are similar in character. The spirit author describes the processes of death, the wonders of the spirit life, the homes of the spirits in the several spheres, their power to aid or injure mortals, his visits in the spirit to Springfield where he roamed unobserved through the editorial rooms of the newspaper which he once controlled, his meetings with Springfield people who had "passed over," his interviews with the spirits of world-famous mortals, and so on.

Samuel Bowles, the second, for ten years before his death, was a student of Spiritualism, and is alleged to have expressed his belief in the communion of spirits. He was not, however, at any time a member of any Spiritualist circle, so far as can be ascertained. No doubt he came under the influence of the great Spiritualist propaganda, which reached its hight in this city in 1850. In that year there were several thousand Spiritualists in Springfield, and meetings were held nightly in Beacon Hall on Armory Hill.

How the Books Were Written.

Mrs. Carrie E. S. Twing, the medium who alleges that she has been in communication with the spirit of Mr. Bowles, is a native of Sherman, N. Y. When a very small child she could see spirits and has always been conscious of their presence from her earliest recollections. She was "controlled by them to write" before she had learned to write herself. In 181 she was married to Herbert S. Twing of Westfield, N. Y., where she now resides. Mrs. Twing was educated in the public schools, and taught for several years in the lower grades of public schools of New York city. In the autumn of 1878, while at her home in Westfield, she alleged that she was compelled one day to write the following message, an unseen power, which she could not resist, controlled the movements of her arm and fingers.

The First Message:

'Madam, excuse my coming. I feel a great pressure upon me as though I must. Yes, I am far from my home, yet thought takes me there in a moment. 'Who was I?' rather say, who am I? Samuel Bowles of Springfield, Mass. Yes, that is my name, but I am puzzled. They told me to come here and perhaps I might get a word home. Strange, strange. I can go there, I can see my wife, my boys. I can hear them, but they are blind to me, perfectly blind. They see me not; they have no smile for me. They will yet learn to wait my coming, and to hope for it as they did when I was away to the Westward. You have been kind, lady, to let me try. If I only could get hold of this or any other hand, I would so rejoice. I would live over the past—live it to a purpose; make them know I live. My father is Samuel Bowles. We have a long line. Yes, my son, too; but what does it all amount to; the name, the glitter, the sounding words, beside one woman's tears? And Henry, poor Henry (Henry Alexander of Springfield, Mass.). There's room for his body in the dear old lot, until of late so empty, it seems.

"Strange do my thoughts go off your fingers. I have been looking, trying to catch the subtle something that makes it possible. I shall work. Madam, allow me to do my work through you. Yes, I have been to the Banner office (Banner of Light, Boston, Mass.). I couldn't make myself plain, though you will not be sorry. They say I have done well for the first time.

SAMUEL BOWLES.

Mrs. Twing placed this message among her home papers, and gave it no further thought. At that time she had never visited Springfield, and knew nothing of Samuel Bowles. She asserts that so little interest does she take in politics and newspapers that she had never heard of him, or if she had she had no remembrance of him when his message came. After leaving Lake Pleasant camp meeting in 1880, she came to this city in September for the purpose of giving private sittings to people here. She had no thought of being used to write a book, and was proceeding with her usual work, when, on the 24th of September, while engaged, as she supposed, in writing a message for one of the members of the Star Publishing Company, she discovered she was writing another message "from Samuel Bowles," urging that she take up the work. "The suggestion was made," says Mrs. Twing, "that perhaps Mr. Bowles might be willing to write the proposed book during my stay in Springfield." Mr. Bowles replied in the following message:

The Second Message.

"Yes, most certainly, I would like to write a clear, concise, and decided statement of what has been my experience here. I can well understand the discussion and ridicule this would stir up, but there I seldom faltered in any act I thought was right, and with the perfect knowledge that earth life is not a farce, beginning and ending there, I feel like saying to the whole world that which, even if they did not believe, would leave its impress and help them a little to cast off the fetters of creeds, and show them that the Eternal Principle of life is really existent over here. I would also like to show the workers in the political field that change of body cannot take away the deep interest in the old republic. I should like to demonstrate the fact, as far as I can, that the force of habit and education over there, clings to us. Imagine senators and congressmen, dropping out of that field suddenly, and turning on the instant to psalm singing and hosannas! They would make the poorest kind of work at it, and not one of them taken over during this campaign but what would have the same interest in the November results, as though he had stood on the shores of time. While if Moody should come, he might enter right into the singing and the praise, and realize, in a measure, his idea of heaven. Why cannot people see that it is not the flesh that thinks, and that the thought principle has only changed bodies, and is the same? What would be heaven for one, is the poorest kind of heaven for another. Therefore, those who praise should feel more thankful to know that Eternal Wisdom has in spirit, as in earth life, made all things with thoughtfulness of the variety that different souls would require to help fill the measure of their happiness."

"On Oct. 15, 1880," continued Mrs. Twing, "Mr. Bowles used my hand to write the first paper of the wonderful little book now known all over the union as the Experiences of Samuel Bowles in Spirit Life. It was completed and published Dec. 1, 1880. The announcement of the work from Samuel Bowles, the great editor, from spirit life, was received with joy by thousands throughout the country."

The Homestead, while disbelieving in the authenticity of these "spirit books," still believes the publication of extracts from the alleged "writings" of Samuel Bowles will interest thousands. The first paper is reproduced entire. Its heading is as follows:

"Samuel Bowles' Entrance Upon Spirit Life."

"As life faded out and I was gradually losing hold of the old body, what had before been an intense pain in my chest, slowly changed to a sensation of heaviness. There was no inclination to throw off the incubus that weighed me down. The sobs in the room and the low tones were like far-away murmurs.

"My busy brain, in a few moments, brought up the vivid scenes of my life—its early struggles, its later successes—all were like a panorama spread out before me. I knew that what had been called the 'King of Terrors, was with me; but I felt no fear. Gradually the scenes in the room receded far away. The efforts of the old form for breath seemed like some other person beside myself. And then the loved ones of my childhood days were around me, with bright faces, holding out their arms and beckoning me over. A sensation then came to me that I was rising up out of myself, and from right over the old head there was another head that thought and saw!

"As my spirit was withdrawn from the body, I could look down on the agonized face and see the last efforts of the life-principle in leaving it. There was no feeling of fear, no pain. Death is not painful. I can recollect now and know there was not even surprise. It was like some half-forgotten lesson that had come back to me with force; but there was no feeling of awe, such as I had often thought must come to the person facing the mystery of death.

"I looked for a river—I saw none. I looked for the boatman, but I beheld only multitudes of glad faces as far as I could see. I had long before given up the thought that there were golden streets and gates of pearl, for I felt if there was an after life, it must be in accordance with nature. I tried to think, I tried to remember the many who were around me; yet they would say: "Not yet; rest, brother, rest."

"And I did rest—such rest as only tired souls have who have just come out of the turmoil of earth life. I did not realize I was rising, and still I had risen to quite a hight, for I remember looking back at the old home and the old body, peaceful now, with hands resting—hands that would nevermore grasp the pen and wield it for my fellow-men. I think even then a feeling of regret rose in my heart as the ambitions of my life appeared to have been cut off in their very prime: I sighed and said: 'Dear old hands, you have served me well, but your work is over."

"Yes, their work is over," said a voice beside me; "you have changed garments. Out of the old there has indeed been resurrected a new body that will take up the tangled thread of life where you laid it down, and wield again a power over the children of the earth that will be felt, and finish a work so nobly begun. Your work is not done; your active brain has worn out one body, therefore death is kinder than life, for every thought of beauty or power shall find its way back as though written in letters of fire. Therefore, brother, rest; but only to begin again with redoubled power."

"Almost unconsciously during this conversation had I been guided and helped into a room which had all the luxury, all the beauty, of our rooms in earth life; and each article was just as tangible to me as the articles in the old life. I looked at my hands and saw hands like the old ones, only every trace of age had passed away. I felt of my body and found I was the same man, clothed as a man, with no difference, only the look of youth. Then again I thought of the old body, and as by magic I could see down an inclined plane in the room where I lay, and I saw those who were performing the last sad offices.

"I was content then, though I knew my loved ones wept. I could see an end to their weeping. I felt a pity for them, yet joy mingled in the cup, for with the clogs of earth-life out of my way, with the strife all passed, a new ambition came to me, to be known yet in the old life; to do a work that should find its way if possible, even to the heart of a nation begun in purity, but made corrupt through greed of men; and I gloried that death was life, and a life that no circumstance or change could blot out.

"I think I rested then; for a while all was a blank; but when I came back to myself, such a glorious view presented itself to me. I was not expecting to see the throne of God, but I saw Nature as never before; lofty mountains, winding rivers, lovely valleys where the green foliage made an arch overhead and left shaded walks; lakes, with many a little boat, filled with pleasure parties; cottages, nestled down among green trees; mansions, that contained souls who had come up through great tribulation; pavilions, beautifully decorated, made with open sides, where there is often a multitude of eager spirits, listening to words that come from the hearts of men and women who have learned their lessons in earth-life and have risen through sorrow, but here have their place as teachers. All was peaceful: brotherly love was one of the conditios prevailing everywhere, as I saw it. I feel even now lost in wonder, when I realize that spirit life is so closely allied to earth life; that the heaven I had dreamed of is only your natural world intensified; that Nature without blemish exists for every soul; that personal life is so important that infinite wisdom has provided for it eternally; that once a man or woman realizes an existence, they go on forever.

"In my future papers I shall try to show the relations of the two worlds, the advantage gained from entering here ripe, instead of in childhood; the effect of war and bloodshed; the efforts of the spirit world to prevent great accidents, and its efficient work when they do occur; our manner of living; the food needed; what our sleep is like, etc., and most of all, the efforts of the spiritual congress to overcome the effect of the blunders made in the earthly one."

SAMUEL BOWLES.

"Mr. Bowles Finds He Had a Wrong Idea of Heaven."

The third paper gives an alleged description of heaven, tells how spirits rest, and how household duties are performed without manual labor. We quote:

"My ideal heaven, the one I thought of in the long hours when death and life were fighting for victory, was one which changed the man—one which made the avaricious man less avaricious; the liar one who would immediately seek for truth; the drunkard one who would wish to drink from pure fountains. But a surprise awaited me. In interviewing myself I found the same ambitions existing, only much stronger. I found that to be, was to retain the properties of self. Therefore, when I first found the work that spirit-life demanded, I thought what a worse than myth was the old ideal song, "There is rest for the weary." I turned aside from the contemplation of the past to see what new resolves the future had in store for me. There are times when the soul would soar upward; but to complete the most perfect work, it must still review the past. Advanced spirits tell me, when at times they would fain look into the mystery of higher spheres, they are called upon by a voice, not to be disregarded, to visit earth-life, and help free some suffering one from the old body. So when we would feel wise and begin to know spirit-life, we are called again to look into the old lessons of earth-life. Thus, whatever comes to us we are not allowed to rise to that hight that the grievous suffering of one of earth-life's humblest children would not awaken our sympathy. The world is full of suffering, and, of course, a spirit to be cognizant of it all must be omnipotent. But, with people of similar temperaments there is a sympathy that, like a magnetic cord, draws the spirit to the sufferer. Our chief growth depends on how we receive the lessons that are taught us through our own suffering, or our sympathy with the sufferings of others.

Heaven Has No Seasons, No Nights.

"The days here are like unto your days there; but no night follows. Still, to every soul there comes at times something like a silvery mist that is soothing and means rest. It comes when the spirit-brain is tired and life begins to assume the weary feeling of the old life. Yet how great is the wisdom that causes these periods of rest as they are needed; for with the precision of the most perfect military encampment each takes his stand guarding those in earth-life. This perfect order does not distress, and those who have been disciplined to it never rebel. We do not count time here. Heaven has no spring or gloomy November. Gradually, as is needed, our foliage drops, but in the old going down there is always the bud left for the new. Flowers that grow spontaneously, let the old stalks wither, and out from the roots come the new."

Spirits Get the Benefit of Our Food.

"The duties of the household, that in earth-life cause such hard work and aching feet, are performed without much manual labor in a way to satisfy every want. Everything moves with regularity. There is no clashing in a well-developed household here. The sympathy between the two worlds is so great that when you are supplying your bodily wants by cooking, we get the spirit of the food which rises, and it is utilized by us; and as our appetites are, such food do we attract to us. I hope I may be understood in this, for I have seen gluttons in earth-life who shrank from death because they feared they would have nothing to eat."

How Spirits Are Clothed.

"I have told you heaven is work, but still no busy hands are making our wardrobe; no tired ones cleanse them. 'Do we always wear the same clothing?' is often asked. I will answer, no; for, as the soul grows, as its capacities for good enlarge, our raiment grows brighter. It changes in texture, and assumes beauties before unknown. Dress in your life depends on the state of the pocket; here, on the state of the soul. Therefore it is not strange to us to see a spirit clothed in the plainest garb, while even then the old body is being arrayed in the finest of satin. On the other hand, I have seen spirits here so gorgeously clothed that they looked like white glittering forms. I have no words to describe the texture or its manufacture, for it comes just as naturally as the spirit body, and as I said, the increase in beauty of body is in proportion to the increase of soul-worth. The manner and fashion of dressing, as in earth-life, we leave entirely behind, save when we wish to appear to our friends in a natural way; then, from the elements we can extract from the clothing of those around, we are taught to clothe ourselves for the time being. Also, in appearing to the clairvoyant's vision we are instructed to appear, if possible, in garbs that have a resemblance to what we wore there, the more readily to be recognized by our friends."

The Medium Asks Questions.

Ques.—What is your house made of, and who made it?

Ans.—You ask what is my house made of? To a mind surrounded by the material, this is very hard to make plain. For ages on the earth plane there have been mansions built and houses of less pretentious appearance, but after doing good service there, they rot and crumble away. The cause of this decay is because the subtle essence which held the material together has departed, and, as matter is ever existent, the finest part, instead of settling into the earth, must rise. Therefore, that essence, as well as that which comes from buildings destroyed by fire, is fashioned, not by hands, but by the All-Creative Power, into our homes. And thus are homes made which cannot fall in their infinite variety to please the most critical taste. No spirit, in a material sense, builds his home; still, as the spirit expands, and his love for the beautiful is increased, the home he lives in will assume more beauty and be capable of changes, until the spirit passes to a higher sphere.

Spirit Grass and Spirit Flowers.

Ques.—You spoke of green grass. What is it made of, and does it go to seed?

Ans.—Yes, I spoke of green grass; but when you wish me to tell of what it is made, as with every other spiritual element, you give me a question I cannot answer. If I asked you what your grass is made of, you would name the different properties existing while I should have to say that our grass consists of the spirit of the properties of earthly grass. Our grass is subject to changes. In some instances I have seen it present the appearance of going to seed. But that was not in contact with our homes, as it is the will of the owner that all should be most beautiful here. Our tastes are much the same as in earth-life, but we work more with our will power than with our hands.

Ques.—You spoke of cool shade trees. Do you have hot and cold weather there?

Ans.—I spoke of the cool shade, not so much because there is exceeding heat to flee from, as that the green shade is pleasant after the glare of light that exists; and, though we have neither very hot or very cold weather, still, there is a variety that makes it pleasant for all. What would be agreeable for one might not be for another, and therefore these things are so well chosen and arranged that all may be satisfied.

Ques.—If you have a variety of temperature, how can flowers of different seasons, in earth-life, bloom together in spirit-life?

Ans.—As to the flowers all blooming together, your earth-world, with its variations of climate, warm in some places, cold in others, is all the time producing for us the very essence or spirit of the finest and most hardy flowers to go on with their eternal growth. Thus, you see, when flowers once exist here, they always will exist, only subject to changes somewhat like the changes you have there. I know this will be enigmatical to you, but see the wisdom of it. If one particular flower always, and without changing, kept the same appearance, it would become monotonous, like those manufactured by hand in earth-life. But it is not so. New buds and blossoms greet our sight—the old ones with their drooping heads, sending out their spirits to the new.

What Spirit Carpets Look Like.

Ques.—What are your carpets made of?

Ans.—You ask of what our carpets are made, and I must again tell you they are a spiritual reproduction of our most beautiful idea of a carpet.

Ques.—How far is your home from earth, and in what sphere is it?

Ans.—Counting by miles, I must be very many of them from the earth, but by magnetic attraction and our powers of locomotion, I am but little ways from the earth, for in an instant I am able to reach down when love calls me.

The spheres, as I have studied them, I wish to make the subject of a work to come hereafter, as I know, with what little I have experienced, I shall give a somewhat different idea of them from what I perceive is in many minds in earth-life. But in these papers, writing, as I do, with only a short experience, I wish to describe scenes from the plane on which I am now existing, and from that which I have passed through. I must, step by step, learn the glories that will open to me, and then tell you. In this effort I trust I have only begun a series of efforts which may grow clearer as I advance.

May all things be made plain to me, because I still would labor for my fellow-men—those who soon, at the longest, are to come over themselves, and see whether my pen pictures have led them into wrong ideas of spirit-life.

How Spirits Sleep.

Ques.—You say in one place you have no night, yet you speak in this paper of the "glare of light." Do you have a glare all of the time? If not, what succeeds it?

Ans.—I have previously stated that there was no night here, or no night like your night, but that each soul had its time for rest, and in order to rest, the conditions necessary must exist. As to the glare of light, I would state that different degrees of light and heat are necessary to the spiritual vegetation ever existent, and that, as in earth-life, we, when the light is most intense, seek for shade. As Nature is ever repeating itself, we find the most exquisite bowers, with green foliage all around, where we can enjoy as much of the cooling breeze as though in earth-life we had come heated and weary to one of Nature's green recesses.

Visits the Republican Office.

In one of the papers reference is made to visits to earth and ghostly jaunts through the Springfield Republican office:

"Though I go with silent footsteps to my old earthly home, no door swings upon its hinges. Though I gaze in loved faces, bathed in tears, no answering tear-drop tells them of my presence. Though I gently touch mementoes of my past, the dull inanimate objects know not their owner is there. Though I go into the old office and walk through the different rooms, and see the well-remembered faces, yet they are bent just as busily over their work as though the one who expressed thought there once, and devised ways for their publication to the world, was not waiting for recognition. Oh! if what there was of life—its works, its recompenses—is all, how worse than a beggar would a spirit feel among his own human friends; how he would laugh at a farce of life which left all behind."

Garfield and Guiteau Meet as Spirits.

The spirit of Samuel Bowles is supposed to have been present on earth at the death of Garfield, at the hanging of Guiteau, and at the meeting in the spirit world of the two, which is described as follows:

"The murdered man and his murderer met here. Would that I had language to fitly portray the meeting. The two murdered men stood face to face. Garfield, with a beautiful love filling his heart, realizing that he should not condemn, said: 'It is well; stand for the truth. The past like a vivid dream has still its place in my memory. The present is full of work; I must help my loved ones left behind, and through the present and the unending future I have no time to hate."

"Guiteau stood, wondering how he remembered the kind words spoken in his childhood's home. He remembered his past hopes and ambitions, and now he wondered all the more what impulse prompted him to murder. As in a dream he recalled his midnight meeting with his supposed God, who he falsely imagined encouraged him to 'remove the President.' He remembered the feeling of being pushed forward, and then a thought came to him that he deliberately planned a murder. He remembered that in prison he was sorry he had not done the work more perfectly and caused less suffering. But after his own life had been sacrificed all came back to him. He is now willing to stand before a condemning world and say 'There is obsession in homes, in churches and politics. I have been an instrument in a false cause.' Oh, Guiteau! brought down to an ignominious death, made more wretched in spirit-life because of the falseness and cruelty of those base spirits who urged him on, but left him at the hour of his extremity.—The Homestead.

THE CHURCHES AND PEACE.

Conference in London.

To the Editor Progressive Thinker:—It is not often I ask for space in your columus of late years—not because I have lost interest in your valuable paper, but I have too much other work at the present to engage my attention I believe, however, I have an important piece of news to communicate to you, and one which I think every true Spiritualist will be glad to welcome. I have always considered the cause of International Peace one which should claim a good share of our speakers' and writers' best thoughts and earnest advocacy.

Through a short letter of mine which was inserted in the Daily News of London, England, a short time since, in answer to one of Rev. Hirst Hollowell's of Rochdale, calling for a conference of all religious faiths (as per inclosed cutting), I received an invitation to attend a preliminary meeting in Exeter Hall, London, on May 6th, when a very interesting session was held in furtherance of a World's Peace Conference. The Bishop of Hereford, Eng., occupied the chair, and a number of prominent Free Church ministers took part in the discussion. I enjoyed the meeting very much, and I believe it will leave a mark on the pages of history. To see the ministers of various denominations and widely different faiths making an effort to sink dogmatic differences and work together in the glorious cause of International Peace, was to me a very inspiring sight.

For years it has been a fond hope of mine that some definite and determined effort should be put forth in support of a prolonged peace. I have written on behalf of it in many different letters to the press, and in a pamphlet on "The World's Fair and the Brotherhood of Man," written in 1891, I advocated the idea. Later on I published a leaflet upon the same lines, and a considerable number of each have been sold or given away to friends in various States.

The idea which gained most favor from those present was that a suitable petition should be drawn up and signed by influential persons of all nations, as far as practical in the limited time at disposal before the meeting of the second Hague Conference; further, that a great conference of religious and other bodies should be held at The Hague just previous to the one already arranged for, or at the same time, and that strongly worded resolutions should be passed asking for the question of "limitation of armaments" to have a fair amount of attention given to it, that the world-wide petition and resolutions should be presented to the Second Hague Conference by a strong delegation; and further, that the churches of the German Empire should be asked to bring pressure to bear upon their government to aid in the matter of limiting the expenditure on armaments. How far the committee will succeed in carrying out this greatly to be desired program remains to be seen, but a sincere and earnest spirit seemed to permeate the assembly, and I trust great good may result from the meeting.

The various camp meetings throughout the States would seem to be a splendid field for increasing public interest in the matter of "disarmament"—gradual, of course, but the bigger slice we can get cut off the better. Modern military and naval expenses, to my mind, constitute a fearful and unjustifiable tax on industry. May something be done speedily to arrest them.

WILLIAM E. BONNEY.

Monk Sherborne, Basingstoke, Eng.

OLD RELIGION FAST VANISHING.

Methodist Professor Startles Cincinnati Ministers by Assertion.

Cincinnati, O., May 27.—Dr. Borden P. Bowne, professor of theology at the Methodist Theological Seminary at Boston, declared to a company of 200 ministers at the Methodist Book Concern this morning that the orthodoxy of fifty years ago has about broken up and vanished. He said that creeds and doctrines and interpretations are going through an evolution toward advanced truth. It behooves the church, said Dr. Bowne, to keep its head clear and cool, for "if the millennium should come in over night a great many of those having 'vested rights' would not just know where to locate themselves."

"It is my firm conviction," said Dr. Bowne, "that the changes in the beliefs and creeds of our church have been for the better. I know of only a few serious persons who would be willing to go back in silence, in political economy and in religion to a time twenty-five years ago."—Chicago Examiner.

A REMARKABLE CASE.

Does It Illustrate Spirit Control, or an Extra Personality in the Person of Charles E. Barnes?—A Puzzling Question for Scientists and Spiritualists to Consider.

Charles E. Barnes, whose disappearance from the Sound steamer Priscilla some time ago as she was making her way from New York to Fall River, was interpreted as a case of suicide, has joined his wife in Europe and the two are on a second honeymoon.

Mr. Barnes was manager here for a typewriter company. After he dropped out of the world nothing was heard of him until two months ago, when he met his brother in Quebec and was awakened from a condition of lost memory considered remarkable. The brother was walking to his office when he met a man whom he thought to be the perfect double of his brother. He stared at the man, who looked up. With startled looks both gazed at each other. Charles Barnes—for the supposed double was the real brother—reeled forward and fell into his arms calling: "Will! Will! what is the matter? Where am I?

Calls for Wife.

The chance meeting on the street had in a flash called back the lost identity, and the memories of the past came surging back to the mind, which had been blank to all that had occurred previous to the landing of the Priscilla at Fall River.

"Where is Kate? Where is my wife? Have I been ill?" were some of the questions which Barnes asked his brother in quick succession.

The story of his disappearance and the belief of all his relatives that he was dead was told to him. Mrs. Barnes, who had been in straitened means, was in Europe chaperoning a party of girls, and as soon as her address was learned, Barnes cabled her. On receiving her reply he sailed to join her.

The most remarkable feature of the whole marvelous tale is the fact that during the years that Barnes was unaware of his identity, he amassed more than $300,000 by fortunate investments in timber and mining claims in Manitoba.

The adventures of Barnes during the three years of his strange mental lapse and the remarkable manner in which his memory was restored, were told yesterday by Mrs. Henry A. Buttz, wife of the president of the Drew Theological Seminary, and aunt of Mrs. Barnes, at her home in Madison, N. J., yesterday.

Memory Plays Trick.

"Mr. Barnes remembers nothing as to how he left the Fall River steamer. He first became conscious and normal, except his loss of memory, while in a lumber camp in the Northwest. All of his past was a complete blank to him, and he began to work with the men in the logging camp. From his cards he supposed that his name must be Charles E. Barnes, and so continued to use his real name. For several months he remained in the camp. Then he got timber land and established a business for himself. His financial success was marked, but nothing of his past came back to him.

"His business often took him to Quebec, and it was on one of these trips that he met his brother. My husband and I were in Rome with Mrs. Barnes. The first news came in a cable to my husband. It was arranged for Mr. Barnes to join his wife; it was impossible for her to return, as she was chaperoning a party of six young women on a tour of Europe."

Mr. Barnes says he does not remember that he was injured or received any shock while he was on the steamer. He was quite run down from business cares and had taken the trip to Boston by sea in the hope that it would afford relaxation. He says he can remember nothing that occurred on the trip.—The Evening Bulletin, Providence, R. I.

ACQUAINTED WITH GOD.

Dr. Leach Urges Hearers to Get More Familiar With the Almighty. . . .

To the Editor:—The following report of a "Sermon" from the Chicago Chronicle, suggests a query as to the intellectual calibre of a congregation who will listen to "teachings" involving such brazen familiarity and narrow conceptions of the First great Cause:

"Dr. W. B. Leach electrified his congregation in the Sacramento Boulevard Methodist church yesterday by calling out, "How are you, God?"

"God is all right," he went on. "It takes a stroke of lightning or an earthquake to wake up some people. The trouble is, the most of us are not on speaking terms with God. Some of us not enough to say thanks for a meal of good things or health or most anything else."

"What I'd like is to see you all on better terms with God. Mark me well, if you don't get acquainted with God here you'll be apt to be unnoticed up yonder. I wish I could introduce some political candidates to God. A good many of them run business of state as if God didn't amount to much. Better look out. God watches you and will require a reckoning. I plead for a little knowledge of God in home, in school, and state. To know him is to love him. God help us all to know, love and serve him."

In striking contrast with the above, Andrew Jackson Davis has written in the Great Harmonia, Vol. 2, page 354, "Concerning the Deity, no human spirit has yet conceived a thought or uttered a word as it conceives of the Father sufficiently magnanimous, sublime or expressive to be applied to even one of the exalted individuals, who though once a resident upon some Earth, now treads the beautiful paths and flowering valleys of the Spirit Home. W. E. P.

Chicago, Illinois.

"Worry, Hurry, Scurry, Flurry Cured." By the Billsful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties needless cares, etc. Price, 25 cents.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter.

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Eyeglasses May Be Abandoned.

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There is no need for cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.



Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Mrs. T. F. Moyle, Waterford, Wis., writes:—"About two years ago I was taken with iritis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflamation out and my eyes are now well.

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Appliance Co., Dept 34B, 811 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

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Science and a Future Life.

By Prof. James H. Hyslop. Price $1.50; Postage 10 cents.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at this office.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1.00.

JIM, or The Touch of An Angel Mother.

BY CARRIE E. S. TWING.

Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I most lovingly dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, $1. For sale at this office.

Apollonius of Tyana Identified as the Christian Jesus. A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents.

MEDIUMSHIP and its DEVELOPMENT, and how to Mesmerize to Assist Development. By W. H. Bach. Paper 25 cents;

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THE PRIEST, THE WOMAN —AND— THE CONFESSIONAL.

BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, $1.00. It contains the following chapters:

CHAPTER I.
The Struggle before the Surrender of Womanly Self-respect in the Confessional.

CHAPTER II.
Auricular Confession a Deep Pit of Perdition for the Priest.

CHAPTER III.
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CHAPTER IV.
How the Vow of Celibacy of the Priests is made easy by Auricular Confession.

CHAPTER V.
The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her irreparable Ruin.

CHAPTER VI.
Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.

CHAPTER VII.
Should Auricular Confession be tolerated among Civilized Nations?

CHAPTER VIII.
Does Auricular Confession bring Peace to the Soul?

CHAPTER IX.
The Dogma of Auricular Confession a Sacrilegious Imposture.

CHAPTER X.
God compels the Church of Rome to confess the Abominations of Auricular Confession.

CHAPTER XI.
Auricular Confession in Australia, America, and France.

CHAPTER XII.
A Chapter for the Consideration of Legislators, Husbands and Fathers—Some of the matters on which the Priest of Home must Question his Penitents.

Sent Post-paid, Price, $1.00.

RADIANT ENERGY and Its Analysis, Its Relation to Modern Astrophysics, by Edgar L. Larkin, Director Lowe Observatory, Echo Mountain, California. This book treats upon a new branch of research into the laws of nature, and to the student or even an admirer of the modern astrological literature will surely come with great interest. Price, cloth, $1.75.

THE SOUL: ITS NATURE; RELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Mrs. Lily M. Thiebaud writes from San Bernardino, Cal.: "Our work in San Bernardino is very encouraging. I again accepted the pastorship of the society here, with the promise that I might have another fill my place if I wished to be absent. I gave three Sundays, closing with May 5th, at Riverside. I succeeded in organizing a very enthusiastic society there with Mr. Richard Roberts president and James Boyle, secretary."

Mrs. Amanda Coffman, of Grand Rapids, Mich., has been visiting friends in this city for the past week, and thinks she will come again sometime.

Correspondent writes: "The Psychical Research Society of Rockford, Ill., greatly enjoyed an address from Dr. George B. Warne, president of the State Association of Spiritualists, on Sunday evening, June 2. The Dotor has the terrible habit of saying the right thing at the right time in all his lectures. Unless he changes his habits in this regard there will not be enough of him left to spread all over the State, unless he can acquire ability to become ubiquitous. Dr. Warne was followed by Mrs. West of Elgin, as a message bearer. Mrs. West was formerly of this city, and her great worth as a medium is known to all. Her very numerous messages were all gladly welcomed by the recipients, and gave, so far as this writer has information, perfect satisfaction. A business meeting was held after the public exercises, and a letter was read inviting the Society to join that of Elgin in a Grove Meeting on Sunday, June 23, in that city. The invitation was ordially accepted with thanks, and a committee (with Dr. Hammond as chairman), was appointed to do all needful things in regard to transportation, etc., the committee having general supervision of the visitors, who it is expected, will be numerous, as they will there meet visitors from Chicago, and from other societies in northern Illinois, and it is hoped from southern Wisconsin."

Albert P. Blinn writes from Norwich, Ct.: "At the directors meeting of the Association, held at Lake Pleasant, May 14, Francis B. Woodbury of Greenfield, Mass., was elected director in place of Levi A. Randall, resigned, and the clerk was instructed to purchase 14 gasoline arc lamps, to be used to light the grounds during the months of July and August. The water plant is in operation and water is being furnished all the cottages on both the old and new grounds. Dancing parties are being held each Thursday and Saturday evening in the Temple, and arrangements are being made for an appropriate celebration of the "Glorious Fourth."

W. W. Kincaid writes that Mrs. Georgia Gladys Cooley is expected to be with the society at Meadville, Pa., during June.

Arzella C. Clay writes: "On May 28, friends gathered at the home of Mrs. Amanda Coffman, in Grand Rapids, Mich., and gave a party for the writer, which has lightened my burdens in my old age. A few ladies with church theories attended; as a result they want to get better acquainted with the Spiritualists."

George W. Kates and wife had a successful season of two months in Cleveland, O., for the Ladies' Temple Fund Society, who own their Temple, and conduct all meetings. These ladies are showing what energy and enthusiasm can do for our cause. United work is always productive Mr. and Mrs. Kates have gone to their home near Cheyney, Pa., for rest and recuperation during June and July. Then they will briefly serve the camps at Parkland, Pa., Lake Pleasant, Mass., and Sunapee, N. H. They will serve the Baltimore, Md., church as pastors for the ensuing season. Address them at Cheyney, Pa.

The Meadville (Pa.) Republican says: "Mrs. Georgia Gladys Cooley, Spiritualist lecturer, addressed a large audience in Odd Fellows' temple Sunday evening. Mrs. Cooley, who has been heard here before, is an able and interesting speaker and her present series of meetings will have large audiences."

Helen Stuart Richings has been lecturing to excellent audiences in Grand Rapids, Mich. She will be in Watertown, N. Y., 26 Main St., where she can be addressed for the next few weeks.

Eteinne Faucht writes: "The Progressive Spiritual Society held its regular Sunday evening meeting at northwest corner of North avenue and Burling street last Sunday. We were once more pleased to have in our midst Dr. and Mrs. Caird, who have suspended the Sunday services of the First Fraternal Order of Spiritualists for the summer season. There were also present Mr. and Mrs. Bloom and Mrs. Wilson, who served the souls with new thought. Our society is pure and spiritual, and attracts only earnest applicants. Six more applicants were initiated last night, June 5, during our regular monthly meeting."

Carrie L. Hatch writes from 9 Appleton St., Boston: "The last meeting of the season was held in the above place. The day was Memorial Day, and the hall was beautifully decorated with flags and flowers. The Memorial Chair was decorated with ribbons and flowers. The weather was all that could be desered. We regretted very much the absence of the president, Mrs. Mattie E. A. Allbe, who was detained at home by the illness of her husband. The meeting was called to order by the vice-president, who spoke of the reason for which we were assembled. The following talent took part: Mrs. Hattie E. Mason, Mrs. Carrie F. Loring, Mrs. B. W. Belcher, Miss Etta Willis, and Mrs. W. J. Willis. Mrs. H. Hall sang several selections. The social hour before supper was one of the pleasing features of the day. A bountiful supper was served, and the evening meeting was one of the finest. The flowers were sent to sick members. This meeting closes until October, when this society will celebrate its fiftieth anniversary. Thanks are extended to all who in any way assisted in making the occasion a success, and to all who brought flowers for decorations."

Mrs C. H. Thompson writes: "The Fraternal Daughters held their semi-weekly meeting at the home of Brother and Sister Knapp, 1151 Monroe street, June 6. The afternoon session was taken up with reading, and at 6 o'clock we all partook of supper, at 15 cents per plate; then at 8 our evening session was opened by our president, Mrs. Alice Sexsmith, who was followed with music and recitations. The main feature of the evening was "A Lemon Squeeze." Before having this, Brother Warner, made very interesting remarks on the "Lemon." The two large front rooms were decorated with white and yellow bunting, also with branches from the trees, which were loaded with imitation lemons. These lemons cost 10 cents each, which entitled the purchaser to a reading or a prize. There were 75 people present at the evening meeting, and we are very thankful to say this was one of the real Fraternal socials of which there are many more to follow this summer, and we all send our heartiest appreciation to Sisters Mrs. Knapp and Miss L. Knapp and Brother Knapp for their untiring efforts to make everything they undertake to do, a success. When we counted up our finances we had over fifteen dollars for our treasury. The following mediums took part: Mrs. Dr. Caird, Knapp, Sexsmith, Weaver, Switzer, Adams, Miner and Brother C. A. Thompson. Our next meeting will be held at Mrs J. S. Adams', 1007 W. Harrison street, Wednesday, June 19, 2:30 p. m. We are going to have a "Snipping Party. Come out and get acquainted, and cast dull care away.

W. F. Sargent writes from Springfield, Mo.: "Rev. W. F. Peck of St. Lewis, Mo., has just closed a series of meetings for the First Society of Spiritualists, from which I believe great good will result. He is an earnest, eloquent speaker, and his meetings were well attended by highly appreciative audiences. He is not a trance speaker, nor a medium; he speaks with his eyes open, giving his own sentiments, and is himself responsible for what he says. He deals with the philosophy of Spiritualism, the unity of life, the brotherhood of man, his eternal progress and endless existence, and the happiness in store for him here and hereafter as the reward of right living. He holds up Spiritualism as the evolution of all past religions, a universal and a scientific religion, a religion of good deeds, and moral life. There are a large number of Spiritualists here in Springfield but there has been so much fraud and graft in some who have been here claiming to be mediums for physical demonstrations, that the organization has been broken into fragments, contending against each other, and many have lost heart and hope and withdrawn from all organized effort. Mr. Peck spoke the right word, in the right manner, and helped the cause greatly."

F. Anlauf writes from Oklahoma city, Okla.: "Our meetings here are progressing nicely with a good attendance, Mrs. S. E. G. Thorp, who was ordained a minister of our gospel on May 26, being our principal speaker. Her test work after the lectures is of a high order, and attracts an intelligent class of investigators. Mr. N Becker, formerly of Dixon, Ill., is also doing some splendid work in the test line. The Ladies of the Aid are making every effort to raise sufficient money to buy a building site for a home of our own, and they are doing nicely."

Mrs. Carrie H. Taintor has been lecturing at West Derry, N. H., in the Odd Fellows' Hall. During June she will lecture there. Her meetings have been largely attended. Address her in care of Box 138 for engagements.

Mrs. DeWolf Kizer writes: "I expect to be in Chicago the first of July for a visit, and hope then to see some of my friends before I go to camp."

A. D. Champney, secretary, writes from Rockport, Me.: "Temple Heights Spiritualist Camp-meeting opens August 10 and closes August 18. Speakers: Harrison D. Barrett, Washington, D. C.; Rev. Fred A. Wiggin, Brookline, Mass.; Mrs. A. J. Pettengill, Malden, Mass.; and Mrs. Minerva Barwise, Bangor, Me.; Madam Marie Foster, Boston, Vocalist."

Our Sandusky, Ohio, correspondent writes: "Mrs. Edith McCrosson of Columbus, Ohio, has just closed a very successful engagement with the Psychic Research Society of this city. Her lectures were clear and pointed, while her message work ranked with the best we have ever had, and richly deserve the many words of praise which were bestowed on her at the close of each meeting. The attendance increased every week while Mrs. McCrosson was here, and she made many friends during her stay, who unite in hoping that she may visit our city again in the fall, when our meetings will be resumed.

Mrs. S. Booth writes from Hardwick, Vt., "Mrs. Fannie Spalding of Norwich, Ct., has been speaking for our Society for three Sundays. She held meetings in S. V. Hall, both afternoon and evening. Many have of late been seeking to learn something of the religion of the angels. Mrs. Spalding, by her winning personality, the beautiful and instructive lectures from guides, and the clear and correct tests from the dear little Indian girl Ulla, has done much to deepen the interest. We feel our society has gained a new impetus, and hopes again in the future, to have her with us."

S. A. Huntington writes from Malden, Mass.: "Malden Progressive Spiritual society, Louise Hall, 138 Pleasant street., Mrs. F. S. Sheriff, president. Dr. C. L. Willis of Boston, was the speaker and message bearer on Sunday evening, June 2. Dr. Willis chose for his theme the 56th psalm, giving, as he always does, a very interesting address. After the lecture he gave many fine messages. At the close of his lecture he read a beautiful poem entitled, "There Are Angels I Know." Mrs. Alice M. Whall of Everett, Mass., will be the speaker on June 9, and M. A. George of Boston, on June 16. Circles every Thursday evening at 7:30 p. m., and Sundays 11 a. m., and 3:30 p. m. Supper third Thursday at 6:30 p. m.

Nicholas Becker writes from Oklahoma City, Okla.: "The Spiritualists of Oklahoma City have buckled on the armor anew, and are standing togther and are working hard to spread the truth to those in darkness. The first Spiritualist Society has been re-organized and we are holding public meetings every Sunday at 8 p. m. Hall on Main street. May 26, Mrs. C. M. Thorp of this city, was duly ordained a minister by the State Missionary, Mrs. Alice Baker, of Dallas, Texas. Mrs. Thorp is a good inspirational speaker, and a kind and loveable woman. She is to occupy our rostrum during the year."

The Golden Star Center Spiritual Society will continue meeting through June, July and August, evenings only, at Star Lodge Hall, 378 South Western avenue, assisted by best speakers and mediums. June 16, Dr. Burgess, June 23, Mrs, Kusserow and others. Meetings conducted by Jas. E. Coe.

Mrs. Ruth Eastman, secretary, writes from Mancelona, Mich., in reference to the Forest Home Camp: "Programs are ready. Anyone wishing one or more for circulation can write me for them. If it is all the same, postage is very acceptable. To those who love to linger in nature's beauties and solitude, Bacon says that whoever is delighted with solitude is either a wild beast or a God. To revel in the broad expanse of inland lake and scenery as nature made it, away from the busy, noisy, hot and dusty city; to rest free from fashion and dress, care and worry; to simply be easy and enjoy one's self—you can enjoy all this, and in the mean time listen to some of our best speakers, and with song, recitations and messages pass away the whole duration of camp pleasantly and profitably. Other attractions are likely to be carried out, and we wish to make everyone welcome to our beautiful camp of Northern Michigan.

Carl S. Sollinger writes: "May 26, closed a successful two months' engagment of Rev. Geo. W. Kates and wife, at the first Spiritualists' Temple, Fullerton street, Cleveland, O. Both have added new friends to the many they could count before. The messages given by Mrs. Kates consoled many bereaved and aching hearts, and dried their burning tears. The members of the Temple Society wish them God speed until we meet again. Mrs. Annette J. Pettengill of Malden, Mass., will minister to us during the month of June. In the months of July and August we will hold only Sunday evening service, to give all who cannot go to the camp grounds a chance to hear some truths of our glorious cause."

Emma A. Ellis writes: Dame Nature beamed her most resplendent smiles on the first Summer Social of The Band of Harmony, which was held at the home of Mr. and Mrs. H. Goodrich, Oak Park, the genial host had decorated the entire lower floor of their beautiful home with branches of wild cherry blooms. The afternoon was devoted to euchre, after which supper was served. In the evening a program of music and recitations was given, closing with an "Auction" of parcels which the ladies had donated. Much hilarity followed the jests and witticisms of the auctioneer. A goodly sum was realized which in a measure mitigated the regret of having to disperse. With thanks to the host and hostess, we journeyed city-ward, promising to meet again Thursday, June 20, at the home of Mr. and Mrs. L'Hommedieu, 7748 Peoria street. Take Wentworth avenue car to 78th street, and go west two blocks."

A. W. Bloom writes: "In regard to the excursion to Elgin, Ill., on June 23, you can purchase $6.00 worth of tickets for $5.00 to go and return on any regular train on the Aurora and Elgin Electric line. Children under six years free; children from 6 to 12, one-half fare." The Electric Ry. Co. has made us an offer of a special car or cars attached to the 11:50 forenoon train, if we get 55 to 70 together in one bunch, as that is the seating capacity of a car. Send in your names by Friday, June 21, to make arrangements for the special cars, to the Arrangement Committee, or A. W. Bloom, 1113 Lincoln avenue."

THE ONE LIFE.

Joy to the world! at last 'tis found,
The way that leads to radiant life;
Bright sprits brought the knowledge 'round
That makes us all forget our strife.

They show us that what we call death,
And feared so long, we should not fear,
It leads out to a larger life,
And brings us to a holier sphere.

And so this mystery called death
No longer chains our souls in fear,
We hail it as a welcome guest,
To lead us to a brighter sphere.

Yet this we know, by reason taught,
No place can make our heaven or hell,
But in our hearts and in our minds,
Dire darkness or bright blessings dwell.

The life that springs from inner soul,
Like blossoms from the plant we see,
Will shed its fragrance or its blight
On all around, from you and me.

So let us live the law of love,
With knowledge, wisdom, highest art,
And bring to all, and share with each,
This life of which we all are part.

SARAH STONE ROCKHILL.
Alliance, Ohio.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention, The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

CHRISTIAN CIVILIZATION.

It Is Punctured to the Very Core, and Its Deleterious Influence in Many Respects Pointed Out.

It is a source of pleasure to see the Christians of America howling against "the barbarous Russians." However, they are "all in the same boat," all Christians.

Russia is a true Christian nation, and what they do and have done in the lines of cruelty, tyranny, persecution and oppression, are the genuine products of their bloody religion. Its fundamental principles, its history, its fruits and effects, all prove its barbarous nature beyond a reasonable doubt.

In the face of its infamous record we are told "Christianity civilizes peoples, nations, individuals. It never civilized a human being.

"Christian Civilization" is a misnomer, a fraud—it is barbarous, uncivilized.

True civilization has gained headway in opposition to, and in spite of, Christianity. No event of modern times is more encouraging and hopeful for the welfare and prosperity of mankind than the disintegration and decay of Christianity. True progression and learning advance in proportion to its decline.

The Christians of medieval Europe might have given lessons in the art of torture to any of the savage people whose deeds as records in history we abhor. We find nothing worse in barbarians or savages.

It was Christian zeal that instituted the tribunal of the Holy Inquisition. In cold-blooded cruelty and enthusiasm for his "holy faith," the medieval monk stands as a landmark, a memorial of the credulity and stupidity of religious devotees.

Vast numbers of men and women suffered torture and death at the hands of pious fiends, malevolent bigots, the foes of science and learning, of intellectual emancipation.

The bigots claimed they were "doing the will of God," and for their own infamous acts they placed the responsibility on Deity, the very convenient scapegoat of every pious assassin and murderer.

When a man could buy an indulgence he was prepared to commit any crime. No crime was too revolting, no stain too deep to be pardoned or washed away by an endowment for the church. The Jesuits justified lying, theft, intoxication, assassination and every infamy which the vileness and corruption of man could devise. They destroyed learning and science to bring on the night of ignorance and barbarism which brooded over Europe a thousand years.

We need not go far back in history for an example of Christian civilization. The Sandwich Islanders once a prosperous and happy nation before the Christians of America "set their evil eye on them," with the intent to christianize them. However, the missionaries commenced operations in the nefarious work of Christianization. The Christians introduced the drink habit and liquor traffic, and landed cargoes of intoxicating liquors, Holy Bibles, and war implements. They taught the people many vile habits; brought to them loathsome, destructive diseases, and corrupted the nations in various ways. They finally destroyed the original government, took possession of that good land and nearly all the wealth.

There is yet a small remnant of that once great nation soon to fade away and perish.

The Peruvians of South America were exterminated, and the Aztec race of Mexico wiped out of existence by the process of Christian civilization, which is an uncivilized fraud. A worse calamity than Christianization cannot befall a nation.

A. H. NICHOLAS.
Summerland, Cal.

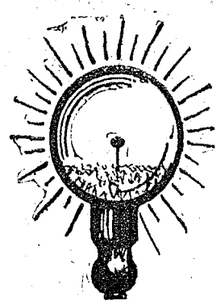
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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to higher life at San Bernardino, Cal., May 25, Barbar A, Wilcox, Jr. Funeral services were held May 28 at the chapel of Aldridge & Stephens. Services were in charge of Mrs. Lily M. Thiebaud, pastor of the Spiritual Society, and the members of the Coahuilla Tribe, No. 102, Improved Order of Red Men. The choir sang "Only a Thin Veil Between Us," and "There is a home over there." 'Wait and Murmur Not," was sung at the cemetery. Services were beautiful. Mother, father and young wife remain in earth-life home.

Mr. S. H. Ewell passed to the higher life May 28, 1907, at the age of 88 years. His life had been devoted to Spiritualism for over 50 years. The funeral was conducted by the Masonic order of which he was the eldest member. The order of Eastern Stars also attended in a body. The deceased leaves a widow, one son and one daughter.

MRS. J. B. ROBERTS.
Romeo, Mich.

Mrs. Ethel Old, wife of Dr. Alber Old, of Allegheny, Pa., and daughter of Samuel Hough, passed to spirit life May 21st. Services were held in the Universalist Church at Smithton, Friday morning. The home was filled with sympathizing friends as well as the church, and an abundance of beautiful floral offerings gave testimony of the host of friends this dear young wife and mother left behind. Both services were conducted by Georgia Gladys Cooley, and made a lasting impression on all who heard her words of eloquence and comfort.

COR.

Mrs. Oresta Henry of Birmingham, O., passed to the higher life the morning of May 21, aged 79 years. She had been a Spiritualist forty years. No better mother, no more loyal friend than she ever lived. She was loved and greatly respected by all who knew her. She will be missed in this community.

CLARA E. HENRY.

The funeral services of P. A. Thurston took place at the family residence, near Findley, Mich., May 19. Deceased had been a Spiritualist many years. His devoted wife and two beautiful daughters were in full sympathy with him, their home life being an ideal one. At his transition he said to his companion, "Good-bye." She replied, "Not good bye." His answer was, "Good Morning." Thus he met the new life and its opening. His long illness was borne with patient fortitude. A very large attendance attested to the high esteem in which he was held. Mrs. A. E. Sheets officiated.

Mrs, Lydia M. Weed, aged 79 years, passed to spirit life may 22, at the home of her daughter and son-in-law, Charles A. White, at 173 Cazenova street, Buffalo, N. Y. Her features so calm and Spiritual in the silent embrace of death, spoke volumes for her knowledge of Spiritualism and of the realm to which she had gone. A mother's love was realized to its fullest extent in this home where she had resided for fourteen years, and it left its silent benedictions. The writer officiated at the funeral services.

W. M. LOCKWOOD.

MODERN ARCHITECTURE

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THE PATHWAY OF THE HUMAN SPIRIT.

Or, the Pathway of the Spirit Traced.

By J. M. Peebles, M. D., M. A.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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Any five of the Thirteen Premium Books you may order, price $1.75.
Any six of the Thirteen Premium Books you may order, price $2.05.
Any seven of the Thirteen Premium Books you may order, price $2.35.
Any eight of the Thirteen Premium Books you may order, price $2.65.
Any nine of the Thirteen Premium Books you may order, price $2.90.
Any ten of the Thirteen Premium Books you may order, price $3.10.
Any eleven of the Thirteen Premium Books you may order, price $3.40.
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NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Joy Wilhams—Q. I send a clipping in regard to manna. Is the story of the bible confirmed thereby?

"Some real manna, the kind that was sent from heaven to stay the hunger of the children of Israel when they were going from Egypt into Judea, has been brought to Lynn by Charles Stone, an Armenian. The manna has been placed in the window of John H. Madden's real estate office, 35 Central square.

It came from the region in Armenia which the natives of the country declare was the site of the Garden of Eden, and Mr. Stone has been 15 years getting it here. When he lived in New Jersey 15 years ago a Greek priest there, knowing that Stone's parents lived near the "Garden of Eden," asked him if he could get some manna from that spot. Stone wrote to his father in Armenia to send over some.

"But this manna falls from the sky only in lean years, when crops fail and the poor people would otherwise be without food. For many years after Mr. Stone wrote to his father things prospered in that country, and no manna fell. The past year, according to Mr. Stone, has been a bad one, and one morning the good people near the "Garden of Eden" awoke to find the ground white with this biblical food. Mr. Stone's father sent over to Lynn some 50 pounds, the freight charges on which were $35.

"When the manna falls it is white, but leaves from the trees and on the ground become mixed with it, thus giving it a greenish color. At first glance it looks something like a mossy rock.

"About every minister in Lynn has called to get a near view of the stuff. Mr. Madden himself has eaten quite a lot of it since it came, and has given bites to favored ones among the visitors. When first placed in the mouth the manna has a taste not unlike molasses candy. After being chewed awhile the taste of the leaves asserts itself. Mr. Stone has retained for himself at his office a large chunk of pure white, in which no leaves are mixed, and which has a very toothsome flavor. The manna is said to be very nutritious and to possess valuable medicinal qualities.

"According to Mr. Stone, real manna is a great rarity in this country. This manna corresponds to all the tests mentioned in the bible, even to the verse that says that when manna is left in the noonday sun, it will become full of maggots. A small piece of this was placed in the sun at noon and in a few minutes, Mr. Stone says, it was alive."

A. It would seem from this account that the miracle continues, and God cares for the Armenian poor as faithfully as he did for His chosen people of Israel. In their desperate attempt to account for the manna story, theologians have framed many theories. Some have regarded the manna as a secretion of the Tamarisk tree, and others that it was an edible lichen, carried by the wind. The secretion of the Tamarisk is still gathered and the lichen falls and is gathered in the Sinaitic peninsula. Others take the story as literally a direct action of God. In this they are consistent, for no natural source could supply the enormous quantity said to have fallen. The exaggeration of the clipping is a parallel of the bible. Manna yet falls and at Mount Sinai it is kept for sale to pilgrims and travelers. It is an exudation from a shrub growing on the deserts, called Camel's thorn. The secretion is caused by the puncture of an insect. The sweet juice exudes, hardens into a white flake and falls to the ground, often covering the ground like frost.

The manna of commerce is gathered from plantations of Fraxinus set out for the purpose in Sicily, although the tree is native of all Southern Europe. It has its form of flakes of whitish grey or pale yellow. It is sweet to taste, and slightly bitter. It would not be difficult to obtain fifty pounds of this substance at any time, for the production is constant with the season, and has no relation to the abundant or scanty harvest. The Arabs gather it and regard it as a delicacy.

The description in the bible story perfectly describes this exudation as it exists to-day. The Israelites found it to be a satisfying food and gathered it. Its quantity was magnified by their imagination or the sacred writers, as they did the number of the Hebrews. The Israelites were then, as the Bedouin tribes of Arabs are at present, and with such a pastoral people, the number said to have formed the hosts, would be impossible. Such a tribe coming into a territory abounding in the manna-bearing shrub, would find it an easy task to gather daily a supply of the fallen flakes. Savage and ignorant as they were, they would not perceive the source, and would thus be led to believe the story of their priest-leader, that the delectable food fell from heaven in answer to their prayers.

Of course that the manna is found only in the section of country thought to have been the Garden of Eden is as fanciful as the supposition that the garden was there located. The miraculous food supply, turns out to have been a product of purely natural causes.

There are various sources of this manna, as it exudes from several different species of plants native of arid climates, but the description of this "fifty pound" cake shows that it is the real product gathered in a slovenly manner. So far as its being a rarity in this country, every drug store has it for sale, in a more cleanly form. It was once supposed to possess wonderful medicinal properties, but is now retained only because of the superstition attached to its name. It is a gentle laxative, and is compounded with more active substances, but would not be missed from the list of remedies.

G. F. Smith—Q. Haeckel in "Riddle of the Universe," page 305, says: "Moreover it was precisely through the famous seance at Leipsic in which the physicists Zollner, Ferchner and William Weber were imposed upon by the clever American Conjurer, Slade, that the fraud of the latter was afterwards fully exposed; he was discovered to be a common impostor." Now, I believe it to be a matter of common repute, that Slade degenerated in moral character during his later days, but I do not think that at the time he held these sittings at Leipsic, his wonderful psychic endowments were at all impaired. Will you give the basic facts on which Haeckel rested his statement?

A. This correspondent is correct in inferring that the marvelous gifts of Slade were unimpaired at the time of his visit to Germany. In fact they were at full tide, and some of the best manifestations of spirit power were then given. As for the "basic facts on which Haeckel rested his statement," it must be said he had none. He readily accepted the stories of maligners, because he wanted it so, and forgot and neglected the first rule of science—"Be sure of the facts before drawing conclusions." He drew his conclusions first, and accepted as facts the current gossip of those ignorant of the subect.

Slade at times was dissipated, but dissipation is not a crime, and has no bearing on the genuineness of the manifestations given. He was not an impostor in the vulgar sense that word is used by Haeckel, nor was he exposed as one. It was claimed that he was,, but the evidence was not such as an unbiased jury would receive. The tests given to the German scientists mentioned, one of which was tying a knot in an endless cord, never were exposed, or attempted to be.

It will be remembered that it was because of this remarkable manifestation, Zollner founded his famous hypothesis of the "Fourth Dimension of Space, by which he sought to account for the passage of matter through matter.

The Seybert Commission in their disgraceful report attempt to weaken the force of the tests by degrading the character of the Professor. He was weak-eyed and short-sighted and could have been readily imposed on! The committee had not heard of any exposure of Slade, else it would have so stated and not made this weak argument.

Hence, it will be apparent that Haeckel had no "basic fact." He copied and intensified assertions and from these assertions built a theory itself on assertion. And all this the antithesis of science, and vulgar yielding to clamorous prejudice.

Items from Portland, Ore.

Work in our "Hemlock" city, Portland, Ore., has taken another "boost" along the line of phenomenal mediumship. Some of us had quite dropped into the line of "New Thought" when our beloved brother, John Slater, appeared on the scene and cast a flash-light over our dreams. For five Sunday evenings he has held sway in the new Woodmen of the World hall, with the largest seating capacity in our city. This phenomenal medium has packed this large hall to its utmost, while many have been turned away, with 15 cents collection at the door. This is one of the finest proofs of the demand and support of phenomenal mediumship.

People have been awakened from their long sleep by this wonderful medium.

With Mr. Slater overrun with work he found time to give a benefit to Brother Harry J. Moore, who needs a resting; also the receipts of a large circle to myself, in consideration of my efforts to keep the Ministers and Mediums Protective Spiritual Association going.

Two years ago I organized the above society with 351 members. We are "chartered," and have taken fifteen new members this month of May. We meet every Sunday at 8 p. m. in W. O. W. hall. The local mediums will now occupy the rostrum for the month of June, when we may consider a summer's vacation.

Mediums coming west, address me at number 302 Alisky Bldg., Portland, Ore. REV. SOPHIA B. SEIP.

President of the Ministers and Mediums Protective Spiritual Association.

Psychic Phenomena, Etc.

Continued from Fifth Column.

ology in medicine. For it is a significant fact that men want to know the truth, and when they know it will comply with its known laws. "I have yet many things to tell you, howbeit you cannot bear them now, but when He the spirit of truth will come He will lead you to all truth."

D. S. HAGER, M. D.

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Psychic Phenomena the Basis of the Jewish and Christian Religion

Modern Methods and Discoveries That Have Helped to Make the Old-time Difficulties Appear in Their True Light.

"The man who denies the phenomena of spiritism to-day is not even entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to try to enlighten him."
—Hudson.

Science is gradually unraveling many mysteries of by-gone days. The ancients were not addicted to the habit of investigation, criticism and the use of scientific methods with which our age is justly famous. Many ancient ideas were so intermixed with superstition that a careful analysis of cause and effect becomes a matter of difficulty to the modern student. Recent discoveries have made plain many of the old-time mysteries. They have made it possible for the educated man of to-day to see just what was the cause, effect and motive for many of the old-time obscure phenomena as well as superstitions.

Thus eminent eye specialists of to-day have shown from the meager and almost obscure records of the ailments of prominent men in past ages that they were suffering from eye strain that to-day would be suspected, if not corrected, by the ordinary practitioner of medicine.

Many eminent nerve specialists of our day are liable to recognize in the maladies of man in the past the earmarks of locomotor ataxia, multiple sclerosis and general paresis, now known to be the direct effects of a previous syphilitic infection.

Bacteriology has opened the door that has unlocked the mysteries of many an epidemic disease in bygone days, and the expert bacteriologist, from the meager and almost obscure records of epidemics handed down to our age, is able to trace the earmarks of diseases the exact cause of which has just been discovered in recent years.

Eminent experts in skin diseases from the description in the bible can diagnose not only the cases of true leprosy, but also recognize cases of scabies, psoriasis, vitiligo, tinea versicolor, and other skin affections that were classified under the general head of leprosy by the Jews, and therefore rendered ceremonially unclean.

These earmarks thus plainly show certain conditions in past ages that become stepping stones from which we arrive at knowledge that helps to make past obscure matters plain to the modern student.

It is said that facts, to an ignorant man, are like sticking pins into a cushion. When the pin is removed all traces of it in the cushion are lost. To an intelligent man, however, each fact becomes a stone upon which he constructs a solid foundation.

It is true that religion and superstition were so intimately connected that it is difficult ofttimes to tell just where the one began and the other left off. To the student in modern psychology, and to the investigator in psychic phenomena, however, many of the old-time bible incidents bear the earmarks of phenomena the exact duplicate of which we have to-day, so that he can not only recognize the nature of the phenomena, but the exact conditions required for their manifestation as well.

Modern psychology recognizes the existence of the phenomena of clairvoyance, clairaudience, telepathy and the supra and subliminal trance states. These are, however, considered unreliable, perhaps because we have not yet learned the laws that control them, yet their earmarks are plainly visible through both the Old and New Testaments.

Much is said by students and those who wish to discredit these wonderful phenomena, about the unreliability and triviality of the alleged information that is received through mediums, but it must be evident to any candid student of the bible that the same can be said of many communications received in like manner in the bible, and in fact the very higher criticisms of the bible have their basis to a great extent in this unreliability.

The objection that much of its physical phenomena is given in the dark, and therefore the opportunity for fraud is so great that discredit is thrown upon all the phenomena, appears so reasonable to the uninitiated that it appeals to him as a good excuse to doubt it. To these objections it is only necessary to point to the fact that darkness was a prime requisite in the old bible times just as it is to-day, and therefore this cannot constitute a valid excuse why it should not receive as much credence now as it did then.

The objection in reference to fraud, however, is made by so many people, that a rule laid down by Lieut. Col. Taylor in the Journal of the Society for Psychic research of London, should first be carefully considered. He says: "The conditions under which spiritualistic phenomena occur are so mysterious and so little understood that many investigators are unable to appreciate their bearings on the facts observed, and judging from what they think they should be by what they are, attribute fraud to mediums when in reality a misunderstanding exists on the part of the conditions necessary for the manifestations."

In the following biblical quotations the earmarks of the exact counterpart of the phenomena, with similar conditions that we meet with to-day, stand out very prominent.

Encouraged.

For he that is now called a prophet was aforetime called a seer. I Sam. ix:9.

When Israel went to inquire of God they went to the seer. 1 Sam. ix:9.

Saul called upon Samuel the seer for advice about his father's asses (and paid him with a present of silver). I Sam. ii:8.

Uzziah took instructions from Zechariah who gave instructions in seeing God (perhaps on the order of the present-day developing circle). II Chron. xxvi:5.

Moses wished that all the Lord's children were prophets. Num. xi:30.

Is there not a prophet of the Lord that we may inquire of him? II Kings, ii:11.

I raised up your sons for prophets and you commanded the prophets saying prophesy not. Amos, ii:13.

Trance.

And thou shalt prophesy with them and shalt be turned into another man. I Sam. x:6.

The spirit of the Lord came mightily unto Saul and he shall be turned into another man. I Sam. x:6.

And it came to pass when the spirit rested upon them they prophesied. Num. xi:25.

Caleb to see the promised land because he had another spirit with him. Num. xiv:24.

The spirit of the Lord came upon Caleb's younger brother. Judges, ix:10.

Visions.

The Lord will make himself known in a vision to the prophets. Num. xii:6.

Then a spirit passed before my face and the hair of my flesh stood up (evidently the gooseflesh or chilliness that sensitives to-day complain of). Job iv:5.

Telepathy.

Elisha the prophet telleth the king of Israel what thou sayest in thy bedchamber. II Kings, vi:12. (This I have seen repeated frequently.)

Elisha knew messengers came for him. II Kings, vi:32.

Darkness and Music Required.

In the night did God appear to Solomon. II Chron. i:17.

And the Lord said he will dwell in thick darkness. I Kings, viii:12.

And the Lord appeared to Solomon by night. II Chron. vii:1-2.

He made darkness his hiding place. Psalms, xviii:2.

And God came to Balaam at night. Num. xxii:20.

And when the minstrel played before Elijah the hand of the Lord came upon him. II Kings, iii:16.

After music manifestations. II Chron. v.14.

Women Prophesied.

Daughters of Israel prophesied. Ezek., xiii:10.

They went to Huldah the prophetess and the Lord spoke through her. II Kings, xxii:14; also II Chron., xxiv:22.

Deborah was a prophetess. Judges, iv:4.

Why was the office of prophet, which evidently was of such supreme importance to the early Jewish church, discontinued?

That it was forbidden, even with severe penalty, is also true, and perhaps that it fell into the hands of an ignorant class of people, whose only ambition was personal aggrandizement and financial gain. Moses had no doubt foreseen this among the low-grade Egyptians, and therefore took measures to restrict its use among the common Jewish people. He no doubt intended to keep in the hands of the priesthood, who, because of their superior knowledge and the fact that they were supported out of the public funds, would not lower it as private individuals would, but would rather use it for the benefit of the whole people. It can readily be observed that just so long as they hearkened unto the voice of their prophets they remained united and strong, but when the power of the prophets waned the nation weakened.

In the New Testament the student in psychic phenomena again meets with the same earmarks of the many and varied phenomena. The office of prophet was perhaps as important in the early Christian church as was that of bishop, deacon, or elder, and yet, for some mysterious reason for which there apparently is no information available, it was dropped.

Why did the Christians, as well as the Jews, drop the office of prophet from the church?

Prophecy Encouraged in the Christian Church.

Desire earnestly to prophesy, and forbid not to speak with tongues. I Cor., xiv:39.

Quench not the spirit, despise not prophecy. I Thes., v:20.

Follow after love, yet earnestly desire spiritual gifts. I Cor., xiv:1.

But if a revelation be made to another sitting by, let the first keep silent. I Cor., xiv:30; als 32.

Agabus a prophet from Judea. Acts, xi:28.

And they spoke with tongues and prophesied. Acts, xix:7.

Barnabas and Simeon prophets to church at Antioch. Acts, xiii:1.

Judas and Silas were prophets. Acts, xv:32.

Prophet Agabus by spirit prophesied of famine. Acts, xi:28.

In the XIV Chapter of I Corinthians Paul enumerates practically every phase of modern mediumistic phenomena.

Holy spirit fell on them even before they were baptized. Acts, x:45.

Trance.

Spoke with other tongues. Acts, xix:6.

But it is not ye that speak but the spirit. Matt., x:20; and fell into a trance: Acts, xxii:18.

Christian Women Prophesied.

Anna a prophetess. Luke, ii:36.

Philip the evangelist had four virgin daughters who did prophesy. Acts, xiii:8.

One who is familiar with these phenomena to-day can thus readily see that this was exactly what the early Christian church was so much interested in.

To the careful, conscientious student in these phenomena the question as to the real reason why phenomena have been dropped from both these religions becomes clear from the fact that it is now, and no doubt always was, unreliable, and was constantly preyed upon by the charlatan and the pretender as it is to-day.

The subject is to-day considered one of the most difficult, although the most important, before the intelligent people of the world. If, then, it is difficult to students to-day, with all our knowledge of chemistry, electricity, vibratory theory of the transmission of sound, heat, light and color, with the known laws of gravitation, with the teleseope, spectroscope and microscope, what must have been the difficulty to those who really did wish to know the truth about these matters in past ages. It is no wonder that they were disgusted with it and dropped it entirely.

With modern knowledge, modern appliances and methods, coupled with that indomitable will and perseverance that characterizes our age, I am encouraged to believe that sooner or later something of real practical benefit to mankind will be brought forth. True, it may be small and insignificant at first, but like all small things, there may be possibilities in it that are unlimited.

Indeed it has always brought a great deal of consolation to those who are interested in the research, for while they are naturally of the class of thinkers that would otherwise drift into the ranks of materialists or of infidels, it can truly be said of these men that they have become conscientiously, deeply religious, and every day spent in the work seems to be an impetus to urge them on to do greater work. Dr. Hodgson was stimulated every moment to do more and better work in this line so that it might truly be said for him "well done, thou faithful servant, enter thou into joys." Sir Oliver Lodge recently stated that within the past few years every scientist in Europe has turned preacher, and when it will be remembered that in Europe, because of the work done in the past by the London Society for Psychic Research, practically every scientist is interested in psychic phenomena, the real cause for this religious enthusiasm is manifest.

The Christian church is just now complaining of a lack of religious enthusiasm, and while they have perhaps for good reason in the past condemned these phenomena, yet I am confident that when the real cause of the underlying basis of their religion is carefully studied by intelligent men, over a series of years, just as chemistry, electricity or modern medicine is studied, then men will learn and live by the laws that control it. Then we will begin to appreciate the real meaning of the spiritual kingdom that Jesus talked about. There will then come such a wave of religious enthusiasm that the world has never known its equal.

The fact, then, that modern discoveries show that the basis for the world's most popular religions is psychic phenomena, should make it an important factor in our intellectual development. It should receive financial as well as moral encouragement. It certainly deserves as much help as deep-sea diving, polar expeditions, or flying-machine inventions. As specialism is to-day bringing out and developing the best in everything, so these phenomena which are here and are now observable by all who care to know, should receive the benefit of the age. Men should have special training, however, for this work, and should devote their lives to this special line of research. It should be placed in the hands of intelligent men and women who would be specially trained to observe its phenomena, and to study its cause and effect and then arrive at logical conclusions.

I am convinced that there will then arise a new religion based upon the misunderstood former teachings, that will be as far superior to the old dogmatic religion as modern chemistry is superior to old alchemy, or modern electricity is superior to the primitive fagot; as modern medicine is superior to the old witch doctor, or as the modern building is superior to the old cave our forefathers dwelt in. Then will come a religion of love—a millennium—for men will learn and obey its laws as they now do in chemistry, electricity, asepsis and bacteri-

(Continued in Second Column.)

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The Last Will.

One That Is Highly Spiritualizing, and Will Be Read with Deep Interest.

He was stronger and cleverer, no doubt, than other men, and in many broad lines of business he had grown rich, until his wealth exceeded exaggeration...One morning in his office, he directed a request to his confidential lawyer to come to him in the afternoon. He intended to have his will drawn. A will is a solemn matter, even with men whose life is given up to business, and who are by habit mindful of the future. After giving this direction he took up no other matter, but sat at his desk alone and in silence.

It was a day when summer was first new. The pale leaves upon the tree were starting forth upon the still unbending branches. The grass in the parks had a freshness in its green like the freshness in the blue in the sky and of the yellow of the sun—a freshness to make one wish life might renew its youth. The clear breezes from the South wantoned about, and then were still, as if loath to go finally away. Half idly, half thoughtfully, the rich man wrote upon the white paper before him, beginning what he wrote with capital letters, such as he had not made since, as a boy in school, he had taken pride in his skill with his pen:

IN THE NAME OF GOD, AMEN—I, Charles Lounsbury, being of sound and disposing mind and memory (he lingered on the word memory), do now make and publish this day my LAST WILL AND TESTAMENT, in order, as justly as I may, to distribute my interests in the world among succeeding men.

AND FIRST, that part of my interests which is known in the law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account, I make no account of it in this my will.

My right to live, it being but a life-estate, is not at my disposal, but, these things excepted, all else in the world I proceed to devise and bequeath:

ITEM—And first, I give to good fathers and mothers, but in trust for their children, nevertheless, all good little words of praise and all quaint pet names, and I charge said parents to use them justly but generously as the needs of their children shall require.

ITEM—I leave to children exclusively, but only for the life of their childhood, all and every, the dandelions of the fields and the daisies thereof, with the right to play among them freely, according to the custom of children, warming them at the same time against little thistles. And I devise to children the yellow shores of creeks and the golden sands beneath the waters thereof, with the dragon-flies that skim the surface of said waters, and the odors of the willows that dip into said waters, and the white clouds that float high over the giant trees.

AND I leave to children the long, long days to be merry in, in a thousand ways, and the Night and the Moon and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers; and I give to each child the right to choose a star that shall be his, and I direct that the child's father shall tell him the name of it, in order that the child shall always remember the name of that star after he has learned and forgotten astronomy.

ITEM—I devise to boys jointly all the useful idle fields and commons where ball may be played, and all snow-clad hills where one may coast, and all streams and ponds where one may skate, to have and to hold the same for a period of their boyhood. And all meadows with the clover blooms and butterflies thereof; and all woods, with their appurtenances of squirrels and whirring birds and echoes and strange noises; and all distant places which may be visited, together with the adventures there found, I do give to said boys to be theirs, and I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood or coal, to enjoy without let or hindrance and without any encumbrance of cares.

ITEM—To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red, red roses by the wall, the snow of the hawthorn, the sweet strains of music, or aught else they may desire to figure to each other the lastingness and beauty of their love.

ITEM—To young men jointly, being joined in a brave, mad crowd, I devise and bequeath all boisterous, inspiring sports of rivalry. I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude and rough, I leave them alone the power of making lasting friendships and of possessing companions; and to them exclusively I give all merry songs and brave choruses to sing, with smooth voices to troll them forth.

ITEM—And to those who are no longer children or youths or lovers, I leave Memory, and I leave to them the volumes of poems of Burns and Shakespeare, and of other poets, if there are others, to the end that they may live the old days over again freely and fully, without tithe or diminution; and to those who are no longer children or youths or lovers, I leave, too, the knowledge of what a rare, rare world it is.

WILLISTON FISH.

SPIRITUALISTS, CONSIDER!

You Sweat Poison When Angry, Says Scientist—Breath is Poisonous when Heart is Convulsed with Terror or Hate—Pure Heart, Fragrance—Atmosphere Around Innocent Girl is Actually Perfumed, Says Prof. Gates.

"When you'r angry you sweat poison," says Professor Elmer Gates, the world-famous psychologist of Washington, D. C. Likewise, he adds, you breathe poison as well when your heart is convulsed with hate, fear, jealousy or any violent or wrong emotion.

On the other hand, pure thoughts render the body immune from disease For instance, a Sister of Charity may nurse smallpox patients for months without a taint of the disease. The breath of an innocent young girl is sweet and fragrant, says Dr. Gates.

Professor Gates [as set forth in the Chicago Examiner] has one of the most complete laboratories in this country. For years he has been making experiments for the purpose of establishing his theory that hate, fear, anger, jealousy, worry—in fact wrong thinking of all kinds, not only produce instantaneous reactions in the human system, but there is an actual chemical change in the blood under such conditions and that it is of such a character that the poison generated by the passions is secreted in the blood cells in sufficient quantities to be discovered through anaysis.

From the experiments, Professor Gates declares that different passions produce different kinds of poison. Cyanide of potassium results from anger, oxalates from worry and fear, and so on.

In this way Professor Gates claims to have reduced anger, jealousy, love, grief and anxiety to chemical formulas.

Upon this hypothesis he hopes to establish an entirely new basis for the study of psychology. According to Professor Gates, every change of the mental state of an individual is expressed in the secretions of the body. Treated with the same chemical reagent, the perspiration of an angry man shows one color, that of a man in grief another, and so on through a long list of emotions.

Remorse Makes Breath Pink.

After condensing the volatile constituents of the breath of his subjects, the professor obtained a brownish sediment from anger, a gray sediment from sorrow, and a pink sediment from remorse. It would seem from this that the phrase "painting the town red" had really a significance not generally attributed to it, for the act is generally the precursor to remorse, or, as Hamlet says: "Indeed, it follows hard upon." Sorrow is also painted by the poets in gray colors, and everybody is familiar with the "dark cloud of anger that setled upon the brow" of the villain of melodramatic literature.

But the color-seeing poets and the clairvoyance of the populace, which, under excitement, make striking phrases, have not hitherto been taken seriously in the realm of science. Profesor Gates has demonstrated his theory by such practical tests as those made by Pasteur with toxins and anti-toxins, and claims to have brought to light a basic principle of emotions.

Kills Guinea Pig With Jealousy.

Of the brownish substance got from anger the professor administered doses to men and animals. In every case it produced nervous excitability or irritability. In his experiments with thought conditions, with jealousy he obtained another substance from the breath, which he injected into the veins of the guinea pig. The pig died in a very few minutes.

Professor Gates concludes from his numerous experiments that hate is accompanied by the greatest expenditure of vital energy. This passion precipitates several chemical products. Enough of these would be precipitated in one hour of intense hate, according to him, to cause the death of perhaps fourscore persons, as these ptomaines are the deadliest poisons known to science.

Corroborates Dr. Cole.

In the article on the psychoscope invented by Dr. Cole, which appeared in last Sunday's Examiner, Dr. Cole described the treatment of a patient who had such a hatred for his father that all medicines failed, but who, when he changed his attitude and became naturally loving and respectful, was easily healed. Professor Gates' experiments offer the same testimony. He gives numerous instances where the passion of hate has discolored the body of a mother and poisoned the babe at her breast. Of the coarser tests, such as taking poisons from the perspiration on the brow of a man in great anger or fear, he gives many instances. But of these he does not make so much account, from the fact that there are more or less poisonous ptomaines in the blood, and that they are thrown off by the secretions. But the poisons found in the breath he considers of immense importance to science.

Dr. George G. Butler, with offices in the Columbus Memorial Building, who has made a study of metaphysics as well as of materia medica, said it was a well established fact that the breath of a woman, sweet and fragrant one instant, had been known to change radically the next through sudden passion.

IS HE GUILTY OF MURDER?

Dowie Prayed to Death by Rival Hindoo Elijah, Who Announces Triumph—Mirza Ghulam Ahmad Writes from India to Zion, Declaring He Won Prayer Duel.

Coupled with the announcement that Receiver John C. Hately had ordered Wilbur Glen Voliva to leave Zion City, there were rumors in the north shore town that a new pretender to the mantle of Dr. John Alexander Dowie has appeared.

News that the high priest of the Mohammedan faith may try to claim dominion over all that is left of the following of Elijah III. carries with it the explanation of a long-hidden secret.

Dowie was literally "prayed to death" by a rival prophet, according to the rival's claim.

Mirza Ghulam Ahmad, who asserts he is the promised Messiah of the Mohammedans, made the claim today that it was his prayers that laid Dowie low.

Challenged to Prayer Duel.

From Qadian, in far-off India, Mirza Ghulam Ahmad addressesd himself to all former followers of Dowie to-day in a circular translated from the Punjab. In it he told how three years and a half ago he had challenged Dowie to a deadly praying contest—each one of the prophets to pray to his God that the other would die first.

At that time the challenger of Dowie publicly made the following announcement:

"If the pretender of Elijahship shows his willingness by any direct or indirect means to enter the lists against me he shall leave the world before my eyes with great sorrow and torment."

Dowie very indiscreetly, it appears, challenger as "the foolish Mohammedan" tempted fate and the prophet by referring in a speech subsequently to the dan Messiah," and this, while not an open acceptance of the defi, was sufficient to set the Hindoo prophet to praying for all he was worth.

"May he try as hard as he will to fly from the death which awaits him," prayed the Ahmad, "yet may his flight from such a mighty contest be nothing less than death to him, and calamity will certainly soon overtake his Zion. May he leave the world before mine eyes with great sorrow and torment."

Mr. Ahmad claims also to have put another rival Messiah, a Mr. Piggot, out of business by the same devotional process.—Chicago Daily Journal.

REMINISCENCES.

The Early Veterans in Spiritualism, and Their Churchly Antecedants.

In The Progressive Thinker of May 18 is an article from my old and true friend Newman Weeks, for most of his life a resident of Rutland, Vermont. In that article he gives a list of many of the old workers of fifty years ago, and mine is one of the number, I am put down as coming into Spiritualism from the Methodist church, and only one other, Mr. Horton, is classed as Methodist.

Now I don't wish to stand so nearly alone, and I think Brother Weeks has made some mistake in his classification. For instance, Selden J. Finney was a licensed Methodist preacher. And, unless I am misinformed, Prof. Denton was also a Methodist preacher. Ohio also furnished a Methodist preacher amongst the early workers. Dr. H. L. Gardner was a member of an orthodox church and not a liberal; and Emma Hardinge Britten was in the same position.

I am inclined to think that several other names could be found as coming from the orthodox churches instead of the liberal. But I am glad Brother Weeks has called our attention to some of the old workers in the Spiritualistic field, as it gives me the opportunity to recall the names of several more of the old veterans of the early days. With them all I was personally acquainted, and worked with them many years.

Rev. J. G. Fish was a Baptist minister, not a liberal. The first trance speaker in New York and Boston was Emma Jay (now Bullene). Then came Cora Scott (Mrs. Richmond), and then that white-souled angel from the Green Mountains, Achsa Sprague. R. P. Ambler, John M. Spear and T. L. Harris were Universalist ministers. Frank Wadsworth, N. Frank White, and W. F. Jamieson, who converted Moses Hull, were old-time workers.

During the winter of '56 or '57, I lectured in New York City, and among the supporters of the society there were ten prominent city physicians, with incomes of from ten to twenty thousand dollars. Dr. Gray, the founder of the Homeopathic school of this country, was said to have an income of fifty thousand dollars a year. He was a thorough-going Spiritualist. Dr. H. T. Childs of Philadelphia was one of the old and tireless workers; and most certainly I should add the name of Newman Weeks, my old-time friend. And last, but not least, A. J. Davis, the fountain head of the Harmonial Philosophy, and the getter-up of the famous Rutland Convention.

But space will not allow a longer list of the veterans of the early conflict of Spiritualism with the falsehoods of the ages. J. S. LOVELAND.

TAKE NOTICE.

N. S. A. Delegates to 1906 Convention.

The N. S. A. delegates who asembled at Chicago convention last October, with one voice approved the organization of the Temple Fund Society; but only a portion of your number became personal members of that society. It was reasonable to suppose that you would each and all join the society you so well approved. Your failure to become members will have a lasting effect to make the society a struggle to succeed. As you want it to succeed, I now address this note to you personally, and suggest that you at once remedy the defection that you have thoughtlessly incurred. I feel sure that you are each willing to become members, and only wanted to reach home from the convention before you added your dollar to the fund.

I did not have the opportunity to ask you personally, but not one of you that I did ask refused your name and dollar. The delegates to the conventions bear heavy expenses to do so, and it is not fair to call you to any neglect of duty, for you set a glowing example to all kickers against results by bearing your burden of being present and striving for whatever you deem necessary. In order to show your entire interest in all that is projected, I ask for co-operation in public movements, and now in the Temple Fund Society in particular.

Let all others follow your example, which I trust will be unanimous in the support of what you legislate to accomplish. And all delegates for 1907 will be in good readiness to take part in the T. F. S. by sending their dollar each for the succeeding year, and thus enable us to show that the Temple fund is going to be made a success; and of that there is little doubt, in the opinion of yours fraternally, GEORGE W. KATES,
Cheney, Pa. President.

IT IS PROSPERING.

The Cause At Santa Cruz, California.

To the Editor:—Santa Cruz, Cal., the beautiful city by the sea, situated on the north side of Montery Bay, with the range of Santa Cruz mountains to the north and west to break off any trade winds, is only 75 miles south of San Francisco. It has a population of fourteen thousand, and sea landing with wharfs to accommodate steamers. With all its natural advantages, mountains of cement and lime rock, forests of big redwood groves close by, and the finest climate in the world, it has no extreme heat or cold. It has city water from the mountain trout streams.

Why should not the city support a strong society, and have one or more places where the truths of Spiritualism can be demonstrated?

This is the question, decided after two years' rest from action under the name of the old "Unity Spiritual Society," and on May 5, a new society was duly organized, and named the "First Spiritual Church" of Santa Cruz. By the organized effort of our new society, with over fifty charter members, it is hoped that perfect harmony and success will prevail.

Sister Mattie Hull came from San Jose, and assisted in the second morning meeting in May. Her last Sunday on the coast.

Sister Dr. Dobson-Barker of San Jose, accompanied Mrs. Hull, and with Mrs. E. H. Parker visited the "Big Tree Grove," only six miles away in th San Lornzo Canyon.

Our society desires to have the best platform workers, and will offer the very best possible inducement for those who hold proper credentials, and coming our way.

Our Mayor and city council, through our efforts have inserted in the license ordinance the clause that is prepared by our National Association, and recommended by President Barrett, as follows:

"Provided that nothing in this ordinance shall be so construed as to apply to Spiritualist ministers ordained under the usages of their denomination, and holding papers as such from the California State Spiritualists' Association, and the National Spiritualists' Association.

Additional members are joining each week.

We have the Native Sons' Hall, 118 Pacific, leased by the year. This hall is elegantly furnished, and centrally located. Controlling it for Sundays, we hold regular meetings, morning and evening, and in the afternoon a special meeting will be held as a developing class.

Mrs. Katie Huessmann-Harveston, of 2771 Folsom street, San Francisco, has been our organizer and helper for the month of May, and has been engaged for the month of June. She comes from San Francisco each Saturday, returning Monday evening. This enables her to give private readings, which prove very satisfactory, and convinces many skeptics to accept the truths of Spiritualism. Her platform work is also very convincing in the many ways she demonstrates the phenomena of spirit power. She plays and sings at the piano; her voice is of a rich, melodious, minor tone, and highly appreciated. It is her intention to organize a society at any county seat or town near the coast, and on the railroad, easy of access, and asks Spiritualists or friends interested to correspond with her for that purpose. Let your many readers take notice of this.

Officers elected, as follows: Frank E. Bentlinger, president; W. E. Whitman, vice-president; Mrs. Margaret A. Lay, secretary.

F. H. PARKER.

Santa Cruz, Cal.

The Sunapee Lake Camp.

The Sunapee Lake Spiritualist Camp Meeting Association opens its thirtieth annual session August 4th, 1907, at Blodgett's Landing, N. H., continuing four weeks and closing September 1st.

All speakers have been engaged and arrangements completed for a successful series of meetings.

For the benefit of those who have not visited this charming lake amid the mountains, we will describe the location, and give directions for reaching Blodgett's Landing:

The Concord and Claremont division of the Boston & Maine Railroad runs along the south shore of Sunapee Lake, with a commodious depot at Lake Sunapee Station. Camp meeting tickets to Blodgett's Landing are on sale at all principal stations on the B. & M. line.

Several steamboats await arrival of trains, taking passengers to all points around the lake. Blodgett's Landing is on the east side, and about half way up the lake.

Good hotel accommodations can be secured at the Forest House. Numerous cottages present an attractive appearance, where rooms may be obtained at reasonable rates.

Sunapee Lake is one of the loveliest lakes in the world; nearly 12,000 feet above sea level, with delightful scenery on all sides. We cordially invite your presence and co-operation in these meetings on its shore.

For any further information inquire of J. W. CLAY,
Secretary of the Association,
Sutton, N. H.

SHADOWS.

As sinks to rest the orb of day,
Two little children at their play
Peered forth from out the casement wall,
And sadly watched the shadows fall.
In plaintive tones I heard them say—
"What makes the darks come every day?"

And when within their tiny bed
There nestled close, each little head,
As faint and fainter gleamed the light,
And dark and darker grew the night;
While shadows lingered round the room,
They whispered soft—"The darks have come!"
Then fretted, asked (as she drew near)—

"What makes the darks come, mamma, dear?
Why can't we always see the light?
And why must come the long still night?
We hear soft footsteps on the stair,
And see things floating in the air!"

Ah, prattling babes! they come to all,
These shadows creeping o'er the wall;
Weird forms come stalking through the trees,
And voices murmur in the breeze—
Their love songs—wafted from afar,
And bright eyes shine from every star.

White ghostly visions of the past
Their dusky mantles o'er us cast,
We hear loved footfalls soft and low,
And dream the dreams of long ago;
And with faint whispers of regret
We wonder why our sun has set.

But with the dawn they vanish, all,
Nor leave a trace upon the wall.
So if through vistas of the years
Our lives have wrought less smiles than tears;
And shadows lurk within the bowers,
And thistles grow instead of flowers;

Although the vale may darkened be
That leads to our eternity—
We know the days are fleeting fast,
And we shall see the light at last.

IRENE CLIFTON.

Cincinnati, O.

[Advertisement.]

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"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
1974½ E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding campgrounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowiden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Harmony Grove Camp

Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McFeron, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.

TheConnecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic. Ct.; season of 1807, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Ocean Grove Camp.

The camp is located at Harwichport, Mass., and opens July7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-Meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp, Cal.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30. Solon Smith Secretary, Summerland, Cal.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 16 to 26 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, Secretary, Floral Heights, Parkland, Eden, Pa.

Temple Heights Camp.

Temple Heights Spiritualist Camp Meeting commences August 10, and ends August 18. For full particulars addrss A. D. Champney, secretary, Rockport, Me.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open August 11, and close August 25. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 28 and closes August 18. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 25, and close September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Lake Pleasant, Mass.

This camp will open Sunday, July 28, and continue for 30 days. For Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn.

Snowflake Camp Meeting, Michigan.

It commences August 4 and closes August 25. For programs and full particulars address Mrs. Ruth Eastman, secretary, Mancelona, Mich., inclosing stamp.

Central New York Camp.

Located at Freeville, commences July 20 and closes August 19. B. L. Robinson, McLean, N. Y., secretary. W. K. Kelsey, President, Cortland, N. Y.

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IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
600 Pa. Ave., N. E., Washington, D.C.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmago's oft-repeated articles upon Spiritualism. By Moses Hull. Price 10 cents.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., JUNE 22, 1907 NO. 917

WHEN I RETURN.

I'm getting dazed o'er prospects as I
never was before,
For so many folks I'd like to be when
I come back once more.
I'd like to be a millionaire and hold
mankind in hand,
And make the tyrant rue the day he
set foot on this land.
I'd like to feed the starving poor
whom tyrants here oppress,
When I come back to earth sometime
to grow, unfold, express.

And sometime I would like to be a
girl, a woman, wife;
A mother of a family, and live a
grandma's life,
Or be a queen o'er some fair land of
earth to rule awhile,
And teach my subjects how to bow
and tip their hats and smile.
I'd like to grace the throne of love
from woman's place sometime,
And touch the hearts of men who
scoff and laugh at things sublime.

So many things I'd like to do when I
return once more;
I'd like to work a little less and rest
when work is o'er.
I'd like to organize a trust upon this
earthly plane,
Control the sun, and moon and stars,
the zephyrs and the rain.
I'd like to do so much next time, but
how can I expect
To not repeat my work when I must
fail to recollect?

I'd like to be a Washington, a Lincoln
or a Paine,
A Horace Greeley, Henry George, a
Grant or James G. Blaine,
I'd like to be the President one term
within this land;
I'd like to join the labor and the mon-
ey band in hand;
I'd like to be McKinley and a Bryan
through one life,
And then I'd like to come and be a
presidential wife.

I'd like to be a Dewey or a Miles, and
such great men.
I'd like to be the Great of Earth when
I come back again.
But what's the use of coming back
to this same earthly spot
To learn through all experiences the
things to be forgot?
Why not move on from sphere to
sphere, and rung by rung arise
In spirit on the higher plane, remem-
ber and grow wise?

If all must come to earth again their
knowledge to complete,
And have experience never had, no
act of life repeat,
And that without a consciousness of
scenes and things we pass
Retained, how can we know each time
our next succeeding class?
What just recording angel guide will
keep our progress free
And full recorded through the route
of all Eternity?

It may be true we shall return upon
some future day,
To grow, unfold, express, arise,
through contact with the clay,
But if the soul of man lives on be-
yond this mortal time,
Why should it not go on to progress,
and grow, and learn, and climb?
Why need the soul fall back to rise
anew to heights once passed?
Why not pass on, and on, and on,
while consciousness may last?

DR. T. WILKINS.

Thoughts are Forces that Go On For a Time.

Thoughts are things, or rather, Forces, that go on for a time, and maybe eternity; if so, what we say or do is of vast moment. To uplift others we must be above them. To be no better or wiser than your ancestors or neighbors, is not the proper aim. Don't fossilize, but go on toward perfection. To love or be loved is all in all. Tasteless and joyless is life if this is dead or lacking. Be self-poised; not too serious or crafty and funny; not too reticent or talative, especially with the women. Never get in a noisy rage and abuse especially the ones who are in no way to blame for it. How dreadful to see one snappish with loved ones because of something provoking in business, for which they may feel as unhappy as yourself. Try, if possible, to realize how awful it is to put in a child's mind a vicious idea to take root and work havoc and destruction. To poison the fountainhead is surely the crime of all crimes. Don't give way to a gust of anger, and rave and swear; in a word, do nothing to shock or confuse people to make them lose faith in you or your fellow men. Do nothing that will thereafter bring remorse, shame or regret. Seldom is the chance to do good on a big scale afforded; let us, then, improve the many little ones. This is all that is required of us.

C. F. SHORT.

THE ANGEL BABY.

Come, baby, come:
Loving angels bring you, pretty, from
—I cannot see just where;
I am sure it's from some garden in the
sunny Soulland fair:
Come, baby, come.

Smile, baby, smile:
I can see your bright eyes, pretty, and
your little mouth and nose,
And your rosy hands and fingers, and
your teenty-taunty toes:
Smile, baby, smile.

Rest baby, rest:
In my loving arms I fold you, as you
gaze deep in my eyes,
And the beauty and the sweetness
seem a vision from the skies:
Rest, baby, rest.

Sleep, baby, sleep:
Fly away to happy Dreamland, while
I sing my lullaby;
Peaceful is your quiet slumber, with
your angels ever nigh:
Sleep, baby, sleep.

Gone, baby, gone:
Loving angels take you, pretty, to—
I cannot see just where—
I am sure it's some sweet garden in
the sunny Soulland fair:
Gone, baby, gone.

Bye, baby, bye:
Come again to me, my pretty, well I
love to have you come;
Loving spirit mothers bring you from
your sunny Soulland home:
Bye, baby bye.

Wonderful Results

At the Seances Held by W. T. Stanford with the Medium, Charles Bailey.

Dr. J. M. Peebles writes from Australia: "I am attending Mr. Stanford's seances each week. Mr. C. Bailey, one of the greatest, if not THE greatest medium to-day in the world, is astonishing people with the manifestations that occur in his presence. I have not time to enumerate them, but shall speak of them on my return, in connection with the marvels that I saw in the presence of India's Yogis in the suburbs of Calcutta and also in the mountains."

A friend said to me the other day—one who has been a professed and earnest Spiritualist for many years—"What good is the physical phenomena that you present so persistently to your readers each month?" "Some years ago, before I began to closely study the scientific side of the phenomena, I might have said the same," was my reply. "Since then, however, Spiritualism has entered on a new phase. The latest conclusions and experiments of leading scientists like Professor Larkin, for instance, of the Lowe Observatory, California, have shown us that it will be possible ere long to demonstrate that "the passage of matter through matter" is not the wild, visionary, unreasonable thing that the man in the street imagines, but that it is in accordance with laws of nature that are only just being demonstrated by science. In the April number of this paper the article by Professor Harry C. Jones, "Is Matter Disappearing: Is it simply Electricity?' showed that the electron, the latest definition of what we call matter, is Electricity pure and simple. The Law of Vibrations teaches us also that what we call matter is the result of lower rates of motion, that the planets and their satellites thrown off from the sun in the form of vapor have by a natural law also cooled down and become solidified as the rate of velocity slackened.

What is more natural then—and we inquirers know it to be a fact—for the spiritual chemists on the other side to resolve matter into its original ether and again solidify it? It is this aspect of Spiritualism that is going to arrest the attention of scientists and intelligent inquirers into Spiritualistic phenomena and we shall presently find, as Dr. Channing said in his address in the April number, that later, when we understand the laws that obtain in this universe "a motor car or a steam engine will appear an antiquated means of getting about." Just as it is set forth in that remarkable book of Lord Lytton's, "The Coming Race," when we shall have called "Vril" or Electricity to our aid in these matters.

It was by the exercise of these same laws of nature that the growing of a plant, 18 inches high, at the circle held on March 29th became possible. A Yogi was present, and it was by the power over nature obtained by the Yogis when in earth life that this remarkable phenomenon was produced. It cannot be too often remembered that this mundane existence of ours is full of marvels. Which of us by our own power could make a seed germinate, or clothe with beauty the grass of the field? It is only by "hastening" somewhat these powers of nature that such a thing is possible as the growth of a tree during a comparatively short sitting. It could not be accomplished by the Hindoos, Abdul and Selim, who have not learned to subjugate Nature as the Yogis of India have. To him was handed by the Yogi the seeds which were planted one inch deep in the flower pot. Yogi, who gave the name of "Ram, Ram, Gee," watered the seed, and said in broken English, "Yogi come from India. Yogi go sleep in cave, no eat much, learn great secret. Masters teach Yogi make tree grow big."

The pot was covered with a large basket and after Dr. Channing's address, lasting half an hour, it was lifted and the plant was found to be some inches high. The Yogi then magnetized the plant. It was again covered, and after another control, Abdullah, had spoken and sung, Yogi announced that the basket was not big enough. It was taken off and there was displayed a most beautiful plant, 18 inches high, the top apparently pressed down for want of room to grow higher and with leaves of exceeding freshness and beauty. Dr. Whitcomb explained it was the Camphor tree of India, and beside it were also growing small plants from a peanut, and a bulbous Indian plant, planted by Dr. Peebles. But the great power of the Yogi had been expended on the large plant promised. It is not expected that people who know nothing of these things can accept at once all these facts, which are great spiritual verities to those privileged to witness them.

The minds, even of some Spiritualists, have to be prepared by study for a knowledge of Nature's laws transcending our ordinary notions concerning matter. And I remarked to my friend in conclusion that as Jesus said to the unbelieving crowd, "Even if one rose from the dead" they would not believe, so it is not our aim so much to convince unbelievers, who are too densely materialistic to appreciate the miracles of daily life, as to gradually learn ourselves more of nature's laws, and point the way for those who are craving for more knowledge—more light.

The following is a brief record of sittings held since March 8th:

32ND SEANCE. March 15th. Address by Dr. Channing on "The Influence of the Seven Rules" and prayers written in black and red from Thibet. Bird's nest brought for Dr. Peebles. Clay with spear heads. Hindoo spirit grows plant a few inches.

33RD SEANCE. March 22nd. Address by Dr. Robinson on "The Hittites." He draws map of Asia Minor, etc., on black board. Phenomena. Bone tablet from Thibet. It has a rude carving of Buddha with Thibetian inscription which Dr. Whitcomb translated "The Enlightened One." Bird caught in the light by Abdul. Second bird in small cage. Spear heads in day.

34TH SEANCE. March 29th. Address by Dr. Channing entitled, "The Master Christian." Phenomena. Unbaked cake of Indian meal composed of three kinds. Plant 18 inches high, grown by Yogi as related above.

35TH SEANCE. April 5th. Address by Dr. Channing, on "The State and Condition in the Spirit World of Evil Men." Phenomena. Spear head in clay. Two birds from sitter's coat. Manuscript on outer rind of Palm tree; Thibetian prayers pricked in and placed as an offering to some idol. Electrical conditions prevented production of more phenomena. Short address by Mrs. Robinson.

ADDRESS by Dr. W. Ellery Channing, specially Reported by Mrs. W. Wilson, Shorthand Writer and Typist, Premier Building, Collins St., Melbourne.—"Crimes Against Criminals.'

Perhaps you have been wondering why I selected the subject as announced by Dr. Whitcomb to-night. It is one which should be brought under the notice of every man, woman and child in the community as it affects all—believer and unbeliever alike. From the spirit side of life we see many misdirected efforts, much misspent energy, applied in trying to stem the awful torrent of criminality Which is round about you. To-night I purpose calmly viewing this matter in a common sense light, and I trust you will agree with me and go forth from this place with the desire to bring about a better state of things in the community.

For long ages past man has been tortured and killed for crimes that he has committed. Even at the present day murderers are hanged by the neck till they are dead and before the corpse is cold there is another murderer ready to take his place. In days gone by penalties inflicted upon humanity for paltry crimes were terrible and appalling, such crimes as larceny and forgery being visited by the penalty of death. Thank Heaven, those laws have been repealed. By repealing them it was not intended to produce more crime, but, alas, round about us we see hundreds and thousands of our fellows still steeped in vice and criminality and we know not how to deal with them.

First, let me say, the law should not seek to "punish" a man for his wrong doing. Perhaps you have never heard that statement made before. I am very pleased to make it to-night. The law should not seek to punish, but to reform the criminal. And it should be instilled into him that his fellowmen are not his enemies—that the law is not seeking to rob him, to persecute him, or to vent its spleen upon him. In the past this has been only too common. It is, moreover, impossible to find any punishment that will act absolutely as a deterrent. If death is made the penalty as in the past, men will still thieve and forge and murder. You know this is the truth without my telling it. Take any number of men in society with certain defects in the quality and quantity of brain, with evil passions and appetites and environments and you will have a group of criminals. The criminal is often a product of innumerable causes. He is a creature largely of his environment and a victim of heredity. In the city of New York a certain woman had been arrested 154 times for drunkenness. The authorities traced her ancestors and found that both her father and her brother were drunkards and had committed suicide. On the mother's side there were three drunkards in the family as well as the grandfather and the great-grandfather. Now, this poor woman should in some way have received the commiseration and the pity of her fellows, rather than the condemnation and the punishment that was too often inflicted upon her.

It is remarkable that for so long a period the wisest people of the earth have failed to recognize that in certain people crime is a disease. Take the habitual drunkards of whom we have been speaking. Time and again they are brought before the magistrate and a fine is imposed. There would be just as much reason in inflicting a fine upon poor epileptics because they have fits in the streets. The drunkard is just as much diseased as the epileptic. "But," says someone, "the drunkard is responsible for his actions." Is he? Is the epileptic responsible for his fits? Is the diseased man, and unable to withstand the craving that came upon him at certain times. And it is the same with other criminals.

A statement was once made by a criminal previous to his execution that before he committed a robbery he felt an uncontrollable impulse to steal and under that influence or impulse to steal he was a helpless child.

How shall we reform criminals? By making the gaol or the prison a school house. These unfortunate ones should be taught. Hundreds of men and women are in your penitentiaries to-day whose minds are darkened and clouded. They know nothing of the joys which you experience even when they are free. Thir tastes are depraved, they see no beauty in life, but are often anxious to drown their cares in drink and ribaldry, and in the fellowship of others as evil as themselves. Let me tell you that no great change will be effected until the criminals are educated and taught. But you may ask how this is to be done with men who are receiving their sentences? I will tell you. The judge, in passing sentence upon the criminal, should have the power to say, "I do not state the time during which you will be incarcerated, it depends entirely upon yourself how long you remain in the prison house."

An indeterminate sentence is what is needed in your midst, and there will then be an incentive for the man to behave aright. He should, moreover, be paid for the work he does—a reasonable remuneration—so that when he goes forth from the prison house he will have something in his pocket, and he enabled to withstand temptation. Take the case of most of these criminals. They herd together, they exchange thoughts and ideas, and bitter feelings are engendered against their gaolers and against society. Let them realize that society is not against them but desires them to be good men and women, and I say you will touch the chords in their hearts perhaps never touched before.

Thousands of these men and women go forth from the prison house without money, without friends, with nowhere to go and nothing to do. If, perchance, they get some employment, it becomes known immediately, that they have been in prison. They drift back into the old paths, and in a very short time they are up again before the judge and standing in the felon's dock.

Again, it should be a crime for any officer of the State, policeman or detective, to hound a man after he has come out of prison. I know of instances where detectives have shadowed men from the time they passed the portals of the gaol. Some of them intended to live aright and to get employment. I know of one case where the detective went and said to the man's employer, "Do you know whom you have got in your employ?" "No," said the contractor, "I don't." "You have So-and-So, the criminal," said the detective.

The man was discharged that night. I would make it a crime for any officer of the Crown to do such thing. Is it not often a true complaint of criminals that they were forced into crime because they were forever being "moved on" as it were, with no resting place for their feet, no place where they could stay in safety and begin life anew. There are, however, men and women who wilfully do evil, who make up their minds to be criminals. Such men and women should be separated from the community—not behind prison walls, but upon some island where they could not escape. They would have their freedom there, they would have to work to live—the men on one island and the women on the other—for criminals should never be allowed to populate the world.

Until your governments realize their duty towards criminals this terrible torrent of criminality will go surging on and on. Concerning punishment: How often are you struck with the fact that for certain offences punishment seems inadequate, while for other offenses it is too severe? This is mostly brought about through the ignorance of the prison conditions. (Judicate on the cases in char gistrates and judges too, for to matter. You know we say in Amer or and you say in your land also; leg. lawyers make the best judges. I question it. It is abhorrent to me that any man who has made money out of criminals should at last be elected to fill the position where it is necessary for him to condemn them and pass punishment upon them. But how often is it otherwise?

In some lands the extreme penalty for murder has been abolished. Let me say that from the spirit side of life we declare that it is wrong to hang, electrocute or strangle any living being. This is so for two reasons—one of which is not apparent to most people, and certainly not to legislators. A man commits a murder, and the law says he must pay the penalty with his life. Let me tell you, that in fulfilling that law, society is carrying out that obsolete revengeful Mosaic law which demands "an eye for an eye and a tooth for a tooth."

No man or company of men, no society has a right to take that which they cannot give—life. Secondly, and this is the most serious reason: the execution of murderers lets loose upon the world in which you live depraved spirits or demons who return, and sometimes in revenge, cause others to perpetrate similar crimes. You are constantly jerking into the spirit world hundreds of those depraved spirits, who, filled with revenge, return, and as I said, cause misery and trouble. I will quote a case that happened in this land some years ago. I am indebted to Dr. Whitcomb for the instance:

A young man cut his sweetheart's throat, and a day or two before he was swung from the gallows, he said, "I felt something come over me that was irresistible, I could not help it, I had to do it."

Over people like yourselves, living good lives and guarding yourselves against all that is evil, these depraved spirits have no power. But look abroad upon society to-night, and see the hundreds and thousands steeped in vice and wickedness—the cringing, crawling drunkard, for instance, is he not a fit subject for a deprived spirit

HERBERT SPENCER'S HERESIES.

His Opinion of the Christian God—Cruelty of a Fijian Deity Small Compared With That of Jehovah—Reprobation and Atonement Termed Abhorrent—Will and Intelligence Cannot Be Ascribed to the Cause of All Things.

If we contrast the Hebrew God described in primitive traditions—man like in appearance, appetites, and emotions—with the Hebrew God as characterized by the prophets, there is shown a widening range of power along with nature increasingly remote from that of man. And on passing to conceptions of him which are now entertained we are made aware of an extreme transfiguration. By a convenient obliviousness a deity who in early times is represented as hardening men's hearts so as that they may commit punishable acts, and as employing a lying spirit to deceive them, comes to be mostly thought of as an embodiment of virtues transcending the highest we can imagine.

The cruelty of a Fijian god who, representing as devouring the souls of the dead may be supposed to inflict torture during the process, is small compared with the cruelty of a God who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured that while some theologians distinctly deny it, others quietly drop it out of their teachings.

Clearly, this change cannot cease until the beliefs in hell and damnation disappear.

Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible.

So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space and who during millions of years of the earth's earlier existence needed no honoring by its inhabitants, should be seized with a craving for praise; and having created mankind, should be angry with them if they do not perpetually tell him how great he is.

As fast as men escape from that glamour of earthly impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful.

Similarly will the logical incongruities be more and more conspicuous to growing intelligence. Passing over the familiar difficulties that sundry of the implied divine attributes otherwise ascribed—that a god who repents of what he has done must be lacking either in power or in foresight; that his anger presupposes an occurrence which has been contrary to intention, and so indicates defect of means; we come to the deeper difficulty that such emotions, in common with all emotions, can exist only in a consciousness which is limited. Every emotion has its antecedent ideas, and antecedent ideas are habitually supposed to occur in God; he is represented as seeing or hearing this or the other, and as being emotionally affected thereby. That is to say, the conception of a divinity possessing these traits of character, necessarily continues anthropomorphic; not only in the sense that the emotions ascribed are like those of human beings, but also in the sense that they form parts of a consciousness which, like the human consciousness, is formed of successive states. And such a conception of the divine consciousness is irreconcilable both with the unchangeableness otherwise alleged, and with the omniscience otherwise alleged. For a consciousness constituted of ideas and feelings caused by objects and occurrences, cannot be simultaneously occupied with all objects and all occurrences throughout the universe. To believe in a divine consciousness, men must refrain from thinking what is meant by consciousness—must stop short with verbal propositions; and propositions which they are debarred from rendering into thoughts will more and more fail to satisfy them.

Of course like difficulties present themselves when the will of God is spoken of.

So long as we refrain from giving a definite meaning to the word will, we may say that it is possessed by the Cause of All Things as readily as we may say that love of approbation is possessed by a circle; but when from the words we pass to the thoughts they stand for, we find that we can no more unite in consciousness the terms of the one proposition than we can think of the other. Whosoever conceives any other will than his own must do so in terms of his own will, which is the sole will directly known to him—all other wills being only inferred. But will, as each is conscious of it, presupposes a motive—a prompting desire of some kind; absolute indifference excludes the conception of will. Moreover, will, as implying a prompting desire, connotes some end contemplated as one to be achieved, and ceases with the achievement of it; some other will referring to some other end, taking its place. That is to say, will, like motion, necessarily supposes a series of consciousness. The conception of a divine will, involves, like it, localization in space and time; the willing of each end, excluding from consciousness for an interval the willing of other ends, It is the same with the ascription of intelligence. Not to dwell on the seriality and limitation implied as before, we may note that intelligence, as alone conceivable by us, presupposes

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

Nothing destroys authority so much

PLYMOUTH SPIRITUAL CHURCH, OF ROCHESTER, N. Y.

An Interesting Letter from the Pastor, Rev. B. F. Austin, Giving Cheerful and Encouraging Data Concerning Its Condition and Prospects.

To the Editor:—I am often asked by letter for some report of our church work here, and to all interested would say, we are making slow but healthful progress in our work. Our large attendance of last fall fell away considerably during the cold weather, as, owing to a variety of reasons, our church was uncomfortable during the severe weather.

Our membership has increased, both in Rochester and our non-resident membership, which now embraces a number who regularly contribute to church funds. A large number of pews have been taken (on the voluntary principle) and the receipts during most of the year have been encouraging.

One cheering feature of our work is that it is not confined to those who attend our church, but through the powerful agency of the liberal press in Rochester we are reaching every week from 50,000 to 75,000 of an audience through the published reports of my lectures in the "Democrat and Chronicle," "Union and Advertiser," and the "Post Express." The two former regularly devote from one-third to one-half column or more to a summary of the morning and evening lectures in Plymouth Church, and thus we are missionizing the public with our liberal teaching.

Another encouraging feature is the fulfillment we are finding of a spirit prophecy given to us when we were debating and deliberating on the question "to purchase or not to purchase" this property. Our spirit friends repeatedly said to us: "You will get aid from unexpected sources." See how this statement has been verified, and is being verified more fully from time to time.

We were in difficulty over our heating when friend Kelsey, from Cortland, came up one Sunday "just to see how we are getting on." As is well known, he is an expert in heating buildings. He soon pointed out a change necessary in our pipes, and as it involved cutting through the floor, and new radiators, he very generously paid the $50 required and gave us advice and radiators free. The angels reward him.

A little later I foresaw a payment of $150 to be made (balance due on our church cushions) this spring, and there seemed no provisions for meeting it. One morning in my mail I found a letter from a Rochester merchant—a stranger to me—asking me to call on him, which I did.

After inquiring about our work in a friendly way, he told me he had been out to hear me a few times and liked our services (though he is a pew-holder in another church. He also said that his mother formerly attended Plymouth Church, and that they had decided to pay off the remaining $150 we owed on the cushions. Angels reward him and his poor old mother, whom I called on personally and thanked.

A few weeks since, at Hartford, I met Margaret Gaule Reidinger, where she was delighting large audiences at the State Convention with her marvelous readings. We talked over Plymouth Church interests at Mrs. Helen P. Russegue's home, where we were stopping. On returning to Rochester I sent Mrs. Reidinger a fine photo of Plymouth Church, and she exhibited this to her Ladies' Aid Society and sent us a pledge for $100. And thus the good work goes on. We need a considerable sum next month to close up our first year's operations successfully. It will come—possibly the reader of this will contribute a part of it.

B. F. AUSTIN.

A CORRECTION.

Professor Denton Was Never a Materialist.

To the Editor:—In the interesting reminiscences of Mr. Newman Weeks, published in your issue of May 18th, I find an error which I am certain he will be willing to see corrected.

Mr. Weeks places the name of William Denton in a list of "good men and true," who, he says, in the early days came into the ranks of Spiritualism from Materialism.

This is a mistake. Mr Denton was never a materialist; he was a Methodist, and from his boyhood commenced preaching Methodism; but the road from Methodism to early (or Wesley's) Spiritualism was short and direct, and he soon found it. Hence he was ready to join the modern movement as soon as the first call was sounded.

ELIZABETH M. F. DENTON.
Wellesley, Mass.

terms of changes primarily wrought by alien activities—the impressions generated by things beyond consciousness, and the ideas derived from such impressions. To speak of an intelligence which exists in the absence of all such alien activities, is to use a meaningless word. If to the corollary that the First Cause, considered as intelligent objective activities, it is replied that these have become such by act of creation, and were previously included in the First Cause; then the reply is that in such case the First Cause could, before this creation have had nothing to generate in it such changes as those constituting what we call intelligence, and must therefore have been unintelligent at the time when intelligence was most called for. Hence it is clear that the intelligence ascribed, answers in no respect to that which we know by the name. It is intelligence out of which all the characters constituting it have vanished.

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower.—"Principles of Sociology."

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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WHEN I RETURN.

I'm getting dazed o'er prospects as I never was before,
For so many folks I'd like to be when I come back once more.
I'd like to be a millionaire and hold mankind in hand,
And make the tyrant rue the day he set foot on this land.
I'd like to feed the starving poor whom tyrants here oppress,
When I come back to earth sometime to grow, unfold, express.

And sometime I would like to be a girl, a woman, wife;
A mother of a family, and live a grandma's life,
Or be a queen o'er some fair land of earth to rule awhile,
And teach my subjects how to bow and tip their hats and smile.
I'd like to grace the throne of love from woman's place sometime,
And touch the hearts of men who scoff and laugh at things sublime.

So many things I'd like to do when I return once more;
I'd like to work a little less and rest when work is o'er.
I'd like to organize a trust upon this earthly plane,
Control the sun, and moon and stars, the zephyrs and the rain.
I'd like to do so much next time, but how can I expect
To not repeat my work when I must fail to recollect?

I'd like to be a Washington, a Lincoln or a Paine,
A Horace Greeley, Henry George, a Grant or James G. Blaine,
I'd like to be the President one term within this land;
I'd like to join the labor and the money hand in hand;
I'd like to be McKinley and a Bryan through one life,
And then I'd like to come and be a presidential wife.

I'd like to be a Dewey or a Miles, and such great men.
I'd like to be the Great of Earth when I come back again.
But what's the use of coming back to this same earthly spot
To learn through all experiences the things to be forgot?
Why not move on from sphere to sphere, and rung by rung arise
In spirit on the higher plane, remember and grow wise?

If all must come to earth again their knowledge to complete,
And have experience never had, no act of life repeat,
And that without a consciousness of scenes and things we pass
Retained, how can we know each time our next succeeding class?
What just recording angel guide will keep our progress free
And full recorded through the route of all Eternity?

It may be true we shall return upon some future day,
To grow, unfold, express, arise, through contact with the clay,
But if the soul of man lives on beyond this mortal time,
Why should it not go on and progress, and grow, and learn, and climb?
Why need the soul fall back to rise anew to heights once passed?
Why not pass on, and on, and on, while consciousness may last?

DR. T. WILKINS.

Thoughts are Forces that Go On For a Time.

Thoughts are things, or rather, Forces, that go on for a time, and maybe eternity; if so, what we say or do is of vast moment. To uplift others we must be above them. To be no better or wiser than your ancestors or neighbors, is not the proper aim. Don't fossilize, but go on toward perfection. To love or be loved is all in all. Tasteless and joyless is life if this is dead or lacking. Be self-poised; not too serious or crafty and funny; not too reticent or talative, especially with the women. Never get in a noisy rage and abuse especially the ones who are in no way to blame for it. How dreadful to see one snappish with loved ones because of something provoking in business, for which they may feel as unhappy as yourself. Try, if possible, to realize how awful it is to put in a child's mind a vicious idea to take root and work havoc and destruction. To poison the fountainhead is surely the crime of all crimes. Don't give way to a gust of anger, and rave and swear; in a word, do nothing to shock or confuse people to make them lose faith in you or your fellow men. Do nothing that will hereafter bring remorse, shame or regret. Seldom is the chance to do good on a big scale afforded; let us, then, improve the many little ones. This is all that is required of us.

C. F. SHORT.

THE ANGEL BABY.

Come, baby, come:
Loving angels bring you, pretty, from —I cannot see just where;
I am sure it's from some garden in the sunny Soulland fair:
Come, baby, come.

Smile, baby, smile:
I can see your bright eyes, pretty, and your little mouth and nose,
And your rosy hands and fingers, and your teenty-taunty toes:
Smile, baby, smile.

Rest baby, rest:
In my loving arms I fold you, as you gaze deep in my eyes,
And the beauty and the sweetness seem a vision from the skies:
Rest, baby, rest.

Sleep, baby, sleep:
Fly away to happy Dreamland, while I sing my lullaby;
Peaceful is your quiet slumber, with your angels ever nigh:
Sleep, baby, sleep.

Gone, baby, gone:
Loving angels take you, pretty, to— I cannot see just where—
I am sure it's some sweet garden in the sunny Soulland fair:
Gone, baby, gone.

Bye, baby, bye:
Come again to me, my pretty, well I love to have you come;
Loving spirit mothers bring you from your sunny Soulland home:
Bye, baby, bye.

J. M. D. UNDERHILL.

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Dr. J. M. Peebles writes from Australia: "I am attending Mr. Stanford's seances each week. Mr. C. Bailey, one of the greatest, if not THE greatest medium to-day in the world, is astonishing people with the manifestations that occur in his presence. I have not time to enumerate them, but shall speak of them on my return, in connection with the marvels that I saw in the presence of India's Yogis in the suburbs of Calcutta and also in the mountains."

A friend said to me the other day—one who has been a professed and earnest Spiritualist for many years—"What good is the physical phenomena that you present so persistently to your readers each month?" "Some years ago, before I began to closely study the scientific side of the phenomena, I might have said the same," was my reply. "Since then, however, Spiritualism has entered on a new phase. The latest conclusions and experiments of leading scientists like Professor Larkin, for instance, of the Lowe Observatory, California, have shown us that it will be possible ere long to demonstrate that "the passage of matter through matter" is not the wild, visionary, unreasonable thing that the man in the street imagines, but that it is in accordance with laws of nature that are only just being demonstrated by science. In the April number of this paper the article by Professor Harry C. Jones, "Is Matter Disappearing: Is it simply Electricity?' showed that the electron, the latest definition of what we call matter, is Electricity pure and simple. The Law of Vibrations teaches us also that what we call matter is the result of lower rates of motion, that the planets and their satellites thrown off from the sun in the form of vapor have by a natural law also cooled down and become solidified as the rate of velocity slackened.

What is more natural then—and we inquirers know it to be a fact—for the spiritual chemists on the other side to resolve matter into its original ether and again solidify it? It is this aspect of Spiritualism that is going to arrest the attention of scientists and intelligent inquirers into Spiritualistic phenomena and we shall presently find, as Dr. Channing said in his address in the April number, that later, when we understand the laws that obtain in this universe "a motor car or a steam engine will appear an antiquated means of getting about." Just as it is set forth in that remarkable book of Lord Lytton's, "The Coming Race," when we shall have called "Vril" or Electricity to our aid in these matters.

It was by the exercise of these same laws of nature that the growing of a plant, 18 inches high, at the circle held on March 29th became possible. A Yogi was present, and it was by the power over nature obtained by the Yogis when in earth life that this remarkable phenomenon was produced. It cannot be too often remembered that this mundane existence of ours is full of marvels. Which of us by our own power could make a seed germinate, or clothe with beauty the grass of the field? It is only by "hastening" somewhat these powers of nature that such a thing is possible as the growth of a tree during a comparatively short sitting. It could not be accomplished by the Hindoos, Abdul and Selim, who have not learned to subjugate Nature as the Yogis of India have. To him was handed by the Yogi the seeds which were planted one inch deep in the flower pot. Yogi, who gave the name of "Ram, Ram, Gee," watered the seed, and said in broken English, "Yogi come from India. Yogi go sleep in cave, no eat much, learn great secret. Masters teach Yogi make tree grow big."

The pot was covered with a large basket and after Dr. Channing's address, lasting half an hour, it was lifted and the plant was found to be some inches high. The Yogi then magnetized the plant. It was again covered, and after another control, Abdullah, had spoken and sung, Yogi announced that the basket was not big enough. It was taken off and there was displayed a most beautiful plant, 18 inches high, the top apparently pressed down for want of room to grow higher and with leaves of exceeding freshness and beauty. Dr. Whitcomb explained it was the Camphor tree of India, and beside it were also growing small plants from a peanut, and a bulbous Indian plant, planted by Dr. Peebles. But the great power of the Yogi had been expended on the large plant promised. It is not expected that people who know nothing of these things can accept at once all these facts, which are great spiritual verities to those privileged to witness them.

The minds, even of some Spiritualists, have to be prepared by study for a knowledge of Nature's laws transcending our ordinary notions concerning matter. And I remarked to my friend in conclusion that as Jesus said to the unbelieving crowd, "Even if one rose from the dead" they would not believe, so it is not our aim so much to convince unbelievers, who are too densely materialistic to appreciate the miracles of daily life, as to gradually learn ourselves more of nature's laws, and point the way for those who are craving for more knowledge—more light.

The following is a brief record of sittings held since March 8th:

32ND SEANCE. March 15th. Address by Dr. Channing on "The Influence of the Press, Pulpit and prayers written in black and red from Thibet. Bird's nest brought for Dr. Peebles. Clay with spear heads. Hindoo spirit grows plant a few inches.

33RD SEANCE. March 22nd. Address by Dr. Robinson on "The Hittites." He draws map of Asia Minor, etc., on black board. Phenomena. Bone tablet from Thibet. It has a rude carving of Buddha with Thibetian inscription which Dr. Whitcomb translated "The Enlightened One." Bird caught in the light by Abdul. Second bird in small cage. Spear heads in day.

34TH SEANCE. March 29th. Address by Dr. Channing entitled, "The Master Christian." Phenomena. Unbaked cake of Indian meal composed of three kinds. Plant 18 inches high, grown by Yogi as related above.

35TH SEANCE. April 5th. Address by Dr. Channing, on "The State and Condition in the Spirit World of Evil Men." Phenomena. Spear head in clay. Two birds from sitter's coat. Manuscript on outer rind of Palm tree; Thibetian prayers pricked in and placed as an offering to some idol. Electrical conditions prevented production of more phenomena. Short address by Mrs. Robinson.

ADDRESS by Dr. W. Ellery Channing, specially Reported by Mrs. W. Wilson, Shorthand Writer and Typist, Premier Building, Collins St., Melbourne.—"Crimes Against Criminals.'

Perhaps you have been wondering why I selected the subject as announced by Dr. Whitcomb to-night. It is one which should be brought under the notice of every man, woman and child in the community as it affects all—believer and unbeliever alike. From the spirit side of life we see many misdirected efforts, much misspent energy, applied in trying to stem the awful torrent of criminality which is round about you. To-night I purpose calmly viewing this matter in a common sense light, and I trust you will agree with me and go forth from this place with the desire to bring about a better state of things in the community.

For long ages past man has been tortured and killed for crimes that he has committed. Even at the present day murderers are hanged by the neck till they are dead and before the corpse is cold there is another murderer ready to take his place. In days gone by penalties inflicted upon humanity for paltry crimes were terrible and appalling, such crimes as larceny and forgery being visited by the penalty of death. Thank Heaven, those laws have been repealed. By repealing them it was not intended to produce more crime, but, alas, round about us we see hundreds and thousands of our fellows still steeped in vice and criminality and we know not how to deal with them.

First, let me say, the law should not seek to "punish" a man for his wrong doing. Perhaps you have never heard that statement made before. I am very pleased to make it to-night. The law should not seek to punish, but to reform the criminal. And it should be instilled into him that his fellowmen are not his enemies—that the law is not seeking to rob him, to persecute him, or to vent its spleen upon him. In the past this has been only too common. It is, moreover, impossible to find any punishment that will act absolutely as a deterrent. If death is made the penalty as in the past, men will still thieve and forge and murder. You know this is the truth without my telling it. Take any number of men in society with certain defects in the quality and quantity of brain, with evil passions and appetites and environments and you will have a group of criminals. The criminal is often a product of innumerable causes. He is a creature largely of his environment and a victim of heredity. In the city of New York a certain woman had been arrested 154 times for drunkenness. The authorities traced her ancestors and found that both her father and her brother were drunkards and had committed suicide. On the mother's side there were three drunkards in the family as well as the grandfather and the great-grandfather. Now, this poor woman should in some way have received the commiseration and the pity of her fellows, rather than the condemnation and the punishment that was too often inflicted upon her.

It is remarkable that for so long a period the wisest people of the earth have failed to recognize that in certain people crime is a disease. Take the habitual drunkards of whom we have been speaking. Time and again they are brought before the magistrate and a fine is imposed. There would be just as much reason in inflicting a fine upon poor epileptics because they have fits in the streets. The drunkard is just as much diseased as the epileptic. "But," says someone, "he may have control of his actions." Yes, but he is a diseased man, and unable to withstand the craving that came upon him at certain times. And it is the same with other criminals.

A statement was once made by a criminal previous to his execution that before he committed a robbery he felt an uncontrollable impulse to steal and under that influence or impulse to steal he was a helpless child.

How shall we reform criminals? By making the gaol or the prison a school house. These unfortunate ones should be taught. Hundreds of men and women are in your penitentiaries to-day whose minds are darkened and clouded. They know nothing of the joys which you experience even when they are free. Thir tastes are depraved, they see no beauty in life, but are often anxious to drown their cares in drink and ribaldry, and in the fellowship of others as evil as themselves. Let me tell you that no great change will be effcted until the criminals are educated and taught. But you may ask how this is to be done with men who are receiving their sentences? I will tell you. The judge, in passing sentence upon the criminal, should have the power to say, "I do not state the time during which you will be incarcerated, it depends entirely upon yourself how long you remain in the prison house."

An indeterminate sentence is what is needed in your midst, and there will then be an incentive for the man to behave aright. He should, moreover, be paid for the work he does—a reasonable remuneration—so that when he goes forth from the prison house he will have something in his pocket, and he enabled to withstand temptation. Take the case of most of these criminals. They herd together, they exchange thoughts and ideas, and bitter feelings are engendered against their gaolers and against society. Let them realize that society is not against them but desires them to be good men and women, and I say you will touch the chords in their hearts perhaps never touched before.

Thousands of these men and women go forth from the prison house without money, without friends, with nowhere to go and nothing to do. If, perchance, they get some employment, it becomes known immediately, that they have been in prison. They drift back into the old paths, and in a very short time they are up again before the judge and standing in the felon's dock.

Again, it should be a crime for any officer of the State, policeman or detective, to hound a man after he has come out of prison. I know of instances where detectives have shadowed men from the time they passed the portals of the gaol. Some of them intended to live aright, and to get employment. I know of one case where the detective went and said to the man's employer, "Do you know whom you have got in your employ?" "No," said the contractor, "I don't." "You have So-and-So, the criminal," said the detective.

The man was discharged that night. I would make it a crime for any officer of the Crown to do such thing. Is it not often a true complaint of criminals that they were forced into crime because they were forever being "moved on" as it were, with no resting place for their feet, no place where they could stay in safety and begin life anew. There are, however, men and women who wilfully do evil, who make up their minds to be criminals. Such men and women should be separated from the community—not behind prison walls, but upon some island where they could not escape. They would have their freedom there, they would have to work to live—the men on one island and the women on the other—for criminals should never be allowed to populate the world.

Until your governments realize their duty towards criminals this terrible torrent of criminality will go surging on and on. Concerning punishment: How often are you struck with the fact that for certain offences punishment seems inadequate, while for other offenses it is too severe? This is mostly brought about through the ignorance of the persons who adjudicate on the cases—in, magistrates and judges too, for ato matter, You know we say in America and you say in your land also, that lay lawyers make the best judges. I question it. It is abhorrent to me that any man who has made money out of criminals should at last be elected to fill the position where it is necessary for him to condemn them and pass punishment upon them. But how often is it otherwise?

In some lands the extreme penalty for murder has been abolished. Let me say that from the spirit side of life we declare that it is wrong to hang, electrocute or strangle any living being. This is so for two reasons—one of which is not apparent to most people, and certainly not to legislators. A man commits a murder, and the law says he must pay the penalty with his life. Let me tell you, that in fulfilling that law, society is carrying out that obsolete revengeful Mosaic law which demands "an eye for an eye and a tooth for a tooth."

No man or company of men, no society has a right to take that which they cannot give—life. Secondly, and this is the most serious reason: the execution of murderers lets loose upon the world in which you live depraved spirits or demons who return, and sometimes in revenge, cause others to perpetrate similar crimes. You are constantly jerking into the spirit world hundreds of those depraved spirits, who, filled with revenge, return, and as I said, cause misery and trouble. I will quote a case that happened in this land some years ago. I am indebted to Dr. Whitcomb for the instance:

A young man cut his sweetheart's throat, and a day or two before he was swung from the gallows, he said, "I felt something come over me that was irresistible, I could not help it, I had to do it."

Over people like yourselves, living good lives and guarding yourselves against all that is evil, these depraved spirits have no power. But look abroad upon society to-night, and see the hundreds and thousands steeped in vice and wickedness—the cringing, crawling drunkard, for instance, is he not a fit subject for a depraved spirit to enter? On the spirit side of life craving and gnawing which cannot be satisfied is producing in him an awful punishment. Here he sees an opportunity whereby he can gain a moment's respite. He takes possession of that drunkard who gets drunk again, and on the morrow is haled before the magistrate and fined 5s., or perchance, twenty-four hours imprisonment.

And so it is with other crimes and criminals. Murderers have been deprived of life, and often—for I know it—have they returned and taken possession of depraved men and women, and another murder has been the result. Your legislators, not knowing of this, would close their materialistic ears to the advice that I am giving you. They put me in mind of a judge who once sat in the High Court of England, a stern old man. He said that he believed in giving one chance to the criminal, and, after that, if he sinned again he should be destroyed as vermin. I tell you that when that man passed into the spirit world he would be sorry for such an utterance.

I believe there is good in everyone. Deep down, as I told you the other night, in the human heart there is a spot that may be touched and redeemed by love and sympathy. The cold, cruel judge says, "Away with them! why trouble about them? they won't live right, let them forever be shut up or destroyed."

Ah, my friends, I would say to that man, had you been in his place, had you encountered the adverse circumstances, or events, or environment, that he has done, you would be perhaps to-night in the place of those outcasts.

Again, and this is a subject for the psychologist, as well as the criminologist, I do not affirm that there is a deficiency in brain power or brain matter in the criminal, but there is some defect which needs to be investigated. The results of scientific research will yet prove that many of those people are more sinned against than sinning. Do not think that I am pleading for an easy life for criminals. I abhor all that is wrong and evil, because I know that perfect happiness is only compatible with a good and true life. Some of you have been born in the lap of luxury, you have never known temptation. How easy it is for people who have never known temptation to speak against others.

I wish to say to the ladies present to-night, that during my earth life, and since passing to the spirit, I have observed that women, as a rule, are more severe and quicker to condemn their own sex than men are. Think of the number of fallen women in this and every other large city—pariahs of society, outcasts! Ah! if we could trace that life to its source we should find in most cases that there was some defect in the person, and that she could not help what ultimately produced such disastrous results. Little children! I have always loved children—innocent, prattling children, who will some day possibly be the warriors of your land, its scientists or mechanics. Who knows but in that prattling child may rest the spirit of a Shakespeare, a Milton, a Michael Angelo! But let me tell you that much, almost everything depends on how that child is instructed, and how his little footsteps are guided through life's journey. Hundreds of thousands of children to-day would be better in the spirit world, because their parents know not how to rear them or how to teach them. Let me plead for the little ones for a moment. In teaching them that which is right and good and true, remember always that example is better than precept, and that without example it is impossible to rear your child to be a good man or woman. Try to make them happy, give them good books and pictures if you can afford them, let them enjoy themselves. The weary, crabbed and crotchety business man, who returns home at night after money-grabbing all day, has shrivelled still more his small soul, and his nerves cannot stand the merry prattling of his children. He calls for the nurse to remove them because they irritate him.

Shame on such men! That old Roman matron, the mother of the Gracchi, whom you read of in history, was once conversing with other Roman ladies about their riches. One said "I have a string of pearls, it cost a king's ransom;" another said, "I have the most beautiful jewels in Rome." When they returned to this grand woman to recount her rich trinkets she called her sons, and setting them before these Roman ladies, said, "These are my jewels."

Yes, your children are the jewels that God has given you, and I tell you that if you do not do right by them that in the spirit world you will be punished as sure as truth reigns. If you send them to an orthodox Sunday school, and you are a Spiritualist, you are inconsistent, if you do not add your testimony to the teaching they get there.

Make no mistake. I cannot understand any man who believes in the spiritual philosophy sending his children to an orthodox Sunday school, and saying nothing about the great truths that are not taught there, but letting the myths and fables and the legendary stories sink into the minds of those children without telling them the truth as you understand it.

I have just been told that my time has expired. I trust you will think over my few remarks on this subject, and that you will realize with me that we commit offences against criminals inasmuch as we do not deal with them rightly. Society at present is so constituted that we are turning out criminals every day, and it behooves someone to protect and to show a more perfect way, which I have done this night, with pleasure, and to the best of my ability. CHARLES BRIGHT.

—Harbinger of Light, Australia.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

Nothing destroys authority so much as the unequal and untimely interposition of authority itself, and the attempt to enforce that submission which can only be the result of free choice.—Burke.

HERBERT SPENCER'S HERESIES.

His Opinion of the Christian God—Cruelty of a Fijian Deity Small Compared With That of Jehovah—Reprobation and Atonement Termed Abhorrent—Will and Intelligence Cannot Be Ascribed to the Cause of All Things.

If we contrast the Hebrew God described in primitive traditions—man like in appearance, appetites, and emotions—with the Hebrew God as as characterized by the prophets, there is shown a widening range of power along with nature increasingly remote from that of man. And on passing to conceptions of him which are now entertained we are made aware of an extreme transfiguration. By a convenient obliviousness a deity who in early times is represented as hardening men's hearts so as that they may commit punishable acts, and as employing a lying spirit to deceive them, comes to be mostly thought of as an embodiment of virtues transcending the highest we can imagine.

The cruelty of a Fijian god who, representing as devouring the souls of the dead may be supposed to inflict torture during the process, is small compared with the cruelty of a God who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured that while some theologians distinctly deny it, others quietly drop it out of their teachings.

Clearly, this change cannot cease until the beliefs in hell and damnation disappear.

Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible.

So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space and who during millions of years of the earth's earlier existence needed no honoring by its inhabitants, should be seized with a craving for praise; and having created mankind, should be angry with them if they do not perpetually tell him how great he is.

As fast as men escape from that glamour of earthly impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful.

Similarly will the logical incongruities be more and more conspicuous to growing intelligence. Passing over the familiar difficulties that sundry of the implied divine attributes otherwise ascribed—that a god who repents of what he has done must be lacking either in power or in foresight; that his anger presupposes an occurrence which has been contrary to intention, and so indicates defect of means; we come to the deeper difficulty that such emotions, in common with all emotions, can exist only in a consciousness which is limited. Every emotion has its antecedent ideas, and antecedent ideas are habitually supposed to occur in God; he is represented as seeing or hearing this or the other, and as being emotionally affected thereby. That is to say, the conception of a divinity possessing these traits of character, necessarily continues anthropomorphic; not only in the sense that the emotions ascribed are like those of human beings, but also in the sense that they form parts of a consciousness which, like the human consciousness, is formed of successive states. And such a conception of the divine consciousness is irreconcilable both with the unchangeableness otherwise alleged, and with the omniscience otherwise alleged. For a consciousness constituted of ideas and feelings caused by objects and occurrences, cannot be simultaneously occupied with all objects and all occurrences throughout the universe. To believe in a divine consciousness, men must refrain from thinking what is meant by consciousness—must stop short with verbal propositions; and propositions which they are debarred from rendering into thoughts will more and more fail to satisfy them.

Of course like difficulties present themselves when the will of God is spoken of.

So long as we refrain from giving a definite meaning to the word will, we may say that it is possessed by the Cause of All Things as readily as we may say that love of approbation is possessed by a circle; but when from the words we pass to the thoughts they stand for, we find that we can no more unite in consciousness the terms of the one proposition than we can think of the other. Whosoever conceives any other will than his own must do so in terms of his own will, which is the sole will directly known to him—all other wills being only inferred. But will, as each is conscious of it, presupposes a motive—a prompting desire of some kind; absolute indifference excludes the conception of will. Moreover, will, as implying a prompting desire, connotes some end contemplated as one to be achieved, and ceases with the achievement of it; some other will referring to some other end, taking its place. That is to say, will, like motion, necessarily supposes a series of consciousness. The conception of a divine will, involves, like it, localization in space and time; the willing of each end, excluding from consciousness for an interval the willing of other ends, it is the same with the ascription of intelligence. Not to dwell on the serriality and limitation implied as before, we may note that intelligence, as alone conceivable by us, presupposes existence independent of it and terms of changes primarily wrought by alien activities—the impressions generated by things beyond consciousness, and the ideas derived from such impressions. To speak of an intelligence which exists in the absence of all such alien activities, is to use a meaningless word. If to the corollary that the First Cause, considered as intelligent objective activities, it is replied that these have become such by act of creation, and were previously included in the First Cause; then the reply is that in such case the First Cause could, before this creation have had nothing to generate in it such changes as those constituting what we call intelligence, and must therefore have been unintelligent at the time when intelligence was most called for. Hence it is clear that the intelligence ascribed, answers in no respect to that which we know by the name. It is intelligence out of which all the characters constituting it have vanished.

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower.—"Principles of Sociology."

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be

PLYMOUTH SPIRITUAL CHURCH, OF ROCHESTER, N. Y.

An Interesting Letter from the Pastor, Rev. B. F. Austin, Giving Cheerful and Encouraging Data Concerning Its Condition and Prospects.

To the Editor:—I am often asked by letter for some report of our church work here, and to all interested would say, we are making slow but healthful progress in our work. Our large attendance of last fall fell away considerably during the cold weather, as, owing to a variety of reasons, our church was uncomfortable during the severe weather.

Our membership has increased, both in Rochester and our non-resident membership, which now embraces a number who regularly contribute to church funds. A large number of pews have been taken (on the voluntary principle) and the receipts during most of the year have been encouraging.

One cheering feature of our work is that it is not confined to those who attend our church, but through the powerful agency of the liberal press in Rochester we are reaching every week from 50,000 to 75,000 of an audience through the published reports of my lectures in the "Democrat and Chronicle," "Union and Advertiser," and the "Post Express." The two former regularly devote from one-third to one-half column or more to a summary of the morning and evening lectures in Plymouth Church, and thus we are missionizing the public with our liberal teaching.

Another encouraging feature is the fulfillment we are finding of a spirit prophecy given to us when we were debating and deliberating on the question "to purchase or not to purchase" this property. Our spirit friends repeatedly said to us: "You will get aid from unexpected sources." See how this statement has been verified, and is being verified more fully from time to time.

We were in difficulty over our heating when friend Kelsey, from Cortland, came up one Sunday "just to see how we are getting on." As is well known, he is an expert in heating buildings. He soon pointed out a change necessary in our pipes, and as it involved cutting through the floor, and new radiators, he very generously paid the $50 required and gave us advice and radiators free. The angels reward him.

A little later I foresaw a payment of $150 to be made (balance due on our church cushions) this spring, and there seemed no provisions for meeting it. One morning in my mail I found a letter from a Rochester merchant—a stranger to me—asking me to call on him, which I did.

After inquiring about our work in a friendly way, he told me he had been out to hear me a few times and liked our services (though he is a pew-holder in another church. He also said that his mother formerly attended Plymouth Church, and that they had decided to pay off the remaining $150 we owed on the cushions. Angels reward him and his poor old mother, whom I called on personally and thanked.

A few weeks since, at Hartford, I met Margaret Gaule Reidinger, where she was delighting large audiences at the State Convention with her marvelous readings. We talked over Plymouth Church interests at Mrs. Helen P. Russegue's home, where we were stopping. On returning to Rochester I sent Mrs. Reidinger a fine photo of Plymouth Church, and she exhibited this to her Ladies' Aid Society and sent us a pledge for $100. And thus the good work goes on. We need a considerable sum next month to close up our first year's operations successfully. It will come—possibly the reader of this will contribute a part of it. B. F. AUSTIN.

A CORRECTION.

Professor Denton Was Never a Materialist.

To the Editor:—In the interesting reminiscences of Mr. Newman Weeks, published in your issue of May 18th, I find an error which I am certain he will be willing to see corrected.

Mr. Weeks places the name of William Denton in a list of "good men and true," who, he says, in the early days came into the ranks of Spiritualism from Materialism.

This is a mistake. Mr Denton was never a materialist; he was a Methodist, and from his boyhood commenced preaching Methodism; but the road from Methodism to early (or Wesley's) Spiritualism was short and direct, and he soon found it. Hence he was ready to join the modern movement as soon as the first call was sounded.

ELIZABETH M. F. DENTON.
Wellesley, Mass.

New York State Association.

Annual Report of Pres't H. W. Richardson.

In submitting this, my report, to the 11th Annual Convention of the New York State Association of Spiritualists, I am glad to be able to say that more people are now investigating psychic manifestations than at any time before since the birth of Modern Spiritualism; but much of this research is done in a quiet, independent way, and outside of the public work of our societies.

The organized movement has opened the doorway, and the angels are reaching the people, which is certainly gratifying to conscientious workers in this cause. But what would be still more gratifying would be to see these new converts take part in society work, giving the added strength of their influence as well as their financial support.

But we are glad the people are receiving the knowledge of our beautiful philosophy. And when Spiritualism is generally understood and accepted, and the human race lifted out of its materialistic thought into a more progressive, more spiritual thought atmosphere, we will not care so much who shook the tree, or who gathered the plums.

There are obstacles in this work, as there are in all reform movements, but the philosophical way is to work in patience and perseverance, remembering that there is strength and growth in the overcoming of obstacles, and the more formidable the obstacle the greater the victory and the greater the possible gain in growth and development.

Missionary Work.

This department of State work has been continued by your faithful missionary and organizer, Mrs. T. U. Reynolds, during a considerable part of the past year, the details of which will be given you in her report of the Convention.

This is a very important feature of the organization work, and the duties of those to whom it is intrusted involves the inconvenience of being continually on the move from place to place, and consequent lack of many home comforts, and of that quietude which contributes so much to human happiness. But devotion to the cause, and the consciousness of doing good to others, seems to have inspired our missionary to put forth her best endeavor and to throw her whole life into this work, the result of which cannot be measured in dollars and cents, nor even known to the human mind, but which I am certain is greatly appreciated by the multitudes who have been privileged to attend her meetings, as well as by the members of the State board.

Under the conditions that have prevailed, perhaps all has been done in this direction that could have been expected. But I want to urge upon this convention, and upon every Spiritualist in the State of New York, the importance of providing conditions that shall make it possible to accomplish much larger results during the coming year. There is a broad field for missionary work. Several large cities in this State have no organized Spiritualist societies, which is also true of a multitude of villages and hamlets. In many of these places there are no avowed Spiritualists, or at least none are willing to come forward and assist in the arrangements for holding meetings. But with ample funds available, suitable meeting places could be engaged, meetings advertised, and the people would come out, and an interest would in most cases be awakened that would bear fruit in the future of our movement.

There is still much ignorance concerning Spiritualism and its mission, and when these truths are presented in their proper light, prejudice will give way to knowledge, and the advocates of our cause will be multiplied and the number of auxiliary societies largely increased.

There are thousands of Spiritualists in New York State, and one dollar annually from each of these would create a fund sufficient to put more missionaries in the field, carry forward a much larger work in the direction I have indicated. I trust this convention, or the incoming board, may be able to devise some method for largely increasing this branch of State work.

Mass Meetings.

During the year State Association Mass Meetings were held in Potsdam, in New York City, and in Buffalo, and the results in each instance were favorable to the State Association as well as to the societies in the localities where held, not so much in a financial way as in creating interest and reaching new people.

After missionary work, perhaps Mass Meetings, conducted as an organization movement for propaganda work, are next in importance. Wherever such State Association meetings have been held, the outcome has been favorable, the interest increased and beneficial results have followed.

I recommend that the incoming board be instructed to extend this feature of State work, so as to reach more of the larger towns of the State.

As to the smaller towns, the missionary work is supposed to reach them, although in some instances it might be advantageous if an assistant could accompany the regular missionary for a State meeting.

Local Societies.

Our local auxiliary societies, as a rule, seem to be doing good, effective work, and I am of the opinion that their reports to the convention will show that the cause is progressing favorably through this branch of State work.

This is especially true of those societies where speakers have been engaged for the year or a term of months at a time, which indicates the advantage of settled speakers where it is possible.

Two local societies in the State have since our last convention purchased and now occupy their own meeting places, notably the Plymouth Spiritual Church of Rochester, and the Spiritual Society of Hornell. This is gratifying and augurs well for the permanency of the movement. These are good examples to follow.

The State Association has issued six new charters during the year, largely the result of the missionary work; and besides these six, some two or three other societies are about ready to apply for charters, and will, we believe, do so soon.

We welcome these groups of workers to our ranks, believing mutual advantages and added force will accrue to them as well as to the State Association in this co-operation for the uplift of humanity.

There are still three or four societies in this State holding charters were issued before New York State Association was chartered.

At the last National Convention the matter of exclusive jurisdiction of the State Associations was given consideration, and a request was to be sent to all such societies in States that are chartered auxiliaries to the National Association asking them to relinquish their National Charter and take charters from the Association of the State in which they are located. In this connection I suggest that these societies within the border of New York State be invited to transfer their allegiance and give the State Association the benefit of their influence and support, which benefit I trust will be mutual.

Children's Lyceums.

The inability of your president to visit many of the local societies precludes his giving any detail report on this part of the State work. But our State superintendent of Children's Lyceums, Mrs. Reynolds, will report to the convention. We are, however, confronted with the fact that the number of young persons identified with Spiritualism is not what it should be, and the person who will demonstrate some practical method for strengthening this weak point in our movement will confer a great favor on the workers and do much to promote the cause.

State Days and Camps.

The management of Lily Dale Assembly recognizes this State Association. In 1906 a day was set apart in their summer program as "New York State Day," and for the Assembly season of 1907, July 24th is designated as New York State Day. Mrs. T. U. Reynolds and your president are named to speak on that day. The date is about the middle of the Assembly season, and comes in a week which bristles with good things, and it will be a good week for New Yorkers to attend that beautiful Spiritualist resort. Thomas Grimshaw, of St. Louis, pastor of a very flourishing Spiritualist church in that city; Mrs. R. S. Lillie, of California; Miss Elizabeth Harlow, of Columbus, Ohio, and Hon. Wendall C. Warner, will be there during that week, and in behalf of the Lily Dale Assembly I invite you all to come to Lily Dale for New York State day, July 24, 1907, and enjoy the good things there to be presented.

Mediums' Certificates.

Under the rules and instructions adopted at the last convention, mediums' certificates and other printed blanks were provided to be used for meeting the needs in this direction.

Few mediums have thus far availed themselves of this privilege. But I realize that those intrusted with the duty of determining who of our mediums are, and who are not competent and worthy, to receive the recognition which these certificates are intended to convey, have no easy task before them, should conditions arise whereby large numbers of mediums apply for certificates.

Thus far, however, the system can hardly be said to have had a fair trial, consequently I have no suggestions or recommendations to make regarding the matter.

Legislation.

At the time of our last annual convention there was then pending before the Common Council of the City of Buffalo a proposed ordinance imposing a license to be paid by persons who practice clairvoyance, fortune telling, etc.

Your president opposed this ordinance and endeavored to secure its defeat, or at least to secure its modification so as to exempt the legitimate practice of clairvoyance.

I attended the hearings given by the ordinance committee and was assisted by able counsel.

Finally an old State law was unearthed which prohibited the practice of clairvoyance, witchcraft, etc. This old piece of legislation had been forgotten, but answered a convenient purpose in this instance, for it was an easy matter to show the Councilmen the inconsistency of licensing persons to practice a thing which was prohibited by a State law. Hence the whole matter was dropped and nothing heard from it since.

During the present session of the New York State Legislature a bill has been enacted and become a law called the Medical Unification bill, which revolutionizes the system of State control of the practice of medicine.

In some respects this law is more sweeping than the old law. But since "Among the exemptions from the application of this law is the practice of religious tenets of any church," and since the New York State Association is chartered "to conduct religious and other meetings" to foster charter and maintain Spiritualist societies and enterprises for religious and missionary purposes germane to the phenomena, science, philosophy, and religion of Spiritualism, it would seem that ours is clearly a religious organization within the meaning of the law, and that Spiritual healing in all its forms fairly comes under this exemption clause, especially when done by those who are working under the State organization or its auxiliary local societies.

The Pioneer

The Spiritualists owe a great deal to the pioneers in their movement.

The veteran worker who has borne the brunt of the battle in the heat of the day; the pioneer who has stood up for these truths when the opposition was strong, sometimes almost fierce, and who was met with ridicule, vituperation and ostracism because he or she ventured to express truths that were not understod, consequently were not appreciated by the masses, is certainly entitled to some consideration at the hands of us whose ways are ways of pleasantness as compared with the road they were forced to travel.

The National Association maintains a pension fund and receives donations and disburses these funds to the veterans who are needy and worthy.

Some of us are regular contributors to the National Pension fund. But I submit to you the question and ask you to consider it. Has not the time already arrived when New York State Association should move in this direction and begin to make provisions for our superannuated workers?

I urge that this convention give careful consideration to this matter.

Correspondence and Literary Bureau.

With sufficient available means for carrying on a correspondence and literary bureau, and with the right person in charge, it would seem that much good work could be done.

Judiciously selected and carefully edited literature could be used to good advantage.

ed with perseverance and love for the cause, ways would suggest themselves for securing a foothold in unworked towns, by getting in touch with one or more good reliable Spiritualists as a nucleus, and by applying the methodical system of modern business institutions, interest could be awakened, and the influence of our movement largely augmented.

The work of this bureau could be made the forerunner to the work of the Missionary and Mass Meeting, the one complementing the other—all co-operating for one general purpose. Spiritualists of New York State, are you willing to make the moderate sacrifice which will enable the incoming board of trustees to give this system a trial?

Memberships.

As was stated in your president's last Annual Report, until local societies are established in many more of the towns and villages of the State, there will be a demand for direct individual membership, to enable isolated Spiritualists and those in localities where there is insufficient numbers to support a local society, to become a part of the organized movement.

Direct individual members are entitled to participate in the deliberations of the Annual Convention and have a voice in directing the work of the association.

At the last Annual Convention a rule was adopted requiring the trustees of the State Association to pass upon the acceptance of applications for membership, which rule has been complied with for the past year.

As we have already stated, if the thousands of worthy Spiritualists in the State would uphold the hands of the State officers and faithful workers by becoming members of this association, their influence would count for much, and their dollars as annual dues would materially assist in enlarging the scope of the work of our missionaries and organizers along the lines heretofore mentioned.

In addition to the active memberships, provision is made for Life Memberships by the payment of $25, which entitles life members to all the privileges of direct individual members during life without payment of annual dues.

We now have quite a list of Life Members, and will gladly welcome additions to this list during this convention, and on through the coming year.

The money which I invested a few years ago in a Life Membership is the best investment I have, and the one upon which I expect to receive dividends when I enter the spirit world.

The Spiritualist Press.

While the Spiritualist press is not officially a part of the State or National organizations, the editors of all Spiritualist papers are doing a great deal for the organized movement. Their columns are always open to notices of important public meetings, reports of conventions and general information concerning our organized work. The advertising thus given gratis for our New York State Association, if paid for at regular advertising rates, would amount to a goodly sum each year, and while we all feel very grateful to the editors, I feel that we owe them something more than gratitude, and that we can, at least, assist these men who are doing so much for our department of the Spiritualistic work, by soliciting subscriptions and doing all in our power to enlarge the circulation of their papers. In doing this we not only help the editors of the papers, but we do much to forward our own work in the general movement. The press is the greatest educational factor in the world today. And the Spiritualist press is doing for our cause in particular what the secular press is doing for the world in a general way.

Every Spiritualist should take at least one of the Spiritualist papers. And I urge that the workers resolve themselves into a committee of the whole, and work with one accord to extend the circulation and the influence of the Spiritualist press.

We had hoped to have Brother Bach, of the Sunflower, with us at this convention, but he wrote your president a few days ago that he would be unable to come, which we all very much regret. But let us remember him with something substantial in the way of subscribers, as well as the editors of "Reason," "The Progressive Thinker," and others.

We are not unmindful of the kindly attitude and attention shown by the secular press toward psychic manifestations and Spiritualist teachings, and as our movement and its purposes become better understood it will receive still greater attention from that source.

The Future of Spiritualism.

We claim for Spiritualism that it is a progressive movement. Almost sixty years of co-operation between advanced teachers in higher spheres and conscientious men and women on the earth plane have borne its fruit and made a marked impress upon human thought and contributed largely to the world's advancement, intellectuality, materially and spiritually.

The foundation for this progressive movement is the proof of continuity of life, together with the fact of spirit intercommunion.

Through the one the prevailing materialism of fifty years ago has been practically wiped out, while through the other many useful and beautiful lessons have been revealed from master minds in the spirit world, which has changed the whole modern conception of the future life, of the universe, and of God.

Spiritualism has removed the sting of death by showing that it is a natural and beautiful event, a welcome visitor to the matured soul whose labors on earth are finished, and who through this change graduates into a higher department of life's great school.

It immensely enlarges man's conception of the universe, and of an all-pervading intelligence called God; and confirms the poetic ideal that "This universe is one stupendous whole, whose body Nature is, and God the Soul." So that to-day science is forced to recognize the all-pervading life-force pulsating in every atom of a Spiritual universe, of which this world is only an infinitesimal part.

Mediumship in its varied forms is an important agency in this work, without which the higher forces could not act upon the human mind. Thought force is an instrumentality used by the higher intelligences to convey the messages and impress them upon the sensitive brain of the mediumistic individuals. And Spiritualism is the one religious movement which encourages and defends mediumship.

The time may come—yes, we believe the time will come, in fact it has already come to many people, but we believe it will eventually come to all—when, through the intuition of impressional mediumship, each individual will be directly involved by

etween the two worlds will become generally recognized fact. But that s for the future, and to-day we must neet and deal with the conditions of o-day.

Brother Austin has well said, "The Ethical Standard of Modern Spiritualism is not surpassed by that of any other system of religion or philosophy." That ethical questions are receiving increased attention is unquestionably true. But the practical application of the lofty principles and ideals which constitute the essence of Spiritualist teachings, by bringing them into and making them a part of the everyday life, is the legitimate work of Spiritualism.

That thoughts are things, has in this 20th century become something more than a beautiful theory. It is a recognized fact in Nature; and the thought atmosphere of to-day is becoming surcharged with those lofty principles of Love, Equity and Justice, which stand for Brotherhood.

The stirring of conscience is manifesting itself in the minds of the people, and the Brotherhood of Man, exemplified and lived on this earth, is the ideal toward which the thought of to-day is pointing.

We, as Spiritualists, have opened the way for master minds in Spiritual realms to bring this thought more forcibly before the people.

For a generation the American people have been money mad, and life has been measured by accumulations of wealth. The poor have imitated the rich, the rich have made new records of extravagance, while selfishness and greed have run riot. But indications now point to a Spiritual awakening. A change for better material conditions seems to be coming. From the press, the pulpit, the platform, and from the home also, is coming a healthy protest against measuring life by dollars and cents; and Spiritualism in opening the way for angelic teachers to be heard, has been largely instrumental in this awakening of the people.

Spiritualism ever stands for freedom. It is educational in its methods. It teaches men and women to think. They have thought themselves out of the bondage of creedal theology, and it is now a fact that the whole tone and subject matter of modern preaching has been modified and elevated by spirit teaching and the propaganda of Spiritualism.

Brother and sister Spiritualists, this victory is yours. You have, by the aid of your angel helpers, won this great battle in the war for Freedom. But a greater conflict is before you.

Momentous problems now confront the American people, upon a wise solution of which depends the future welfare and happiness of generations yet unborn.

The money power is now in control of the means of production in this country. The lands, the machinery, and the means of transportation are owned and manipulated by this tremendous power of concentrated wealth, in a way to deprive the masses of a just and equitable share of the wealth being produced.

Men, women and children are fettered and bound by this system. Spiritual growth and progress are thus hampered and hindered and the world's progression is held in check. The cry of Freedom from this material thraldom is going up from millions of fettered souls. The cry for Justice and Equality of opportunity are vibrant in the air, and as soldiers in the battle for Freedom, and as the natural leaders in reform, is it not our duty to move forward in the educational work of teaching the people to put into practical application in the everyday affairs of life the spirit of Brotherhood and the principles of Justice?

Universal Brotherhood is the ideal of to-day. Sometime it is to become a living reality right here on this earth; and I should feel that I was recreant to my duty if I failed to do my humble part toward liberating the people from the present thraldom of commercialism and establishing in its stead a system of Justice and Brotherhood.

It is a Spiritual movement, born in the angel world, and they need our loving co-operation in establishing these ideals here on earth.

Many of our speakers are earnest advocates of this reform movement, and some societies are making it a part of their regular work. I notice one society advertises Universal Brotherhood meetings for Sunday afternoons. I suggest that this convention set apart an hour for the discussion of ways and means whereby more effectual work can be done along these lines and not unduly encroach upon the other society work.

H. [illegible]RICHARDSON, President.
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Seriously Considered.

A Devout Spiritualist Takes into Consideration Subjective Mediumship and Promiscuous Control, and Reasons Therefrom.

Subjective mediumship and the promiscuous control of sensitives is and must be recognized by those who have any experience along this line as a menace to both mortals and spirits. (See Psychological Crime.)

While exceptions may justly be claimed, they should only be claimed in cases where strict and constant safeguards are provided by competent spirit controls, who in all sincerity seek to counteract the evil influence which is spread abroad by the ignorant, the low and vicious among them.

When it is known that this low class creates so much and unspeakable misery among the dwellers on both sides of life, it is but fair and reasonable to expect that the higher developed class should feel a strong desire to prevent, check or counteract such nefarious work, and enlighten the ignorant, elevate the low, and tame the vicious with kindness, and liberate their victims from bondage, and by reforming them, increase the numbers of invisible helpers for the work of redemption.

Granted that we recognize in the law of nature a Constructive and Destructive Principle, as taught by the Masters of the School of Natural Science, and granted that the enlightened spirits and their willing mediums violate this law of nature, and invoke this Destructive Principle to carry on their noble work, and are fully aware of its penalty, and cheerfully suffer the consequence, would this not be a great sacrifice offered on the Altar of Love for the sake of humanity?

Would not the exact Scale of Justice at least balance even when the good motives and its good results are considered? In other words, could no amount of good works overbalance the harm done in this case? Are the violators forever doomed to sink below the line of despair and irrevocably lost in dissolution? Or may they enter the broad field of hope and restitution where to recuperate their lost prestige? I hope they can, and do, and will, so love and duty won't get rusty.

As long as spirits of the higher spheres cannot be seen nor approached by those on the lower planes, violations of this law of nature and the Destructive Principle can hardly be avoided by those in their labor of love and rescue. And while I most highly esteem the Great School and its exact and profound science, and its wise and true Master's aim and endeavor, as exemplified in the peerless work of the three volumes, comprising the Harmonics of Evolution, The Great Psychological Crime, and the Great Work, I cannot but feel exceedingly sorry to know that the Master's noble efforts are so misjudged, misconstrued, unappreciated—yea, even scorned and condemned, and, alas! even by those who seem so eager in search of truth; and lo, behold! when they find it, turn the other way, because there are so many lions in the way.

It is this ultra-exactitude of this School which allows no exception to the rule of its formulary, that is the stumbling block to so many, and the cause of so much rash and unfair criticism; and critics, instead of heralding its truths, do like the fox in the parable, for whom the grapes hung too high, and so denounced them as sour.

I sense in the Master's work THE DAWNING OF A MILLENNIAL DAY, but I also realize that between now and then there lies a wide stretch of time, and a great need of charity for constant exercise; and as the harvest is overripe and the laborers few, I feel constrained to plead for the honest mediums and the exalted spirits who are prompted by love and charity, and work unselfishly for the benefit of their fellow-beings.

The man who steals a million dollars is a thief, and so is he who only steals a loaf of bread, for both have violated the same law; they only differ in degree. But the one who steals a loaf of bread to feed the starving, will surely be exonerated through the law of love, if love is the fulfillment of the law.

If honest mediums and their good spirit friends are guilty of breaking the law, they stand on the same level with the one who stole the bread to feed the hungry; and therefore I would gladly laud such mediums and such spirits, whose life-work is dedicated to uplift humanity, educate the spirits in darkness, relieve the obsessed and obsessing, even though they must infringe upon the laws of nature, and stand good for its penalty.

When we consider the vast numbers of spirits who are but the victims of our faulty social and educational systems; who wander about an aimless, homeless and hopeless throng, forever menacing and victimizing the constantly increasing multitudes of sensitives; when we observe the reckless hypnotist, who knows but little and cares less about the fatal psychological consequences of his science, and thereby multiplies the number of sensitives, and when we reflect upon the planchette and kindred instruments and devices which look so nice, neat and harmless, and are interesting to play with, and yet so insidious, and have proved so dangerous that dynamite or strychnine would have been a god-send instead, then we stop and calmly reflect.

They open the way to subjective control of any and all kinds of spirits, and they have wrought wreck and ruin in many a family, and also have increased the numbers of subjective sensitives; and yet the feeble voice of warning will be lost in the roaring whirlpool of the turbulent Stream of Life. Since our bold and blundering prophets hit so many amiss, nobody takes their predictions very seriously any more than if dice were shaken on their propositions.

Nevertheless there are unfailing signs discernible to the observing student, which indicate a sure fulfillment of an ominous prophecy that is based upon natural deductions, rational and logical conclusions. Any reader in possession of the strange story of Ahrinziman will find this prophecy on the last page of the book, where highly intelligent spirits announce a repetition of the witchcraft days, but to be exceedingly worse in scope, severity and consequences.

Such who have suffered through the reckless development of psychic powers, or the in-born weakness among friends or family relations from their ignorant or vicious spirit controls, under the form of insanity or obsession, should not be catechised or reprimanded for choosing the better way of the gers which too often lurk in the background of the others.

Those who charge the Masters of that School with selfishness and intellectual pride, or worse yet, with gross ignorance and stupidity, overlook entirely the most conspicuous points in their exact formulary, which plainly indicates that such qualifications would bar anyone from attaining to mastership—at least in that school.

Now, I am not doped or developed enough to declare with others that "whatever is is right," or that "all is right in the ultimate;" but I would rather say that whatever is right, let that be right, and don't twist it out of shape and place and make it unrecognizable thereby.

And as to the ultimate, I know absolutely nothing about it, except what I get in the soap bubbles from others. Is it any wonder that so many go wrong when the line of demarkation is blurred to indistinctness? And that by maxims and axioms which seem to have been the ejaculations of some gentle toper while being ousted from a barroom, and ever since have passed as the Oracles of Delphi?

Mediumship demands a sacrifice much greater than is bargained for by the shallow flippants who crave for a cheap notoriety and seek renown through its attainment. For them Mastership is out of the question until duly and truly prepared they can realize its superiority

G. A. WOLTER.

DR. J. M. PEEBLES.

He Is Still in Australia Doing an Excellent Work.

To the Editor:—It gives me pleasure to forward you by this mail a portion of the controversy that I've been having with preachers and clergymen in Australia. The Rev. Mr. Brazier, an English clergyman, attacked Spiritualism through the press, and of course I promptly replied.

In theological controversies I am in my element. The daily "Age," in this city, refused to publish my last reply to the Rev. Mr. Brazier, and so the Victorian Association of Spiritualists took the matter up, and put it into print, Mr. Stampford alone taking 500 copies. A copy will be sent to every Preacher in Australia.

I have now lectured in this city to the V. A. S. Society about two months, and have three more Sundays to fill out my engagement. They now wish to employ me for six months, but I must be on my way homeward. I left Michigan, you know, last September.

I go soon from this city, a very pious city, running no street cars on Sunday until about 2 o'clock in the afternoon, and printing no daily newspapers on Sunday. The city numbers about 500,000, and on each Sunday evening there are 27 places, including parlors, drawing rooms and halls where Spiritism is proclaimed.

I go from here to Sydney, New South Wales, where I lecture for two Sundays, morning and evening, in the Unitarian Church, of which the Rev. Mr. Walters is the pastor. He is favorably inclined to Spiritualism, and is very popular in the city, doing active work in all the reform movements. From Sydney I go on to Brisbane to speak a month of Sunday's, morning and evening; then to the Fiji Islands, where I expect to remain two weeks, witnessing several of the manifestations among the natives, known for their power to walk oln burning coals with bared feet then on among other Islands of the Pacific Ocean, tending towards Honolulu and Vancouver.

My health is excellent. I not only lecture on Sundays, but two or three times during the week upon vegetarianism, anti-vaccination, temperance, and other reform movements.

My 85th birthday, coming off in March in this city was made by the Spiritualists a grand rallying evening in the Austral Hall building. With music and declamations and speeches, and some fine presents, they sent me along the line of my 86th milestone march with a real zest. Some of my old friends were present who listened to me 35 years ago, on my first visit to Australia. Never do I forget my friends, and never do I lose the friendship of a true friend.

I am attending Mr. Stanford's seances each week. Mr. C. Bailey, one of the greatest, if not THE greatest medium to-day in the world, is astonishing people with the manifestations that occur in his presence. I have not time to enumerate them, but shall speak of them on my return in connection with the marvels that I saw in the presence of India's Yogis in the suburbs of Calcutta and also in the mountains.

Pardon this prosy letter I only called my typewriter to mention the enclosing of the printed brochures.

I sorrowed to tears over the departure of my friend, Moses Hull. I last saw him in San Diego, Cal., and listened to his burning words of eloquence. He was a great biblical expounder. Though slightly differing on some minor points now and then, we were for nearly forty years the very best of friends. When in San Diego we talked of our white hairs and what we believed was awaiting us in those higher realms invisible. Expecting then to go first, I promised to manifest to him on the first feasible opportunity. Well, he went first.

He was a good and a grand man, and unquestionably has gone up higher into those holier realms of existence..

May heaven's choicest blessings rest upon Mattie Hull, the eloquent and the faithful; and upon Professor Weaver, the discreet, devoted and the erudite. He is the right scholar in the right place. Hold up his hands, Spiritualists, and sustain him with your money and your influence in the support of the Morris Pratt Institute. This also will be the best monument that you can erect to the memory of Moses Hull. Cordially yours,

J. M. PEEBLES, M. D.

"THE WATER WITCH."

Some Reflections on What the Writer Regards as a Superstition.

To the Editor:—I have been very much interested in the discussion going on with regard to the "Water Witch," or the finding of water with a crotched stick. I was surprised at finding such intelligent persons clinging to the old superstition that has attached to so natural a phenomenon. A crotched stick, a witch hazel, or anyone of the elastic wood is taken in the hands, the palms upward, with the point of the stick upward, grasped firmly. Then the hands turned inward, thus bending the prongs out of their natural position which they will try to regain as a matter of course.

The "Witch" now commences to walk around, holding the point upward, the hands well pressed toward each other, and the muscles on the inside of the hand are released, either consciously or unconsciously, and at once, the stick begins to turn in either direction to regain its natural position.

One will at once observe that in the beginning the prongs of the stick are bent upward, and after it has turned in the hands of the "Witch," they are straight.

By a little practice anyone can cause the stick to turn in either direction, toward or from, the person holding it, whether walking or standing, simply by the action of the muscles on the inside of the hands. The "Witch" touching the person who has hold of the stick, has no effect on the same, it only attracts the attention of the person when he unconsciously releases the muscles of the palms of the hands and allows its natural position.

The prong should be about as stiff as the person can easily bend.

GEO. THOMAS.

Easton, N. Y.

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Do you desire to receive communications?

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FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Dr. J. M. Peebles In Melbourne, Australia.

As it is not possible [as set forth in the Harbinger of Light] to give detailed reports of Dr. Peebles' most successful course of lectures in Melbourne, which are all expressions of the outlook he has attained from an advocacy of its claims during more than half a century, a chat I had with him on the trend of Spiritualism will convey to readers the heart of his teaching. He speaks on the platform with all the enthusiasm of a young man, and is as ready to defend the truth as when he paid his first visit to Australia over 30 years ago. For one whose life is so harmonious, so full of deep religious sentiment, it is astonishing to him that Spiritualists generally have not become more spiritual-minded and more harmonious.

"I am sorry," he says, "that many consult spirits not for ennobling ends, but to get glimpses of the future, which they should realize must be the outcome of their life to-day." "I tell you," he says, "what I have learned, myself, from an exalted source, though I do not wish you to accept it unless it appeals to your own reason, regarding the commencement of what is called modern Spiritualism by the Rochester Knockings. At the initiation of this new gospel to the world there was a a combination of great souls in the spirit realms, who gave the first impetus to this movement which will presently fill the world. Many great souls withdrew when the awakening was complete, and future work was left to other controls. As is known to most leading investigators, including Dr. Hodgson, and others, it is as little known in the spheres as on the earth that communication between the two is possible. Mr. W. T. Stead's "After Death" shows this in Julia's impatience at not getting established at once "A Bureau of Communication" for both discarnate and incarnate spirits. The truth began to spread after the first awakening in lower spiritual spheres and, as a consequence, the movement, as a whole, became controlled and obsessed by a lower class of spirits. The outcome of this degeneration is that the more thinking and earnest Spiritualists are rapidly moving toward a religious philosophy which is in perfect harmony with the religion of the Christ. Jesus said to His disciples, "Ye have not chosen Me, but I have chosen you," simply because they were "Sensitives," and the early Apostolic Church was Christian Spiritualism. Jesus of Nazareth stood on the very pinnacle of ancient Hebrew Spiritualism, and Paul, inspired by this thought, said: "We shall be saved by His life."

The World Advancing Toward Spiritualism.

Everyone is progressing spiritually, said Dr. Peebles, in his optimistic fashion. Christian denominations as well as Spiritualists are receiving the light. The Methodists of U. S. A. are proposing to modify their creeds. Orthodox churches, generally, are progressing toward the ideal of a Christian Spiritualism and away from cramping creeds and professions of faith. Spiritualism is a universal force in the world not confined to Spiritualists, but influencing many who have never seen a medium. This applies to Spiritualists also. Some of the best I know have never sat in a circle, but have developed their own spiritual natures by "living the life" and the study of our grand literature. They have thus grown to that state of consciousness in which they just as naturally converse with spirits as music responds to music, and love responds to love. Spiritualists should work in every reform movement. Dr. Peebles has carried this out during his long career. Anti-vaccination, temperance, both in eating and drinking—he is both a teetotaller and vegetarian—and every movement tending toward peace and harmony have had his consistent and hearty support. Dr. Peebles says the best speakers on the spiritualistic platforms in America are giving forth the higher teachings he advocates, and mentions in this connection Mrs. Brigham, of New York; Mrs. Cora Richmond, of Chicago; Mrs. Lillie, Los Angeles, Cal.; Mr. Wiggins, of Boston; B. F. Austin, Plymouth Church, Rochester, and some others.

Dr. Peebles' 85th Birthday.

On March 23d a birthday celebration was held at the V. A. S. rooms, which was largely attended. Mr. James Smith read a poem written especially for the occasion, and published in the April issue. Short addresses were given by Mr. Waschatz, president; Mr. W. H. Terry, Mrs. Bright, Miss Hinge and Mrs. Waschatz. Replying to the several addresses, Dr. Peebles said, with some emotion and a striking enthusiasm, that he was almost overjoyed with the manifest appreciation and warmth of expression breathed from the old friends and otherkindly souls present, sending him with so many kindly words and good wishes along by sea and by land on his 86th year of life's journey. He referred to several present—W. H. Terry, James Smith, and others—who greeted him on his first arrival in Melbourne in 1872. And referring to his lectures in the theater and the Temperance Hall, he mentioned Mr. Charles Bright (husband of the present editor of the "Harbinger of Light") as the chairman of his first meeting.

At this time the daily press was severely critical and sometimes radically unjust, pronouncing Dr. Peebles a bold blasphemer, and Spiritualism a Yankee-begotten humbug, but a generation of years has wrought wonders with the Australian press. With a few exceptions, its impartiality and liberality are commendable.

Speaking of his age, he said: "People are about as old as they think they are. They grow old because they expect to. It is a bad habit. Most unwisely many act as aged persons are expected to act. They drop business and doze in rocking-chairs, and recalling the the past, babble about it. The dead line of three score years and ten should be blotted out of both consciousness and memory. Laziness I abhor, and consider industry the best stuff for the making of both statesmen and saints. Books feed me, while crowds and parlor tattle starve me. Often do I go away hungry from the multitude, and enter into the silence where I find the bread of inspiration that the masses know not of.

"If you have jealousles and envies among you, do not mention them to me; they are the blotches on the face of humanity. They indicate a low phase of spiritual unfoldment. Naturally I am myself an optimist. Often in my lifelong journey, misunderstood, sometimes misrepresented, at other times shamefully slandered and frequently walking on thorn-piercing pavements, I stopped not by the wayside to bemoan the rough pathway, but traveled on, inspired by faith within, and warmed by God's sunshine above me. Never did I witness a starless night. If clouds shut away the glimmerings of the stars from my vision, I knew that they were still above shining in peerless radiance, and that the morning would come. Spiritualism has been an anchor to my soul. It demonstrates a future existence, encourages the desponding, and does not say good-night to the dying, but tells of a good-morning just over there, where the loved meet, and parting is unknown.

"Never happier hours did I pass than when hearing the good, grey, American poet, Walt Whitman, read to me paragraphs from his inimitable "Leaves of Grass." These lines struck me as exquisitely beautiful:—

"All seems beautiful to me,
I can repeat over to men and women,
You have done such good to me
I would do the same to you;
I will recruit for myself and you
as I go,
I will scatter myself among men and
women as I go,
I will toss a new gladness and roughness among them,
Whoever denies me it shall not trouble me,
Whoever accepts me, he or she shall
be blessed, and shall bless me."

Among Dr. Peebles' other activities during his stay in Melbourne was a newspaper controversy in the "Age" with Rev. Mr. Brazier, an Anglican clergyman, in answer to that gentleman's strictures in the columns of the 'Age" on "Spiritual Communications." We give the whole of Dr. Peebles' letter for the benefit of friends at a distance who may not otherwise see it:

Spiritual Communications,

To the Editor of the "Age."

Sir:—The contribution in the 'Age" of 9th inst., reporting the Rev. Mr. Brazier's sermon upon Spiritualism was interesting, much of which was in my own line of thought, such as that "our departed friends exist," and that they "exist in conscious and intelligent state." He might have gone further, and said that in Biblical times there were trances and visions, and the gift of tongues and healing, and the "discerning of spirits (I Cor., xii: 10), and inasmuch as spiritual beings communed with mankind in the past, should they not still continue to communicate with mankind? They do thus communicate. There are thousands—aye, millions—in the most enlightened countries in the world noted for their intelligence, conspicuous for their integrity, famous for their scientific attainments, prominent for their good moral characters and scholarly research, who will solemnly testify that after years of candid investigation, and upon strictly scientific principles, they have demonstrated the truth of present-day spiritual manifestations—manifestations from their friends whose bodies rest beneath the willows. The testimony of these millions is as direct and overwhelming as it is unimpeachable. Both Spiritualism and theosophy are the direct antitheses of materialism. Take Spiritualism from the Bible and you rob it of all life, for it is the "spirit that giveth life." The primitive Christians were religious Spiritualists. When John was about to worship a spirit whom he took to be God, the voice said, "See thou do it not, for I am thy fellow-servant and of thy brethren the prophets." On the mountain of Transfiguration there appeared in glory two men (long dead)' Moses and Elias, and "behold they talked," and so forth.

True, as the Rev. Mr. Brazier states, there were, and there are, evil spirits. No intelligent Spiritualist denies this, and the Roman Catholic Church has had its exorcists for the casting out of these obsessing spirits. Hence it is wise, as the apostle taught, to "try the spirits." But Spiritualists as a body do not "deny that Jesus Christ was the Son of God;" but do deny that He was the very God. They accept these words of Peter—Jesus Christ, "a man approved of God by wonders," and so forth. Personally, and most emphatically, do I believe that "Jesus Christ came in the flesh, and that he reigns to-day in the heavens," the brightness of theFather's glory. There are, be it said with sorrow, spiritists—not Spiritualists—who deny that Jesus Christ existed. This is the output of a painful ignorance. Spiritism should never be confounded with Spiritualism. The two words are not synonymous. Spiritism is little more than Babylonian or Judaistic necromancy, telling fortunes, hunting coal fields, and divining for selfish purposes.

Spiritualism and true Christianity are in perfect accord. And certainly Spiritualists believe that they should "try the spirits"—test the communicating spirits; and they also believe in testing Spiritualists themselves, as to whether or not they "walk in the spirit"—the spirit of truth, integrity, purity and love. And they further believe in trying or testing Christians—Christian believers—and they test them by these words of Jesus Christ, "And these signs shall follow them that believe in My name, they shall cast out devils (demons, obsessing spirits); they shall speak with new tongues. * * * They shall lay hands on the sick, and they shall recover." Do these signs, these phenomena, follow Christians to-day? Here is a further test of a Christian rule laid down by Christ:—"Verily he that believeth on Me the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father" (John xiv:12). This language cannot be misunderstood. Do Christians do these "greater works"? Will they turn to II Corinthians, xiii: 5, where they will read:—"Examine yourselves whether ye be in the faith."

"Swedenborg, who consciously conversed with the spirits from both the heavens and the hells for 27 years, wisely opposed promiscuous spirit intercourse for selfish, sordid interests. I do the same. It was really unfortunate in Mr. Brazier to be so deceived by a spirit—"a lying spirit"—and in my opinion the only way to effectually prevent lying spirits from returning to earth and communicating is for our world to prevent sending so many conscienceless liars over into the spirit world. Is it not possible that this lying spirit that deceived Brother Brazier was the very spirit—or one of that class—whom the Lord sent forth to persuade Ahab? These are the words: "Now, therefore, behold the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil concerning thee," and Jeremiah exclaimed from the depths of a sorrowing soul, "Oh, Lord, thou hast deceived me and I was deceived."

"It should be understood that dying effects no moral or spiritual change in a human being. They all take with them to the future life their consciousness, their memories and their tendencies, and they retain them until they progress and unfold, becoming more Christ-like. To this end Jesus Christ, we are told, descended into hell (Hades) and preached to the "spirits in prison," and the fact of this preaching implies future repentance and progress.

Spiritualism has come to stay. It is the genuine gospel of the Christ. It is God's living witness of a future conscious existence. It reproves the erring, comforts the sick, and dries the mourner's tears, and is making rapid strides throughout the world. Archdeacon Colley, of England, is preaching it in unmistakable language from his pulpit. The vicar, or rector, of Emmanuel Church, Boston, America, is preaching the ministry of spirits and the laying on of hands. The philosophy of Spiritualism is similar to the new theology of the Rev. Mr. Campbell. It is liberal Christianity in its pristine purity, and is destined to uplift humanity and usher in the millennial age of human brotherhood and a present heaven of peace and good will to men.—Yours, etc.,

April 9. J. M. PEEBLES, M. D.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 25 cents.

A VERY IMPORTANT MATTER.

What Is the Present Status of Spiritualism?

It is to be hoped that the Spiritualists of the United States have some pride in presenting their movement to the world as it really is in respect to numbrs, societies, and wealth. Up to the present time, less than one-third of the 760 societies in the United States have made their returns to the Census Bureau. Naturally, many interested people are asking if less than one-third of our leaders have any love for their religion. It rests with the Spiritualists to have their movement properly presented in the report of the Director of the Census.

Mr. North is doing everything in his power to collect reliable statistics with regard to Spiritualism. I have done my best to aid him; I have sent out over 600 letters of inquiry to which very few replies have been received. Some of the good people to whom I have written inform me that they are too busy to furnish desired information; others write long letters about their societies but do not fill the cards as requested; others still make no reply whatever.

It is probable that some of the people to whom these letters go, think that they are getting even with the N. S. A., or spiting its President, by refraining from giving attention to these important letters. They are simply injuring the cause they profess to love by withholding the desired facts. Neither the N. S. A. nor its President, gains anything prsonally by receiving these communications. The statistics gathered are turned over to the government by whose clerks compilations are made, showing the standing of Spiritualism in our country,

It should be a matter of pride to all Spiritualists to have their religion stand on equal footing with other denominations by having authenticated data placed in the hands of the government. Is it not the duty of the officers of all local societies and camp meetings to make returns at the earliest possible moment in harmony with facts? Why should not all the members of the Board of Trustees of the N. S. A., likewise the members of all State Boards, be willing to aid in this good work?

We have very few days remaining in which to report the facts regarding the various activities connected with the Spiritualistic movement. Prompt action is now ncessary. I appeal therefore, to the officers of all the local societies, and other associations, to fill the cards forwarded them, according to instructions, and mail them at once to me. Credit is given to everyone who makes returns for his local organization. I am gaining nothing for myself by doing this work; it is for Spiritualism that this added labor has been undertaken. Unless there is co-operation on the part of all local workers, Spiritualism will make a poorer showing in the census report of the present year than it did in the one made by Supt. Porter, in 1890.

Spiritualists, will you not arouse yourselves to the duty of the hour by giving your immediate attention to this important work? It will be your fault if your religion shows a falling off where it should show a decided gain. Once more let me urge you to give this matter considerate attention.

Yours for Spiritualism,
HARRISON D. BARRETT.

Poem by Theodore Tilton.

I stood beside a burial urn
And thought how life is but a day,
And how the nations each in turn
Have lived and passed away.

The earth is peopled with the dead
Who live again in deathless hosts,
And come and go with noiseless tread,
A universe of ghosts.

They follow after flying ships,
They flicker through the city's marts,
They hear the cry of human lips,
The throb of human hearts.

They waken us at morning light,
They cheer us in our daily care;
They bring a weary world at night
To bow the knee in prayer.

Their mission is of heaven assigned,
To comfort sorrow 'til it cease,
And in the dark and troubled mind
To light the lamp of peace.

Oh, what a wondrous life is theirs,
To fling away their mortal frame,
Yet keep their human loves and cares
And yearnings still the same.

Oh, what a wondrous life is ours,
To dwell within this mortal range,
Yet parley with the heavenly powers,
Two worlds in interchange.

So leaning on the burial urn,
I thought how life has double worth
If man were only wise to learn
That heaven is on the earth.

THEODORE TILTON.

THE CAUSE AT LOS ANGELES, CALIFORNIA.

Communication from Mrs. E. G. Howe.

During the last few weeks the cause of Spiritualism in Los Angeles has been attracting much interest among the outside people. The Truthseeker's Society, the oldest in the city, has had such speakers as J. L. Dryden, Dr. Adah Patterson, Emilie Kratz, and Lettie M. Allen.

The Society of Spiritual Progression has a regular pastor in Mary C. Vlasek, who, in addition to her duties in connection with her society, is the conductor of the Union Lyceum, the only lyceum in Los Angeles. This society has also a Ladies' Auxiliary, The Sunshine Club, which is organized for, and does, a great deal of charitable work in Los Angeles. A Young People's League was recently organized in connection with this work, with 36 members, which affiliated with the State Association on May 12, with special services. The Ladies' Auxiliary to the Truth Seekers, "The Guiding Star," held a basket picnic at the Spiritualist camp grounds at Edendale on May 30, at which time they presented the camp association with a large American flag. Arthur S. Howe, president of the State Association, presided, and made the presentation speech for the Guiding Star Association, of which he is a member, which was ably responded to by the president of the camp association, Arthur Prentice.

The day was a most enjoyable one, although the recent exposure and arrest for not paying a license had brought among a few of the Spiritualists a little discord, which, however, was on the outside, and did not interfere with the meeting.

At the present time the movement in Los Angeles is one of complete harmony among the affiliated societies, although the city officials are compelling a few to pay the license of thirty dollars a month or leave the city, it is hoped that as an organized movement we may soon receive recognition.

There are a few self-styled Spiritualists in this city who do not belong to any society, are not interested in consolidation of effort, and who through their own classification of everything into one class, and that Spiritualism, which has been very misleading to the general public, as well as to Spiritualists themselves, who were not in touch with the organized movement.

We have had in this city for some few months Hugh R. Moore, recently of New York, who, while he has been known in the East as a Spiritualist, came to this city and established a "Church of Humanity," and as he did not affiliate with the Societies, they paid no attention to his work, although through recent exposure by those who feel it their duty to expose such impostors who work under the cloak of Spiritualism, Mr. and Mrs. Moore were classed as with the Spiritualists.

The enclosed copy from the Los Angeles Herald of June 5 will explain the position of the State Association Board. All who claim Spiritualism as their religion are not working with the organization of Spiritualism, and while we deplore the fact, we are unable at present to do more than protect those who are, and do work for it.

A mass meeting was held at Long Beach on Sunday, June 2, which was one of the best we have held.

Three sessions were held, and each was well attended, and many were turned away in the evening for lack of room, although the Odd Fellows' Hall is a large one. This society was recently organized, and bids fair to be a strong one. Other locations in California are awakening to the fact that the only protection, as well as recognition, to the Spiritualist movement, can only be obtained by a more united and uniform effort for organization, and are uniting with the State Association for more efficient work and a greater protection for the worker. MRS. M. E. G. HOWE,
323 Temple St. State Organizer.

A SPIRITUAL MESSAGE.

The Progress of Soul Development Is An Impulse of the Infinite.

Every created soul has an atmosphere, an aura of its own. During life the concentrating and refining forces constitute a self-restoring power. In all processes of life the spiritual essences are evolved containing the elements of form, consistence, color—all the characteristics of life they represent. The rose has within the spirit germs of the whole family of roses. The lily—the peerless immortal flower—has the undying essence of purity and beauty to become embodied in still finer life through all spiritual spheres and conditions. All evolve the elements of form, character, to be reincarnated into finer forms, re-endowed with conscious life of immortality. Animals, vegetables and minerals are endowed with immortal life and being.

The spiritual essences are delicate, fine, formed of ethereal elements, transfused in harmony, beauty and inconceivable superiority of indestructible life.

Thus with the soul, evolved in the current of magnetic force, it brings forth the material for reincarnation, walks forth amid the beauty of a true reincarnation which is the keystone of the arch that unfolds the true faith in immortality. The soul cannot be corrupted or destroyed; it is the life inspiration and fulfillment — eternal unfoldment, the reincarnation.

Folded close within the soul is the organism of a true humanity. The soul develops according to the laws of its own life—its capacity and progress. The progress of soul development is an impulse of the Infinite—wave meets wave with intensified emotion, thought stirs the soul with infinite love. Sympathy and love are the great powers of life.

Love generates spiritual radiance which transcends expression. Every true aspiration clothes the soul in brightness. The tender blooms of flowers are like living sunbeams where color blends in perfect harmony with ethereal vibrations. Through the mist of new-born harmonies, ethereal light breaks upon the higher spheres; the reincarnated soul ascends the heights clothed in divine beauty, sandaled with light, robed in perfect whiteness, scattering over all the bloom of love, the awakening of a new life divine, with love, harmony and happiness. PLANET.

Written through the hand of Mrs. C.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth-bound, price $1.

PRESENT CLAIMS OF SPIRITUALISM.

Mrs. Russegue Explains What It Stands For and Gives Psychometric Tests,

Special Spiritualistic services are being held here this week under the auspices of the Montreal Church of Spiritualism. The services express the initiatory stages of a permanent organization, which those interested in occult manifestations intend to establish. The idea is to secure the services of a pastor or lecturer, who will promote the study of spiritualistic phenomena and form a continuous bond of union between the members.

In order to give stimulus to the movement, Mrs. Russegue, one of the most celebrated mediums and clairvoyants on the continent, is here on a visit. She opened the campaign yesterday with two exceedingly able and interesting addresses, in Karn Hall, and these will be followed up by others to-night, to-morrow night and Wednesday night—all expository and explanatory of modern Spiritualism.

The services were well attended, and there can be no doubt Mrs. Russegue succeeded in exciting the interest and riveting the attention of her audiences. She speaks with great fluency and charm. Her diction is lofty and pure. Her voice thrills and penetrates. She has great mental power; and she appeals to the reason as well as the imagination of her hearers. After each of her addresses which she preceded by prayer, and Scripture readings, she gave a series of psychometric tests, in which by means of articles collected from members of the audience she located their owners, and sketched their life history in a way that made the subjects feel that they were under the scrutiny of some subtle, mysterious and uncanny power that was capable of probing the hidden depths of character and bringing to light qualities that those concerned may have believed themselves to possess, but which they could in few cases have defined with such precision and none with such wonderful eloquence.

Mrs. Russegue is well advanced in years, has evidently had ripe experience of life and a profound knowledge of human nature.

Her morning discussion was an exposition of what Spiritualism stands for, while in the evening she explored the world of thought, showing how much mankind owed to thought in the general industrial economy and social conditions under which we lived. The evening address was in a sense complementary to the morning one.

Spiritualism, it was explained, implied a larger spiritual perception, the betterment of humanity, a higher conception of spiritual unity, a better and higher conception of truth, a closer relationship between God and ma...

Paul had said that he who would learn spiritual things must become spiritually minded, and Spiritualism implied this as well as closer relationship between the souls of men and women and the infinite—between the human and divine. Spiritualism meant the living of higher and holier lives—purity of life and character, for it was through pure, godly and holy lives that we became the medium of the transmission of the divine messages to mankind.

Revelation Still Going On.

The great distinction between the church of Spiritualism and other churches was that the dogmas and doctrines of the other churches were fixed and definite. The revelations from the divine power, the infinite and absolute Ruler of the Universe, ended with the sacred writings. Spiritualism, on the other hand, believed in their continuity. The emanations from the divine were as potent in the world to-day as they had ever been. God's laws were eternal and unchangeable; but we were in the midst of changes, and modern Spiritualism provided the means by which the divine message could be conveyed to all generations of mankind. It was a spiritual intelligence that brought forth wireless telegraphy.

Speaking of immortality, Mrs. Russegue contended that it was through Spiritualism alone that proof of spiritual life was to be obtained. "No spirit," said she, "ever came back to the world to tell us that we were to die. They all told us that we were to live forever."—Montreal Daily Herald, Canada.

A GREAT FELLOW.

The Devil Has Helped to Demonstrate Immortality.

The theologians are in the habit of making the most stupendous assertions, based on pure assumptions and preconceived ideas, which no reasoning will touch.

So often we think of saying, "Some dogs are more logical than some theologians." One of these writers asserts that Sir Oliver Lodge recently lectured on "Scientific Immortality," and that this "nothing but sound lecturer" offered not a single "scientific argument to prove his glowing belief in immortality." Lodge, in his papers and addresses has always summarized the most advanced discoveries and theories bearing on a future life. He utilizes the material furnished by the best reasoners and master logicians of every age. These facts can no longer be ignored by thinking men.

Some men reason to a contrary conclusion, after reading the most logical statement, and this writer, in speaking of the "facts" in Hyslop's book, "Evidence for a Future Life," says that its author has never found any scientific proof of immortality. Hyslop is a professor of logic ond the logic of his book in favor of spirit identity, seems unanswerable.

Now, if spirits have proved their identity, they exist; if they exist, then a future life is a fact. Our Spiritualistic friends believe that immortality has been demonstrated, and that spiritistic experiment has so far furnished the only valid evidence; but the theologians assert that Spiritism is the work of the Devil. Let us give the Devil his due, assuming that the Devil exists. If the Devil has helped to demonstrate immortality, let us honor the Devil some, because he has done more for us than the theologians have been able to do. Can the theologians furnish us with any proof of immortality, or any clear and definite statement assuring it? If not, I fear the Devil will get them at last.

DR. C. C. CARTER.
Lancaster Ohio.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

SPIRIT MESSAGES.

Given Through the Mediumship of Mrs. Nellie Davis, of Kewanee, Ill.

I should like to send out a letter this evening, if I thought mamma would see it, and I would give her a little comfort, for mother and my sister Addie and my brother Herschel are still in earth-life. Mamma thought that no just God could take me away, when I was needed so badly at home, and I want to explain now that I was the only support the family had after Father passed away, and I tried to do more than my frail body could endure, so my body would no longer hold my ambitious spirit.

I stand by you so many times, Mamma; I read your heart and I sense your thoughts, and you wonder so many times if I am happy, and if I know all you have to contend with. Yes, dear Mamma, I know all, and that is the reason I come here where I find the gateway open to everyone. Knowing that there are those connected with the family who are interested in Spiritualism, and there are many who knew me that have tried to comfort my people by getting them to understand that the spirit can return, so I am here to-day, hoping to say something that will be convincing to them. I want to say to my brother that I was with you on May 28 when you went out leaving Mamma so sad, and did not return until two o'clock the next morning. You first entered a saloon, two blocks from home, where you met Frank W. and Ira M., and they asked you to go to the vaudeville show. You accepted the invitation. There you met Blanche and accompanied her home. She stopped on the way at a friend's home for about twenty minutes, and you waited on the outside and sat down on the curbing. You told her that you were going away, and was not going to tell anyone where you were going. When you returned home Mamma was sitting up waiting for you.

Now, some may wonder why I write as I do. But I have often heard my brother say, if some one would come and tell him something that he was sure they had no way of knowing about, that he would believe that we could return. Then again I thought if he knew that father and I knew what he was doing, he would lead a better life. So for his good and for Mamma's happiness I write as I have. I wish also to send thanks and appreciation to the ones who were so kind to me at St. Elizabeth's Hospital, New York City, as that is where I passed out.

Now I don't know of anything more to say of interest, more than trying to prove my identity. My mother's name is Nancy and my father's William.

Please put me down as Effie Geneva Sargent. I passed away about 16 years ago.

EFFIE GENEVA SARGENT.

How beautiful it is to be able to send out a few words to those in earth-life, after passing away.

I have been some little time in the spirit world. As near as I can count the time, I think it is about seven years. I was a young girl when I passed away—only seventeen, and as I look back now to that life with its faded memory, I realize how little I knew of life, nor what I must pass through if I had lived on earth longer.

I dreaded to leave home and my parents and brothers, for I knew just how they would miss me; and while they knew where I was going, and that I would be happy, it did not make it much easier for them to part with me.

Oh, I wanted to tell them that all was done that could be done for me, and my time had come, and I know if they could only see the beauty and happiness that surrounds me in my spirit home, and how good and kind everyone is to me they would not feel badly about my going away.

I used to talk to the girls about what I was going to do when I got older, and I am glad to come back and tell them that many of the things I had planned have been outwrought and fulfilled in my spiritual home. I said I would have little children around me (for I always wanted to have a sister) that I could train. I would have music and other studies that would be helpful to them.

Now in my spirit home I have little ones that I am training, and we have music and flowers and beautiful things to cultivate their love of them and all that is refined and sweet.

And other plans that I had in view, young as I was then, but inspired, I think, by spirits, by forces that I did not understand, they have all been outwrought and fulfilled. As the years have passed, while my people on earth have been going through their experiences, sometimes they meet with things that are very hard to bear, and I have thought so many times, that if they could only know that Maggie was with them, looking after them, they would be glad that I had not gone far away. And I am waiting to meet them in the bright beyond; to welcome them to my spirit home, where there is music and flowers and sunshine, and to show them something of the joys which I am sure they will be pleased to find after the cares and trials of earth-life are gone.

I hope they will know of my coming here, and I have some things I would like to tell them about that will be a great benefit to them.

I will say that my father's name is Thomas and my mother's name Mary.

I know they will all be glad to hear from me. I must go now. I send my love to all my friends.

MAGGIE HARDY.

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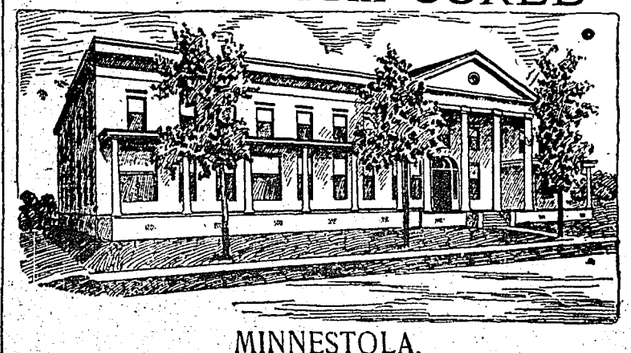
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RHEUMATISM CURED



MINNESTOLA,
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Dr. J. M. Peebles In Melbourne, Australia.

As it is not possible [as set forth in the Harbinger of Light] to give detailed reports of Dr. Peebles' most successful course of lectures in Melbourne, which are all expressions of the outlook he has attained from an advocacy of its claims during more than half a century, a chat I had with him on the trend of Spiritualism will convey to readers the heart of his teaching. He speaks on the platform with all the enthusiasm of a young man, and is as ready to defend the truth as when he paid his first visit to Australia over 30 years ago. For one whose life is so harmonious, so full of deep religious sentiment, it is astonishing to him that Spiritualists generally have not become more spiritual-minded and more harmonious.

"I am sorry," he says, "that many consult spirits not for ennobling ends, but to get glimpses of the future, which they should realize must be the outcome of their life to-day." "I tell you," he says, "what I have learned, myself, from an exalted source, though I do not wish you to accept it unless it appeals to your own reason, regarding the commencement of what is called modern Spiritualism by the Rochester Knockings. At the initiation of this new gospel to the world there was a combination of great souls in the spirit realms, who gave the first impetus to this movement which will presently fill the world. Many great souls withdrew when the awakening was complete, and future work was left to other controls. As is known to most leading investigators, including Dr. Hodgson, and others, it is as little known in the spheres as on the earth that communication between the two is possible. Mr. W. T. Stead's "After Death" shows this in Julia's impatience at not getting established at once "A Bureau of Communication" for both discarnate and incarnate spirits. The truth began to spread after the first awakening in lower spiritual spheres and, as a consequence, the movement, as a whole, became controlled and obsessed by a lower class of spirits. The outcome of this degeneration is that the more thinking and earnest Spiritualists are rapidly moving toward a religious philosophy which is in perfect harmony with the religion of the Christ. Jesus said to His disciples, "Ye have not chosen Me, but I have chosen you," simply because they were "Sensitives," and the early Apostolic Church was Christian Spiritualism. Jesus of Nazareth stood on the very pinnacle of ancient Hebrew Spiritualism, and Paul, inspired by this thought, said: "We shall be saved by His life."

The World Advancing Toward Spiritualism.

Everyone is progressing spiritually, said Dr. Peebles, in his optimistic fashion. Christian denominations as well as Spiritualists are receiving the light. The Methodists of U. S. A. are proposing to modify their creeds. Orthodox churches, generally, are progressing toward the ideal of a Christian Spiritualism and away from cramping creeds and professions of faith. Spiritualism is a universal force in the world not confined to Spiritualists, but influencing many who have never seen a medium. This applies to Spiritualists also. Some of the best I know have never sat in a circle, but have developed their own spiritual natures by "living the life" and the study of our grand literature. They have thus grown to that state of consciousness in which they just as naturally converse with spirits as music responds to music, and love responds to love. Spiritualists should work in every reform movement. Dr. Peebles has carried this out during his long career. Anti-vaccination, temperance, both in eating and drinking—he is both a teetotaller and vegetarian—and every movement tending toward peace and harmony have had his consistent and hearty support. Dr. Peebles says the best speakers on the spiritualistic platforms in America are giving forth the higher teachings he advocates, and mentions in this connection Mrs. Brigham, of New York; Mrs. Cora Richmond, of Chicago; Mrs. Lillie, Los Angeles, Cal.; Mr. Wiggins, of Boston; B. F. Austin, Plymouth Church, Rochester, and some others.

Dr. Peebles' 85th Birthday.

On March 23d a birthday celebration was held at the V. A. S. rooms, which was largely attended. Mr. James Smith read a poem written especially for the occasion, and published in the April issue. Short addresses were given by Mr. Waschatz, president; Mr. W. H. Terry, Mrs. Bright, Miss Hinge and Mrs. Waschatz. Replying to the several addresses, Dr. Peebles said, with some emotion and a striking enthusiasm, that he was almost overjoyed with the manifest appreciation and warmth of expression breathed from the old friends and otherkindly souls present, sending him with so many kindly words and good wishes along by sea and by land on his 86th year of life's journey. He referred to several present—W. H. Terry, James Smith, and others—who greeted him on his first arrival in Melbourne in 1872. And referring to his lectures in the theater and the Temperance Hall, he mentioned Mr. Charles Bright (husband of the present editor of the "Harbinger of Light") as the chairman of his first meeting.

At this time the daily press was severely critical and sometimes radically unjust, pronouncing Dr. Peebles a bold blasphemer, and Spiritualism a Yankee-begotten humbug, but a generation of years has wrought wonders with the Australian press. With a few exceptions, its impartiality and liberality are commendable.

Speaking of his age, he said: "People are about as old as they think they are. They grow old because they expect to. It is a bad habit. Most unwisely many act as aged persons are expected to act. They drop business and doze in rocking-chairs, and recalling the the past, babble about it. The dead line of three score years and ten should be blotted out of both consciousness and memory. Laziness I abhor, and consider industry the best stuff for the making of both statesmen and saints. Books feed me, while crowds and parlor tattle starve me. Often do I go away hungry from the multitude, and enter into the silence where I find the bread of inspiration that the masses know not of.

"If you have jealousies and envies among you, do not mention them to me; they are the blotches on the face of humanity. They indicate a low phase of spiritual unfoldment. Naturally I am myself an optimist. Often in my lifelong journey, misunderstood, sometimes misrepresented, at other times shamefully slandered and frequently walking on thorn-piercing pavements, I stopped not by the wayside to bemoan the rough pathway, but traveled on, inspired by faith within, and warmed by God's sunshine above me. Never did I witness a starless night. If clouds shut away the glimmerings of the stars from my vision, I knew that they were still above shining in peerless radiance, and that the morning would come. Spiritualism has been an anchor to my soul. It demonstrates a future existence, encourages the desponding, and does not say good-night to the dying, but tells of a good-morning just over there, where the loved meet, and parting is unknown.

"Never happier hours did I pass than when hearing the good, grey, American poet, Walt Whitman, read to me paragraphs from his inimitable "Leaves of Grass." These lines struck me as exquisitely beautiful:—

"All seems beautiful to me,
I can repeat over to men and women,
You have done such good to me
I would do the same to you;
I will recruit for myself and you
as I go,
I will scatter myself among men and
women as I go,
I will toss a new gladness and roughness among them,
Whoever denies me it shall not trouble me,
Whoever accepts me, he or she shall
be blessed, and shall bless me."

Among Dr. Peebles' other activities during his stay in Melbourne was a newspaper controversy in the "Age" with Rev. Mr. Brazier, an Anglican clergyman, in answer to that gentleman's strictures in the columns of the 'Age" on "Spiritual Communications." We give the whole of Dr. Peebles' letter for the benefit of friends at a distance who may not otherwise see it:

Spiritual Communications.

To the Editor of the "Age."

Sir:—The contribution in the 'Age" of 9th inst., reporting the Rev. Mr. Brazier's sermon upon Spiritualism was interesting, much of which was in my own line of thought, such as that "our departed friends exist," and that they "exist in conscious and intelligent state." He might have gone further, and said that in Biblical times there were trances and visions, and the gift of tongues and healing, and the "discerning of spirits (I Cor., xii: 10), and inasmuch as spiritual beings communed with mankind in the past, should they not still continue to communicate with mankind? They do thus communicate. There are thousands—aye, millions—in the most enlightened countries in the world noted for their intelligence, conspicuous for their integrity, famous for their scientific attainments, prominent for their good moral characters and scholarly research, who will solemnly testify that after years of candid investigation, and upon strictly scientific principles, they have demonstrated the truth of present-day spiritual manifestations—manifestations from their friends whose bodies rest beneath the willows. The testimony of these millions is as direct and overwhelming as it is unimpeachable. Both Spiritualism and theosophy are the direct antitheses of materialism. Take Spiritualism from the Bible and you rob it of all life, for it is the "spirit that giveth life." The primitive Christians were religious Spiritualists. When John was about to worship a spirit whom he took to be God, the voice said, "See thou do it not, for I am thy fellow-servant and of thy brethren the prophets." On the mountain of Transfiguration there appeared in glory two men (long dead) Moses and Elias, and "behold they talked," and so forth.

True, as the Rev. Mr. Brazier states, there were, and there are, evil spirits. No intelligent Spiritualist denies this, and the Roman Catholic Church has had its exorcists for the casting out of these obsessing spirits. Hence it is wise, as the apostle taught, to "try the spirits." But Spiritualists as a body do not "deny that Jesus Christ was the Son of God;" but do deny that He was the very God. They accept these words of Peter—Jesus Christ, "a man approved of God by wonders," and so forth. Personally, and most emphatically, do I believe that "Jesus Christ came in the flesh, and that he reigns to-day in the heavens," the brightness of the Father's glory. There are, be it said with sorrow, spiritists—not Spiritualists—who deny that Jesus Christ existed. This is the output of a painful ignorance. Spiritism should never be confounded with Spiritualism. The two words are not synonymous. Spiritism is little more than Babylonian or Judaistic necromancy, telling fortunes, hunting coal fields, and divining for selfish purposes.

Spiritualism and true Christianity are in perfect accord. And certainly Spiritualists believe that they should "try the spirits"—test the communicating spirits; and they also believe in testing Spiritualists themselves, as to whether or not they "walk in the spirit"—the spirit of truth, integrity, purity and love. And they further believe in trying or testing Christians—Christian believers—and they test them by these words of Jesus Christ, "And these signs shall follow them that believe in My name, they shall cast out devils (demons, obsessing spirits); they shall speak with new tongues. * * * They shall lay hands on the sick, and they shall recover." Do these signs, these phenomena, follow Christians to-day? Here is a further test of a Christian rule laid down by Christ:—"Verily he that believeth on Me the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father" (John xiv:12). This language cannot be misunderstood. Do Christians do these "greater works"? Will they turn to II Corinthians, xiii: 5, where they will read: —"Examine yourselves whether ye be in the faith."

"Swedenborg, who consciously conversed with the spirits from both the heavens and the hells for 27 years, wisely opposed promiscuous spirit intercourse for selfish, sordid interests. I do the same. It was really unfortunate in Mr. Brazier to be so deceived by a spirit—"a lying spirit"—and in my opinion the only way to effectually prevent lying spirits from returning to earth and communicating is for our world to prevent sending so many conscienceless liars over into the spirit world. Is it not possible that this lying spirit that deceived Brother Brazier was the very spirit—or one of that class—whom the Lord sent forth to persuade Ahab? These are the words: "Now, therefore, behold the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil concerning thee," and Jeremiah exclaimed from the depths of a sorrowing soul, "Oh, Lord, thou hast deceived me and I was deceived."

"It should be understood that dying effects no moral or spiritual change in a human being. They all take with them to the future life their consciousness, their memories and their tendencies, and they retain them until they progress and unfold, becoming more Christ-like. To this end Jesus Christ, we are told, descended into hell (Hades) and preached to the "spirits in prison," and the fact of this preaching implies future repentance and progress.

Spiritualism has come to stay. It is the genuine gospel of the Christ. It is God's living witness of a future conscious existence. It reproves the erring, comforts the sick, and dries the mourner's tears, and is making rapid strides throughout the world. Archdeacon Colley, of England, is preaching it in unmistakable language from his pulpit. The vicar, or rector, of Emmanuel Church, Boston, America, is preaching the ministry of spirits and the laying on of hands. The philosophy of Spiritualism is similar to the new theology of the Rev. Mr. Campbell. It is liberal Christianity in its pristine purity, and is destined to uplift humanity and usher in the millennial age of human brotherhood and a present heaven of peace and good will to men.—Yours, etc.,

April 9. J. M. PEEBLES, M. D.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 25 cents.

A VERY IMPORTANT MATTER.

What Is the Present Status of Spiritualism?

It is to be hoped that the Spiritualists of the United States have some pride in presenting their movement to the world as it really is in respect to numbrs, societies, and wealth, Up to the present time, less than one-third of the 760 societies in the United States have made their returns to the Census Bureau. Naturally, many interested people are asking if less than one-third of our leaders have any love for their religion. It rests with the Spiritualists to have their movement properly presented in the report of the Director of the Census.

Mr. North is doing everything in his power to collect reliable statistics with regard to Spiritualism. I have done my best to aid him; I have sent out over 600 letters of inquiry to which very few replies have been received. Some of the good people to whom I have written inform me that they are too busy to furnish desired information; others write long letters about their societies but do not fill the cards as requested; others still make no reply whatever.

It is probable that some of the people to whom these letters go, think that they are getting even with the N. S. A., or spiting its President, by refraining from giving attention to these important letters. They are simply injuring the cause they profess to love by withholding the desired facts. Neither the N. S. A. nor its President, gains anything prsonally by receiving these communications. The statistics gathered are turned over to the government by whose clerks compilations are made, showing the standing of Spiritualism in our country.

It should be a matter of pride to all Spiritualists to have their religion stand on equal footing with other denominations by having authenticated data placed in the hands of the government. Is it not the duty of the officers of all local societies and camp meetings to make returns at the earliest possible moment in harmony with facts? Why should not all the members of the Board of Trustees of the N. S. A., likewise the members of all State Boards, be willing to aid in this good work?

We have very few days remaining in which to report the facts regarding the various activities connected with the Spiritualistic movement. Prompt action is now ncessary. I appeal therefore, to the officers of all the local societies, and other associations, to fill the cards forwarded them, according to instructions, and mail them at once to me. Credit is given to everyone who makes returns for his local organization. I am gaining nothing for myself by doing this work; it is for Spiritualism that this added labor has been undertaken. Unless there is co-operation on the part of all local workers, Spiritualism will make a poorer showing in the census report of the present year than it did in the one made by Supt. Porter, in 1890.

Spiritualists, will you not arouse yourselves to the duty of the hour by giving your immediate attention to this important work? It will be your fault if your religion shows a falling off where it should show a decided gain. Once more let me urge you to give this matter considerate attention.

Yours for Spiritualism,
HARRISON D. BARRETT.

Poem by Theodore Tilton.

I stood beside a burial urn
And thought how life is but a day,
And how the nations each in turn
Have lived and passed away.

The earth is peopled with the dead
Who live again in deathless hosts,
And come and go with noiseless tread,
A universe of ghosts.

They follow after flying ships,
They flicker through the city's marts,
They hear the cry of human lips,
The throb of human hearts.

They waken us at morning light,
They cheer us in our daily care;
They bring a weary world at night
To bow the knee in prayer.

Their mission is of heaven assigned,
To comfort sorrow 'til it cease,
And in the dark and troubled mind
To light the lamp of peace.

Oh, what a wondrous life is theirs,
To fling away their mortal frame,
Yet keep their human loves and cares
And yearnings still the same.

Oh, what a wondrous life is ours,
To dwell within this mortal range,
Yet parley with the heavenly powers,
Two worlds in interchange.

So leaning on the burial urn,
I thought how life has double worth
If man were only wise to learn
That heaven is on the earth.

THEODORE TILTON.

THE CAUSE AT LOS ANGELES, CALIFORNIA.

Communication from Mrs. E. G. Howe.

During the last few weeks the cause of Spiritualism in Los Angeles has been attracting much interest among the outside people. The Truthseeker's Society, the oldest in the city, has had such speakers as J. J. Dryden, Dr. Adah Patterson, Emilie Kratz, and Lettie M. Allen.

The Society of Spiritual Progression has a regular pastor in Mary C. Vlasek, who, in addition to her duties in connection with her society, is the conductor of the Union Lyceum, the only lyceum in Los Angeles. This society has also a Ladies' Auxiliary, The Sunshine Club, which is organized for, and does, a great deal of charitable work in Los Angeles. A Young People's League was recently organized in connection with this work, with 36 members, which affiliated with the State Association on May 12, with special services. The Ladies' Auxiliary to the Truth Seekers, "The Guiding Star," held a basket picnic at the Spiritualist camp grounds at Edendale on May 30, at which time they presented the camp association with a large American flag. Arthur S. Howe, president of the State Association, presided, and made the presentation speech for the Guiding Star Association, of which he is a member, which was ably responded to by the president of the camp association, Arthur Prentice.

The day was a most enjoyable one, although the recent exposure and arrest for not paying a license had brought among a few of the Spiritualists a little discord, which, however, was on the outside, and did not interfere with the meeting.

At the present time the movement in Los Angeles is one of complete harmony among the affiliated societies, although the city officials are compelling a few to pay the license of thirty dollars a month or leave the city; it is hoped that as an organized movement we may soon receive recognition.

There are a few self-styled Spiritualists in this city who do not belong to any society, are not interested in consolidation of effort, and who through their own classification of everything into one class, and that Spiritualism, which has been very misleading to the general public, as well as to Spiritualists themselves, who were not in touch with the organized movement.

We have had in this city for some few months Hugh R. Moore, recently of New York, who, while he has been known in the East as a Spiritualist, came to this city and established a "Church of Humanity," and as he did not affiliate with the Societies, they paid no attention to his work, although through recent exposure by those who feel it their duty to expose such impostors who work under the cloak of Spiritualism, Mr. and Mrs. Moore were classed as with the Spiritualists.

The enclosed copy from the Los Angeles Herald of June 5 will explain the position of the State Association Board. All who claim Spiritualism as their religion are not working with the organization of Spiritualism, and while we deplore the fact, we are unable at present to do more than protect those who are, and do work for it.

A mass meeting was held at Long Beach on Sunday, June 2, which was one of the best we have held.

Three sessions were held, and each was well attended, and many were turned away in the evening for lack of room, although the Odd Fellows' Hall is a large one. This society was recently organized, and bids fair to be a strong one. Other locations in California are awakening to the fact that the only protection, as well as recognition, to the Spiritualist movement, can only be obtained by a more united and uniform effort for organization, and are uniting with the State Association for more efficient work and a greater protection for the worker. MRS. M. E. G. HOWE,
323 Temple St. State Organizer.

A SPIRITUAL MESSAGE.

The Progress of Soul Development Is An Impulse of the Infinite.

Every created soul has an atmosphere, an aura of its own. During life the concentrating and refining forces constitute a self-restoring power. In all processes of life the spiritual essences are evolved containing the elements of form, consistence, color—all the characteristics of life they represent. The rose has within the spirit germs of the whole family of roses. The lily—the peerless immortal flower—has the undying essence of purity and beauty to become embodied in still finer life through all spiritual spheres and conditions. All evolve the elements of form, character, to be reincarnated into finer forms, re-endowed with conscious life of immortality. Animals, vegetables and minerals are endowed with immortal life and being.

The spiritual essences are delicate, fine, formed of ethereal elements, transfused in harmony, beauty and inconceivable superiority of indestructible life.

Thus with the soul, evolved in the current of magnetic force, it brings forth the material for reincarnation, walks forth amid the beauty of a true reincarnation which is the keystone of the arch that unfolds the true faith in immortality. The soul cannot be corrupted or destroyed; it is the life inspiration and fulfillment—eternal unfoldment, the reincarnation.

Folded close within the soul is the organism of a true humanity. The soul develops according to the laws of its own life—its capacity and progress. The progress of soul development is an impulse of the infinite—wave meets wave with intensified emotion, thought stirs the soul with infinite love. Sympathy and love are the great powers of life.

Love generates spiritual radiance which transcends expression. Every true aspiration clothes the soul in brightness. The tender blooms of flowers are like living sunbeams where color blends in perfect harmony with ethereal vibrations. Through the mist of new-born harmonies, ethereal light breaks upon the higher spheres; the reincarnated soul ascends the heights clothed in divine beauty, sandaled with light, robed in perfect whiteness, scattering over all the bloom of love, the awakening of a new life divine, with love, harmony and happiness. PLANET.

Written through the hand of Mrs. C.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

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PRESENT CLAIMS OF SPIRITUALISM.

Mrs. Russegue Explains What It Stands For and Gives Psychometric Tests.

Special Spiritualistic services are being held here this week under the auspices of the Montreal Church of Spiritualism. The services express the initiatory stages of a permanent organization, which those interested in occult manifestations intend to establish. The idea is to secure the services of a pastor or lecturer, who will promote the study of spiritualistic phenomena and form a continuous bond of union between the members.

In order to give stimulus to the movement, Mrs. Russegue, one of the most celebrated mediums and clairvoyants on the continent, is here on a visit. She opened the campaign yesterday with two exceedingly able and interesting addresses, in Karn Hall, and these will be followed up by others to-night, to-morrow night and Wednesday night—all expository and explanatory of modern Spiritualism.

The services were well attended, and there can be no doubt Mrs. Russegue succeeded in exciting the interest and riveting the attention of her audiences. She speaks with great fluency and charm. Her diction is lofty and pure. Her voice thrills and penetrates. She has great mental power; and she appeals to the reason as well as the imagination of her hearers. After each of her addresses which she preceded by prayer, and Scripture readings, she gave a series of psychometric tests, in which by means of articles collected from members of the audience she located their owners, and sketched their life history in a way that made the subjects feel that they were under the scrutiny of some subtle, mysterious and uncanny power that was capable of probing the hidden depths of character and bringing to light qualities that those concerned may have believed themselves to possess, but which they could in few cases have defined with such precision and none with such wonderful eloquence.

Mrs. Russegue is well advanced in years, has evidently had ripe experience of life and a profound knowledge of human nature.

Her morning discussion was an exposition of what Spiritualism stands for, while in the evening she explored the world of thought, showing how much mankind owed to thought in the general industrial economy and social conditions under which we lived. The evening address was in a sense complementary to the morning one.

Spiritualism, it was explained, implied a larger spiritual perception, the betterment of humanity, a higher conception of spiritual unity, a better and higher conception of truth, a closer relationship between God and man.

Paul had said that he who would learn spiritual things must become spiritually minded, and Spiritualism implied this as well as closer relationship between the souls of men and women and the infinite—between the human and divine. Spiritualism meant the living of higher and holier lives—purity of life and character, for it was through pure, godly and holy lives that we became the medium of the transmission of the divine messages to mankind.

Revelation Still Going On.

The great distinction between the church of Spiritualism and other churches was that the dogmas and doctrines of the other churches were fixed and definite. The revelations from the divine power, the infinite and absolute Ruler of the Universe, ended with the sacred writings. Spiritualism, on the other hand, believed in their continuity. The emanations from the divine were as potent in the world to-day as they had ever been. God's laws were eternal and unchangeable; but we were in the midst of changes, and modern Spiritualism provided the means by which the divine message could be conveyed to all generations of mankind. It was a spiritual intelligence that brought forth wireless telegraphy.

Speaking of immortality, Mrs. Russegue contended that it was through Spiritualism alone that proof of spiritual life was to be obtained. "No spirit," said she, "ever came back to the world to tell us that we were to die. They all told us that we were to live forever."—Montreal Daily Herald, Canada.

A GREAT FELLOW.

The Devil Has Helped to Demonstrate Immortality.

The theologians are in the habit of making the most stupendous assertions, based on pure assumptions and preconceived ideas, which no reasoning will touch.

So often we think of saying, "Some dogs are more logical than some theologians." One of these writers asserts that Sir Oliver Lodge recently lectured on "Scientific Immortality," and that this "nothing but sound lecturer" offered not a single "scientific argument to prove his glowing belief in immortality." Lodge, in his papers and addresses has always summarized the most advanced discoveries and theories bearing on a future life. He utilizes the material furnished by the best reasoners and master logicians of every age. These facts can no longer be ignored by thinking men.

Some men reason to a contrary conclusion, after reading the most logical statement, and this writer, in speaking of the "facts" in Hyslop's book, "Evidence for a Future Life," says that its author has never found any scientific proof of immortality. Hyslop is a professor of logic ond the logic of his book in favor of spirit identity, seems unanswerable.

Now, if spirits have proved their identity, they exist; if they exist, then a future life is a fact. Our Spiritualistic friends believe that immortality has been demonstrated, and that spiritistic experiment has so far furnished the only valid evidence; but the theologians assert that Spiritism is the work of the Devil. Let us give the Devil his due, assuming that the Devil exists. If the Devil has helped to demonstrate immortality, let us honor the Devil some, because he has done more for us than the theologians have been able to do. Can the theologians furnish us with any proof of immortality, or any clear and definite statement assuring it? If not, I fear the Devil will get them at last.

DR. C. C. CARTER.
Lancaster Ohio.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

SPIRIT MESSAGES.

Given Through the Mediumship of Mrs. Nellie Davis, of Kewanee, Ill.

I should like to send out a letter this evening, if I thought mamma would see it, and I would give her a little comfort, for mother and my sister Addie and my brother Herschel are still in earth-life. Mamma thought that no just God could take me away, when I was needed so badly at home, and I want to explain now that I was the only support the family had after Father passed away, and I tried to do more than my frail body could endure, so my body would no longer hold my ambitious spirit.

I stand by you so many times, Mamma; I read your heart and I sense your thoughts, and you wonder so many times if I am happy, and if I know all you have to contend with. Yes, dear Mamma, I know all, and that is the reason I come here where I find the gateway open to everyone. Knowing that there are those connected with the family who are interested in Spiritualism, and there are many who knew me that have tried to comfort my people by getting them to understand that the spirit can return, so I am here to-day, hoping to say something that will be convincing to them. I want to say to my brother that I was with you on May 28 when you went out leaving Mamma so sad, and did not return until two o'clock the next morning. You first entered a saloon, two blocks from home, where you met Frank W. and Ira M., and they asked you to go to the vaudeville show. You accepted the invitation. There you met Blanche and accompanied her home. She stopped on the way at a friend's home for about twenty minutes, and you waited on the outside and sat down on the curbing. You told her that you were going away, and was not going to tell anyone where you were going. When you returned home Mamma was sitting up waiting for you.

Now, some may wonder why I write as I do. But I have often heard my brother say, if some one would come and tell him something that he was sure they had no way of knowing about, that he would believe that we could return. Then again I thought if he knew that father and I knew what he was doing, he would lead a better life. So for his good and for Mamma's happiness I write as I have. I wish also to send thanks and appreciation to the ones who were so kind to me at St. Elizabeth's Hospital, New York City, as that is where I passed out.

Now I don't know of anything more to say of interest, more than trying to prove my identity. My mother's name is Nancy and my father's William.

Please put me down as Effie Geneva Sargent. I passed away about 16 years ago.

EFFIE GENEVA SARGENT.

How beautiful it is to be able to send out a few words to those in earth-life, after passing away.

I have been some little time in the spirit world. As near as I can count the time, I think it is about seven years. I was a young girl when I passed away—only seventeen, and as I look back now to that life with its faded memory, I realize how little I knew of life, nor what I must pass through if I had lived on earth longer.

I dreaded to leave home and my parents and brothers, for I knew just how they would miss me; and while they knew where I was going, and that I would be happy, it did not make it much easier for them to part with me.

Oh, I wanted to tell them that all was done that could be done for me, and my time had come, and I know if they could only see the beauty and happiness that surrounds me in my spirit home, and how good and kind everyone is to me, they would not feel badly about my going away.

I used to talk to the girls about what I was going to do when I got older, and I am glad to come back and tell them that many of the things I had planned have been outwrought and fulfilled in my spiritual home. I said I would have little children around me (for I always wanted to have a sister) that I could train. I would have music and other studies that would be helpful to them.

Now in my spirit home I have little ones that I am training, and we have music and flowers and beautiful things to cultivate their love of them and all that is refined and sweet.

And other plans that I had in view, young as I was then, but inspired, I think, by spirits, by forces that I did not understand, they have all been outwrought and fulfilled. As the years have passed, while my people on earth have been going through their experiences, sometimes they meet with things that are very hard to bear, and I have thought so many times, that if they could only know that Maggie was with them, looking after them, they would be glad that I had not gone far away. And I am waiting to meet them in the bright beyond; to welcome them to my spirit home, where there is music and flowers and sunshine, and to show them something of the joys which I am sure they will be pleased to find after the cares and trials of earth-life are gone.

I hope they will know of my coming here, and I have some things I would like to tell them about that will be a great benefit to them.

I will say that my father's name is Thomas and my mother's name Mary.

I know they will all be glad to hear from me. I must go now. I send my love to all my friends.

MAGGIE HARDY.

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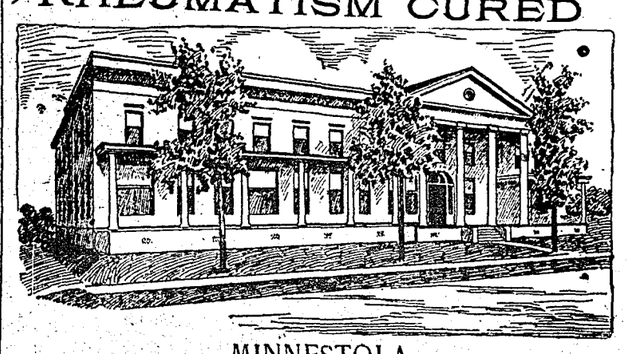
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SATURDAY, JUNE 22, 1907.

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Calls Methuselah a Myth.

"Prof. Frederick Starr, leader of the department of Anthropology at the University of Chicago, has exposed Methuselah. The professor told his class that he did not believe Methuselah ever lived 969 years, or within centuries of that age.

"Although the Bible says Methuselah lived on earth this length of time, and divides his life into periods, Prof. Starr, with the cold criticism of science, deprived him of the honor he has borne for centuries, surpassing the life-clinging efforts of every venerable person in history, and making the centenarians of 1907 seem mere striplings.

"An attendant assertion by Prof. Starr was: 'People live longer nowadays than in those early times.'

"Prof. Starr is also doubtful if Saul, David and Solomon ever reigned forty years each, as the Bible declares."

Thus an Associated Press dispatch.

That University of Chicago seems to have thinkers as Professors, and the whole world should be glad.

It is known to all persons, or should be, that primarily all peoples noted time by moons, just as the American Indians still do. These moons constituted a year, requiring nearly thirteen to make a solar year. Methuselah's 969 "years," divided by 13, and he was about 74½ of our years old when he was drowned in the great deluge. It was probably this old-time citizen who was refused a place in the ark, and who yelled to old Noah: "'Go to 'l with your ark; I don't think there'll be much of a shower."

All the moons of Adam were 930, otherwise 71 and a fraction years. Seth lived 912 moons—a little more than 70 years. Enoch lived 960 moons—nearly 74 years.

Later the seasons were used for noting time, summer and winter each constituting a year. After the division of the starry vault into constellations, by the Babylonians, and the Zodiac was completed, then it was found the sun seemed to circle the entire heavens, and then reached the place of beginning, then the solar year was determined, and all the ancient modes of noting time were dropped out of use.

But they who swear by the Bible as the inspired word of God know that because of our sins human life has been greatly abridged. Had it not been so man would have scaled heaven and captured that ivory throne ere this.

Ingersoll's Apostrophe to Liberty.

O Liberty! Thou art the god of my idolatry. Thou art the only deity that hateth the bended knee. In thy vast and unwalled temple, beneath the roofless dome, star-gemmed and luminous with suns, thy worshipers stand erect. They do not cringe or crawl, or bend their foreheads to the earth. The dust has never borne the impress of their lips. Upon thy altars mothers do not sacrifice their babes, nor men their rights. Thou askest naught from man except the things good men hate—the whip, the chain, the dungeon key. Thou hast no popes, no priests, who stand between their fellow-men and thee. Thou carest not for foolish forms, or selfish prayers. Thou hast no monks, nor nuns, who, in the name of duty murder joy. At thy sacred shrine hypocrisy does not bow, virtue does not tremble, superstition's feeble tapers do not burn, but Reason holds aloft her inextinguishable torch, whose holy light will one day light the world.

Other Worlds to Conquer.

Bishop Fallows, of St. Paul's Reformed Episcopal Church, this city, in a recent Sunday morning discourse, declared that missionary work in heaven will be carried on for the benefit of souls inhabiting the multitude of other worlds than the planet earth; and he warned his congregation it would be well to be prepared to contribute liberally to the missionary funds which will be needed in Paradise.

That information is highly important, and comes when it is most needed. We had been taught in the long ago by the preachers, that all who shall reach that heavenly shore will become choristers on their arrival, and that "Glory, glory, glory to God and the Lamb" will be the burden of their song, and it will continue forever. After singing that song for a few million years it would be supposed it would become somewhat monotonous, and the desire would be felt that the words ought to be occasionally changed.

Well, Brother Fallows has made a grand discovery. He assures us missionaries will be sent out from the pearly courts to proselyte sinners, not only residents of our solar planets, but they will skip out to the innumerable planets of other solar systems, and thus the good work of saving souls for Jesus will go on forever. Of course the clerics, God's earthly representatives, on advent to the streets paved with gold, with infallible Bible written by the fingers of the Supreme, will continue on duty. We half way tumbled to Bishop Fallow's discovery two weeks ago, when, in "A Subject for Thought," we said:

"It is but reasonable to presume all the other planets of our own solar system, as the innumerable planets of all the other millions of suns, are inhabited by beings similar to man. Were the inhabitants of all that retinue of worlds affected by the sin of our first parents? And do they, too, need a savior to redeem them from the awful consequences of that sin?"

We then expressed a desire to learn from headquarters if we were correct. Almost immediately thereafter there comes the desired information, and we are told in addition by the Bishop:

"I am not sure that Christians in heaven will not have to raise money and with equal ardor and enthusiasm labor for the salvation of souls of other worlds than ours."

True, a doubt seems to be expressed, but in consideration of that doubt it would be well enough for Christians on earth, when taking their departure, to lay in a good supply of ready cash to supply imperative needs, else, possibly, some of the outer planets may fail to be visited by Christian missionaries, and immortal souls may be lost.

Welcomed from the Other Shore.

The late death of Mrs. McKinley, as described by those who were in attendance at the passing of this good woman, relict of the murdered President McKinley, seems confirmatory of the teachings of Spiritualism. One of those who watched at the deathbed speaks of the last moments as follows:

"I will never believe that Mrs. McKinley did not know at the very moment of the soul's transition that she was passing from death into life.

"I bent over her at that moment and saw her face transfigured as though animated by great joy.

"Sweetly, tenderly, spiritually beautiful was its aspect. The breathing had grown shorter, shorter, shorter; there was a convulsive tremor; the muscles of her shoulders and throat slightly struggled; she raised her arms, her lips parted, and through them came a sound not articulate, but like a sobbing, joyous sigh.

"Once more she breathed gently. Not more soft was the flight of the soul than was that exhalation. Some of us were kneeling at the bedside, and it seemed as though we almost saw the reunion between the wife and her loved husband.

"In death Mrs. McKinley's face is stamped by a beauty ineffably sweet and a contentment not less than divine."

Clairvoyants who have watched the soul's parting from its earth tenement, all agree in making similar statements. Something is seen that causes the features to light up with joy, as if loved ones from the other shore had welcomed the arrived spirit to its new home. Can there be a doubt that her loved one was there to greet her, and fold her in his arms? No slumbering in the grave in good orthodox fashion, but "when she died on earth she was born in heaven," a condition awaiting all humanity.

Desperation.

According to his own confessions under oath, Harry Orchard, an assumed name, used as a witness in the prosecution against Wm. D. Haywood for the murder of Governor Stuenenberg, of Idaho, was a hired assassin, without a parallel in modern history. Under arrest, and held as a prisoner for the crime, and representing himself as the tool of others, with probably a promise of freedom if those he represents as his employers are convicted, he tells of scores of murders perpetrated by himself, with a coolness and bravado worthy a better cause.

If Orchard escapes justice by turning informer, then prepare to expect every other criminal to imitate his example, and swear he was a willing and paid tool of another, probably an enemy. The Progressive Thinker has no opinion of the guilt or innocence of Haywood, and hopes if guilty he will be properly punished, but it does not hesitate to declare, a prosecution must be in desperate need which calls such a wretch and black-hearted assassin as Harry Orchard admits himself to have been, as the principal witness in support of such prosecution.

Fettered in Infancy. A Contrast.

The hope of the church is based on indoctrinating youth, and getting them into the folds of the church before they have learned to think. In many churches, particularly in the Catholic, the infant is baptised and enrolled a member when it is christened, thus inheriting its religious belief, and doubling the real membership of the church. The church acts on the theory, "Just as the twig is bent, the tree's inclined." Children are not allowed to read books that antagonize their faith, if parents and priests can prevent it.

The ranks of Spiritualism, on the contrary, are augmented by thinkers from the church, who, in mature life, have discovered the falsity of their paternal teaching. They naturally bring along with them many of the errors of childhood, which they are ambitious to engraft on Spiritualism. Very few embrace the whole truth at once. Taught the Bible was inspired by God; that Jesus was sired by the Eternal Father, and was virgin born, and made familiar with some good sayings his biographers credited to him, these are the most difficult to get rid of.

Accustomed to the church from infancy, such persons at first wish to make Spiritualism an appendage of that institution, and can hardly tolerate those who see no virtue therein, and nothing worthy of perpetuation. Their humanitarianism is not an offspring of Christianity, but is an outgrowth of our common needs.

Were we to ask deliverance from anything it would be from the preacher who inherits his religion, and who never had the bravery to think along other lines of thought than those he drank in with his mother's milk.

Sleepers, Awake; the Day Dawns.

He who supposes the hand of progress has reached its culmination should keep one eye on Rome, and the Vatican. Of course the powers in command, to be consistent with their past, must do all they can to keep alive ancient customs which they received from the pagan founders of their system; but to the critical observer evidence is daily accumulating that a bloodless revolution is pending, which will bring Catholicism into the foreground. Protestantism must take many steps forward, else fall a great distance in the rear.

It is almost certain that the Pope is convinced of the truths of spirit communion with mortals. An allocution from his pen is all that is needed to set every priest and prelate, every cardinal and Jesuit, at work promulgating the truth. Protestants cannot remain silent onlookers. They will come to the front, and swear, if need be, that they were the original discoverers and promulgaters of the new faith, and, possibly they will find proof that the Fox girls had been educated by Protestant parents; were, therefore, made capable of holding communion with disembodied minds. Here is a very recent cablegram from Rome that reveals what is in the wind (reader, pause and reflect):

"A remarkable open letter, which broadly attacks the idea of infallibility of the Pope, has been addressed to Pius X. by a group of Italian priests. It is a reply to a censure by the pontiff in his allocution of April 17th against the modern school ecclesiastics. The letter contends that Catholicism should abandon its archaic position and by recognizing claims of science and democracy, regain its hold on mankind. It indicates the right of the young men in the church to a certain amount of liberty in their work. Certain pontifical appointments to high dignities are strongly criticised. The Pope is charged with paralyzing the work and institutions of his predecessors, particularly of having introduced reactionary theologians into Biblical commissions. The writers repudiate the Pope for wisdom, equity and clemency."

This is only a side thrust. The whole system is involved, and modern thought is sure to be triumphant ere the end of the agitation is reached.

Too Bad!

Dr. Chalmers, high medical authority of Glasgow, Scotland, declares emphatically that there is death in kissing; that the kissing of infants frequently transient germs of disease. Must mothers forego that luxury of love to save the darling from death?

The Honest Question.

A thousand men, says the Detroit Press, can go to work at 7 o'clock in the morning without the ringing of a bell. Why is it 300 people cannot assemble in a church without a previous ding-donging lasting half an hour?

The priest, alone, can answer.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT.
600 Pennsylvania Ave., S. E.,
Washington, D. C.

Californians Are Awake!

"Rev. Dr." Hugh R. Moore Is Repulsed by the Summerland Camp Management—That Camp Has No Use, Knowingly, for Any of His Ilk—Mrs. R. S. Lillie, a Strenuous and Honest Worker, Writes Burning Words Against Fraudulent Doings of Base Deceivers in the Garb of Mediums.

To the Editor: Summerland, Cal., is to have its Camp Meeting as the closing of our winter's work with them, as we have held a service there each Sunday afternoon since the month of November. The camp will open June 23, closing June 30. Col. J. L. Dryden of Los Angeles, is engaged for the week, as is Mrs Cowell of Oakland, to serve as test medium.

Mrs. Grace E. Aitken will also give messages, and John W. Ring will give a series of lectures.

Mr. Lillie will have charge of the music.

My guides, of course, serve through the session.

Notwithstanding the many articles appearing in your valuable paper regarding the faking of mediumship by the notorious Hugh R. Moore and aids, the Summerland society and myself found ourselves in a very unpleasant dilemma. One of their number went to Los Angeles to attend the recent "Fiesta,' **commissioned to look after test mediums, as new and good talent for the coming meeting.**

Mr. Moore's meetings are well intended to deceive, as both he and Mrs. Moore have the appearance of people of refinement and sincerity, and they tell a story of martyrdom, of how they have been persecuted by people in the east, etc., until, as is always the case, there are plenty of Spiritualists ready to defend them and help to establish themselves in a city where again they will be assured a rich following.

Of course, the person who went from here heard only their public work, and thought it was remarkably fine, and so reported, and before I was aware of it they had been engaged for the entire time of the camp. A meeting of the board was called and I carried a file of Progressive Thinkers, a copy of May No. of "Reason" with its editorial by Dr. Austin, adding these to the experience I had at the time Lily Dale camp suffered such humiliation at his hands, and others of his craft, some ten or twelve years ago, through which I passed, and saw the evidence of their treason.

The Summerland Board would by no means have a person with such a record upon their platform, and immediately took action, notifying him that his services would not be required.

I was asked if I was willing my name should be used, and I answered, most assuredly so. I hide behind no bush, am ready to put myself on record as one who believes the platform of Spiritualism should not be contaminated by such as Hugh R. Moore," who has been so indiscreet, and left such a trail behind him, with all of his apparent brightness, that some are not working upon hearsay evidence, or even that they have seen paraphernalia and means he made use of, but have heard also, by his own word of mouth his methods.

There is a class of faking pretenders who have "obtained money under false pretenses" so long that their place rightly and legally is in a states prison or penitentiary, behind the bars.

The humiliation of loyal workers in Spiritualism, who have been compelled to do their work and be followed immediately, too often by such as he is, has been more than words can express, and has been the cause of many leaving our ranks and either going into the churches or standing, waiting to see what action is going to be taken by the body of Spiritualists regarding such people.

THE TIME FOR SOME ACTION IS NOW!

When persons have repeatedly brought Spiritualism into disgrace by their conduct, when people of repute testify that they have found indisputable evidence of the fraud and trickery made use of by certain individuals, that should be sufficient, I believe, to cause those in authority in National and State Associations, to send out officially a note of warning to all societies, that it would at least be wise for them not to employ those under the ban of such accusations until they can clear themselves in the estimation of all fair-minded people.

The people here did not seem to understand the fact that a man by the name of Moore, operating as a medium in Los Angeles, was the same Moore who had left a society in New York so disgraced by his flight and silence, and so humiliated that when such grave charges were made against him, and evidences accumulated, he should fail to meet it like a man. These same people would not take the experiences and testimony of those who had paid so dearly for it at Lily Dale, nor of others in Philadelphia, and other places, but believed him to be a persecuted "innocent." Now they are reaping what he has sown, and they have prepared the field.

Now there are some of the best, most sincere and true Spiritualists in Los Angeles, who are doing the same thing, who are nursing the same "suckling," and who will sooner or later be in the dust and ashes of humiliation, when he has gotten all he can out of them and is forced again to fly to other fields.

For although some of the articles have spoken of Californians as "dead easy," and California a rich field for fakirs, it will be found that there are some in California whose eyes are not closed, and who are at work, and Hugh R. Moore, the "Rev. Dr." (isn't that enough to make us all despise prefixes and titles?), will find that Los Angeles has occasional hot waves which will make the climate uncomfortable for him, all in good time. One of those waves struck him last week when both Mr. and Mrs. Moore were arrested; full details of this are not at hand.

Some of those who have befriended him believe he is a medium. If so, then just so much the more is he to blame to willingly drag his mediumship and his spirit friends into the depths, where for mercenary purposes he is willing to descend.

Again others will say, "I witnessed their work and know it couldn't have been done except by mediumship," **This is absurd, 'Tis THEIR TRICK, NOT YOURS!** and you simply didn't see through it.

Where so-called mediums resort to fraud, they are either not mediums at all or they have so LITTLE of it that it would be like looking for a needle in a hay stack. **THEY HAVE confederates, and information, and helpers in every city.** That is what Spiritualists and Spiritualism have to contend with now. That is what is making the work more and more difficult for honest women and men who have left all to follow this Christ of truth, and who find their cross so heavy, and the way so hard. Spiritualists hear these words. Spiritualists are, many of them, dissatisfied now with mediumship as it is. Sensationalism has vitiated their spiritual appetites until they are ready to leave the faithful workers they have known for years, and run after "false gods" in search of the marvelous.

Spiritualists who should have developed long ere this, enough spiritual discernment to read the word LIAR when it's written all over a man's face—but no, their unbounded love and sympathy overbalances for the time their judgment, and they become unconsciously and unintentionally aiders and abettors in the crime of these worst of criminals, who are carrying on their work in New York, Boston, Philadelphia, Chicago, Los Angeles, and all great cities, onward they move, a caravan of pretenders, fakirs, deceivers, leeches, barnacles, attaching themselves to Spiritualism and causing it to become a by-word and reproach.

Who will point the way out of this? Who will arise and save Spiritualism from this condition?

R. S. LILLIE.

MOORE SCORNED BY SPIRITUALISTS.

State Society of California Repudiates Fakers — Officials of Reputable Organization Refuse to Allow New Yorker to Speak at the Edendale.

The California State Spiritualists' Association, through its president, Arthur Howe, utterly repudiates H. R. Moore, whose fortune teller's license was recently revoked by Mayor Harper immediately after his arrest for trying his weird arts on the Los Angeles public. The fact that Moore's unsavory record, together with his charlatanic practices, is known to the local members of the State Spiritualists' Association bars him from any chance of gaining admittance to the local organization, and should he ever attempt to gain a place on the roster of the association he would be refused.

President Howe of the State Association repudiates Moore, and is emphatic in his statement that the latter can never hope to gain a place in the ranks of the reputable Spiritualists until he disproves the reports of his conduct, which have followed him here from all over the country. Even were that possible, it is not probable that he would be admitted, for Moore's work as a medium is not at all in accord with the ideas of local Spiritualists.

"Moore has never applied to the California State Spiritualists' Association for a certificate of membership," said Mr. Howe, "and should he do so it is almost certain that it would be refused.

Opposed to Fakers.

"The Association is decidedly against persons such as Moore, judging by his record, must be. While we have never been called upon to investigate this record, it appears to me that if Moore were all right he would endeavor to refute it at once; but this he has never done.

"Two sections of Article 9 in the by-laws and qualifications of the State Association would at once bar Moore from membership. One of these, Section 2, says: 'Proof of good character covering a period of five years prior to application.' Part d. of the same section says that: 'Satisfactory evidence of the genuineness of the applicant's mediumistic gifts.'

"Moore was at the picnic held by the Guiding Star Association at Edendale recently, and I was approached by two or three persons and asked if I would not invite him to address the assemblage. I personally did not care to have him, but thought it best to consult with other members of the Association. They one and all stated positively that he should not be allowed to speak.

"As to his having taken up a collection of $15 at the time, it might have occurred, but without my knowledge, and certainly without the sanction of myself or any other member of the State Spiritualists' Association. Of course, we did not particularly watch his actions, but it is certain that whatever money he obtained at the picnic was solicited at odd times and in secret."

Not Inquisitorial Body.

Mr. Howe also stated that were it in his power he would at once bring about an investigation of Moore's methods, and, if they were as crude and charlatanic as reports state, help in the expose.

"As president of the State Association of Spiritualists," said Mr. Howe, "I cannot bring about an investigation. The powers of myself and associates are of a purely judicial nature in affairs of this kind.

"The board of directors of the State Association is not an inquisitorial body, but an executive and judicial body. Those outside our organization we have no power to restrict. Moore is not in any way affiliated with the California State Spiritualists' Association.—Los Angeles (Cal.) Herald.

WILL CLEAR THE CITY OF FAKE MEDIUMS.

Officials Take Determined Stand — Mayor Harper Revokes the License of H. R. Moore, Exposed at Fake Trumpet Seance Last Tuesday Night.

Mayor Harper is determined that mediums who are caught red-handed conducting swindling games shall be forced to discontinue practice in Los Angeles.

"We do not put the license fee at a prohibitive or exorbitant figure," said the mayor yesterday afternoon, "and we are determined that those who get fortune tellers' licenses shall not conduct a business of fleecing the public. I have instructed the license office not to issue a license to H. R. Moore or any member of his family. The public must be protected. The police department has instructions how to proceed in these cases."

Captain Paul Flammer is watching the Spiritualistic fakers closely and it is believed his men are gathering evidence in half a dozen cases.

Men from Captain Flammer's department who worked up the evidence in the Mazzini case say they can procure convictions in half a dozen more cases. They began operations by getting "readings" from the man who organized the Mediums' Protective association.

The fraudulent mediums are in fear and trembling. They freely predict a heavy sentence for the hostler humbug. At the Spiritualists' picnic held at Glendale last Thursday, Moore, who was arrested in the raid Tuesday night, took up a collection in behalf of Mazzini. He succeeded in raising $15. [Moore is also working for his organ, the Light of Truth.]

Yesterday afternoon Harry Pierce, a bartender employed by Dan Jerrue, at his saloon at Fifth and Los Angeles, and G. A. Plaisaunce, of 241 North Bunker Hill, who says he is with the McCord company, of 312 South Broadway, went to the city jail and called on Mazzini. Later Pierce gave bail for the pseudo Hindoo priest.

This is the second time Plaisaunce has aided the little faker. When Mazzini was previously arrested and thrown into jail Plaisaunce was active in procuring bail for the discredited fortune teller.

During Mazzini's trial, when witness after witness gave evidence showing him to be a humbug, Plaisaunce tried to convince newspaper men in the court-room that the cockney hostler was a seer of marvelous power. Then Plaisaunce begged the reporters not to print his name, declaring it would hurt him in business should it become known that he was connected with Mazzini.

The police say they have not far to seek for the motives of men who espouse the cause of humbugs.

If the predictions of the detective bureau are not far wrong, the dragnet will bring in a dozen more cases of practicing without a license in a short time.

A close watch will be kept on the Moore family, now that they are deprived of a license, and the police say arrest is likely to follow violation of the ordinance.—Los Angeles (Cal.) Herald.

EMPORIA, KANSAS, TO HONOR FOUNDER.

Dr. G. W. Brown to be Guest at Semi-Centennial—Founded City in 1857—Last Survivor of Five Interested in Locating of City in Rich Neosho Valley—Dr. Brown Plans to Attend.

Dr. G. W. Brown, 907 Kilburn avenue, is to be the honored guest of the citizens of Emporia, Kan., at the semi-centennial celebration July 3 and 4, of the founding of the pretty city that nestles in the Neosho Valley. Dr. Brown was president of the company that promoted the founding of Emporia, and with the late General Deitzler located the town site in February, 1857. The presence at the celebration of the only survivor of the five identified with the early history of the now flourishing city has been demanded by the citizens of Emporia, and W. A. White, editor of the Emporia Gazette, on behalf of the committee has invited Dr. Brown to be the guest of honor at the celebration, with all expenses incident to the trip paid. July 3 will be given over to an Old Settlers' reunion, at which Dr. Brown will be one of the speakers, and as he is thoroughly conversant with the history of the thrilling times in Kansas, his presence on the program will be the feature of the reunion.

Dr. Brown was a witness to the stirring acts of old John Brown and his raiders, and his presence on the ground where his band roved at will half a century ago will be a most noteworthy event, and the opportunity of hearing first-hand the many incidents connected with the locating of a town in those stirring days will not be overlooked by the people of Emporia and vicinity.

Dr. Brown has accepted the invitation and will leave Monday, July 1, to participate in the fiftieth anniversary of the city he founded in 1857.—Rockford (Ill.) Star.

NO SPECIFIC FOR DRUNKENNESS.

So Says a Prominent Physician.

In regard to the query for drunkenness in a late Progressive Thinker by your correspondent from San Diego, Cal., I wish to inform him that there is absolutely no specific known that is worth "a tinker's ——." The drug, tartar emetic, is sold by fakers who triturate it with other harmless drugs. These are put up in powders and sold at exorbitant prices. Antimony, the principal ingredient, is a poison, and is not used very much, if at all, by the modern up-to-date physician, who, in fact, uses comparatively few drugs, and if the people were educated to the point where he could be appreciated, would prefer to use only those in which he absolutely knows there is a positive remedial value. Strychnia and atrophine, used in the Keely cure, have slight value in acute alcoholism, and this only when indicated. Suggestion is considered of value, especially where the patient wishes to co-operate and is sincere. In the French school, the result of the immortal Charcot, this has given some satisfaction. D. S. HAGER, M. D.
Chicago, Ill.

AN AWAKENING CONSCIENCE.

It Will Come to All Sooner or Later—The public Awakening to the Great Need of Reforms—The Spiritualist Conscience Becoming Quickened.

It is sometimes well to look backward and see the progress that has been made instead of ahead to the goal that has not yet been reached.

Secretary Root has taken this backward glance and reports to the nation through the medium of an address to Yale students that the public conscience tolerated conditions in the past which would be unimaginable to-day. "The whole system of federal government has been lifted to a higher plane, with a clearer moral vision," and this moral elevation of the government corresponds with a public demand that old abuses be ended.

Among the specific instances of a change for the better, which can be appreciated only by a comparison with the past, is the attitude of the public toward the manipulation of railroads now and thirty years ago. The secretary asserts that the Chicago and Alton affair would not have attracted any attention in the days of the wrecking of the Erie and the Union Pacific.

Another specific instance is the prosecution of the land thieves for offenses which had been allowed to continue so long that they had come to be looked upon almost as vested rights.

If one were to look upon local affairs in Chicago with the same purpose, that is to say, to find improvements already made, rather than those which ought to be made, the same conclusion would be reached. It is not a long time since it was thought legitimate for a sheriff to grow rich from the profits in feeding prisoners. Certain fee offices paid higher wages than the office of president of the United States. Justice of the peace, prosecuting attorney, and police officials grew rich at the expense both of the criminal classes and of the public, and it was taken as a matter of course by people in general. Now, the few instances remaining of the fee system cause so much protest that the public forgets how much of it has been abolished.

In the business world the same progress is discoverable. Methods indorsed by merchants a generation ago are felt to be immoral now. Large corporation in underselling and ruining competitors in order to have a free field in which to demand high prices are applying what was considered sound business principles once. Thirty years ago few saw the immorality of rebates. The conception of railroads as common carriers with obligations to treat all alike was in the statute books, but was not a part of the common consciousness of the public. Now a man who gets a rebate is not looked upon simply as lucky. He is considered a conspirator and a thief.

No one person can be credited with this awakening of the public conscience. Courageous statesmen, the public press, and other agencies have all had something to do with creating the present conditions. So much is now taken for granted that the world needs someone to come along, as Secretary Root did, and remind it that the advance leaders of an earlier day would have died happy if from some mountain height they could have seen such a land of promise as this. The fact that there is complaint now about matters which never troubled our fathers is a good sign and not a bad one.

The above from the Chicago Tribune should have gone further, and illustrated the "awakening conscience" in the ranks of Spiritualism, in the unceasing demand now being made for honest mediumship and pure Spiritualism. All along the line the signs of the Times show great improvement, in the result of an awakening conscience. JUS TICE.

THE SPIRITUALIST CENSUS.

How Many Are We?—Shall We Be Listed as Spiritualists on the National Census Records?

Brother H. D. Barrett is making a masterly appeal to the Spiritualists of the nation to get in action, and make the showing upon the National Census Books that they are justly entitled to.

He has presented the necessity and numerical value of being registered among other religious organizations.

We certainly believe we have the most practical religion and provable philosophy on the face of the earth, and upon the scientific side it penetrates the ether space and reaches other habitable planets, and isn't there enough in it to make it worth recording before the world of religions?

It will require but a few moments for the young, active Spiritualists in every part of America to take the census of the Spiritualists—the believers in the possibility of spirit return, and the other short clauses in the Declaration of Principles, in part or as a whole, in their immediate surroundings and send them in to the Secretary of your State Association, to be forwarded to the National Secretary.

To the friends—the Spiritualists—of Illinois, I wish personally to repeat the appeal of President Barrett, and ask that you constitute yourself a committee in your own town to hunt up the names, or at least the number, of real Spiritualists and send the same to me, at 15 Park avenue, Chicago, and I will forward them to the National Secretary.

I hope by this means to gather in the numerical standing of the Illinois Spiritualists.

Do not say you have no time, but employ some of your leisure toward hunting Spiritualists. Get in touch with your fellowman. Don't write me long-winded letters, for I shall have no time for long-winded replies, and don't fill up with regrets and "knocks" against our innocent little "Declaration of Principles."

If you love your angel friends do something to prove it to them. They are in a condition of continuous activity and must hold at least a wave of pity for the inactive, mildewing friends who have found the truth of continuity and retired into wise(?) and conceited seclusion to gloat out a useless existence.

If you love the truth you have found you will not be afraid to tell it to the world. Don't dwarf your spirit by hoarding what you know and expect it to unfold you in the future.

Let us make the acquaintance of our neighbors, and record our names as **SPIRITUALISTS** beside our Methodist, Baptist, Presbyterian and Catholic brothers and sisters, and show the earnestness and the enthusiam we claim for our beloved Cause.

Let each society "get a move" on itself, and send in the Spiritualistic Census at once. We have but little time, and that is all the more reason we should increase our motions in this instance.

T. WILKINS, Sec'y. I. S. S. A.

SCIENCE OF THE SOUL.

An Address by Geo. W. Lewis, A. M., at Colonial Hall, New York City.

BY ACQUIRING A KNOWLEDGE OF THE INTRINSIC CHARACTER AND FACULTIES OF THE HUMAN MIND AS MANIFESTED HERE, WE SHALL BE ABLE THEREBY TO KNOW SOMETHING OF THE MENTALITY AND CHARACTERISTICS OF THE SOUL IN REALMS SUPERNAL, FOR THE SOUL OVER THERE IS THE SAME SOUL THAT WAS INCARNATE HERE. IT IS CO-ETERNAL WITH THE UNCREATED CORPUSCLES OF MATTER. IT IS THE ARCHITECT AND BUILDER OF THE HUMAN BODY, AND ELECTRICITY IS THE *CONNECTING* LINK BETWEEN MIND AND MATTER. IN EARTH-LIFE IT CONSTRUCTS ITS BODY FROM TERRESTRIAL-PHYSICAL SUBSTANCE, AND IT CAN THEREBY COME IN CONTACT WITH GROSS MATTER, AND THE PHYSICAL FACTS OF ITS ENVIRONEMENT. AND IN ETHEREAL REALMS ITS BODY WILL BE COMPOSED OF ETHEREAL SUBSTANCE, AND ALWAYS OF THE SUBSTANCE OF ITS ENVIRONMENT. THE SOUL BUILDS THE PHYSICAL BODY BY MODIFYING, CONTROLLING AND DIRECTING THE PHYSICAL FORCES, THROUGH ITS INHERENT POWER OF VOLUNTARY AND AUTOMATIC ACTION, WHEREBY IT POSITS THE ULTIMATE CORPUSCLES OF MATTER *IN POSITION* TO FORM THE SPECIFIC ORGANIC STRUCTURE. THROUGH PASSION IT LAYS THE FOUNDATION OF THE HUMAN EDIFICE IN PROTOPLASM.

About four hundred and sixty years before Christ, Democritus, an eminent Greek philosopher, of the New Eleatic School, was born in Abdara, Thrace. He inherited a large fortune and traveled extensively in Asia and Egypt, acquiring an extensive knowledge of the philosophy of the most eminent scholars of his age. He wrote many works on the physical and moral sciences, on mathematics, music and technical subjects. He was the founder of the atomic theory of the universe. He taught that every thing in existence, in its last analysis, consists of infinitely small, indivisible atoms, each having a definite form, quality and movement, whose inevitable union and separation shape all different things, construct all forms, produce all laws and effects, and dissolve them again, that new forms and combinations may again be builded up, and thus insure the perpetuation and continuity of all material forms and forces, in succession. He contended that the gods themselves, the human organisms and mental faculties, all originate from these ultimate, indivisible atoms of matter.

The school of Democritus was succeeded by that of Epicurus, a Greek philosopher, born in the island of Samos, 342 years before Christ. At the age of eighteen he went to Athens, became a pupil of Pamphilius, and an ardent admirer of the atomic theory of Democritus. He traveled for several years, and at the age of thirty established a school of philosophy at Athens. He was a man of the purest morality and of unimpeachable character. It is said he wrote over 300 works, and that in all his writings he never used a quotation. He endeavored to clear up the uncertainties in the philosophy of Democritus by reconstructing the atomic theory. He set forth the following axioms:

(1) **"Nothing comes from nothing."** And (2) **"That which exists can never be annihilated."** He contended that all matter consists of atoms, and these are indivisible aand unchangeable; that the only properties they possess are shape, volume, gravity and numbers. That the universe is infinite and unchangeable, the aggregate quantity of matter always remaining the same. He broke away from the Theocracy of his time and held that the universe could not have been created by the gods. The whole processes of nature were the result of the precipitation, shape and aggregation of the atoms of matter.

He held that the soul was formed from an aggregate of the infinitesimal, unseen, indivisible atoms, and that it must again be resolved back into its constituent elements, and that therefore the soul is not immortal. But when he commenced reasoning about the gods, he deviated from the trend of his philosophy. He contended that the gods are living beings of human form, composed of ultimate atoms: yet he held that they are immortal. He endeavored, however, to explain the contradiction the best that he could. But it remained for Lucretius—one of the most brilliant of the Roman poets, a contemporary and friend of Cicero, born 96 years before Christ—to clearly develop and formulate, in an attractive manner, the atomic theory of the universe. He accomplished this in his immortal work, "De Rerum Natura," the greatest of didactic poems the world has ever seen. But the atoms of Democritus, Epicurus and Lucretius, we must remember, were not the chemical atoms of the last century, formulated by John Dalton in 1804.

The atoms of Democritus, Epicurus and Lucretius corresponded more exactly to the corpuscles of the scientists of the present day. The science of chemistry is of ancient lineage; it came down to us, in one form or another, from remote antiquity.

The Phlogiston Theory.

The views and theories advanced were modified and abandoned from time to time as new discoveries were made or new theories advanced. The "phlogiston" theory advanced by Stahl, who was born in 1734, was swept aside by the system advanced by Lavoisier, an eminent French chemist born in Paris in 1743.

He first caused the quantitive method to be recognized.

But John Dalton, an eminent English chemist, born at Eaglesfield, in Cumberland, England, September 5, 1765, was the author of the atomic theory of chemical combinations. He discovered the law of chemical equivalents, of multiple proportions, and that the atomic weight of compounds is the sum of the atomic weight of all their ingredients. He commenced the formulating of his chemical atomic theory in 1803, and gave it to the world in 1804. But these atoms, as stated, were not identical with those of Democritus, only that they were conceived to be indivisible. The atoms of Dalton were the minimum proportions of different substances that could enter into chemical combinations, while the atoms of Democritus, Epicurus and Lucretius were the ultimate, indivisible corpuscles of matter. They were similar to the corpuscles represented by the scientists and physicists of to-day.

Matter and Electricity.

In 1903 Sir Oliver Lodge, one of England's most noted scientists, in an address before a body of British scientists, in speaking of matter and electricity, and dealing with electrons as the units of electricity, made an attack upon the atomic theory of Dalton, suggesting, but not then concluding, that the atomic theory which has stood the unquestioned scientific test for 99 years was a fallacy and a delusion.

But in 1904 Dalton's theory, which had been accepted by the scientific world for one hundred years, was ruthlessly swept aside to give place to the fragmentary corpuscles of the exploded atom. And these corpuscles were claimed to be nothing more nor less than electricity. And thus the electrical theory of the universe was sprung upon the scientific world.

In August, 1904, at a meeting of the British Association, Mr. Balfour, its president, found many of the Sections in full accord with his views, when, as president of the Association, he made a sudden demand upon scientific men for a re-examination of the foundation for their beliefs and theories.

Mr. Balfour warned them that the scientific structure they were rearing could not stand. But when he heard Mr. Lamb's address in the Mathematical Department, he declared that his own iconoclasm was outdone by the professor of that department. Then in Section D. the biologists turned strenuously against the time-honored Atavism. And in Section A, where they discussed radio-activity, there was a flat rebellion against the theory of the constitution of matter. And from the conflicts that arose many of the scientific men returned to their homes, it is said, with saddened hearts. The scientists pointed to the philosophers and metaphysicians as being "blind leaders of the blind." And they took a pledge against the use of metaphysical terms.

A revolt sprang around from the physicists in the exposition of phenomena that seemed to overturn all current theories of the constitution of matter. Modern science had assumed the existence of real material corpuscles acted upon by physical forces. But now suddenly their indivisible and indestructible atom is suspected of having exploded—blown up, and of having hurled the little fragments of itself, designated by them as corpuscles, in all directions with inconceivable rapidity. And they claimed these corpuscles to be electricity, and thereby they established, in their own estimation, the electrical theory of the universe.

Therefore the constitution of matter as we thought we knew it was brushed aside, and instead of matter we have nothing but electricity. But it is not really the case that the scientist has atoms, corpuscles, ethers and vibrations before him; he only has thoughts, theories and opinions about these elements. He is only dealing with phenomena of whose intrinsic reality he knows nothing. Indeed, if he were consistent he would have to ignore the very existence of mind itself. But Mr. Balfour, in his address, called the attention of the assembled scientists to the fact that in passing from the consideration of the visible, tangible and ponderable elements of nature to the phenomena of the invisible, intangible and imponderable agencies, they must necesssarily depart from the processes of the physicist to those of the philosopher and the metaphysician. He contended that if the scientist returns to his right mind, and contents himself with a patient study of experience, he will find no difficulty in acknowledging the supremacy and priority of mind.

I read with much interest an article bearing upon this subject in Number 902 of The Progressive Thinker, under the heading of "Scintillations," from the facile pen of the accomplished scholar and eminent scientist Edgar L. Larkin, of Lowe Observatory.

In this article the writer aims to give an outline of the trend of the leading scientific thought of to-day, and in accordance with modern thought, says:

"All thoughts, dreams, activities, impressions, influences, intuitions, and entities whatever, that ever appeared in my brain were caused by the oscillations of matter, and they cannot be caused in any other way."

Atomic Theory of Democritus.

This seems to indicate that the scientists of to-day have returned to the atomic theory of Democritus and his successors; that they have gone back nearly 2,400 years to adopt the corpuscles of Democritus, Epicurus and Lucretius, and to drink at the Castalian font of heathen wisdom. They have gone back to take counsel of the heathen philosophers of antiquity, who devised their corpuscular theory to disprove the existence and immortality of the soul, and to annihilate their gods, and sweep them from the cosmic universe. The article then proceeds to give an outline of some of the astounding deductions of very recent science. The statement then sets forth that from 1804 to 1904, physics and chemistry were based upon the absolutely indivisible atoms of matter, the smallest bodies in existence, the atom of hydrogen being the least in weight.

It states that the atom of hydrogen is now broken up into 700 parts called corpuscles, and the atom of mercury into 200,000 parts. Then follow these astounding deductions:

"The mass of one corpuscle is such that the number required to weigh one drugstore grain is 100,000,000,000,000,000,000,000,000."

One Drugstore Grain of Matter.

But with these figures before you how many of my hearers can estimate them?—how many can comprehend their value?

I will try to make it as plain as possible to you.

This tremendous number, consisting of the figure 1 with twenty-six ciphers following it, is what mathematicians call one hundred septillions. But that expression is about as incomprehensible as the figures themselves. I will give an illustration in terms with which you are somewhat familiar. The sum of 100 septillions is equal to 100 million times 100 millions multiplied by 100 millions. And this is the the astounding number of corpuscles which the scientists of to-day have determined that exists in one drugstore grain of matter. This is, indeed, a most astounding statement. Possibly it may be a fact. But who can tell? It is given, not as a postulate, not as an approximation, but as a scientific deduction. The statement that any human intellect can accurately count, measure or weigh such infinitesimally small, invisible corpuscles of matter, is astounding beyond all human comprehension. Is it within the scope of finite minds? It draws most heavily upon human credulity. It is further said:

"And a row of them (corpuscles) placed side by side an inch long would contain 12,500,000,000,000."

This number is 12 trillions 500 billions. Or, in other words, it is 12,500 times 100 millions. These are most extraordinary statements. Instead of being sound deductions of scientific inquiry, they would rather seem to be overdrawn hypotheses and fantastic imaginations of some ardent scientist with an ambition to excel his fellow scientists. Even Professor Larkin, the eminent scientist that he is, in one brief sentence dispels all these scientific vagaries as to weighing, measuring and counting these infinitesimally small, invisible corpuscles of matter. He says:

"No brain, not even that of the ablest mathematician, can commence to think about a corpuscle, of its weight or diameter."

If, therefore, the weight and diameter of these corpuscles transcend human comprehension, how can the number of corpuscles in a drugstore grain be counted? How can they be weighed?

Or if the diameter and dimensions of a corpuscle passes human comprehension, how, I repeat, can the number placed side by side to form a linear inch, be counted or determined?

As easily could you count the number of animals, whose size and dimensions you do not know, which, being placed side by side, would form a line 300 feet long. The statement further represents:

"Nothing whatever exists but corpuscles. This seems to render obsolete the prehistoric word soul. If souls exist they are congeries of corpuscles. * * Since no thing nor entity exists but corpuscles, or ever did, they cannot end and are immortal."

An Eternal, Uncreated Mental Entity.

In dealing with the invisible, intangible, imponderable elements of nature, who can state it as a scientific fact that there is nothing in existence but corpuscles? It may be stated as a postulate, but not as a fact. By no means do we undervalue the great importance of scientific research, nor do we minimize scientific deduction. If the above statement were given as a postulate or hypothesis, we could have nothing to say. Only this: we might disregard the hypothesis, as without merit, or we might present a more reasonable one. But it is quite another thing to give it as a clean-cut deduction of science. May there not be an eternal, uncreated mental entity, a vis dirigens, which from its inherent uncreated energy can modify and control the physical forces, so as to segregate these corpuscles and build them up into the multiplied forms that exist on the earth? I submit, when we depart from demonstrated fact and go into the realms of hypothesis, it is as reasonable to postulate the existence of an eternal, uncreated psychic entity, a vis dirigens, with its inherent powers, as it is to postulate that nothing exists in the universe but corpuscles of matter. Yes, the hypothesis of eternal, uncreated, individuate psychic entities with their own inherent powers is more reasonable than that "nothing exists but corpuscles." Does the energy that resides inherent in the corpuscles build up the infinite variety of organic forms? For many years I have followed the trend of scientific research. I have paid close attention to current deductions. I have given careful attention to the researches of Professor J. J. Thompson, one of England's greatest scientists; to those of Lord Kelvin, and others—the most eminent scientists of both Europe and America. I followed their researches and deductions in electricity, in their attempt to count, weigh and measure the number of atoms of matter that could be contained in an ordinary thimble.

They gave out as scientific conclusions some of the most astounding results—results akin to those mentioned herein, in relation to the corpuscles in a drugstore grain. But, I could not say then, nor do I believe now, that it is within the scope of mortal man to count, measure or weigh with precision the invisible atoms or corpuscles of matter, with numbers running up into the octillions, nonillions or decillions. Approximations, postulates and hypotheses are one thing, but exact scientific deductions are another. Given the ancient atoms, or the modern corpuscles, it is difficult to see how scientists can by scientific deduction account for the infinite variety of forms, organized and inorganic. Life cannot arise from non-life. Mind cannot arise from non-mind. Ex nihilo nihil fit—

"Out of nothing nothing comes," is as true to-day as it was in the days of Democritus or Lucretius.

The Soul and Laws of Gravity.

Some years ago a number of scientific tests were made and carefully conducted to determine whether or not the soul entity is a substance subject to the laws of gravity. Scales were carefully made and adjusted for the purpose, on which was placed the bed with the invalid who was to be made the subject of the experiment. The matters of weighing and carrying out the process in matters of detail was supervised by trained scientists. In these experiments the body weighed precisely the same a moment after death that it did a moment before death. If these experiments were accurate in all respects, and correct results made known, it would logically follow, either that there is no soul, or that the soul is an entity not subject to the laws of gravity. But if the evidence aliund is sufficient to warrant the belief that man has an immortal soul, then the experiments would establish the fact that the soul entity is a substance not subject to the physical law of gravity. But on the 11th, 12th and 13th of the present month the daily papers have given accounts of similar experiments under the supervision of five physicians in Boston, headed by Dr. MacDougal of Haverhill, Mass.

These experiments, it is said, extended over a period of six years, and the conclusions reached by these eminent physicians is to the effect that the human soul weighs from one-half ounce to one ounce, avoirdupois. From their experiments on dogs, they find that the weight of a dog immediately after death is precisely the same as it was before death. This would signify either that the dog has no soul, or that its soul entity differs from that of man, in this that it is not subject to the law of gravity. These experiments, if accurately conducted, and all errors carefully eliminated, open up to psychologists a question of the most vital and far-reaching importance. I contend, however, that the experiments and tests have not as yet been sufficiently crucial to warrant a scientific deduction free from doubt and suspicion.

There is surely a discrepancy between the results of the former experiments and those of recent date. Errors are not all eliminated from the former, the latter or both. Other experiments along these lines with absolutely scientific precision are requisite before the results announced can be accepted as scientific deductions. Many of the most delicate factors are involved in this problem, all of which must be taken into account before a satisfactory result can be reached.

A few of these factors are the following. For instance, the human organism is built up not alone from food and drink, but from an infinitude of invisible particles, or corpuscles of matter absorbed from the atmosphere and ether, and incorporated into the physical organism. During old age and illness the affluent corpuscles exceed in weight the influent ones. At death the last inhaling breath enters the lungs before the last exhaling breath departs therefrom. And how do these balance? These elements have weight, however small, and in the solution of the problem these, with other elements, must be taken into the account. The difficulty or the impossibility of doing so is no answer to the question. The accurate scientific conclusion is what is demanded.

Matter and the Soul.

The question should, and undoubtedly will, be pursued until unquestioned results shall be obtained. But if experiments along this line shall finally establish the fact that the conscious intelligence, the reasoning and mental faculties of the dog are the product of corpuscles of particled matter, a problem of the grhvest importance will confront the psychologist. All who believe in the immortality of the human soul will be brought face to face with this, the most momentous problem they have ever considered. For the mental faculties and conscious intelligence of the dog are the same in kind as those of man. They differ only in degree. And if it can be scientifically established that the mentality of the dog is the output and product of particled matter, how can you escape the conclusion that the conscious, intelligent mentality of man, the human soul, does not originate from the same source? How can you prove that the mental faculties of the dog arose from unthinking matter, and that the mentality of man, the human soul, could not so arise. Please solve the riddle, you who can.

As has been said, in 1904 modern scientists swept away Dalton's theory of chemical atoms, which had borne uninterrupted and unchallenged sway in the world of science for one hundred years, and substituted in place thereof the theory of corpuscles of which we have spoken. But this has been the history of science through all its journey from remote antiquity to the present day. Each theory, though honored and respected in its day, has been swept aside and another substituted in its place, so that what was science yesterday is only nescience to-day. And to-day no scientist can say when the corpuscular theory of the universe will be swept aside to give place to another. And no one can predict what scientific theories will obtain in the scientific world one hundred years from to-day. No one can tell how many of the scientific notions of to-day will, at that time, have been swept into a common grave of oblivion.

Mathematics is the only science that has reached any degree of certainty, or made any approximation toward a finality. On the other hand the speculative sciences are all at sea. None of them has reached any finality. There is no finality in the science of Biology, Zoology or Physiology. There is none in Astronomy, Geology or Chemistry. There is absolutely no finality in any of these sciences, nothing even approaching a finality in any of them, except in Mathematics. They are at all at sea, drifting at random like a ship without a rudder. And no scientist can predict whether or not any of the current theories shall be foundered upon the treacherous reefs and go down beneath the lashing waves, or whether they shall ride triumphantly into a haven of safety, unchanged and unimpaired.

The Conscious Soul.

In entering upon the second branch of my subject I shall, for the purposes of this address, postulate that the mind, the individual, conscious, intelligent ego, the spirit or soul—known by whatever name—is an individual, uncreated entity. I use these terms synonymously, as meaning one and the same thing.

I hold that the soul is a substance having, peculiar to itself, qualities and attributes different and distinct from those inhering in the substance we ordinarily know and designate as matter. I take it that the human being as he exists on earth is a dual unit, consisting of an ultimate, uncreated psychic body composed of uncreated corpuscles of matter. The mental or soul entity is the eternal, uncreated individuate psychic unit, having inherent in itself all the powers, attributes, faculties and impulses manifested by the human mind on earth, plus all the mental energies, faculties and attributes potentially inherent, and as yet undeveloped and undisplayed here on earth, for the progressive development of the mind is endless and eternal.

The substance we know as matter is particled, consisting of ultimate, uncreated atoms or corpuscles, and from these units the human body is constructed. Hence every form of matter, organized or inorganic, except the ultimate corpuscle, is a transient and temporary structure, and sooner or later, in minutes or eons, all material forms will again be resolved into their ultimate elements that they may be used again in building other forms of exquisite make and living beauty.

Thus it is and ever has been. The psychic entity, the immortal soul, uncreated and eternal, has existed as a psychic unit through all eternity past, and will continue with a permanent and eternal existence through all the ages and eons of the future, while all forms of matter are unstable, transient and fleeting. In sunshine or in shadow, in gleaming light or Egyptian darkness, through all the fleeting forms of matter, the psychic unit, the conscious, intelligent soul has persisted and will endure through all the cycles of the future.

> "The stars shall fade away, the Sun himself
> Grow dim with age and Nature sink in years,
> But man shall flourish in immortal youth
> Unhurt amid the wars of elements,
> The wreck of matter and the crash of worlds."

Immortal and Eternal Existence.

The human soul, the psychic entity, being uncreated, is irrevocably stamped with an immortal and eternal existence. It is unchangegd and unchangeable, except in its mental and psychic unfoldment in knowledge and progressive development. Fire cannot destroy nor frost congeal it. It cannot suffer from hunger, thirst or disease. No cosmic change nor curse of God can affect it. It is not a compound and cannot be destroyed. It is the same, "Yesterday, To-Day, and Forever."

The Soul Builds the Physical Body.

Matter has its own inherent qualities and properties. The ultimate corpuscles, the atoms, the molecules, the masses and the rolling spheres in the stellar universe are all acted upon and attracted by the physical forces. But none of these are inherent qualities of the soul. Human beings are attracted to each other, not by any one of these forces, not by corpuscles, atomic or molecular action, nor by the force of gravity. Mind is attracted to mind and soul to soul by kindness, gentleness, sympathy, affection and love. These are the psychic forces that bind heart to heart and soul to soul.

By acquiring a knowledge of the intrinsic character and faculties of the human mind as manifested here, we shall be able thereby to know something of the mentality and characteristics of the soul in the realms supernal. For the soul over there is the same soul that was incarnate here. It is co-eternal with the uncreated corpuscles of matter. It is the architect and builder of the human body, and electricity is the connecting link between mind and matter. In earth-life it constructs its body from terrestrial physical substance, and it can thereby come in contact with gross matter, and the physical facts of its environment. And in ethereal realms its body will be composed of ethereal substance, and always of the substance of its environment. The soul builds the physical body by modifying, controlling and directing the physical forces, through its inherent power of voluntary and automatic action, whereby it posits the ultimate corpuscles of matter in position to form the specific organic structure. Through passion it lays the foundation of the human edifice in protoplasm, and by appetite and hunger it supplies sustenance for building and replenishing the organism, and at death the soul takes its departure. Then must the body be dissolved into the corpuscles of matter from which it arose, and the spirit shall go to the realms supernal from whence it came. Then "Will Death be swallowed up in victory."

Shall we believe in irrefragable law?

Shall we believe in spirit guidance?

If we believe in the former, we shall believe in a systematic and orderly cosmos, with no hiatus or cataclysm in its essential continuity.

If we believe in the latter we shall believe in a mentally directed universe, with purpose and forethought, carrying on its evolutionary processes from an eternal past to an unending future, with a definite aim, not left to the random control of physical forces, like a ship without a pilot. Or shall we believe that both of these systems of forces are working in harmonious relations throughout the universe? The two beliefs are entirely consistent with each other. For we must remember that the universe consists not of matter and motion alone, nor yet of spirit and volition alone, but of both, which always work together in harmony. Scientific men contend that the first of these conditions alone exists, and they scout the idea of existence of the soul. It is unscientific and absurd, I contend, to deny the attributes of intelligence, guidance and personality, of sympathy, affection and love, to the whole. For man is a part of the whole, and the whole contains all of its parts. Individual conscious intelligence cannot be eliminated from the universe. The planet, even, is subject to conscious intelligent control. The intellect, the human soul, can so modify and control the physical forces and the elements of nature as to construct inland seas and join ocean to ocean. It can construct and maintain highways of travel under land and sea, and can traverse the heavens above.

It can denude the continent of its primeval forest, and produce climatic changes. It can cause the barren desert to become a bed of roses and exotic flowers. It can cause the waste places of earth to be covered with verdure and golden-headed wheat, and to produce sustenance for cattle upon a thousand hills. It can work changes in the species, and produce new and fresh varieties of organic life.

In all of these things, and in untold millions of others, there is no clash, there is no cataclysm, between the mental faculties and the physical forces. They work hand in hand together; they dwell in peace and harmony through the infinite and eternal realms of the universe. Yes, the soul has the inherent power to modify and direct the physical forces of the universe. And in this control of mind over matter there is no hiatus, there is no break, there is no cataclysm.

Tell me not, then, that it is unscientific, or unreasonable, to hold that the mind, the human soul, can modify, direct and control the physical forces and hold dominion over the forms of matter. Our powers on earth, it is true, are circumscribed, but we possess the inherent potentiality to do far more that has ever yet been done on earth. With nothing in existence but corpuscles and physical forces, how long think you would it have been before the pyramids of Egypt would have arisen, terrace above terrace, from foundation to apex? How long, with nothing in existence but corpuscles, would it have been before the cities of New York, Boston, London or Chicago would have been built? Were it not for the human intellect, the human soul, how long would the lightning have flashed in forked and zigzag lines across heaven's high dome before it would have driven a trolley car or lighted the streets of a great city?

But the uncreated intellect, the uncreated soul, known by whatever name, with its inherent powers of mentality, has so modified and directed the physical forces that under its potential energy all the works of art, science and civilization have arisen. Every stone in the great pyramids was hewn from the mountain sides, in opposition to the force of cohesion, and in defiance thereof. Every block of granite was by the inherent energy of the human mind, the immortal soul, placed in position against the force of gravity and in defiance thereof.

The human mind, the psychic entity, is vested with the inherent power of directing and controlling the physical forces, and of modifying, influencing and directing the actions of human beings and psychic entities. The traction manager of a great railroad can sit in his office and direct and control the actions of hundreds of human beings. It is, I submit, a more reasonable hypothesis to hold that the universe is dual, consisting of uncreated corpuscles of matter with their inherent physical forces, and of uncreated psychic units, uncreated souls, containing their inherent faculties and attributes of conscious, intelligent mentality, than to assume that nothing but corpuscles exists. And so far as human experience goes in this life, the mental and spiritual activities of man are superior to the physical forces. For the conscious mind can harness these forces and make them subservient to its will.

And if man is immortal, it is the human mentality that has an eternal persistent existence. For the same mentality that terminated its earth-life at death, commences its pilgrimage in realms eternal a moment after. And it commences there with the same mental development, character and state of progression with which it terminated its existence here. For life is eternal progression, in consonance with natural and eternal law. It is a natural and eternal growth. No man can be swung from the gallows into glory, for all progression is an eternal growth under natural and psychic law.

If, as the scientist contends, the soul is constructed from corpuscles of matter; if the soul is a compound entity; if the soul is derived from non-soul, then at death it must return to its original status, to its primary condition. If this be true, you may henceforth and forever, once for all, bid a last farewell to the cherished hope of immortality. Then forever after you may class the old historic belief, and the modern psychic faith in immortality, as a fallacy and a delusion.

BUT IT IS NOT TRUE. THE SOUL IS AN ETERNAL AND UNCREATED ENTITY, AND THE WISDOM OF THE SCIENTIST, THE MACHINATIONS OF THE PRIEST, OR "THE GATES OF HELL, CANNOT PREVAIL AGAINST IT."

CANNOT DISCERN GOD.

Cannot See the Utility of Worshiping.

To the Editor:—A Chicago Bishop of the Episcopal Church deplores the decadence of religious piety among church-going people. "Many," he says, "go to church because it is the fashion. They go to have a good time, while a few go to meet with God to worship him," thus inferring that the worship of God is going out of date.

Is this a sign of retrogression or progression, ignoring superstition?

But speaking of meeting with God, who ever met with God in church to worship him?

No church has even ever reported having entertained God.

To worship God, we, in order to excite our admiration for Him, must behold Him so as to know He is God; otherwise we cannot in reality or truth worship Him.

Why should humans worship that which they do not handle, touch or see? What use, anyway, would human worship be to the Divine?

Is not the whole thing a delusion and the invention of an ancient foxy priestcraft?

When the Lord of the Universe wants humans to worship Him, He, I think, will present Himself for that purpose. He does not present Himself now.

Alleged worshipers do not behold Him. Houses of worship are therefore a misnomer; hence, the worshiping masses are losing faith in their alleged houses of worship, seeing nothing there to worship; nevertheless they have been bled and fleeced and kept on their knees in ignorance and rags, while their clergy, contributing nothing to the material wealth of the world, have lived on the fat of the land, or, as Clara Watson has put it, "reveling in luxury and regal splendor."

But which of the Gods does the good Bishop favor for worship? The God of Nature or God of the Jews—the Christians' "Our Father"?

If the God of the Jews, the Christians' "Our Father," I am dubious of His existence. I am inclined to think that He, like our Christmas-tide Santa Claus, has no existence except in the imagination—a mere myth of the mind and the direct invention also of an ancient foxy priestcraft.

The Christians' "Our Father," the clergy say, forced us into existence, sinful and depraved as we are, and damned us because we are so. He created, they say, everything good, and yet He made hell and the Devil.

When we cannot help ourselves, He allows us to starve, drown or burn, and what is still worse, "no evil," they say, "can be done in the city that he has not done."

The God of Nature, I think, must be different and more benignly beneficent. We do not see Him nor expect to discern Him. But in His works we can discern Him and infer that behind all these wonders and beauties and bounties of Nature He exists. No one can tell where, but anyone endowed with intelligent reason can judge that He is not the Christians' "Our Father."

It is not the writer who would seem bent on berating the Christians' "Our Father"; it is the Christians themscriptures, a line of conduct unworthy of man, much less of God.

If, however, this service of church worship is intended as a pretense or substitute for the imagination, and no response thereto ever received, would it not be wiser to change the form of worship to that of bestowing deeds of loving kindness upon our fellow beings, one and all, which, I am sure, would be more acceptable to the Gods than that of shouting to them Hallelujahs, or chanting to them praises; especially when receiving from them no grateful response?

Maywood, Ill. DR. R. GREER.

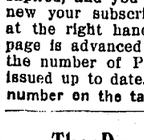
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W. V. Nicum, prominent as lecturer, writes: "In this day of combines and through a culmination of circumstances I expect by the 1st of July, 1907, to withdraw from the commercial world, for a time, at least, in which I have been engaged for years; therefore I shall be open for engagements as lecturer, either for itinerant work or a permanent engagement of six months or a year. I hope the time will come ere long when associations will engage speakers or mediums of their choice, and keep them long enough to show their worth and give them a chance to build a Constructive Spiritual Church, which means in time a spiritual Spiritualism. Address me at my home, 631 River street, Dayton, Ohio."

There is prospect of Georgia Gladys Cooley spending a week or ten days at home pretty soon, to rest from her extremely strenuous labors in the field spiritual. Good reports come regarding her work. She will be a welcome member of the Elgin Picnic if she can be spared from those who love her at Meadville, Pa.

Brother Burgess handed the Secretary of the State Association $18.37 cents for the medium's Defense Fund of the State Association of , Illinois, last week, collections from Maggie Waite's meeting the Sunday before. Let the good work go on. There is need of a good fund of this kind. It will not be otherwise handled than for the good of good mediumship.

Frank T. Ripley has closed a successful two weeks' engagement at West Grove Hall, at Balbec, Ind. He has the last weeks of June open for engagements for lectures and tests. Address all letters to Oxford, O., 112 North Beech street.

J. W. Moyer of Boston, Mass., writes "J. M. Semple, one of our foremost and well known test mediums, has been doing exceptionally good work in Massichusetts this year. After serving the society in Worcester for a month, interesting large audiences, he has just concluded a two month's engagement at Ayers' Temple. He was greeted by large and enthusiastic audiences who listened with much interest to his lectures on the "Planets," and demonstrations of spirit return. His work here is of sterling worth and appreciated by all. Some of the most learned and scientific thinkers of the "Hub" were present. His method of giving readings through the planets is clear, concise and to the point, a phase peculiar to himself given through his ancient Persian Magi guide, who gives the astrological delineation. He has well been called the Prophet medium. None can deny or even distrust that his messages are spirit given."

Hattie W. Wood writes: "We are having good meetings and good success at Fall River, Mass. We have bought a little church, and hold meetings every Sunday under the name of the First Spiritual Church and Lyceum. May 6, our speaker was Mural F. Litch; June 2, Lizzie D. Butler; June 9, R. L. Bishop; June 16, Mrs. Call, of Salem, Mass.

Friends desiring to see Mrs. Gill for private readings will please note that she is at present out of the city, and is visiting her brother and his family, at Warsaw Ind. Mrs. Hamilton Gill will retuln to Chicago about June 26, for a few weeks before camp meeting opens. The usual Tuesday and Thursday circles have been discontinued till fall.

Secretary of Detroit, Michigan, writes: "On May 26, this First Church of the Soul closed its meetings for the summer, and instead of our regular meeting we let the Lyceum children have full sway. They gave a most delightfully interesting program to a large and enthusiastic audience. We have closed a progressive year, and feel that we have been of some good in bringing light into a good many homes in Detroit. Last Sunday, June 9, the children surprised their pastor and leader, Mrs. Crawford, with a beautiful gift and bouquet of flowers, it being her birthday. The pretty little presentation speech gotten up by a boy of twelve was worthy of a good deal of admiration. The pastor deserves all credit for the work done by these children, and they in turn deserve a great deal for their interest. Even now they are looking forward to opening up the class again in the Fall."

Etiennne Faukes writes: "The Progressive Spiritual Society held its regular Sunday evening meeting at N. W. Corner of North ave and Burling st. Once more we heard the voice of one of our greatest generals in the field of Spiritualism, Dr. Warne. He made it is clear to us all that it is necessary for Spiritualists to wake up and perceive our most dangerous enemy, the Church of Rome, whose leaders do their utmost to wipe out mediumship through the laws. I regret that so many Spiritualists and societies are not awakened to perceive the danger. The State Association and the N. S. A. need the help so badly and how easy could every member of every society give 25 cents a year for their assistance. What a great help it would be for our generals who have to be on all ends and cornrs to fight for our rights against our most dishonest and cunning enemy, the AntiChrist of Rome."

Mrs. Kate Hooker writes from Los Angeles, Cal.: "I have taken Spiritualist papers for 50 years, and I consider The Progressive Thinker the best of all."

The Nature Cure Series. Dr. Henry Lindtahr, an eminent physician, has just published volume One of "The Nature Cure Series." It is most excellent, and valuable to the sick and well alike. Price 25cents. Direct to the author, 308 Ashland Boul., Chicago, Ill.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Mrs. Susie L. Thompson, one of our well known West Side mediums, has given $5.00 to help the State Association in its grand work in defense of mediums. Many of the mediums have responded well to the call for help, but should we look only to the hard working mediums? Should not every Spiritualist that has ever received a message feel that it is not only a duty, but a pleasure to help in this work for freedom and independence from obnoxious laws. The State Association must be sustained; it has done a glorious work.

Samuel A. Huntington writes from Malden, Mass.: "At the evening service June 9, a fine audience gathered to meet and hear again our ex-president, Mrs. Alice M. Whall of Everett, Mass., who was the speaker and message bearer. She prefaced her work by reading a beautiful poem entitled "Beyond," by Ella Wheerer Wilcox, after which, she devoted over an hour to giving many interesting messages. Mrs M. A. George of Boston, will be the speaker and message bearer on June 16, and Oliver Thomas Newcomb of said city on June 23. We will have a social with refreshments on the 3rd Thursday evening, and an apron and bag sale on the 4th Thursday evening. Contributions respectfully solicited. Circles every Thursday evening, and 11 a. m. and 3:30 p. m., Sundays."

Correspondent writes: "The New York State Association met for their annual convention in Plymouth Spiritual Church, Rochester, N. Y., President Richardson in the chair. Mrs. May A. Price of Washington, gave the opening invocation. Friday evening the large and beautiful church was crowded. Dr. Austin gave a very beautiful welcome to the convention, to which Mrs. Reynolds responded. Mrs. May A. Price gave the lecture of the evening, setting forth the truths of Spiritualism as scientifically demonstrating the immortality of man and the progressive life as the condition in the hereafter. The lecture contained much food for thought, proving Mrs. Price's ability to interest and instruct her audience. She was ordained to the ministry Sunday at the afternoon session, Mrs. Reynolds conducting the ordination service, and Dr. Austin gave the charge. Mrs Price will remain in Rochester for a time, working in connection with the Plymouth Church. But is open for engagements with societies for the coming season."

M. Lizzie Beals writes of the Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl street: "For the first two Sundays in May, Mrs. Carrie F. Loring of East Braintree occupied our platform. May 19 and 26, Miss Kate R. Stiles of Onset, served our society The Massachusetts State Association held a mass meeting in G. A. R. Hall Friday, May 24, and was greeted by a large and appreciative audience at both services. The members and friends of the Worcester society look forward to these annual occasions with pleasant anticipations. Oscar A. Edgerly will serve our society for the first two Sundays in June, which closes our meetings for the season of 1906-'07."

Mrs. A. J. Pettengill writes from Cleveland, Ohio: "I closed a very successful engagement with the Progressive Society of Spiritualists in Elyria, Ohio, for the entire month of May. This month, June, I am serving the socitey at the First Spiritualists' Temple, Fullerton street, Cleveland, Ohio, I am gratified to find so many of the young people who seem to be interested, many of them young men."

Mrs. Mattie Burnham, Secretary, writes from Macomb, Ill.: "Mrs. Henrietta L. Lichtig is serving our society during the month of June. She is creating a great interest. The attendance has been good. The people are beginning to realize that there are truths in Spiritualism. Her message work is of the best, and the materialist, along with the prejudiced mind cannot fail to recognize the messages given. A part of the time we have message seances, at which we charge an admission of ten cents. In that way we have for our audiences earnest, thoughtful people. Societies near here desiring a good worker will do well to write Mrs. Lichtig while she is in this part of the State. I am anxious to see the cause grow."

The noted medium, May S. Pepper, and Edward Ward Vanderbilt, a very wealthy man, have been united in marriage. They are now on their way to Europe. We congratulate them most heartily.

R. Cowell writes from Oakland, Cal.: "Services have been held at the Trinity Spiritual Church, No.521 12th street, during the last 4 years by Mrs. Dr. Stewart Ellis, with an occasional visitor from the East. Mrs. Mattie Hull was with us one Sunday. Her engagement was such she could not be with us any longer. We expected John W. Ring, but as yet he has not gotten this far, having devoted the most of his time in the southern part of the state. We have had the pleasure of hearing Dr. N. F. Ravlin, the two months past."
OBIT

Mrs. Turk writes from Hinsdale, Ill.: "Mrs. L. A.Griffin the renowned English speaker and medium, is now residing in Shisdale, Ill. She will be pleased to accept engagements with societies, camps, etc."

Mrs. Clara Wagner, Defiance, O., writes: "The First Spiritual Society had a business meeting June 6, and elected officers. The society has held very few meetings in the past year. The cause of it was, the writer was the speaker for the society and in the meantime had moved to Bowling Green, Ohio, and that made it very difficult to hold meetings. Now I have moved to Defiance again, and I am glad to say the members are making arrangements to have meetings at their homes. Our worthy president added to the officers two young ladies that are of a very sweet disposition. We feel that they will be a great help to our meetings. One is Pearl Abele, our correspondent for The Progressive Thinker, and the other is Mary Kline, for organist. The names of our officers are as follows: President, Bert Ide; vice-president, J. W. Stewart; secretary, Mrs. Minnie Smith; cashier, Mrs. Hettie Abele; trustees, H. W. Kline, Mrs. Story, Mrs. Ide; Mrs. Clara Wagner, speaker, 720 Francis street, Defiance, Ohio.

TAKE NOTICE.— Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall,9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston , Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

The Illinois Sunflower Club will have an excursion and picnic to Michigan City, on Saturday, July 13, on the famous new steamship, Theodore Roosevelt, Chicago's greatest ship. It leaves Chicago 10 a. m. and 2:30 p. m. Leaves Michigan City 4:20 p. m. and 7:45 p. m. Tickets, only 75 cts. round trip. Children, 5 and under 12 years, 40 cents. Get your tickets early. Docks: South end Clark St. Bridge. Tickets can be purchased of Mrs, Belle Curtis, 615 Otto street; Mrs. A. W. Bloom, 1113 Lincoln avenue, on the North Side; Mrs. Dr. Cross, 560 E. 55th street, and Mrs. O. B. Wilson, No. 6 East 47th street, on the South Side; Mrs. Peet, 874 W. Madison street, and Mrs. E. J. Bloom, 896 Turner avenue., and Mrs. J. R. Francis, 40 Loomis street, on the West Side, and also at the boat landing. We expect a delightful time, and invite everyone to come and join us. Remember the date, July 13; in the sultry summer time, for what is so healthful and invigorating as a day spent on beautiful Lake Michigan.

Geo. A. Letford, Drummer, goes to St. Louis, Des Moines, Ia., then to Minneapolis, Minn, then to Beardley, Minn., where he has a cottage; goes there for a rest. Will attend the camps in Michigan the last of July.

R. N. Crane writes: "Inclosed you will find an order for $1.00 for the Morris Pratt Institute. Who would not contribute one dollar to the Morris Pratt Institute, which, at the same time is a tribute to the memory of Moses Hull? When a proposition was made to Mattie that the Spiritualists should erect a monument in memory of her husband, she nobly said: "No!" Mr. Hull would feel the greatest injustice had been done his work were money to be contributed for such a purpose and the school to which he gave his life were to fail, for lack of financial support."

Peter J. Loeb whites from Brooklyn, N. Y.: "I want to tell you that with all the darkness made by Mooreism in New York City, and many other so-called mediums coming into our field of labor, our Rev. Emma C. Resch has done splendid work and has made a foundation for the Church of Divine Light. I also want to thank you for the interest you have taken in our Church through your worthy paper.'

The well-known young worker, H. F. Arnold, will serve the Hyde Park Occult Society on Sunday, June 23rd. The society holds its meetings at 319 East 55th street.

Mrs. Sayers writes from Smithville, Texas:—Mrs. Isa Wilson Kaynor, pastor of the Truthseekers' Society of Dallas, spent a week on her semi-annual visit, as is her custom, with the First Progressive Spiritualist Society of Smithville, which she organized three years ago. Since then she has organized the First Bohemia Church of Spiritualists at Koaver, and on this trip received the application for a society at Taylor, Texas. Friends from Koaver and Taylor, as well as Smithville, were made happy through the instructions received through Mrs. Kayner from their spirit friends, and will always welcome her, because of the thorough and convincing work she has done in Texas, where she has spent four years in the service of the cause of love and truth.

Mrs. J. O. Ellis writes:—Rev. W. F. Peck was with the Spirit of Truth Society of Springfield, Mo., during the month of May, and notwithstanding the inclement weather, entertained quite a few besides the faithful. We were very much pleased with his work, and think he has no superiors. He could only stay with us one month and left just as he was getting well acquainted. We hope that he will find it in his line of duty to return to us in the near future. We will welcome him gladly, as Brother Peck is certainly able to lend the light. All honor to our State president, Bro. McArthur, for the good work he is doing to make our cause beyond reproach, and also thanks to him for using his influence to bring Brother Peck amongst us. May the good work go on.

The Illinois Sunflower Club will serve tea on June 25th from 2 to 5 p. m. in Lincoln Hall, 70 East Adams Street. Each cup of tea entitles the holder to a reading by one of our mediums. Come and bring your friends.

Mrs. Cora Wagner has returned to Defiance, Ohio, and will resume meetings there at the homes of the members. The officers elected are as follows: President, Mr. Best Ide; vice-president, J. W. Stewart; secretary, Mrs. Minnie Smith; cashier, Mrs. Hettie Abele; trustees, H. W. Kline, Mrs. Story and Mrs. Ide; Mrs. Clara Wagner, speaker.

Geo. A. Letford, the noted Drummer Medium, was in the city last week. He will visit St. Louis, Mo., Des Moines, Ia., Minneapolis, Minn., and then to his summer cottage at Beardsley, Minn., where he goes to rest a while. He will attend the camps in Michigan the last of July.

Ferd. C. Suhrer writes "The Fraternal Order of Spiritualists has secured the services of Mr. P. B. Hadley, who will organize and drill a choir for our services next season. We have some excellent talent, and this will be one of the new features. We are planning to present a number of theatrical entertainments which will also attract the younger element of histrionic ability. This will afford an excellent opportunity for those desiring voice culture, and those desiring to enlist should address Alex Caird, M. D., 598 W. Monroe street, as soon as convenient. Owing to the unfavorable weather on Tuesday, May 28, we did not have as many people out at the Chutes as was expected; however, the attendance was encouraging and next year we will secure a later date. It is encouraging to meet with friends who express regret at not having our meetings to attend on Sundays. They are all eager for our opening, as in transmitting messages our mediums are a credit to their guides and to the Fraternal Order. Mrs. Susie Dill, one of the most popular mediums of the West Side, having recovered from a recent illness, will be added to our efficient corps of workers."

LOOK OUT!

There will be a Committee of Elgin Spiritualists who will meet all trains to conduct the visitors to the Grove, where the Spiritualist meeting will be held Sunday, June 23. There will be a special train that will leave the 5th avenue Station at 11:50 for Elgin. BE ON TIME.

During the season of 1906 and 1907 Oscar A. Edgerly has filled engagements in the following named places: Newport, Ky.; Cincinnati, O.; Cleveland, O.; Boston, Mass.; Pittsburg, Pa.; Washington, D. C.; Baltimore, Md. and Worcester, Mass. His engagements as made for the Camps and lecture season of 1907, 1908, are as follows: Sunday, June 16, and 23, at Unity Camp, Lynn, Mass.; Sunday, July 14, he will speak at Lake Brady Camp, Ohio; from July 21st to August 16, he will act as chairman at Grand Ledge Camp, Mich.; from August 22 to 26 inclusive, he will fill an engagement at Lily Dale, N. Y. He still has the entire month of September open for engagements. During October, November and December he will fill an engagement with the First Spiritualist Association, of Columbus, O. For January, 1908, he is engaged with the Ladies' Spiritual Temple Fund Society of Cleveland, Ohio. During February and March, he will fill an engagement with the First Association of Spiritualists of Washington, D. C.; during April and May he will serve the Spiritual Fraternity at Ayer's Temple, Boston, Mass. Mr. Edgerly will be pleased to hear from societies desiring to employ trance speaker for September, 1907. Permanent address, 442 Smith street, Lynn, Mass.

W. B. Dixon, of Cache, Okla., says that in spirit he saw the transition of Mrs. McKinley to spirit life. Mr. McKinley was present and conducted her to their future home.

(Advertisement)

The Grand Ledge Camp, Michigan.

Grand Ledge, Michigan, Spiritualist camp meeting opens July 21. The speakers and mediums engaged this year are among the best known on the Spiritualist platform.

The programme for the forenoons, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work.

The fact that Oscar A. Edgerly is being engaged for the fourth season as speaker and chairman of our camp is sufficient warrant of his congenial and affable manner as chairman and entertaining and instructive as a speaker, to insure the successful direction of our present camp.

Mrs. A. E. Sheets, our former president and chairwoman for many years, is so thoroughly established in the hearts of the progressive and initiated public mind that the mere mention of her name as the first speaker upon the list is an agreeable insurance of intellectual eminence in spiritual ethics and oratorical pleasures for the opening session. Her homely welcome to each and all will be a cordial and sympathetic feature in the social environments of the camp.

Mrs. R. S. Lillie, known throughout the length and breadth of America as the "Queen of the Rostrum," is comparatively a new speaker with the patrons of Grand Ledge Camp, but who has been in the spiritual field since (nearly) the advent of modern Spiritualism, but because of the unremitting demand in other fields for her labors have we been unable heretofore to secure the services of this far-famed oratress. That her inspirational gems of thought will be a delightful treat is forecast in her presence with us.

Elizabeth Harlow, who was a new speaker with us last year, proved to be one of our best and will be with us again. She comes highly recommended to the management as having been long in her appointed vocation of saving souls to higher and brighter spiritual aspects of life here, while the future of eternity will take care of itself, and none should miss hearing her.

Mrs. A. Atcheson, of Buffalo, N. Y., with us last year for the first time, is a very good and true message medium, has acted as pastor of a Buffalo Society for several years and is highly recommended by them. She will give messages during the greater part of camp. They are always convincing and to the point.

Geo. A. Letford, known from North to South as the Drummer Medium, and one who has done some wonderful work in Georgia and Florida, where he travels, and has made the South more liberal toward Spiritualism, will also be in attendance and follow some of the lectures with messages.

Spiritualist, skeptic, and all friends are cordially invited to attend Grand Ledge Camp. Remember the date it opens, July 21st, lasting until August 18th. Don't fail to attend.

For programs write

J. W. EWING.

Grand Ledge, Mich.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15. 16, 17, and 18, 1907.

Day-sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT, President.

MARY T. LONGLEY, Secretary.

AN EXCELLENT REPORT.

The Annual Meeting of the First Spiritual Union of Norwich. Ct.

The First Spiritual Union of Norwich, Ct., held its annual meeting in the Spiritual Academy on Park street, Thursday evening, June 6, at 8 o'clock.

An unusually large number were present and listened to the reports of the secretary and treasurer, which showed the society to have had a successful season, and various matters of interest to the Union were brought up for discussion. The old board of management was re-elected to serve the coming year.

Secretary, Mary P. Clapp; Treasurer, William F. Bogue; auditors, Henry Bellows and H. R. Hayes; speakers' committee, William F. Bogue, Mr. and Mrs. Nathan Brewster, Mrs. R. A. Jennings and Robert B. Parker; music committee, Mrs. M. E. Twist, Mrs. A. Gould, and Mrs. C. J. Edgerton.

Mr. Albert P. Blinn, whose services have proven so satisfactory to the Union during the past two seasons, remains the coming year as resident speaker; and to his untiring labors, as well as those of his good wife, the society owes much of its present success.

The regular service closed May 26, to be resumed the first Sunday of October, but through the kindness and efforts of our organist, Mr. Charles A. Dowsett, the special concert services which have ben held on the first Sunday evening of each month, will be continued through the vacation season, and we are pleased to have such an attraction to draw us together a few times through the summer.

The members of the Union Dramatic Club have issued tickets for a shirt waist dance to be given at Miller's Dancing Academy, June 19, and preparations are on foot for a lawn party to be held at the residence of Mr. William F. Bogue on June 24, with ice-cream, cake and candy for sale; a palmist in attendance, and some short dramatic sktches to be given by young people.

Much credit is due the members of both the Union and the Helping Hand for their earnest labors during the past season, and a cordial feeling of good fellowship prevails among us.

MARY P. CLAPP, Sec.

RITUAL for Spiritual Services. Issued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have one. Price, Leatherette Cover, 20 cents.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

MANUAL of Magnetic Healing. Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25 cents.

BOOKS BY LEROY BERRIER.
The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 cnts.

The Power of Self-Formation, Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80 cents; paper, 50 cents.

The New Life. This book deals with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Jas. R. Little, age 66 years, passed to spirit life at his gold mine in Calaveras Co., Cal., May 30. He was a resident of Oakland, Cal., and leaves a wife and sister who will greatly miss his material presence, counsel and loving ministrations. Brother Little was an old, earnest and effective worker in our spiritual cause, and made the closest friendships whenever, and wherever he appeared. His mortal remains were cremated at the Oakland Crematory, on the 3rd inst. The writer of this notice made a brief address and officiated at the chapel of the crematory. B. F. SLITER.

Passed to spirit life from Ottumwa, Iowa, May 25, Dr. J. W. Nichols, aged 77 years. He was a firm believer in Spiritualism and a Magnetic Healer of some note. The funeral services were in charge of the Masons, and Eastern Stars, of which orders he was an honored member.

LAURA KILBY.

Mrs. Alice Morris of Dallas, Texas, treasurer of the Truth Seekers' Society and wife of President, Geo. W. Morris, passed to spirit life June 8. A popular and useful member, loved by all who knew her. Our loss will be deeply and sincerely deplored. The funeral was largely attended, and the floral offerings and designs numerous and beautiful. The services at her home were conducted by Mrs. Carrie M. Hinsdale, president of the State Association, and Mrs. Isa Wilson Kayner, pastor. At the grounds the services were directed according to the ceremonies of the Knights and Ladies of Honor, of which society she was a prominent member.

MRS. ANNIE J. QUINN.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Have You Read OUR PREMIUM BOOK OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

GEMS OF THOUGHT, by SEVENTEEN leading authors, is our last Premium Book.

Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, $1.25. But if you order more than one Premium Book the price is as follows:

Any two of the Thirteen Premium Books you may order, price 70 cents.
Any three of the Thirteen Premium Books you may order, price $1.10.
Any four of the Thirteen Premium Books you may order, price $1.50.
Any five of the Thirteen Premium Books you may order, price $1.75.
Any six of the Thirteen Premium Books you may order, price $2.05.
Any seven of the Thirteen Premium Books you may order, price $2.35.
Any eight of the Thirteen Premium Books you may order, price $2.65.
Any nine of the Thirteen Premium Books you may order, price $2.90.
Any ten of the Thirteen Premium Books you may order, price $3.10.
Any eleven of the Thirteen Premium Books you may order, price $3.40.
Any twelve of the Thirteen Premium Books you may order, price $3.85.

Lastly, all of these THIRTEEN Premium Books here announced are sent out, all postage prepaid, for 4.15, something never before equalled in this country or Europe.

Bear in mind that every order for a Premium Book must be accompanied with a yearly subscription for The Progressive Thinker, which is $1. We repeat that the world has never seen the like of it before.

OUR THIRTEEN REMARKABLE PREMIUM BOOKS FOR $4.15.

The following is the list or titles of the Twelve Premium Books:

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle.

10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

11—The Great Debate Between Moses Hull and W. F. Jamieson.

12—Letters from the Spirit World, written through the mediumship of Carlyle Petersilea.

13—Gems of Thought, by SEVENTEEN leading authors, is our last Premium Book.

Montana State Association.

The Montana State Spiritualist Association convened in the City Hall, Billings, Montana, the 6th, 7th, 8th and 9th of June, with Rev. Wilson Fritch as speaker, and Mrs. Eva McCoy as test medium. We had large audiences and a very successful as well as a harmonious convention. Mr. Fritch being a powerful speaker impressed the people with his sincerity, eloquence and gentle manner throughout his many discourses in our city, and the members have prevailed on him to remain during the summer months. Mrs. McCoy, who has endeared herself to us so much as a good honest medium and friend, will soon depart for the Eastern Camps, to return in the fall to Montana. Officers elected for the ensuing year: Mrs. Lillian McCormick, president, Billings; Miss Ida Gustafson, vice-president, Anaconda; Mrs. Jennie Selbeede, secretary, Billings; Mrs. Carrie Smith, treasurer, Billings; trustees, Thomas Capp, Livingston; D. A. Stone, Billings; F. R. St. John, Billings; Mrs. Ella Edwards, Anaconda; Mr. Albert Sharp, Billings. The Fifth Annual Convention will be held in Anaconda the first Thursday, Friday and Saturday in June, 1908.

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HO! FOR ELGIN!

Sunday, June 23, there will be held at Elgin, Ill., a Union Meeting and Basket Picnic of Spiritualists, and the principal object of this notice is to the effect that by clubbing together in clubs of 6 and buying 6 ride commutation tickets (round trip rides), they can be had for $5 each, making the fare but 85 cents for the round trip, with a few cents over for the "bunch," instead of paying $1 for the round trip. This is worth remembering. Tickets can be had at the 5th Avenue terminus of the Aurora & Elgin electric line.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Phillip Brown.—Q. So much has been said lately about the experiments of Dr. Macdougall, whereby he claims to weigh the soul or spirit as it departs from the body at death, I ask for further information.

A. Dr. Macdougall of Haverhill, Mass., has sprung into sudden notoriety by taking the reporters into his confidence, like many another aspirant itching for fame. He prepared a bed in a hospital, on a delicately adjusted weighing apparatus, and when a patient was approaching death, he had him removed to this bed. Then he stationed himself at the indicator and found that immediately after death the body lost about an ounce in weight. He concludes that this is caused by the departure of the spirit, which therefore weighs an ounce.

If notoriety was what he wanted, he has it to his heart's content. A poppy's bloom is as lasting, for after the shouting he will sink into obscurity with the host of those who have rushed before the public with crude conclusions from illy observed facts.

Scarcely a newspaper or magazine that has not mentioned these remarkable experiments, either with ridicule or as worthy of scientific notice. Even more attention has been given them than was called forth by the claims of another doctor who, with special apparatus, was able to observe the life or spirit of a rat leave its body as a shadow.

Hudor Genone, a writer for the Truthseeker, seems to be highly displeased at the breach of trust made by Dr. Macdougall, for they were working along the same lines together, and had promised each other to keep the matter from the public until both were ready. The Doctor, like General Custer, wanted credit for the whole affair, rushed ahead and gave the reporters an interview, which Custer was unable to do.

Mr. Genone confesses that he had not the nerve, or facilities, to weigh dying human beings who were helpless in a hospital. He confined his observations to animals, and found that they all lost weight at the moment of death! He made an attempt to weigh a dying elephant, but its owner would not allow him to do so. He wanted to confirm preceding experiments which seemed to show that the loss was in proportion to size. He had found that a horse lost more than a rat, and he was anxious to know if the rule would hold good with an elephant, which, if weighing ten tons, should lose nine pounds! If a man's spirit weighs an ounce, an elephant's would weigh that much more. For he logically concludes that the loss in dying animals proves that they also have spirits.

Perhaps the most curious portion of of Mr. Genone's argument is his calculation of the amount of matter departing spirits would remove, and that such a constant elimination would result in physical disturbances, as earthquakes, volcanic eruptions, etc. From the beginning of human beings on the earth, he says: "Up to January 7, 1907, at 12 midnight, there had been abstracted from the earth's mass 6,564,956,872,017 tons" for the creation of these spirits!

If, however, the theory includes animals as well as man, then the sum becomes equivalent to 78,675,000 square miles of earth's surface reaching down as a wedge to its center. Yet he assures us that the material is by no means exhausted, and will last for 90,000,000 years!

Mr. Genone does not indulge in round numbers. His calculations are accurate to the hour and decimal—very good if he had any reliable data from which to calcualte. Unfortunately this he has not. He starts from erroneous conclusions and his apparently ingenious calculations have no more value than figures made at random.

The spirit body, formed of substance, as distinct from matter, is not subject to the laws of gravitation, and hence has no weight. The immortality of man cannot be proven by the steelyards. If this were possible, philosophy taught by spirits since the advent of modern Spiritualism would have to be fundamentally revised.

Mr. Genone should have pity for the ambitious doctor, instead of envy, for the whole business shows the pitiable results when material scientists attempt spiritual investigation.

If there is loss at death, it must be explained on material grounds, for it is purely physical.

Geo. A. Williams.—Q. Where can I obtain a list of names of those who have died intestate, and whose money is now in chancery in England?

A. Perhaps no delusion was ever fostered more profitable to a set of shysters and sharks than that there are fabulous fortunes awaiting claimant heirs in England. The lists furnished by the rascals are made for their own use and have no reliability. Every dollar that has been given them by their dupes, and the sum has been millions, might as well have been thrown into the sea, for any benefit received by the givers. The whole scheme has been repeatedly exposed as a fraud.

Even admitting that such money was held, the long removed heirs would find in the conservative and jealous courts of England one of the most difficult undertakings to prove their heirship.

Jas. Mettler.—Q. What is the name of the specimen I send you? How formed?

A. It is a form of calcite occurring as a pseudomorph of feldspar. The perfect crystalline form, with crystalline transparency, is characteristic of pseudomorphs, which usually—not always—have a waxy, non-transparent texture. Calcite is carbonate of lime, and occurring, as it is said to do in this instance, has no signification as to the presence of the precious metals, although it may accompany them.

How any crystal found in the rocks was formed, requires, for explanation, almost the entire history of the evolution of the globe. The melted mass of rock, injected into a crevice or pushed between strata subject to enormous pressure, may have remained at high heat for ages and thus the forces of crystallization allowed to bring the particles into form. Man cannot imitate, because he cannot command the titanic forces of heat and pressure, nor the vast periods of time. With Nature a day and a thousand years are the same.

C. C.—Q. What is meant by "astral colors" in one's horoscope?

A. Of the phraseology of astrology I confess to not having a very clear understanding, and of the theosophical ideas of the "astral body" I am equally at loss. I have never met a clearly expressed definition, but, as I understand, I can see no difference between the astral and spiritual body. Some writers seem to hold to a difference between a spirit recently departed from its body and one long time removed. The first retains more or less material of its earthly form, as an "astral shell," and by this means is brought in closer relations to earthly things. And others hold that when spiritual beings claim to communicate it is only these "astral shells," which have retained for a time their individuality. These are opinions, and opinions only.

Clairvoyants always perceive colors of the aura or atmosphere surrounding persons and spirits, and these vary from pure white to black. The colors depend on the mind, for every thought is correlated with a color vibration. The lower depths are represented by darkness, murkiness and opacity; the higher by opalescence, clearness and brightness. A spirit of the higher order is clothed as with light, and brilliancy. The passions are red; the pure and unselfish are surrounded by a halo of azure pearl. So through infinite blending and shading. Every spirit carries the unmistakable badge of its position, attainments and character, and to spiritual sight there can be no deception or misrepresentation.

RESOLUTIONS.

Adopted by the New York State Association of Spiritualists, Rochester, N. Y., June 8, 1907.

To the Officers and Delegates of the New York State Association of Spiritualists in Convention Assembled:

We, your Committee on Resolutions, beg leave to report as follows:

Resolved, That we extend our cordial and fraternal greetings to the various Associations of the State and to the large body of Spiritualists who are not identified with our State Association, and many of them not connected with any Spiritualist organizations. We congratulate them upon the rapid extension of liberal thought in our day, and the many hopeful signs of the speedy adoption of the Spiritual Philosophy on the part of the general public.

We extend our kindest sympathy and good will to our beloved Vice-President of this Association, Sister Carrie E. S. Twing, in the indisposition which has prevented her from attending all the sessions of this convention, and hope she may be restored speedily and fully to wonted health and usefulness.

As the alphabet is to the English language, mediumship is to Spiritualism. Without mediumship for a base we could not build the temple of Spiritualism. Therefore, with full recognition of its importance, be it

Resolved, That it is our duty to provide and foster the conditions necessary to the proper unfoldment of this gift; to become the supporters and counselors of mediums chosen by the spirit world to bring to humanity the knowledge, aid, and guidance of their arisen friends and guides; and in every way possible to strengthen the cause of Spiritualism through mediumship.

In view of the wide-spread devastation of crime and disaster, of ill-born children who grow into deplorable manhood and womanhood, all due largely to intemperance, no thoughtful, conscientious person can ignore duty in the field of temperance reform; therefore be it

Resolved, That we as a representative body of Spiritualists, will seek not only to know our duty, but to fulfill it. By united effort and personal endeavor we can, in union with other organizations and masses of individuals, do much to stem the tide of intemperance with its train of results, by promoting the principles inherent in temperance of all kinds.

We extend to the trustees of the Plymouth Spiritual Church our heartiest congratulations on the magnificent and valuable property now in their possession, and on the courage and liberality displayed by them in providing for Spiritualism so fine and imposing a structure in its historic birthplace. We believe that Spiritualists the world over should respond to the appeal made in behalf of the Purchase Fund of this church, and we commend it in particular to the generous liberality of the Associations and individual members in this State.

Resolved, That we recommend our local Association to ask from the public press the same measure of liberality in announcing the services of Spiritualism and in reporting the same in their columns which is accorded to orthodox churches

We sympathize deeply with the Lake Pleasant Camp Meeting Association in its great loss which came to them in the recent destruction by fire of so many beautiful cottages and buildings upon their grounds, and hope that the generous liberality of Spiritualists in New England will soon enable them to restore their camp to its wonted capacity and usefulness.

We rejoice to know that Spiritualism is to be represented so fittingly and ably at the Hague Peace Conference by Cora L. V. Richmond, whom we bid a hearty God-speed on her noble mission—who will doubtless voice in that august assembly the teachings of the spiritual philosophy and of the spirit world in favor of universal peace.

We place on record our deep sense of loss in the removal from our midst during the past year, of the gifted and eloquent Sarah A. Byrnes, of Dorchester, Mass.; of that scholarly and powerful advocate of our philosophy, Moses Hull, whose works remain as a lasting benediction to Spiritualism and the world; of that wonderful psychic and devoted advocate of Spiritualism, Mrs. Jennie B. Hagan Brown; and of that noble philanthropist and loyal and devoted friend of mediumship and our cause, Theodore J. Mayer, whose munificent generosity to education and philanthropy have placed his name among the benefactors of the world.

We affirm our conviction that it should be considered the duty as well as the privilege of all Spiritualists who are not so situated that they can become active members of a local association, to become identified in some practical way with our cause, either in joining the State Association or becoming non-resident members of some Spiritual Association at a distance. We recommend the practice of the First Spiritual Church of Rochester, in having a non-resident membership roll, and hope that all the Spiritualists of this State will soon become members of some Spiritual organization.

Recognizing the fact that woman's influence is needed on all lines, and in all affairs of life, governmental, educational, social, and in the home, be it

Resolved, That this Convention endorses the movement seeking to place woman on the same plane with her brother man, equal in rights of all kinds including that great weapon of power, the ballot.

Rejoicing over the enactment of law in favor of the abolishment of child labor as heretofore permitted and cruelly practiced:

Resolved, That it is the duty of every citizen to see to the enforcement of the successful legislation, and to work for further conquests in the line of consideration, relief and protection of the future men and women of our country.

We believe the Morris Pratt Institute is deserving of and should receive the moral and financial support of all Spiritualists in America, and we commend it to the liberality of men of wealth and of Spiritualists generally.

We believe every Spiritualist Association should wherever practicable organize a Children's Progressive Lyceum and faithfully instruct the children in the truths of our philosophy, that in this way we may hope to save the youth of our people from the pernicious effects of the old theology and inspire in them a noble devotion to our cause.

We recognize the value of, and most heartily endorse the missionary work of this Association under the efficient labors of our State Missionary, Mrs. Tillie U. Reynolds, and believe the work should be continued and extended as rapidly as the resources of this Association will permit.

We extend our grateful thanks to the Pastor and Trustees of this church for the use of this edifice and for expenditures incurred in connection therewith, thus relieving us from the cost of rental; to the choir of Plymouth Church for the charming and harmonious music discoursed at the public meetings; to the press of Rochester for their full and fair reports of the sessions of this Convention; to the Managers of the Osborn House for many courtesies received by Trustees and Committees in the use of their house as Convention Headquarters; and to the citizens of Rochester who, in such large numbers, by their presence and patronage, have cheered and supported us in the work.

B. F. AUSTIN, Rochester, N. Y.
MARGARET GAULE RIEDINGER, New York, N. Y.
GERTRUDE I. MUDGE, Syracuse, N. Y.
HARRIET M. RATHBUN, Port Washington, N. Y.
R. W. SAVAGE, Hamburg, N. Y.

Press Points About Women.

Rev. Anna H. Shaw, noted woman lecturer and president of the National Woman Suffrage Association, is building a handsome home for herself at Moylan, Pa.

St. Louis boasts of a girl blacksmith, Minnie Hagmann, aged 16, who shoes horses as quickly and neatly as as does her experienced blacksmith father.

The Finnish Legislature, which will be composed hereafter of one house only, will convene on May 22. Of the 199 members 19 are women.

J. Y. Callahan, candidate for Railroad Commissioner in Oklahoma, said the other day in an address before the Democratic Nominating Convention of the First Congressional District, "We have given the right of suffrage to the illiterate, the bum and the hobo, and I think it is time to give it to our cultvated, ntelligent women. The women of Oklahoma helped to build this commonwealth and they ought to have the right to vote."

Mrs. Laura Howie, secretary of the State Library Board in Helena, Mont., is experiencing the practical disadvantages of being without the ballot. The Attorney General has given as his opinion that she is not legally qualified to hold a State office because she is not a voter. Mrs. Howie has been secretary of the board for years and has given satisfaction. Now she and all the other women serving on State Boards find their positions endangered. A test case will be made and taken to the Supreme Court as soon as possible.

FATE MASTERED

And Destiny Fulfilled. By W. J. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration.

Contents: Fate Mastered. Interior Force. Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price

The Fulfillment of Prophecy.

In a seance of the Circle of Light in February, after the Sanskrit Tablet had been received and translated, the Swami Vivegananda, a spirit guide of one of the mediums speaking relative thereto, said that greater things would be seen in the way of spirit manifestations than had yet been observed in this city, a prophecy which has most emphatically been fulfilled.

Kindly reprint the following enclosure from the Eagle, of Wichita, Kan., as it is another living proof of the truth of the Spiritual Philosophy. *Great and mighty truths are never* without an abundance of evidence which is self-sustaining, and the central postulate of our faith is again vindicated by the experience of this young lady.

The writer called at the home of Miss Wilson and obtained in substance the details of her wonderful experience from her own lips.

Not being versed in the sacred writings of the Hindoos, she mistook the spirit of a Mahatma for God. This fact is not to be wondered at when it is known that she knew absolutely nothing of Oriental philosophy.

She expects to remain in the Orthodox church, where she will introduce and promulgate the fundamental truth on which Spiritualism is based—that **THERE IS NO DEATH**, and that we when given conditions, can behold and converse with the spirits of our departed friends and relatives. In this capacity she will render substantial support to our cause in a way that will be productive of the greatest good where it is the most needed.

DR. JOSE MONTOYA.
Wichita, Kan.

Says She Saw God—Remarkable Experience of Eula Wilson — Dead, Yet She Lived—Preparations Were Made to Bury Her—Tells About Heaven — Her Doctor Is Puzzled Over the Case.

To die and return to life and graphically relate her experiences in another world is the interesting and almost uncanny tale told by Eula Wilson, the fifteen-year-old daughter of Bailey Wilson, 1226 Cleveland avenue.

For the past three years she has been an invalid, treated by many local doctors, with varying diagnoses. Last Friday she was given up by friends, emerged from her death-like state and for the first time in several months was able to walk and to take nourishment. It was reported she had been raised from the dead. An Eagle representative called at the residence last night and the girl made the following statement:

"I had been very sick since the middle of December. Nine different doctors treated me during that time, but none could give relief or even tell what was the matter. Last Wednesday I became much worse; my head ached and it seemed decomposition was setting in. The doctor said I could not possibly live until sundown.

"I died at 8 o'clock Wednesday night. I was thoroughly conscious of an ascending motion and was borne to heaven in a white cloud, attended by two angels and my dead brother. The Lord opened the gates. Inside was a running stream, from which the Lord bade me drink. I ate of the fruit, but there were no pits in them. All heaven was a dazzling sight. There was no earth there and the ground was of gold. The angels were all white and wore wings [probably she mistook the dress for wings] and went barefooted. No, I can't describe the Lord. He was too grand. He had the most beautiful blue eyes and the noblest expression conceivable. He had long hair, but differed from the angels in that he had no wings. I met and talked with people who had died when we lived in Missouri.

"*Most of the angels are children*, and there is lots of room for more."

When asked the reason she was returned to the earth, the girl replied that the Lord sent her back to save souls.

At this point Mrs. Wilson said: "Eula died at 8 p. m. Wednesday. She had been having violent convulsions all day and the doctor predicted she would not live through the night. She was actually dead. It was impossible to detect the pulse or breathing, and all death tests we knew confirmed the fact. We set about at once preparing for the funeral, as the condition of her body demanded speedy interment. To our great astonishment at 2 o'clock Thursday morning life returned, and she remained in a semi-conscious condition, dying again Friday night. Saturday about 10 a. m. she revived and called to me. I gave her a drink and she arose from the bed and walked across the room, cured of all disease."

The neighborhood is astounded at the incident. They have known the girl to have been an invalid whom they expected to die at any time for the past six months, and to see the transformation of three days and to hear her story is most miraculous to them. Her parents further vouch for the fact that she was totally blind in her left eye a week ago, but to-day her seeing is perfect.

Bailey Wilson, the girl's father, is a sidewalk finisher, and is employed in this city. The family moved to Wichita three years ago from Butler, Mo. They are members of the Christian church and are well spoken of by their neighbors. Previous to her illness the girl was a pupil at the Kellogg school. Tonight she will relate her experiences at the Nazarene Mission on Murdock avenue.

Saturday she visited the graveyard on College Hill and decorated the grave of her brother, who, she claims, was with her during her ascension to heaven.

Dr. A. O. Burton, who treated the young girl, stated to the Eagle last night that the case was the most unusual he ever had occasion to attend during his practice.

"It beat my time. I never saw anything like it in my practice," he declared. "I do not understand how she revived Saturday, as when I saw her Friday she appeared to be near death. In fact her friends had begged me to give her opiates so that she might die while asleep and out of pain. Her eyesight was affected and, in fact, I have been told by reliable authority that she was almost totally blind in one eye. She is now able to see clearly with either eye. Another thing I do not fully comprehend is the great rally of her nervous system. She still has a little fever, or did the last time I visited her."

A MEDIUM RESPONDS.

Georgia Gladys Cooley Gives Tangible Proof of Gratitude to the Illinois State Association.

Dr. T. Wilkins, Secretary of the Illinois State Spiritualists' Association:

Having just read your words of ringing praise and appreciation regarding the good work done at Springfield by President Warne and his associate, Dr. Burgess, in behalf of the mediums, I take this opportunity of saying it was a noble effort put forth in the right direction, and we owe the State Association and these noble workers a lasting debt of gratitude.

Inclosed please find five dollars as a little mark of appreciation on my part.

I believe it was Pericles who said: "We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is real use for it. We regard a man who takes no interest in public affairs not as a harmless, but as a useless character."

I hope we will find no useless characters in our ranks, especially among our workers, and that all will do what they can to assist in this matter. The fight is not ended, although one battle is won, for no doubt some day our gallant fighters will have more work to do for us, in the city of Chicago and elsewhere, as there will be city ordinances to be defeated, etc.

Another ban has been put upon our mediums in the courts at Indianapolis, Ind., in its decision of the Albertsmeyer will case.

While the court declared that "It is right for the wife to consult her husband's wishes and that it is a well-known fact that many of the brightest and clearest intellects have sincerely believed in Spiritualism and other vagaries, and that it cannot be said as a matter of law that such belief is evidence of unsoundness of mind," it declared "when such pretended counsel comes through the delusive channel of a medium as an oracle from one possessing knowledge of the hereafter, under the solemn surroundings of the seance, its influence on a credulous mind can hardly be measured. The indulgence of such belief and practices may be so long continued, and of such a character as to affect the mental status."

It seems they are bound to class us a rather uncertain character and are determined to place mediumship on the scale of ridicule.

It behooves mediums to be careful and cautious in giving advice on such affairs, and should be an incentive toward awakening the determination of the Spiritualists to do something for the Cause while they live here instead of waiting until they have passed on. A bird in the hand is worth two in the bush," and one-half of the amount given while the donor is with us, to my mind, will prove more satisfactory than twice the amount left after death, to be wrangled over in court, as a greater part of the sum left is used for lawyer fees, court expenses, etc,

There are many Spiritualists who can aid the cause. Be up and do it now, Brothers and Sisters, and the joy you receive therefrom will be lasting. The National Association, Morris Pratt Institute, Temple and Mediums' funds all need your help and you will become a benefactor to the grandest cause our earth has ever known.

The world is looking for a new religion and such could be created from the beautiful teachings embraced in our philosophy, if we as Spiritualists could work together as one harmonious band. Then could we say with Emerson:

"The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet teachers. The noblest literature of the world will be its bible. Love and labor its holy sacraments. Truth its supreme being—and instead of worshiping one savior, it will gladly build an altar in the heart for everyone who has suffered for humanity.

Yours for Truth and Progress,
GEORGIA GLADYS COOLEY.

My Castles.

Oh! the beautiful castles I've builded,
And they reached from my heart to the sky.
Though noiseless and void of confusion,
And measured by no human eye.

From no chart or design were they builded
Ever known to humanity's art,
But the turrets and domes were unnumbered,
As they rose in the air from my heart.

I have planned them in rain and in sunshine,
At morn, and at noon, and at night;
When the daylight was lost in the darkness,
And the clock tolled the hour of midnight.

I have planned till my heart is near breaking
With pain and unrest and despair,
And my soul has grown weary with building
These beautiful castles in air.

Sometimes when I thought they were finished,
My heart would rejoice free from pain;
But the storms would sweep down on my castle
And in sorrow I'd build it again.

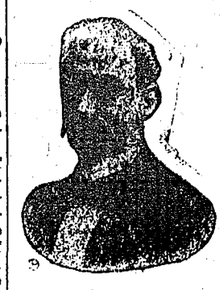
But sometime it will be all completed,
Each alcove, each hall and each stair;
In the beautiful realm of the spirit
I will find all my castles in air.

LAURA CUMMINGS.
Hardwick, Vt.

THE CATHOLIC INCUBUS.

The French government, not content with getting rid of the Catholic incubus, has yet distinguished itself further by appropriating nearly one million dollars for the establishment of The Institut General Psychologique. The directors have called Prof. Julian Ochorówicz, of the University of Lemburg, to take general charge of the work. Prof. Ochorowicz is known as a deep student in psychic matter, and is specially noted as an authority on hypnotism. Much is expected from this institution, as the work that it will accomplish will bear weight and authority. Perhaps the organization and support of this Institute by the French government, coupled with the work of the late Dr. Laponi, the Vatican physician, the pope is taking interest in Spiritualistic matters.

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The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

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Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo. Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "otherworldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Condition of Another Life—Some Hints as to Personal Experiences and Opinions.

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The book is divided into two parts, the first part being devoted to the Ideas of the Survival as considered by the Primitive races, and the second to Deductions drawn from the Fundamental sciences. With Portrait of the author. Price $1.20; postage 10c.

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The Ohio State Association.

The Convention at Sherwood was a Grand Success—The Sherwood Chronicle Gives a Delightful View of the Convention. Its Speeches and Deliberations.

The big convention has arrived and departed.

Commencing Thursday afternoon, when delegates began to arrive and from then on to Monday afternoon, when the last of them left, Sherwood had the honor and the pleasure, at least to those who had an opportunity of getting acquainted with any of them, of entertaining the brainiest, pleasantest and jolliest lot of folks that ever visited our town, and we have entertained conventions before.

Nor were they hard to get acquainted with. With every excuse for being big feeling or haughty, that will make many people proud, by reason of wealth to some, the high educational attainments of others, and the high positions occupied in their organization by others, there was no way of telling one from the other in their manners, they were all nice, well-bred people.

They had no hobbies; attacked no creed or philosophy; were tolerant of everything and everybody.

The awful weather seemed to make them more cheerful if anything. They laughed over missing the trains or bad connections; they laughed if things did not go to suit them in the convention; their deliberations and debates, while, at times sharp, had the spirit of good humor when it was all done. Everything looked good to them, now and hereafter, and they carried that spirit of optimism with them. It was in their lectures, in their conversation, in their deportment.

And they liked Sherwood. In fact such an optimistic crowd could be entertained any place and be satisfied, for they simply refuse to see any but the bright side, but just the same they persistently told the Sherwood people that they had never been treated more nicely and in calling our town a little city because of our pretty hall, our pavements, our handsome stores, and the way we did things, and the praise of a bunch of people like they were, coming from every city in the state, and having been entertained in every city, is something to be proud of.

They liked the places where they stopped, the reception and welcome they got; what was done to make it pleasant for them. They spoke of it on the platform that Sherwood must have a class of people, preachers and all, extremely and nobly tolerant of every other belief.

And Sherwood, and all the country around, has and will profit by their having visited us. They set us a pace in seeing the bright side of life, in being hopeful, in being tolerant of the othr fellow's opinion, and especially in showing what can be accomplished by a person in the acquisition of knowledge and culture by work and study, without at the same time throwing away any of the legitimate pleasures of life, for they all are people who thoroughly enjoy living. Nearly all of them had worked their own way by self-study and by co-operation with their fellows. Sherwood and vicinity will benefit by this and by the lectures which told of a BROAD PHILOSOPHY, OF A BROAD VIEW OF LIFE. And we profit by learning that there are nice, very nice people in the world who do not believe as we do. That there are people equally intelligent; equally honest, who have read as much sacred literature and yet who are not living in fear and trembling of some wrath to come. We profit because it all sticks to us more or less, and because we are a growing, progressive people, and good things fall on good ground.

And that was the message they brought us and they send out in the world—progress, self-culture, and brotherhood. They are more concerned with the present times, with what is going on on earth than they are with what is occurring in heaven. Individually, we make our own future; according to their theory, and we make or mar it as we work for the betterment of our fellowmen now and those to follow us, instead of by what we believe or what rites we practice. They do not believe in "tying to a stake" and refusing to try to learn further. In their ranks they number as many opinions almost as there are members and its right with them. THERE CAN BE NO HERETICS AMONG THEM, for every person is encouraged to pursue his own way of thinking and do as he pleases, so long as he obeys the law and rules of society.

They have no quarrel with the Christian, the Hottentot, the Jew or the Buddhist. They believe that communication can be had with spirits because they believe the spirit lives on after the death of the body, and say that as the spirit is spirit, whether bound in the body or free from it, they see no reason why the bound spirit and free spirit should not communicate, and that they have proof that they do. But they do not quarrel with those who do not believe it.

They say that this meeting was the most harmonious and enthusiastic they ever had and that the organization is in the best shape. They re-elected all the old officers, and arranged to put some missionaries on the road to organize new societies.

The convention was formally opened on Friday by an address of welcome by Johnson Miller instead of A. G. McCord, who was obliged to go out of town, and Johnson made a very nice talk, which was highly appreciated by the visitors, and did much to make them feel that the people of Sherwood were heartily glad to have them here. The response was made by F. D. Dunakin, president of the association, and Fred did it in his usual eloquent way. The program was carried out almost to the letter as printed in his paper a few weeks ago, and we can only say that all the speakers were simply excellent. The music was furnished by a quartett composed of Mrs. H. C. Lindersmith, Miss Belle Reyff, J. B. Overholt and C. E. Dickey, and Miss Lyel Etchie, pianist. There were also solos by Mrs. D. A. Herrick, of Akron, Ohio; Mrs. Carl A. Sollinger, of Columbus, Ohio, and Mrs. H. C. Lindersmith.

Below we append the resolutions passed:

Resolutions.

Resolutions adopted at the 10th annual convention of the Ohio Spiritualists' Association:

Whereas: We recognize that in union there is strength and that the concerted action lies the power of success; therefore be it

Resolved, We reaffirm our loyal co-operation to our national association and to all spiritual workers everywhere;

Resolved, That discrimination against American citizens because of sex is tyranny, and we extend our hearty co-operation and moral support to the men and women who labor to secure political equality;

Resolved, That we maintain our attitude of co-operation toward all reformatory movements in operation for the betterment of humanity.

Resolved, That we remember with gratitude the efforts of all of our workers, both local and at large, we tenderly remember those who during the year, have passed on to the higher activities, among them, Carrie Firth Curran, of Toledo, Ohio, our former state president; Moses Hull, better known as "Our Moses;" Jennie Hagan Brown, Theodore J. Mayer and others:

Resolved that our heartfelt gratitude is herewith extended to the citizens of Sherwood, O., for the use of this hall for the deliberations of our 10th annual convention and also for the kind and bountiful entertainment they have provided for us; to the Sherwood quartette for their sweet songs; to Mr. Johnson Miller for flags and bunting with which to decorate this hall; to Mr. Carl E. Dickey for space in the columns of the Sherwood Chronicle to report the proceedings of this convention; to both of these gentleman for their valued assistance generally;

Resolved, That due consideration be given to the resolution offered by our state treasurer, in his report as follows: "That the president appoint a committee of no less than five to draft a form of resolutions embodying a declaration of principles of the Ohio State Spiritualists' Association."

A resolution offered by Mrs L. A. Wilson, but which, by previous vote of this convention, had been covered, need not be repeated.

O. B. CLARK, Chairman,
ELIZABETH SCHAUSS,
Secretary of Com.,
HATTIE G. WEBSTER.

The Meeting as Viewed by the Secretary.

The 10th Annual Convention of the Ohio Spiritualists' Association convened at 10:30 a. m., at the Opera House, Sherwood, Ohio. All officers present except 2nd. vice-president., Thomas D. Bellis.

The people are hospitable. Not being Spiritualists they turned the town over to our people. The mayor and council called off a Base Ball Game which was to be played on Sunday, May 26th, out of respect to the convention. The best of harmony prevailed throughout and a great deal of good was accomplished.

At the evening services, standing room was at a premium. Sunday evening we had a severe thunder storm with terrible rain, but the place could not half hold the people desiring admission. Another good feature, the first Basket Collection taken, found only 3 pennies—the smallest amount of pennies I have ever counted at a Spiritualists' meeting.

I can only account for this because the people were not Spiritualists, they enjoyed first class lecturers. The speakers, Miss H. E. Boerstler, D. A. Herrick, Miss Elizabeth Harlow, Wm. V. Nicum and C. A. Sollinger, gave entire satisfaction and kept their audience spell-bound. This was especially noticed Saturday night, Miss Harlow, and Sunday night, Mr. Nicum.

We would challenge the world for anyone to deliver a more scientific or philosophical lecture. Miss Harlow's subject, "The foundation of Spiritualism, What Is It?" was handled in a way to force admiration from all.

Brother Nicum's subject, 'Progress Is An Eternal Law," was handled by the speaker with such force its effect will be felt for some time to come.

Mrs. H. G. Webster gave several inspirational poems.

Between the reporting of different committees, the time was filled in with short talks by D. A. Herrick, H. E. Boerstler, Sam. Mahaffy, F. D. Dunakin, Mrs. E. Schauss and Mrs. L. A. Wilson.

Mrs. S. Herrick and Mrs. C. A. Sollinger with the Sherwood Quartette furnished the vocal music.

The Mayor of Sherwood sent Mr. Johnson Miller to bid the O. S. A. welcome. He called the Spiritualism the great Van Guard of civilization.

The president responded. The Convention unanimously extended a vote of thanks to The Progressive Thinker, The Sunflower, also the Sherwood Chronicle and all others who assisted in making this the most harmonious Convention ever held. Financially it turned out better than we expected, and spiritually, a great deal of good has been accomplished.

This Convention indorsed the ordination of D. A. Herrick of Akron, W. V. Nicum of Dayton, and Mrs. E. G. Reed of Toledo. Mrs. S. Harris of Columbus was ordained to the ministry of Spiritualism; one licentiate, B. F. Wallingford of Kenton, O., Eighteen auxiliaries sent delegates. All officers were re-elected except second vice-president, Mrs. L. A. Wilson of Martin's Ferry being the new incumbent.

Mr. H. E. Boerstler of Columbus, was elected delegate to the National Convention: F. D. Dunakin alternate. Brother F. D. Dunakin was appointed State Missionary.

Columbus was selected for the next convention meeting.

Secretary's Report.

To the Officers and Members of the Ohio State Association in Convention assembled:

Another milestone passed in the path of life, another year with its pain and pleasures, hopes and ambitions, struggles and victories never to return. We are commencing another year in hope its ending can only be forecast by a higher power than mankind.

For us in the long and hard struggle for the emancipation of truths we have the world ahead of us. Our defeated efforts are a thing of the past; our ambitions unsatisfied are a thing of yesterday which can never come again. Worry cannot bring it back, nor can its work be undone. It is gone beyond the call of man for all time to come. Our plans can be made, and by careful forethought can be made a success.

As an organization we have had some success, but more would have come had unitedly done his part. Ceaseless effort is the price of success. Strict adherence to the principles of Spiritualism will make success a fact.

Now if the members of the auxiliary societies of the Ohio State Association feel that simple affiliation with our organization is all that is necessary for success, if they feel that their membership is all that is required of them and that the Ohio State Association will run itself without their assistance, far better would it have been for them if they had never organized, as they would save themselves the disappointment which is inevitable with that kind of societies.

For those societies which have fallen by the wayside, we have positive sympathy in severing their relations with the Ohio State Association. They have hurt themselves. If their paths are lined with rocks, they must be overcome sooner or later. Their withdrawal is by no means final, and we expect for all and many more to come into the fold. We are only the pioneers who are blazing the way for those who are to follow, and that our work is just begun, is patent.

The thoughtless, purposeless and ignorant who think only of themselves with never a thought for their fellow-creatures or their future, will in time find the truth in our glorious Cause. If our association is conducted correctly its history shows irrefutable evidence that the benefits which accrue are so vast that even the most careless and thoughtless must realize the salutary effect it is having on their very existence.

To our present and prospective members we urge that the coming year shall be made the banner one in our history. I can see a great leap forward in intelligence. The respect we have forced for Spiritualism from the general public and the secular press is very satisfactory. We can make the coming year the banner one easily, and thereby enjoy the benefits which must of necessity accrue. Say but two words: "Be Spiritualists."

To the officers of the Ohio State Association I extend sympathy. At times a man feels like giving up the struggle, but cowards only let that feeling gain the mastery. If you have and petty spite against anyone, or if you feel a rankling for some fancied slight, or if your ambition was thwarted by another, forget it; consider yourself a guide the members look to for inspiration and advice. You can make or mar success by your action.

Teach others to be Spiritualists by being one yourself, and you will have done your duty. We want bigger hearts, bigger and broader minds, and a truer conception of our duty toward one another. The ethics of our movement, we regret to say, are very often overlooked. Teach higher principles. We are under a moral obligation to secure for ourselves and posterity the greatest of blessings and happiness that it is possible to obtain in this world.

We should be kinder and more tolerant of one another; to agree and disagree, and to recognize and support even those whom we consider our enemies in the views they may present for the advancement of our cause, when we can clearly see merit in them—in place of that blind selfish spirit that knocks just for the sake of knocking, and for fear the other fellow will reap some advantage or glory. If we must be up and doing, we must get rid of our personal prejudices and keep down that ever overabundance of selfishness with which we are all more or less endowed.

Now, my personal work for the year has been strenuous but pleasant to me. Having no corresponding secretary appointed to assist me, I have my daughters help. I have tried to comply with all the wishes of the convention. I have kept in touch with all auxiliary societies, also the N. S. A., with the spiritual papers.

I have held regular services at the First Spiritualists' Temple in Cleveland every Sunday during the month of July and August, and assisted in memorial and anniversary services. I attended board meetings and mass meetings.

During the last year the Ohio State Association has chartered two new societies; one at Columbus and the other at Chillicothe; the latter by Mrs. E. Schauss. One more application for charter from Loraine by Mrs. E. Schauss received. The society from Clyde, Ohio, returned its charter.

No ordinations for the ministry of Spiritualism were granted up to date, there being one application before the Board.

The courtesies extended to the secretary by individuals and societies in general have been helpful and well appreciated.

In conclusion your secretary wishes to express his sincere thanks to all the secretaries of the auxiliaries, to the officers of the Ohio State Association, and every other individual member who aided and co-operated with him in the discharge of his duties.

Up to date, 12 Societies have sent in their per capita tax, also one Ladies' Aid. $156.90 have been received at this office. C. A. SOLLINGER,
Secretary Ohio State Spiritualists' Association.

Statement of the Treasurer.

To the officers and delegates of the Ohio Spiritualists' Association Convention assembled at Sherwood, O., I submit he following annual report for the year ending May 24, 1907.:

Received during the year as follows:

May 28, 1906, of retiring Treasurer of the O. S. A.	$320.98;
May 28, 1906, of Secretary, C. A. Sollinger,.....	151.83;
May 24, 1907, of interest on $100 at 6 per cent.....	6.00;
May 24, 1907, of Secretary, C. A. Sollinger,.....	192.25;
May 24, 1907, of Secretary, C. A. Sollinger,.....	7.90;
Total.....	$678.95
Amount paid out for year ending May 24, 1907, in full as per vouchers,....	$477.45
Balance on hand may 24, 1907.....	$201.70

Statement of Funds.

Medium Fund.....	$58.05
Building Fund,.....	47.87
Missionary Fund,..	43.60
General Fund,....	52.18
Total.....	$201.70

SAMUEL W. MAHAFFY,
Trasurer.

"New Testament Stories Comically Illustrated." Drawings By Watson Heston. With critical and humorous comments upon the Texts. Heston's drawings are incomparable, and exceptionally funny. Price, in boards,

DECLARATION OF PRINCIPLES.

Of the Ohio State Spiritualists' Association.

We affirm the existence of a Supreme Intelligence or Soul Force in the Universe.

We affirm that this Soul Force is omnipresent and the source of all life visible and invisible.

We affirm that the incarnation of this Soul Force incites the truest love and service to humanity.

We affirm the moral responsibility of the individual that no one can escape the just penalty of wrong doing, and that in the development of the spiritual nature lies the only hope for the upliftment of the human race.

We believe that progression is the law of life, and the door to reformation is never closed.

We affirm that continuity of life is a fact; also the continued identity of the individual after the change called death.

We affirm that the phenomena of the Bible and Modern Spiritualism are produced by the operation of natural law, and that the exchange of intelligent thought between the excarnate spirits and people in earth life, is scientifically proven.

Items From Spokane, Washington.

To the Editor:—A few words from our Spiritual Science Society may interest you.

We are not flourishing as well as our beautiful religion should We have set-backs frequently. Grafting mediums, traveling fakirs, etc., are a greater detriment to our cause than any outside element that we have to contend with.

We celebrated the 59th anniversary with appropriate songs and exercises. The writer spoke to them upon "What Has Modern Spiritualism Done In 59 Years?"

Miss Hooganboozum and Mr. Will Curtis gave some fine instrumental music.

At a conference in the afternoon, Mr. Davis, Mrs. Cox, Mrs. Ankerson, Mrs. Brown, Mrs. Shere, and Mr. Hooganboozum, all told why they were Spiritualists.

The writer spoke at some length on the "Beauties of Our Philosophy, Science and Religion," emphasizing the great good that spirit communion brings to the pople.

We had a quiet little wedding in our own society, both parties being members: Prof. H. O. Crocker, the healer, and Mrs. Anna Koontz, were married by the writer, May 15. It was a somewhat romantic affair, with a wedding to close the tale. Some eight years ago the writer healed the bride, and from a pale, sickly woman she was slowly transformed into one beautiful and healthy, whose sweet disposition attracts friends to her wherever she goes, and through the writer's persuasive powers the groom, Prof. Crocker was put to his work of healing, and I have no hesitancy in saying that he has very few equals as a healer. They were received into our society by the writer, and married by her. May they live long to enjoy the beauties of a truly spiritual home.

We wait every week for The Progressive Thinker, because from it we receive spiritual inspiration and instruction. We enjoy the poems and lectures especially.

MRS. JENNIE FRENCH.
Spokane, Wash.

DESIRES AND DUTIES.

I would come in rapport with friends afar,
I would talk with them wherever they are;
I would traverse the continents o'er and o'er,
And various far-famed regions explore.

I would travel with speed like the lightning's flash,
I would hear the response as the waves that dash—
The waves, which are never restrained in force,
Nor turned aside from their regular course.

O, the bliss that comes in the chariot of love,
As a messenger that came from realms above,
United our souls may be on this earth;
Surely this may be deemed a glad new birth.

Quietly to sit in our own pleasant homes,
Accepting the spirit whenever it comes,
We may learn what may never be found in books,
But is sometimes conveyed in Nature's nooks!

Nor is this all we are required to do.
The wealth of experience we may woo;
To give it forth is a duty made plain—
Naught for self alone can a soul retain!

MRS. C. K. SMITH.
San Diego, Cal.

WANTED—A woman in good health and between 50 and 60 years old, can find a pleasant life home for a little work instead of paying cash for it; a good chance to change for California's beautiful clime. For particulars enclose stamp and address Box 42, Encinitas, Cal.

YOU WILL NOT DIE!

A richly bound booklet containing a Series of Articles based upon the Personal Experience and Written by Walter DeVoe, that carry the conviction of Immortality. These articles contain Healing and Upliftment for all that mourn. Price 25 cents. Sold only by the Author. 5226 Greenwood avenue, Chicago, Ill.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that maynbe made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
600 Pa. Ave., N. E., Washington, D.C.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

Womanly Beauty ITS ATTAINMENT OF FORM AND FEATURES

The cultivation of personal beauty, based on Hygiene and Simple Culture, by twenty Physicians and specialists, and edited by Albert T. Sinn. A symposium, and edited by Albert T. Sinn. A symposium,

LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th,1907.

GEO. E. LYON, Sec'y,
1974½ E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding campgrounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 26th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Harmony Grove Camp

Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McFeron, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.

TheConnecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic. Ct.; season of 1807, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Ocean Grove Camp.

The camp is located at Harwichport, Mass., and opens July7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-Meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp, Cal.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30.

Solon Smith Secretary, Summerland, Cal.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 16 to 26 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M.

Temple Heights Camp.

Temple Heights Spiritualist Camp Meeting commences August 10, and ends August 18. For full particulars addrss A. D. Champney, secretary, Rockport, Me.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open August 11, and close August 25. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 28 and closes August 18. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 25, and close September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Lake Pleasant, Mass.

This camp will open Sunday, July 28, and continue for 30 days. For Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn.

Snowflake Camp Meeting, Michigan.

It commences August 4 and closes August 25. For programs and full particulars address Mrs. Ruth Eastman, secretary, Mancelona, Mich., inclosing stamp.

Central New York Camp.

Located at Freeville, commences July 20 and closes August 19. B. L. Robinson, McLean, N. Y., secretary. W. K. Kelsey, President, Cortland, N. Y.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., JUNE 29, 1907 NO. 918

THE IMP OF DARKNESS.

"God Bless the Theological Devil," Says J. C. Dryer.

He is our best friend. We owe him many thanks. Through his agency we had the rap that opened to the world the truth. That rap gave us the first message from our spirit friends—the rap that conquered death.

The theological devil holds the balance of power in this world. He is a better friend to mankind than all the religions combined. The churches hate him. He has removed the clouds of ignorance and brought joy to the world. He has eliminated superstition, and eradicated the teachings of a place of eternal torment.

He is not roaming the world seeking whom he may devour, but whom he may save. He takes issue with the ministering spirits for our good. He has proved to us that our spirit friends often visit us, and join in our sorrows and pleasures, and through this evidence the churches are tottering on their foundations, their ministers are trembling in the pulpits, and there is war among the congregations which, instead of seeing an army of devils, behold an army of white-robed angels marching toward them.

Through his discovery the world is becoming more spiritualized; the human family is turning toward his benevolent teaching, and there learn the true philosophy of life. The devil's rap became the herald of glad tidings that the dead are alive, the lost found, and the Star of Knowledge will henceforth beam with no uncertain light.

His Satanic Majesty is being sought by scientific men and professors in colleges. He is attracting the attention of the highest intellects of the present day. He is gaining followers by his noble work, and is destined to become the god of the universe in the understanding of human life. He has incited an interest in all the channels of knowledge since the advent of man upon this planet. Spiritualists can congratulate themselves that they have no fear of him, if they cultivate peace — not war — within themselves.

This devil is following the footsteps of Jesus of Nazareth and curing all manner of disease by the laying on of hands and hypnotic power, that has baffled the most eminent physicians of the world, they having restored to a healthy condition the minds of many that became insane over the false teachings of the church. Professors of every branch of disease have sprung up to relieve the sufferers of pain by magnetic treatment.

There can be no greater crime than the so-called revival meetings, where many become hopeless lunatics.

Such horrible teaching as the following lines display is enough to drive anyone insane.

* * *

"Hell is crammed with infants
damned,
Without a day of grace."

* * *

"There is a never-ending hell,
And never-dying pains,
Where children must with devils
dwell,
In darkness, fire and chains."

* * *

With the Spiritualists the Devil of Darkness is changed into an Angel of Light—a light that illuminates the soul through a labyrinth of false teachings.

If the Spiritualists' Devil had his ruling of the world it would be changed from a liquor-and-lust element into one of lasting peace and love. Then we would walk and talk with those that have passed out of the material body.

Cincinnati, O. J. C. DRYER.

Satan.

Methinks I hear an angel's voice
Come whispering thro' the air;
It bids me write and then rejoice,
And to the world declare,
And if we wish to do our best
To Christianize the world,
We might commence on Satan first,
Who once from heaven was hurled.

If he was once an angel bright,
And God so loved him then,
It does not seem to be just right
To banish him like men,
And keep him out so long a time
To wander through the earth,
And charge him up with every crime
From eternity to birth.

And while we're at it let us pray
To God for his reprieve,
And show him our good will to-day,
That he no longer grieve.
God might relent and think a while,
Then send an order straight
To Peter, with a pleasant smile,
To unlock the golden gate.

Then order him a golden crown,
And "kill the fatted calf,"
Then all good spirits of renown
Could dance and sing and laugh;
For one poor sinner thus redeemed
Should cause us to rejoice,
And honor him as one esteemed—
He'd hardly know our voice.

Then when we meet him over there
He'll greet us with a smile,
And his best parlor we may share
And stay with him a while.
Perhaps he'll have some holy wine
And let us drink our fill,
And call us all his "Brother Mine,"
Which will be better still.

I don't think he is half so bad
As some professors claim;
He was never known to "sass" his dad,
Nor call him a bad name.
He needs our pity very much,
For see what he's went through;
The Russians cuss him, and the Dutch
Have cussed him till he's blue.

J. W. BOYD.

National Home, Milwaukee, Wis.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

Spiritualism and Religion.

"Well, Scarcely Anybody Claims That Spiritualism is THE True Religion"—So says Light, of London, Eng., a Leading Spiritualist Paper.

Light, of London, Eng., says: "Nobody — well, scarcely anybody — claims that Spiritualism is THE 'true religion.' That would be absurdly narrow, and far too bigoted for any enlightened Spiritualist. Spiritualism may be one form of religion, one mode of its expression, one field of its unfolding. That is the utmost we can claim for it, so far as religion is concerned."

The Progressive Thinker lately published an address given by a Dr. C. W. Hidden, of Newburyport, on 'The True Religion: Is it Spiritualism?' That, by the way, is a misleading subject.

Nobody—well, scarcely anybody—claims that Spiritualism is THE 'true religion.' That would be absurdly narrow, and far too bigoted for any enlightened Spiritualist. Spiritualism may be one form of religion, one mode of expression, one field of its unfolding. That is the utmost we can claim for it, so far as religion is concerned.

This Dr. Hidden was for many years identified with Spiritualism, but is now a lay-evangelist in the Congregational Church, but he seems to be a remarkably just and fair-minded man. The lecture before us was given in a Boston (U. S.) Baptist Church. Spiritualism he defined as 'a religio-philosophical movement resting upon the central claim of proven immortality,' and this claim he indorses as valid, though he seems to have been excluded from the Spiritualist camp by contact with fraud and the misuse of Spiritualism for commercial ends. 'Darkness,' he says, 'is the bane of Spiritualism; it is the open doorway through which knavery has crept. The dark circle for pay represents in large measure cold-blooded, unblushing, open-handed deception; while professional full-form materialization is the most contemptible fraud ever perpetrated at the expense of a sorrowing heart.' To say the least of it, that is surely far too sweeping a statement.

Dr. Hidden thinks he sees the break-up of organized Spiritualism. 'The one-time desire to build up a Spiritualist Church is not regarded as a wise step to take by the bright minds of Spiritualism.' 'They say that Spiritualism has accomplished its mission in toning down harsh theology, making creeds elastic, re-awakening in the churches a recognition of the spirit; that there is now no good reason for another church organization. The division of Spiritualists into classes, and the growing disinclination to form a new church, is producing an unlooked-for yet natural result, viz.: Disintegration has begun, and close observers predict that modern Spiritualism will soon go to pieces.'

He speculates as to what will happen when this occurs. He thinks it is a mistake to conclude that Spiritualists will go to the liberal churches. Not many of them came from those churches, he says. The majority of them went out from the evangelical churches, and as these churches ,in his opinion, have more spiritual vitality than 'the liberal churches,' he thinks that the break-up will find many Spiritualists going back to the old home, and he says:—

"It is our opinion that if we meet them fairly and treat them kindly we shall be able to win over the bulk of the followers of Spiritualism's Upper World to the evangelical churches of this land. A little unbending here; the exercise of charity, of a prayerful and forgiving spirit, and the church will be quickened and strengthened.

"God's holy cause will glow triumphant; there will follow a spiritual awakening that will thrill the world with the power of Him who glorified Calvary."

We do not know how this is or might be in America, but we can speak for England, and we venture to say that the main body of Spiritualists show not the slightest signs of breaking up; and that if any breaking up occurred, the evangelical churches would profit very little by it. Spiritualism in this country is as much intellectual as emotional, probably more so, and as much rationalistic as Spiritualistic, and again probably more so. The organizations throughout the country are held together by very few and apparently very slender ties, but this is possibly an advantage, as it allows plenty of opportunity for adjustments, and gives the sense of freedom which intelligent Spiritualism so greatly needs.

But whatever Dr. Hidden may think about Spiritualist drawbacks and Spiritualist chances of life, he is deeply convinced of the reality of its testimony, and he bears manly witness to the virtues and abilities of the 'Upper World' Spiritualists. As to the reality of our testimony, he says:—

"While Spiritualism holds much that bears no special relation to the spirit, there yet remain substantial phenomena that transcend normal experiences as at present understood. This of itself does not constitute a religion, or furnish a substantial basis for one. On the contrary, it indicates the wisdom of rescuing the genuine phenomena from those who make them serve commercial ends, and giving them into the hands of men skilled in psychic lore, that we may know just what Spiritualism is and just what it stands for."

That might have been said by one who was still a good Spiritualist: for does not every good Spiritualist most earnestly desire to rescue the genuine phenomena from wrong hands, and so deal with them that we may know just what Spiritualism stands for?

Dr. Hidden knows that this is so, and he seriously warns the opposition to be careful—ministers in particular. 'The greatest mistake a minister can make,' he says, 'is preaching a sermon against Spiritualism without a full knowledge of the subject.' Why? Because Spiritualism is based upon facts, and the preachers against it will be discredited when people find that out: and they ARE finding it out. Besides, Spiritualism, in so far as it is based upon facts, is the very best corroboration the Bible can have. In fact, it is its only corroboration. Dr. Hidden sees this and gives his new evangelical friends some good advice. He says:—

"With reference to ancient happenings it may be said that Spiritualists, as a rule, do not deny that the Bible miracles may be true. They think that the prophets of old, by living close to Nature and to Nature's God, attained unto such a knowledge and mastery of natural law that they were able to accomplish the seemingly impossible by purely natural means. The modern psychic, by complying with natural conditions, is able to make use of the art employed by ancients, and this is the secret behind the Spiritualistic marvels. Spiritualistic phenomena, they hold, duplicate Bible phenomena, and by proving the latter to be true, they say they have revitalized the Bible and won for it an ever-increasing respect among critical thinkers both in and out of the church."

We are not sure whether our advocacy has won 'ever-increasing respect' for the Bible in the church, but we are very confident that our advocacy has made the Bible credible in some respects to critical thinkers out of it. One of the reasons why multitudes are losing respect for the Bible is the attempt that its adorers are always making to keep it and all that relates to it outside of the ordinary history and life of the world. If we put it into the common stock to take its chance with other portions of the world's literature new interest in it would be excited and the science of Comparative Religion would help us to understand it and to correlate even its wonders with other marvelous legends or happenings possibly to their elucidation and possibly, also, to an increase of faith in occult things that take us, for their credentials, behind the veil.

Dr. Hidden has a generous word for the main body of Spiritualists. He says, 'They may be found in every calling, every profession. In the business world, in art, science, literature, they rank with their fellows.' 'Spiritualism,' he says, 'is undergoing a process of sifting and separation':—

"Its followers are dividing into two classes, best described as Spiritualism's Upper and Under Worlds.

"Spiritualism's Under World is composed of the professional tricksters and their followers, i. e., the phenomena inebriates, the curious and the careless, who find delight and satiety among the wizards that peep and that mutter in manner like unto the sorceress in the long ago.

"In Spiritualism's Upper World they exalt the philosophy, and in phenomena give the mental or higher preference over the physical or lower grades. Their leaders are trained in manners, morals and books. Their lives are clean and wholesome. They believe in all that makes manhood great and womanhood noble. They recognize a supreme ruler of the universe; regard the Bible as the world's greatest spiritual text-book; point to Jesus, not as peculiarly divine, but as the peerless exemplar of the ages:"

We have called this 'generous,' but no thanks are needed for the simple telling of the truth. What makes the truth noticeable and refreshing is that it stands in such contrast to the too frequent outpouring of undiscriminating lies.—Light, London, England.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

TRENCHANT THOUGHTS.

Influence of the Invisible—Supreme Need of Man's Life.

Of all foolish conceptions [as set forth in the Chicago Tribune] that is the most stupid that associates breadth and freedom with a life of sensual delight. Some men refuse to become Christians lest they no longer be free to enjoy whatsoever good appeals to the appetite and passion. Well, if a sensualist claims the freedom to eat blubber, I claim freedom not to eat it. Many an epicurean and a pleasure monger calls himself free to choose, not knowing that he is in a rut up to his stomach and that his pathway is as narrow as a wagon track.

Our world holds only one universal man—the man who has found liberty by obeying laws. Every new law man learns, and lifts as a yoke to his shoulder, is a wing that lifts him into liberty. The promise is that all things shall be placed under man's feet; that everything in fire and water and air shall serve him, and everything shall when man finds out its law and obeys it.

Just now we are hearing much about the return to nature. For some reason there is a revival of interest in Rousseau and his communistic ideas. Reporters through the public press, and his students in the class-room, not to mention his public writings, represent one of the men in Columbia as teaching socialistic basis of property, marriage as a contract that should terminate with love, even if children are in the home as hostages.

Cannot Return to Nature.

The sum of the professor's teaching is that Christianity pours the soul into certain molds, cramps the faculties; that there should be a return to nature, with spontaneous and free living. But what is nature? The man who gave us the Concord grape took it out of the forest, put it in a vineyard, cramped it by a garden wall, and gave juicy clusters to the world.

This man wants us to go back to sour grapes and bitter acid. Return to nature! From a seedless orange back to an orb of gall and bitterness; from golden wheat return to wild rice. From a steel plow back to a forked stick; from a house back to a hut and a cave; from the American family back to the herd.

Under the sublime impulse toward progress everything begins to climb. The crust of the earth ascends into flowers; rude animal men become intelligent and spiritual. The stars become pilots to guide man in his upward march. Nature is not a scrub oak; nature is a forest grown oak, covering half an acre. Nature is not the poor, starved, malformed Shetland pony; it is the Kentucky horse, brought by care and cultivation to the utmost excellence. Nature is not the average man, nor the half-witted: nature is the human intellect at its best, in Bacon; the imagination at its best in some Wordsworth or Tennyson; eloquence at its best in some Webster or John Bright; patriotism at its supreme point in some Phocion or Lincoln.

Science of Man Building.

The natural man is the extraordinary man. Not what man is in this poor, unfriendly world, but man as he shall be when unfolded and God and time and events in another life shall have wrought their full ministry upon this bundle of roots named the human soul. Not a return to nature and the savage from which our fathers climbed, but the watchword should be forward, toward intelligence, genius, beauty, health, happiness, and universal culture and character. For that reason Christianity is the science of man building. It is the art of right living. It teaches the youth how to make the most possible of himself. It shows us how to subordinate things that are low to faculties that are high. How to lend symmetry and harmony to the whole man.

Man needs many things. Man needs better tools, better medicine, better laws, but his supreme need is of moral life. The greatest influence that man knows is the influence of the invisible on the hidden springs of being. Great is the power of the invisible. The mightiest forces that touch our earth come silently and secretly over the battlements of heaven.

Loss of a Great Orchard.

A few weeks ago out near Grand Junction, Colo., I saw an orchard that had sold for a thousand dollars an acre. The man who bought it had fled from the great city to escape his appetites. Now, in the fervid days of August when the sun is pouring forth his heat to ripen the fruit, the trees and the roots must be watered as soon as the sun sets. Then when the tree has transformed the liquor into sap for the leaves, the sun rises and turns the water into the spiced juices for the fruit.

But one August night this husbandman deserted his orchard, and with riotous companions passed his days in drunkenness and his nights in stupor. The days came and went again. The fierce sun shone on, and still the nights passed. The earth was doing its part, the sun was doing his, the tree was working against heavy odds; the mountains yonder, snowclad, were sending down their life-giving streams from a heart of crystal, but the man would not bring life to the dying roots and boughs. Ten days passed. But when the prodigal returned it was too late.

Patient with your trees, you do not expect them to blossom one day and offer you ripe fruit the next. Be patient with yourself as you are with a plum and peach.

Show Creation of Beauty.

The soldier who wins his cross from the Legion of Honor buys it by heroism and bravery in the face of fiery perils. And you must buy the honor of that immortal company of martyrs and heroes into whose presence death will introduce you. See to it that when you come in you are not unknown, obscure, or looked upon as a guerilla. Be a leader of some heroic band, and fight even for a lost cause. If troubles break you down for a time, even as some storm beats the bulrush into the ground, lift up your head again when the sun shines out and take up your task anew. It is a great moment for society. Every man is being counted. Be sure that you are on the right side. —WELL DWIGHT HILLIS.

SUGGESTIVE THERAPEUTICS.

The Wonderful Potency of Suggestion in Curing Disease and Correcting Bad Habits.

That psychological treatment by suggestive therapeutics successfully cures many ailments that have failed to respond to other methods of healing is now a well recognized fact, and that, too, by the most ethical and conservative members of the medical profession. The study of psychological therapeutics is the most profound science to which the human mind has been called; it is founded upon a thorough knowledge of physiological and psychological facts—not untenable theories—and in its practical application patients who are suffering from genuine diseases and bad habits can be successfully restored to perfect health; this, too, after all other means of cure have failed, even to give relief. In the treatment of diseases by suggestion there is positively no guesswork, no religion, mysticism, spooks, ghosts or hob-goblins, but the whole treatment is founded upon strictly scientific principles. Physicians have for years studied the physiology and anatomy of the brain, but have failed to study its functions and the natural force of recuperation and resistance against disease which is inherent in every man. To-day, however, all this is changed and we find the science and practice of psychological therapeutics endorsed by such eminent men and scientists as Daniel Hark Tuke, of England; Albert Moll, of Germany; Liebenault, Luys, Bernheim, Ribot, and Dubois, of France; and in America by Osgood Mason, Robert Sheerin, J. Duncan Quackenbos, the late Thomson Jay Hudson, and by hundreds of other thinking men of this country and of Europe. Among the many ailments that have been and are daily being cured by suggestion, we will mention only a few: Chronic constipation, dyspepsia, rheumatism, insomnia, asthma, paralysis, aphonia, hysteria, nervous prostration, bad habits in young and old, liquor, morphine, cocaine, tobacco habits—in fact, nearly all nervous diseases and functional disorders can be successfully treated.

Prof. Alexander Wilder, A. M., M. D., in an issue of the American Medical Journal says of suggestion: "It goes farther than the healing of the diseases. Like the first ministry of the Christian religion, it pertains to the moral life itself. "We should never forget," says Wood, "to send pure thoughts to the lustful, a powerful thought to the revengeful, a thought of strength and self-respect to the slave of appetites, and each thought will return to us sooner or later with ten-fold its former burden." It is a matter beyond the stage of argument; it has already occupied the field of actual demonstration; it is based upon a sound philosophy; it is all the more real that it pertains to the psychological domain—'For soul is form and doth the body make.'"

Herbert A. Parkyn, M. D., A. M., editor of the magazine "Suggestion," in an editorial of his magazine, February, 1902, calls particular attention to the general misunderstanding of the terms used by qualified practitioners of suggestion—"Doctor of Psychology," or Doctor of Suggestive therapeutics." He says that very few people understand the methods of such practitioners, while nearly everyone is acquainted, to a greater or less extent, with the means employed by those practicing osteopathy, magnetic healing, and Christian Science. Few persons are aware that physical and mental ailments can be successfully treated by those practicing under the title of "Doctor of Psychology," or "Doctor of Suggestive Therapeutics," and only a limited number of patients can be made to recognize the wonderful value of this system of healing and to take a treatment from one who practices psychological treatment only." "The fault does not lie in the system of practice, for it is a demonstrable success when intelligently given, and is slowly but surely gaining recognition for itself on the strength of the success it is meeting with in relieving mental and physical troubles. Suggestive therapeutics is not materialistic enough to suit the masses who have not realized yet that the mind exerts great control over the functions of the organs of the body, and that it should be given an opportunity to aid in restoring health to the sick. On the other hand, there is too much science and common sense, and too little religion in the practice of suggestive therapeutics to appeal to that class of persons who flock to be treated by such absurd and unscientific methods as Christian Science. Within a very few years the intelligent practitioners of suggestive therapeutics will be held in high esteem; for the time is surely coming when the masses will be aroused to the fact that suggestion is the chief agent by which nearly all cures are made by all the different schools as methods of treatment in vogue at the present time. It is the one agent employed by every practitioner of the healing art, be he regular, homeopath, osteopath, or Christian Scientist. From the moment a practitioner of any method of treatment begins to employ suggestion intelligently and designedly, his percentage of successes increases. He may have made many cures without a knowledge of suggestion, but an analysis of the results he has obtained will demonstrate that the majority of the cures can be traced directly to the use of suggestion, although he may not have realized the fact at the time the cures were made. But when he begins to employ his suggestions intelligently, not only can he duplicate any of his previous cures, but he can increase the number of his successes by relieving many ailments on which his previous methods failed."

In this brief article the writer has merely endeavored to call the attention of the readers to the value of thoroughly understanding the science and practice of suggestive therapeutics. "Only fools scoff at something with which they are not familiar; the wise ever seek more wisdom."

DR. C. B. LYMAN.

Rockford, Ill.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

TRENCHANT THOUGHTS.

As They Come From the Pen of J. L. Foster.

Let truth come from any quarter, and the truth-seeker will readily accept it, whether it comes from Catholicism, infidelity or atheism. Truth is all that will stand the test. It is as a house built upon a solid foundation.

We have heard much about the weight of the soul, but we cannot trust to any scientist for such information. We must know and think for ourselves. Others have given us messages and descriptions of those who have passed on to a more refined life. This has caused us to rejoice and be exceedingly glad; but when we can see and describe for ourselves, then nothing can turn us from the fact till our reason has been dethroned.

I am a Spiritualist, and I want all who may read this to know that I am not like the man whose son was asked if he were a Christian. His son said: "Y-e-ss; but I don't work much at the trade."

I want all my energies and powers to be vested in this great and noble cause.

Bro. Spinney expressed himself just to my liking in last week's paper. The idea is to help others, instead of others helping us. Now, while I am doing all in my power at the present time for the good of the cause and for the sake of humanity, I am striving with all the energy within me to earn a competency, that I may in the near future be able to go out and visit all the bowed-down and broken-hearted, and that I may be able, if possible, to banish some of the clouds of ignorance and superstition (the curse of the universe), and I feel that in a short time, in some way or manner, that such conditions will be brought about.

I have had glimpses of the unseen on several occasions, but last evening, when my wife and I were in a stranger's house on business, I became so so sleepy and drowsy that I could scarcely hold my eyes open. I saw a daughter of the lady, who had passed out when about twenty years old. I gave the description of eyes and hair, and what disease had called her hence, and I am sure I could pick out her photo from a hundred.

I feel that this is a reward that I have for being an earnest searcher after truth.

Through me it was made possible for people in this community to listen to two of the best lectures ever delivered in this city, by that gifted inspirational speaker, Sister Sarah A. Crossfield, of Muncie, Ind., who is well known in many States. She is a lady whose character is without reproach, and the cause is perfectly safe in her hands. She held her audiences spellbound from first to last.

There is a fine field for work here. I will try to get as many as possible here to subscribe for our Bible, The Progressive Thinker. There are many who go to camps, seances, etc., who are almost entirely ignorant of the philosophy of Spiritualism. Some are so filled with old theology, and claiming to be Spiritualists, that when they pass to the higher life they will be looking for God and the throne. The two things that do not exist, and oh! what will be their disappointment. It is the philosophy that furnishes food for our minds every moment.

New Castle, Ind. J. L. FOSTER.

The Quartet of Heaven.

Apart from earth and mortal form
My soul was wafted far away,
Upon the buoyant fairy wings
Of music's soft immortal lay,
Beyond the soul-encumb'ring sphere
Of sorrow, pain and mortal woe,
Into the joyous realm of light,
Where heaven's choicest flowers
grow.

Bedecked with garlands purest white,
Beneath the vault of azure blue,
Were happy children caroling
The beauties of all nature true;
While from the flower-strewn bowers
near,
And mingling with the joyous
throng,
Came one grand chorus in accord,
From bright-hued birds of sweetest
song.

Sweet music, children, birds and
flowers
My heavenly quartet e'er shall be;
Enshrined within my heart for time,
To guide me through eternity.
I know that when my spirit's free,
And music calls me from afar,
My soul shall pass the flower-strewn
way,
To where sweet birds and children
are.

A. A. COOKE.

Gas City, Ind.

PREDICTED BY HINDOO SAGE.

Pundit Ram N. Yogshastri Says Five Nations Will Engage in Battle and Includes Japan and America.

London, June 15.—Pundit Ram Narain Yogshastri of Cawnpore, says a cable dispatch to the Inter Ocean, has issued a forecast of events for the next twelve months, drawn up, he states, in accordance with the rules of astrology and the science of Yogi.

The Pundit predicts, among other things, that "Honorable Mr. Campbel Bannerman will be pleased to submit his resignation," and will be "succeeded by an equally good and popular successor.

Lord Curzon, we are assured, will rise in position this year and the next; he will reap the benefit of his harvest of good deeds.

A six-year war, says the Pundit, will begin in Europe, in which France, Germany, Turkey, the United States, and Japan will take part, and England will suffer a heavy pecuniary loss.

The names of the "leading men of eminence" who are to "leave this unstable world during the current year" are not given;; and there is a disquieting vagueness in the prophecy that "some planets will leave their places and fall to the ground; consequential results likely to be famine, pestilence, epidemic diseases, and so on."

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mahammedan.

IMPORTANT QUESTION.

What Is the Matter With Us?

Christ said that those who believed in him should be able to do the things that he did, and greater things.

Then what is the matter with us, that there cannot one of us—no, not one—do anything worth while to manifest the power of the spirit world over this material existence of ours?

We are tired; dreadfully tired, of theorizing. If we can not put these theories into practice, then of what avail are they?

The God that ruled in Moses' time is just the same to-day. Then the trouble must be traced directly to ourselves. And what is the matter with us? Evidently God or the spirit world cannot handle us because we are too tangled up with the affairs of this world.

Then again, we must be out of touch with God because of our unrighteousness in living.

Christ said; "Ye cannot serve two masters," and the majority of us are trying to do this very thing, seeking everything in a worldly way, and get disappointed because we cannot come so closely in touch with the spirit world as to receive special gifts from on high.

The Christian Scientists claim that sin, sickness, poverty and death should be unknown, yet the Christian Scientist has never demonstrated power to subdue these evils.

The so-called "Latter Day Saints" claim the power of divine healing through the elders of their church, and yet I have known members of that cult, and devoted members, to be ailing all their lives, enfeebled in body, and wearing glasses all the best years of their lives that they might be able to see clearly.

Dowie claimed also to heal the sick, yet he, his wife, son and daughter all wore glasses. He commanded others to lay aside their crutches and walk, yet his whole family was helpless without crutches for their eyes.

I heard "David," the Hindoo preacher speaking in "Willard Hall," some years ago, declare that no Christian who was right with God should suffer any physical affliction, and yet while speaking he took off his nose glasses, wiped off the lens with his silk pocket-handkerchief, and replaced the glasses over his nose.

"Consistency thou art a jewel," Charles Broadway Rouss, a multimillionaire of New York, offered a cool million a few years ago to anyone who could restore his eyesight, for he was totally blind. He even employed a substitute, who was also blind, for manipulation, and yet Charles Broadway Rouss passed away a few years ago, and was still totally blind, and his substitute did not regain his sight.

Some claim the world would not accept a miracle if it was wrought.

This is not true. The world was never, perhaps, so alert and so closely awaiting and watching the manifestation of Supreme power in the lives of men as now.

We are tired of life's miseries, so tired of its tragedies and sufferings, that we even drift into the way of evil doing because the evil-doer seems to flourish.

We lose faith—that's all, and it's a terrible thing to lose faith, faith in ourselves, faith in our fellowmen, but most of all, faith in God, the Supreme Intelligences.

And so we need, yes, absolutely need, some one to come so close in touch with God that through such an one the blind can be made to see, the deaf to hear, and the lame to walk, and even the dead raised from the tomb.

And the world will not be slow to recognize such a one, and new life and hope will spring up in the hearts of men, and they will turn their faces toward the unseen realms whence this great power comes, and all the world will be made better because of its recognition of the power of God and his ministering spirits toward mankind.

We need a new revelation. Who will bring it to us?

KATHERINE A. DRISCOLL.

Chicago, Ill.

Taxation of Church Property.

To the Editor:—Harrison D. Barrett, the able, indefatigable and beloved president of the N. S. A., evidently believes that justice should rule the world, hence, in a recent letter to The Progressive Thinker, he declares there is no ranker injustice than that of unequal taxation, and especially that of exempting from taxation ecclesiastical properties.

He also bravely protests against such exemption, as not only being unjust, but unconstitutional.

For this protest, I, as a citizen and non-church-goer, am glad, knowing that if such protest could win glory in France, the same efficiency in the same direction could also win glory in America.

It is not the living, however, who are to blame for this injustice; it is the fault of the dead, who, in their ancient, child-like simplicity, and in their zeal for the church, made it unwarranted concessions, which concessions, being without solicitude for prosperity, were infamous and criminal.

But now, in this twentieth century, let us, a more enlightened humanity, try to undo these absurd concessions, and leave to posterity what our predecessors failed to leave us—a heritage of equal taxation.

President Barrett will in all probability, be the chosen leader in this new political campaign, and if he is he will have the financial and moral support of all the Spiritualist public and non-churchgoers, in our beloved America; and when the fight for right comes up in Congress, Altruists, as in France, will be there, and will, too, as in France, give the friends of progress happy surprises.

Maywood, Ill. DR. R. GREER.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rossiter.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

An Interesting Book.

"Broken Beams From the Summerland," by Many Authors—Published by Hon. A. Gaston, of Meadville, Pa., in Devoted Memory of Her who for Forty Years was his Companion, Counselor and Friend—A Book Beaming with Refined Spirituality.

We Come Not From Ethereal Homes.

We come not from ethereal homes
Which fancy shapeless rears;
But from the near unfading domes
In wisdom's shining spheres.

We come not from the silent mound
Beneath the marble urn;
But with immortal being crowned,
From realms of light return.

We come not at the trumpet note,
Nor deep-toned organ's high refrain,
But near the loving soul we float
Drawn by attraction's golden chain.

We come not 'neath the stately spire,
Where earth taught clergy con the page
O'er which they labor to confer
New life to truths grown dull with age.

But inspiration's child we seek
And whisper truths unknown before,
And kindle up the glowing cheek
With sparks from wisdom's untaught lore.

—Imogene Gaston.

There is a deep, unfathomable fountain of inspiration within every soul, whose pure and effulgent waters attract and reflect the divine rays of Truth and Wisdom and will, ultimately, flood the spirit in a halo of holy light.—Imogene.

Love and good will toward all men sweeten every bitter drop in the cup of human life. Cheerfulness promotes health, spiritually and physically. Smiles are the sunlight of Heaven. Heaven is not a place but a condition. It may be here as well as elsewhere. If not within your own souls it is not anywhere.

Query: Do not the surroundings have an influence upon the spirit?

Answer: In some degree, but the soul (or spirit) is the centre of all conditions, just as each sun forms the centre of its own solar system and gives light and coloring to the planets that revolve around it.—Imogene.

"Charity suffereth long and is kind." By this is meant that broad, universal Love which looks with pitying eye o'er all the unhappy passions of inharmonious man. Remembering then how much suffering must be borne before the wrong is overcome, strive to subdue all rebellious feelings.—I. G.

We are here, happy, joyful to greet you home again, yet do not forget to pity each sorrow and strive to soothe each separate sadness. There is a balm for all human weakness. The world is bright and beautiful. Jewels of love and kindness are scattered all around you. If you will open your spirits to the benign influence, all may be well with each and all of you.—I. G.

On the happy festal days when you meet in the social circle to enjoy the dear intercourse of kindred, remember there is another invisible circle hovering around rejoicing in your every joy, and sorrowing over every cloud that darken your spiritual horizon. That band is composed of the dear departed ones. A father, a mother, a daughter and sister would unite on this holy day and greet you with a renewal of love, thus drawing you nearer the realm of spirit, where we may all be united—an unbroken family in the beautiful home above.—Imogene.

There is no period of time when the spirit of man is so inaccessible to spiritual influx, as during the first bitterness of grief at the loss (by death) of a dearly loved friend. The spirit seems to sink, stultified for a season, within a gloomy void, where its own divine character in sacred, silent communion with the indwelling God of the universe, is forced to seek consolation from its own interior Being. It finally emerges from the darkness of sorrow, purified and resigned; thus fully prepared to receive intelligence from the higher world.

Thus, my friends, would I bring you joyful tidings in the morning which succeeds the night of darkness, from the dear spirit so recently released from the shores of Time. She is as happy a new-born spirit as ever I knew. Many of her little foibles sprang from a weak physical condition from which she is now entirely released. She has no regrets for her departure. Simply says had she been warned of the change that occurred, she would have visited you all. You will soon hear from her personally, good night.—Imogene.

My dear friends, the pleasure of the spirit are subtle and fill the entire being. In man's transitory life, easily thrown off the balance, a false word, thought, or idea, often mars the spirit's harmony. I would fain give you a precious pearl from the store-house of wisdom; but I can only point them out. It is for you to sow and garner and reap the reward of your own labor and diligence.

Do not get discouraged and faint by the wayside. The journey of life is often toilsome, but it is only through mortal life that the crown of immortality is attained—that boon to which all nature is aspiring. There is a rich reward for the lowliest laborer and the most ignorant, if honest in the bright scenes of immortal life. I speak of what I know by actual experience. "Straight is the gate and narrow the way, that leads to eternal life" and all mankind must walk therein.

Live more for the spiritual and less for the external and future generations will reward you.—Imogene.

Believe on! we will help you in every season of trial. We strive to strengthen the bonds of fraternal affection, that, united you may assist and save each other. Not from universal ruin, but simply from many of the little, petty ills that destroy so much of human happiness.

Heaven is not a haven of rest. Neither is it a place fitted up for pure spirits. It is simply a condition of harmonious love; of perfect trust in the Supreme Power that governs the universe; and a well grounded Principle that is entirely impervious to every artifice with which temptation may seek to stain the spotless robe of the spirit. This condition may be attained as well on earth as in spirit life. Strive for it, it is more precious than are earthly treasures. Yours in love.—Imogene.

The shifting scenes of time and circumstances bring me here again, to speak in behalf of your whilom little daughter now grown to full and complete stature—a tall, fair maiden with yellow curly hair, that winter winds or summer sun has never deepened to a darker shade. She sees many other bright-eyed maidens around you and is attracted here much by their songs and merry laughter and wishes very much to be one among you. At least she wants to be remembered. May her memory be a living, unfailing source of peace and joy to your trusting, believing souls; and make you tender and kind to the young and undeveloped around you. She retains only the color of the eyes; the fair, unsullied complexion and tint of hair. All else is changed. You would scarcely know her, unless aided by spiritual perception, which will certainly be yours, when released from the physical.—Imogene.

The happy meeting of friends long separated is a pure and fitting emblem of that higher and holier reunion of kindred spirits in the eternal home. Knowledge is the key that unlocks the human soul and fills it with the genial light of a warm and living faith. Then know that I, Ephraim H. Gaston, still live and enjoy a real individualized existence, entirely distinct from all earthly form. I can, and do visit and love you; still join in the family gathering with even more than my former interest; although unseen and unheard by your outward senses, yet my presence is tangible and felt by you all—Ephraim H. Gaston.

Dear Brother, I am anxious to impart some thoughts to you and through your means, to the rest of the dear loved ones on earth. I feel and appreciate your great desire to hear from me, and will respond as far as lies in my power, but I find this is more dificult than I anticipated. There are few mediums pure and unselfish enough to be reliable messengers for intercommunion; but thanks to the kind Father of Light, there are a few noble ones, and is not their work a glorious one?

Do you desire to know how I feel and am employed? I am much happier and better satisfied than when I lived on earth. I felt a void for some time because I missed my home society; but now I am employed in improving. I feel serene in the knowledge that we shall all be united soon, if we keep our affections warm and bright. Love is the only bond between spirit and spirit. All others are mortal and perish with the body; this alone is deathless.

I realized the whole process of dying as I had ever desired to do. It was without spiritual suffering, and the old body was so worn out by previous pain, that it gave way without a struggle.

When I found myself actually free and looking down silently upon my now deserted body, and saw my dear friends sorrowing so tenderly around it, oh, how I longed to speak to them, that they might know I was still near! But while I had reached the much-desired haven of repose, I found I could no longer speak to, or even be seen by, those dearest to me. It seemed so strangely unnatural to be so close to them and yet be wholly powerless and unable to communicate with them. There, before me, lay the silent form through which I had so lately spoken and acted considering it a part of myself almost. For a moment I felt a strong desire to return to it, with all its pains, for the sake of speaking to those I loved.

"This is the bitterness of death; Take me away, I cannot bear the scene!' I cried. In a moment the familiar room with its loved occupants had vanished, and for the first time, I realized the presence of spiritual beings like myself. One near me I knew immediately to be Aunt Lucinda by her resemblance to mother. I felt comforted by her presence, she seemed so good and loving. Then Grandmother Gaston met me with a smile of welcome that I seemed a child again, so fresh did the memory of my early days come back to me in her dear face.

Many others also came to welcome me. Among them our spirit sister, Imogene.

At last a bright, intelligent spirit, whom I felt at once to be a superior being, came forward and said: "Is there no one else you desire to see?" Then I thought of Alma, and there she stood sure enough, looking so natural, her head leaning on her little hand and a shy smile on her face. She was looking at me from the corner of her eyes, just as she used to do. She is a beautiful child and I could but wish that I had such a one to meet me here.

It was a number of days, nearly a week before I was permitted, or even desired to visit the scenes of my home life, the parting had indeed been so painful. I felt I had passed the boundary where I could no longer associate with them; and the thought of seeing them in sorrow, without the power of speaking, was dreadful. I derived much comfort and strength when I first visited Arthur and was able to draw nearer to him than to the others. Not that I loved him more, but the view he took of my death coincided with mine and there is spiritual harmony between us. Then, too, he felt my death to be good, rather than evil. My spirit derived strength from him and I felt comforted and happy within his influence.

When at last I visited my dear wife and mother—those two so closely united to my affections—I felt a real glow of tender emotion. When I saw their spirits clothed in the shining light of resignation, and yet their love as pure and deep as before, I felt a glow of love and joy in their presence which I cannot describe. Gustie, not even death can separate us, so long as you remain true to my love and memory. I am with you much and derive much comfort guarding your footsteps. I know of your sorrow and loneliness, and sympathize earnestly with you, but brighter days will dawn for you even while on earth. Will you remember me in joy the same as in sorrow? Our love is now the only tie which binds us, and let us keep it pure, unsullied and enduring.

Dear father and mother, I know you will remain unchanged. Though you love your other children ever so dearly, they will not occupy my place in your affections; and I am glad it is so. Trust me, I shall not forget to give you a warm return; and when you are done with the scenes of earth, I will meet you with joy, beyond the Valley of Death.—Ephraim.

Father, Mother, Arthur, Grover and all, I am here, just across the narrow way. So near that my impalpable touch may rest upon your unconscious brows; happy in your presence, yet not without alloy, for you see me not.

I have been learning many of those coveted lessons in wisdom, which my brief, broken, earthly life denied me. The spirit here revels in an infinite variety of means of improvement,—all he or she is capable of enjoying. You must know I am delighted with such a life. It exceeds my wildest flights of fancy.

Aunt Lucinda is one of my dearest friends and teachers of the Christian virtues, of which she is a shining example. Good night.—Ephraim.

Life has been called a vapor. I would say Physical Life is indeed a dark vapor swept away, vanquished by Death, leaving the real life free and untrammelled. Death is not entirely like the unfolding of a door to an interior compartment. To me it was more like the exit from a miserable, rayless old tenement into the free pure air of a fair spring morning, yet strange to say, I longed for a time to return to it, shattered as it was, for the sake of those I loved

Time and broader Light however, have purified my earthly loves, and freed me from all the shackles of the world, where my body was born, suffered and died without my volition or consent. All that is worthy in me and in my love, lives purified—Immortalized! The rest is swept away with the vapor.

Now do you believe this is Ephraim?? If so, it is well. If not it is no matter. I have but made a beginning, yet it must be my ending for this time. Immortal love to all. —Ephraim.

I love to communicate, yet what can I say that will profit you, beyond words of love and remembrance? You know such words grow stale and pointless. I have seen Alvin, he is not yet quite reconciled to the change. He clings to earthly things, but will soon be O. K.

Arthur, I am nearer and more dependent upon you for strength and comfort than any other earthly friend. Don't become entirely absorbed in business or family affections and fail your spirit brother, thus losing your influence in the upper world. Influence is what man strives for, you know.—Ephraim.

I am here brother, still rejoicing in your joys, and sorrowing in your sorrows, unless enabled by a broader faith to see real good in seeming evil. All wrong is right, not understood. The spiritual view is not a material one. The mind when free to act untrammelled, will work itself clear of all impurities. Be not absorbed in any temporal pursuit or pleasure. Strive at all times to follow your highest conceptions of Duty and Right and you will finally rise above all the shafts of malice and the clouds of Material Sense.

Welcome, good mother. Good night.—Ephraim Gaston.

My Brothers: As one I loved you. Love and appreciate each other while you may. Counsel and strengthen one another for the conflict. Life should be something more than a mere pleasant holiday, or a feverish grasping after worldly emolument. It should be the birthplace of noble, unselfish aspirations and struggle for spiritual growth.—Ephraim.

I am glad you seek me, Brother, Arthur. It helps to make me stronger to associate with my earthly friends. I may be more advanced spiritually than you are, yet you are attaining a strength, by your physical life, that my short, blighted earth life can never hope to bring. Strength and wisdom combined form powerful concomitant levers for pushing us upward and onward. So you see I am not so much ahead as you thought. If I can give you spiritual knowledge you may give back strength of character by longer contact and battling with the forces of the physical world.—E. H. G.

The river rolls rapidly onward toward the sea and the swift current of your earthly lives will soon bring you all with me into the free, open expanse of spirit life.

I await you still. Though I do not hover around my earthly idols so much as formerly, yet I love to visit and mark the progress of my old-time companions and earthly loves, none more earnest and steadfast than those formed in boyhood days. And I love to watch you pass the milestones that bear you nearer home to Heaven and me.

I see father and mother much and often.—E. H. G.

My children, I am here. A mother's presence still! Though the form I used to wear is yours (or mine), no longer, yet I am among you. Love one another as when you were my little children playing around my knee. Live worthily. Deal justly and kindly by each and all. Be pleasant and friendly to all your neighbors. Try to be happy yourselves and you will be sure to impart happiness to others.

If I can never manifest my presence satisfactorily during your natural life, it is a consolation that I may meet you all at the dawning of spiritual life, just as I met you all at the birth of physical life, with love and tenderness. That is all.

My language was broken and imperfect. I meant that my spirit was with you often, though my body is gone—Phylinda Gaston.

Yes, I am with you all and bless you with a mother's blessing. But my words are few; my words are weak; and incredulity is strong. False sophistry weaves its web of doubt and unbelief around nearly all I would reach. What can I do but watch and wait for the uplifting of the veil, thin though it is, and breathe a silent blessing?—Phylinda Gaston.

The shady side of life is past and all is clear and plain to me now. As I was satisfied with you there so am I better satisfied now—more full of joy here with all my old-time friends. I want to give you all the evidence I am able to cheer you along for we are together—your mother and I—parents to you all.—Edmund W. Gaston.

Thelston, we come to give you a little word of greeting, your father and I. Our home is now here, and our interests in life and its changes centers here in our new and broader sphere; yet we shall never forget the little nest of boys and the one girl we left in the life behind us—left to fulfill the duties and responsibilities of their first estate, then to join us in this higher, holier life, the glory of which is beyond comparison in earthly scenes or human language. So you see that while earth is fair to you, it is dark and uncomely to us, and love alone can attract us back over the thorny surface. Yet we do visit you often, I assure you, and love and care for you still.—Phylinda and Edmund Gaston.

My Daughter, my Children: I cannot express to you how happy we are to see you all together again. It will do you all good to meet on the journey of mortal life and renew your childish affections. Be united as children even when your hair is white with age. Try to unite the simple love and faith of a child with the wisdom of riper years. Be harmonious and loving; live faithful and true, and, when you are done with time, you may meet death in peace, and be happy in the light of Eternity. —Phylinda Gaston.

We come—a shining band from the approaching borders of the spirit land.

We do not change except as all "good folks" should change—and that is from good to better. (Now your mother smiles and says, "They will think we are growing self-satisfied!")

I do feel well satisfied with this side of life. When an old man wakes and finds himself suddenly made over—young again—he has good cause for praise. Don't you think so?

Love and kind remembrance for all.—Edmund and Phylinda.

The light of a beautiful faith, founded on a knowledge of continued, unbroken life beyond the dark Valley, gilds even the most painful scenes of earth life with a golden halo of hope and praise. As the brown earth contains within its dark, clammy mold, the promise of the every varying verdure of spring, so the crude, barren spiritual seance bears the germ of humanity's highest hope made a living, certain reality; the mingling of the upper and lower life in one.

Do not be discouraged for we are with you alway, and never tire. Our presence is unseen, our joy hidden from the physical sense, yet are our spirits filled with joy and love unspeakable.

Fathers and mothers are here, sisters, brothers and children, all smiling a happy welcome on some loved, earthly face. Why do you not meet oftener? I have not much to induce me to return to your muddy sphere. It is no longer a home to me, even in name, since my worthy progenitors have passed into the skies.—Ephraim.

MRS. GEORGIA GLADYS COOLEY CLOSES LOCAL ENGAGEMENT.

A Large Audience Heard Her Splendid Lecture and Spirit Messages were Satisfactorily Received.

Mrs. Georgia Gladys Cooley on Sunday evening delivered the last lecture of her engagement with the Spiritual society of Meadville. The Odd Fellows temple was filled to overflowing, the spirit messages were satisfactorily received, and all things considered it was one of the most successful meetings the society has held during the past year.

In the lecture for the evening the speaker showed the relation that the new conceptions of Spiritualism hold to the old notions of heaven, hell and purgatory. She said, in part, that no man was so wicked that he deserved to be tormented eternally, nor no person could be so exalted as to be ready at once for a transition into a state of heavenly bliss. No true mother, however great might be her spirituality, could become reconciled to the thought of her boy being consigned to eternal suffering. A mother who would thus dare to abandon her own son in his life would at once be called inhuman. Would she be any the less inhuman to thus harden her heart toward him while she enjoyed a state of heavenly bliss?

Spiritualists think of the future state more as a condition than as a location, and recognize three different states, which in some manner correspond to the old idea of hell, purgatory and heaven.

The lowest state is the hell of conscience—a state of unhappiness and remorse for wrongdoing. The second sphere is one of congeniality, where kindred souls meet and prepare themselves for entrance in the third or wisdom sphere. Here in the highest sphere selfishness is thrown aside and others in the lower spheres are visited, instructed and raised up.

Instead of the old idea of a devil, we believe that each one has a devil and an angel within. This devil within, instead of the one outside, is the cause of evil acting, and one of the greatest of evils is intemperance. There is not only the intemperance of drinking or eating to excess, but there is an intemperate speech which manifests as gossip.

If there was a Carrie Nation to break into places of intemperate speech, there would be many of our fine homes which would be broken into. We cannot love our neighbors as ourselves and at the same time gossip about them, unless the respect we have for ourselves is very small.

Angels come to bid us be kind and charitable to one another, to live and let live, and thus learn to know the meaning of true happiness.

Mrs. Cooley leaves in October for a six-months engagement in New Zealand.—The Messenger, Meadville, Pa.

HAECKEL'S LAST WORDS ON EVOLUTION.

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Prayer; Its Uselessness and Unbiblical Assumption. By Henry M. Tabor. Price 10 cents.

Intensely Interesting.

Prof. Edgar Larkin of Lowe Observatory, Echo Mountain, Cal., Has Something Intensely Interesting to Say about "The Corpuscular Base of Nature."

For here comes Brother B. F. Loomis up out of Viola, Cal., on page one of The Progressive Thinker, No. 907, in the vain hope of overthrowing my article of March 9, '07 in The Progressive Thinker, No. 902. Speaking of planetary positions at the winter solstice at the beginning of the Christian era, he says: "I have computed the planetary positions for the date myself, the date handed down to us by the early fathers of the Church as being the real birth day of our Savior, and this is one of the leading features of my book.

I am simply amazed that Brother Loomis has computed these ancient positions of the planets. He is the only man living that could perform this impossible-to-others-feat. There are perhaps fifty men now living who know more about mathematics than the entire human race combined. They are astronomers of the highest rank, and devote their entire lives to mathematical computation. None of these is able to compute the position of the planets 1900 years ago. All such problems are based on perturbations of all the planets on each other. Thus the mean distance of the earth from the sun is 92,882,000 miles; but it is rarely if ever at that exact distance. It is "off the track" nearly all the time, and all the other planets likewise. This disturbance throughout the solar system is caused by the mutual attraction of gravitation extended by all the planets and moons. To compute the amount of these perturbations has for 300 years, been the most perplexing problem encountered. Many observations are made with instruments of ever increasing accuracy; a mass of data was accumulated and finally Euler, in 1756, made a table of perturbations. Things went on swimmingly for a time, until it was seen that the planets did not follow their prescribed paths in space.

Trouble was met with, and new and more accurate tables were made. And thus Herschel on March 13, 1781, discovered Uranus, 9144,000,000 miles beyond Saturn. Then entirely new tables were computed for the future, and everything was thought to be settled.

But Uranus did not behave very well; he became cranky, and left the computed pathway. Every astronomer a once knew that there must be still another planet beyond. Then came solution of one of the greatest of all problems, finding the direction from the earth of the unknown world, its distance from Uranus and from the sun, and the quantity of matter it contains.

LeVerrier and Adams, one in France and the other in England, began the giant work, and both solved the problem unknown to each other; but neither owned a telescope, so they wrote to one who did and told him where to look. He obeyed, and found the distant Neptune very near the computed place, on September 23, 1846.

Now, can Mr. Loomis perform a work like this? If he can he ought to leave Viola, and go to the U. S. Naval Observatory in Washington, or to the Lick Observatory.

To make a working table of perturbations is the incessant task of modern astronomers, armed with the most delicate micrometers and telescopes that human hands can make. With this equipment, they cannot compute a track which the moon will follow. Astronomers are wondering what force is making the moon deviate.

Simon Newcomb, the chief astronomer of the United States says: "Small as these deviations are, they show that something is wrong, and no one has as yet found out what it is. Worse yet, the deviation is increasing rapidly. The observers of the total eclipse in August 1905, were surprised to find that it began 20 seconds before the predicted time. The mathematical problems involved are of such complexity that it is only now and then that a mathematician turns up anywhere in the world who is both able and bold enough to attack them." (Newcomb. Side-Lights, p. 118.)

Now will Brother Loomis be good? And see this: "He computed the positions from the date handed down by the early Fathers of the Church!"

But they were a set of men sunk in superstition and dense ignorance. None knew a solitary law of nature. They thought that Greece was larger than the sun; did not know that the earth is round, nor that it turns on its axis.

These same "fathers" caused more human misery and death than any other set of men that ever lived. They distorted the true teachings of the occult Masters to suit their own supreme ignorance and bigotry. Mr. Loomis asks: "Why should not man believe in the influence of the stars and planets? Every astronomer believes in their influence, for they draw each other off their orbits continually.

I have received, perhaps as many as a hundred letters from astrologers. Some implore me to believe, and some consign me to regions below, while others seek to elevate my form to airy regions as by dynamite; but many of these letters contain small i for I, and their English is worse than mine.

How can these know anything about position of planets.

I have asked four astrologers if they had studied astronomy, and they had not. For centuries astrologers cast horoscopes with "great accuracy" before Uranus and Neptune were heard of. Nautical Almanacs, giving positions of the planets and moon are so very elaborate, costly and complex, that private astronomers who usually have trouble in getting new store suits of clothes, could not think of publishing them. So governments took the vast work in hand. France began in 1679, England in 1767; but this came to an end for lack of data. Finally, England began again in 1834. France and Germany kept up publication, and then the United States made publication in 1854. These books taxed the mathematician, armed with the calculus, to their limit. Twenty skilled mathematicians beginning now, might be able to compute positions of planets at the beginning of the Christian era, if they could find out when that occurred, in three years' work. And then they would sign their names, saying these are approximate positions. So the computer in Viola had not better begin the colossal job.

All astronomers take their positions of planets from the great government Almanacs; the last contains 595 pages of long columns of figures, but these give places for only 3 years in advance.

All astrologers who know how, also take their planetary aspect from the same Almanacs. But the poor astrologers who never heard of the book, and would not know how to take out a position from the wilderness of numbers, have a hard—no easy—time of computing "accurate horoscopes for life," and how to find gold mines and "buck the Board of Trade" up in Chicago.

And the man of Viola wants me to believe that the "earth is now in the fourth, or kamic, or desire round." But over there are books saying that it is in the fifth. But here in a little drawer alone is a book greater than all in my huge library, except one—the New Testament—and it equals that in many respects. It is one of the most wonderful books in existence, and must be studied with all the concentration of mind required by mathematical science. The name of the marvellous book is, "A Dweller on Two Planets," by Phylos, the Thibetan," through the hand of Frederick S. Oliver, as Amanuensis, a young man now on the other side. This stupendous book is on sale by the boy's mother, whose name is Mary E. Manley-Oliver, 415 North Fremont street, Los Angeles, Cal.; price $2.00, postpaid. All students of modern science, whether physical, mental, spiritual and "the occult," simply cannot be without the work. It says the earth and man is in the closing hours of the sixth age, and that the seventh is beginning to dawn. It is a mighty book of prophecy, and the prophetic warnings are being fulfilled to the letter.

Chaos is approaching. I hear excited men and women nearly every day up here clamoring for wholesale repeal of certain laws on our statute books, born in medieval ages, and substitution of laws based on modern science. The entire social structure of the United States is in turmoil.

How do I know?

I hear 5,000 people from every state and city in the Nation say so, per year. The book tells why it is so.

Even now, in the closing of the sixth age, a man from Viola wants me to explain what I mean by "getting into tune with the Infinite."

I strive all day and part of the night to place my mind and body into harmonic oscillation with the flux and flow of Corpuscles, the only real objects in existence. They are made of electricity. I received a letter containing news one day. It was from a man who said that "he did not believe himself to be a triune being made up of body, soul and spirit, but knew it."

Grant this to be true, then all three are made of corpuscles, the chief discovery of all time.

If the people only would get books and study corpuscles, they would be all right.

Just then came a voice crying in the wilderness, up near Washington, Cal., the voice of Brother C. M. Carter, Progressive Thinker No. 914, p. 3, saying that corpuscles are not the limit, seeking to destroy me up here on this impregnable granite peak. He goes on dreadfully, saying: "He has a positive knowledge of the existence of an energizing activity that scientists know nothing about from a scientist's point of view."

So have I, and the mighty energizing force, power, entity or whatnot, is MADE OF CORPUSCLES. This is strange language indeed to say that force is made of corpuscles, and they are made of electricity, and that no other force, power, entity or whatnot exists. But this is the tendency and trend with the heavy tread of modern science.

I fear that the Washington man has not heard of mathematical abstractions. If he should suddenly secure even one glimpse of the tremendous meaning of these two amazing words, he would rise to his feet in sheer astonishment. Is Brother Carter's mind made of finer stuff than corpuscles when it requires 100,000,000,000

A Strange Story.

"Like a Thief in the Night."

As Set Forth by Marguerite Linton Glentworth, in the New York Herald, Illustrating the Great Interest People are taking in Occult Matters.

Note from the Author.

To the Editor of the Herald:—

I have been much interested in your True Ghost Stories, and I should like to submit a story which in every particular is strictly true. I have called it "Like a Thief in the Night" for want of a better name. The experience related was that of a cousin of mine.

MARGUERITE L. GLENTWORTH.
No. 77 Parkhurst St., Newark, N. J.

The Physician's Story.

I am Dr. McLean, physician-in-chief of the insane asylum at B—, near New York. Among our several hundred patients we, of course, hear and see some strange things. It is in the nature of things that we should. But the story that I am about to tell you is so different from the ordinary that I give it to you for what it is worth. **Nowadays there is such an interest in the supernatural, such a yearning for a word from the unseen and unknown, that this stray testimony may not be unwelcome.**

Two years ago I received word from Dr. Ward, of South Berwick, Me., in regard to a Miss Dorothy Foraker. She was a very beautiful girl, well known in Boston and Washington society, as well as abroad. According to Dr. Ward's report of her, she had suddenly become stricken with melancholy.

She refused to eat or speak, had gone to bed in perfect health and was found in that condition in the morning. "Would one of us come down?" he wrote. I quote these items from my records of that time.

Dr. Clark, of the hospital staff, went to Maine and brought Miss Foraker back with him. Her appearance and quiet demeanor touched me greatly and at once aroused my sympathy and interest. She had long white hair, hair which the doctors told me had changed color in a night. Certainly she had undergone some terrible shock or fright.

Soon after her arrival at the hospital word was received from Washington that Robert Foraker, her twin brother, had died the same night at the Government Hospital in the Philippines, crying, "Dolly, Dolly, you have killed me!" Dolly was this girl.

Of course, the question naturally occurs to me, by some mysterious law, of which we know nothing, did his dying cry reach her ears? She remained with us nearly two years, a sad, sweet young woman, not recognizing her own mother, and rarely speaking. Her only interest seemed to be writing and music. About two months ago she died.

I was always a great favorite with her, and the night she died she sent a nurse to ask me to come to her. It was an intensely cold night, and at first I refused to be disturbed, but when the nurse assured me that she was quite rational and was dying, I went to her.

"Doctor," she cried at seeing me, "I am almost home. Give my love to mother." Then she asked the nurse to give me this story which she had written for me to read, and I give it to you in her own words, not changing a line.

The Patient's Story.

We were passing the winter of 1899 at my grandfather's old homestead, Oldfields, just out of South Berwick, Me.

It was the first winter we had ever passed in the country, but my twin and only brother, Robert, was in the Philippines, captain in a Massachusetts regiment, and my mother and I had no place in our hearts for the gayety of Washington.

My brother-in-law, Commander Rodgers, of the navy, was also attached to the Pacific squadron, and my sister, Mary, and her baby, were expected to pay us a long-promised visit.

We were in the habit of sitting up very late that winter, 'round the large open fire in the library, and on this All Halloween of 1899 it was later, perhaps, than usual when we retired. Mother had not been well all that autumn. One cause—in fact, the sole cause, I am sure—of her illness was her constant anxiety about my brother.

He had been wounded that spring in a skirmish, and later had been in the hospital with a low fever. We never knew what news the mails would bring us. Then, too, Robert was a poor correspondent. He rarely wrote, and when he did his letters were most vague and unsatisfactory. One is apt to fancy so much when one hears so little.

Mother loved Mary and me dearly, but Rob was loved, if not better, with a different love from that which she gave Mary and me. He was the only son of his mother and she was a widow, and he was precious beyond all price to her. But perhaps I wander from my story; my mind has not been quite strong lately. I have been ill a long time.

To return to that dreadful night. Strange that as I write I seem to live again in the past. I see, I hear, I feel as then, and although it was so very long ago, I have not forgotten anything.

After I retired I remained awake a long time thinking over our plans for Mary's visit, and as I lay there I began to realize how dark, how very dark, it was; darkness that could almost be felt. I remember I held out my hand before me, a child's test of darkness, and I could not see it, nor could I see where the window was, although I could feel it with my hand without rising. It was very, very dark.

Suddenly I was aware of hearing something—apparently on the front porch—but whether it was voices or footsteps I could not tell. I was only conscious of feeling, of knowing rather, that persons were near me; perhaps passing the house, which at that hour of the night on our great road was very unusual. The road was not open far above us, and we had only two or three near neighbors, with large grounds separating the houses.

Our house had an acre on each side of it, and the only house which might have been called near was above ours on the other side of the road—Deacon Yeaton's, who considered it part of his religious duty to go to bed at nine o'clock by the meeting house clock, so I felt sure that it was none of his family, unless there was sickness.

Still the consciousness of presence remained near, so that it seemed to take shape and come toward me in the blackness of the night.

I had never been called nervous. I did not know then what nerves were, save as I learned of them at school as organs of sensation running from the brain to all parts of the body. Nor was I timid. From a little child I never remember to have been frightened. I led a healthy, out-of-doors life, riding the gayest horses, swimming in the Berwick River, that ran back of our house; shooting at a mark and rarely missing it, my eye was so true and my hand was so steady.

"Had I found my nerves?" I asked myself. Those nerves I had never known I seemed to feel. Then I heard that indescribable noise again; that noise that was not a noise—rather a voice that had neither speech nor language, and I am now convinced that it came, as it had at first seemed to me, from the road. Still I did not spring to my feet, as would have been natural, but lay there quite still, listening to the beating of my heart that would not let me hear.

"Perhaps some animal is wandering around the house to-night," I thought, or rather tried to think, but that instinct which God has given us to witness to the truth, and which never errs, told me that it was not an animal, but rather something in a human form, and which I felt had come on some mysterious errand.

No thought of robbers entered my mind. In a small place like Berwick there were no robbers. But still the consciousness of presence remained near, and the presence grew upon me, as pain becomes more and more intense as the tide creeps slowly but surely up on the beach.

I could bear it no longer. I sprang to my feet. You wonder, no doubt, although it has taken me some little time to write this, I lived it in the least time that it is possible to imagine. How many experiences we have had in dreams, how much we have seen, heard and felt in our sleep in an instant! In a dream we have lived what seemed weeks and months, and on awakening have found that we had not been asleep five minutes. We measure time, we poor mortals, by days and weeks and years, but they, the immortal, do not; our days are to them as ages, and the ages to them are as days.

My room was over the front hall and my window directly over the front door—I note down every particular. As I stood at that window, my hand on the curtains to thrust them aside, there came a sound at the door. Again and again it was repeated—not a rap, nor even a knock that a man in haste might make, nor even like blows to break open a door. I cannot describe these sounds other than by saying they were not unlike claps of thunder when a fierce storm it at its height, and yet it was not like that, but more because they were unlike any noise in the material world.

The house that had stood for a century rocked like an infant's cradle every time those knocks were repeated. But why, perhaps you will ask, did not my mother and the servants hear them, and see and feel as I did? Ah, that I cannot answer, save by saying the summons was not for them, but for me.

I do not know why this terrible terror was sent to me, but perhaps sometime, somewhere, I shall be told. After the last knock had died away there was a long silence, in which I regained something of my usual courage and presence of mind, and the thought occurred to me, "What if it is a tramp, whom a pistol shot will frighten?" The thought nerved me.

I had been out shooting at a mark that morning and had left my revolver loaded on the table. I felt for it and found it in the darkness. I also lighted a candle, but it was instantly extinguished by a cold breath close to my ear, while a voice whispered in the silence, "What! do you frighten spirits of the air with powder and shot? Ha! ha! ha!"

Scarcely knowing what I did, but feeling that I must do something, I threw up the window and leaned far out of it and listened, straining my ears that I might catch the faintest sound, but although I had heard so much that was terrible the moment before, I was now mocked by the silence deep as the darkness was intense. Every moment brought fresh courage. I wondered at myself. I longed to see something and hear more. I felt that I was willing to face anything dead or alive when, suddenly looking down, I saw on the steps of the porch below me a—what was it, who can tell?

All nature lay in blackness as before, but the figure on those steps seemed to be shrouded in a strange light, or rather in a cloudlike mist that appeared to radiate from itself. At first my senses seemed to have taken flight, then I stood with my pistol grasped in my hand, holding it the closer because it was something that I could feel, touch and cling to. I could not move or cry for help. My voice, too, was for the moment gone.

Now that I had ventured to look out I was compelled to remain in that position whether I would or not. It is always the case, I believe, that as the eye becomes accustomed to the darkness up to a certain point it can see more and more distinctly. So it was with me. The shape, which at first was a cloak of darkness, now took the form of a man. Plainer and plainer I could see him—and I see see him still. The form was wrapped in what appeared to be a cloak and yet it was about the head although not covering the face entirely; that cold, white face, with eyes like lights in the night.

Then the knocking was resumed, although the figure did not move or turn its eyes from mine. I cannot tell how long this continued, but at length, together with the loud knocks at the door, there came to my ears the sound of voices, apparently in angry disputation. Frightened beyond measure, I cried in a loud voice, scarce knowing what I said or did, "If you do not go away at once I will kill you!"

Just why I said this I do not know, for the figure I felt was clothed, either for good or ill, in his immortality. A loud, derisive laugh and sneer were raised at my words, but not by the figure. "It" did not move or turn away. Stirred by the laugh in the darkness, I raised my revolver and fired, and as the flash from the pistol died away the figure vanished, and my brother Rob's voice came to me, as if from a great distance, "Dolly, Dolly, you have killed me!"

"Dolly" was Rob's pet name for me; "his darling Dolly," he used to call me. Was it possible that I had mistaken the voice? Was my imagination so wrought upon as to deceive me? Were my ears no longer true to me? I summoned reason to my aid. My brother was thousands of miles away from me. How could I have heard him speak at all, yet he had said I had killed him!

It was just one o'clock. I wrapped myself in a shawl and went down stairs and opened the library door. The open fire was still burning, makmaking the room bright and cheerful. I threw some more wood on it and seated myself in a chair before it and waited—waited for what I do not know, unless it was to hear Rob's voice again, for if the figure was Rob's, whether in the body or out of it, I did not fear him. Loving me in life, he would surely not harm me in death.

And I stayed there until daylight, no further sound of voices coming to break the fearful silence, and when I heard mother's step overhead I went up stairs and to my room again, and presently mother came in to say good morning.

I told her that I was ill and that I could not go down to breakfast—nor do I ever remember going over those stairs again, but lay there wasting away until I was ghastly to look upon. Our physician could not tell what was the matter with me, nor could the Boston specialist who came to see me. How could they? They did not know I had killed my brother. In the morning Mary arrived with her baby, but I was too ill to greet her. I remember she came into my room, but when she saw me she did not speak, but went softly out again.

Mother seemed to have become all at once stronger and better and to have laid aside and cast from her all needless anxiety and nerved herself to help me in my fight for life and reason. They said no word of Rob, nor did I ever mention his name or ask for letters or news of him. Did they think—they must have—that something had happened that had been revealed to me and to me alone?

In the spring, or late winter, I came here. How long ago it was I do not know. My hair, which was then brown, is now white and thin, and my face is pinched, wasted and lined like an old woman's. Perhaps, who knows, I am old! I was twenty when they brought me here, fresh as a rose in June. I pass my days in a sort of dream; nothing interests or pleases me; nothing troubles me either.

I am like one who has put all things aside—all joy, all hope, all fear—and am only waiting for death; this lethargy is death of mind and body. Sin is death—what holds us when we would go to God is death.

I am waiting for life—eternal life, full of immortal hope, and yet they say I am crazy—I, who am willing for death to open to me the door of knowledge and of peace. What became of my mother and sister I know not. People come here sometimes and ask to see me. Among them is a woman who says she is my mother. She is younger than I, and yet she would call me her daughter. I dislike deception and fraud, and I never notice her. There are others, too, who come, whom I do not know, and they also go away.

They are very kind to me here and patient. I try to give them no trouble. I rarely speak and I never read. Sometimes I play and occasionally I write, as I am doing now. I have often thought of writing this confession—no, you would scarcely call it a confession—rather my testimony to the unseen and unknown. There are so many questions I would like to ask of time.

There is one physician here whom I love. He was here yesterday. I know it was yesterday, for they said it was Monday, and to-day they say is Tuesday, and I asked the doctor how much longer I was to stay here, and I noticed he looked surprised. I never ask questions; in fact, I say little to anyone. And the doctor said in answer to my question, "Not long; you are going away very soon."

"To heaven, doctor," I said, "where I shall know and be known?" He told me "yes," after some hesitation, as if afraid to speak the truth, and that one solitary "yes" has been the only word of comfort or of cheer that the years have brought to me.

"How long have I been in the house, doctor?" I asked him. "Over a year," he replied. "And mother?" "She often comes here," he said.

So I have grown old, and have lived, as it were, my three score and ten years in a few months' time, and mother remains as when I last saw her. No wonder I did not know her. All these thoughts confuse and puzzle me.

I am going to give the doctor this story of my life, and ask him, "Did I kill my brother—is his blood on my head?" I could not tell him all this. We were not allowed to talk much; we became excited. If I should begin to tell him this he would say, "Yes, yes, another time." But he can read what I have written, and may perhaps be able to answer the questions, the two questions I ask myself night and day, day and night:—

"Did I kill my brother, and if not, who was it that came like a thief in the night?"

—Marguerite Linton Glentworth.

A GRAVEYARD.

We walked beneath the autumn-colored shade,
Where tinted leaves lay scattered on the ground;
In all the golden silence was no sound
Save that among the leaves our passing made.

Before a low stone wall our steps we stayed,
And gazed at many an ivy-covered mound
Where those who learned of life, their rest had found,
And as a dear reward in peace were laid.

It slept 'neath mem'ry's all-embracing pall
Silent, serene, untouched by passing time;
Oblivion, calm and peaceful, was its lot;
Perhaps a tombstone, green with age, might fall,
A slender sapling grow up to its prime,
But by the world, the graveyard lies forgot.

—Ethel deKoven, in Harper's Bazaar

TRENCHANT REMARKS.

Made in Reference to the Equal Rights of Woman, by Paul McArthur, President of the Missouri State Spiritualist Association.

To the Editor:—There has appeared from time to time in The Progressive Thinker articles on that old, yet ever new theme, "The Equal Rights of Women." The subject has been well "cussed and discussed," many able articles having been written both for and against. I felt tempted several times (being of a reckless disposition) to butt in and take issue with some of the writers—not because of their laudable efforts in favor of justice for our unjustly-treated sisters, but because of some of their radical assertions. For instance, I deny that that which some of them define as equal rights is either equitable, just or desirable. Again, I deny that women's suffrage is or ever will be under existing conditions THE remedy for all political ills such as boodling, ballot-box stuffing, bribery, etc. I am going to hazard the rash assertion (even at the risk of getting my hair pulled) that the male or female who speaks or writes as if he or she believed that the whole political problem would miraculously be solved by and through the ballot being placed in female hands, is talking through his or her chapeau, and in nine cases out of ten is making a grand-stand play for applause to the galleries.

Facts, stubborn facts that we cannot close our eyes to, especially if we really believe in equal rights, dispute it.

As for myself I am in favor of women's suffrage—not because of what might be accomplished as a result, but because it is their heaven-born right. The government that taxes the property of women should give her also a voice in its local and national affairs. "No taxation without representation." But I believe that some of the men and women that cry the the loudest for their so-called rights, really want release from duties that no true man or woman can shirk or evade. I do not believe in the right of woman or man to neglect either the home or business duties or the children for the church, the club, the lodge or society. I believe in that passage of scripture which reads: "He (and I would add to that "she") who neglects the home is worse than an infidel and the truth is not in them."

I have no faith in the sincerity or kind of reform that Carrie Nation would give us with a hatchet while her husband lays helpless from disease at home, cared for by strangers. Neither do I believe in the anarchy, etc., of Emma Goldman, or in her right to teach such degradation. I have yet to find the woman or man that has no duties to perform, the neglect of which shows that they are lacking in the qualities that go to make up a true man or woman. Man has his duties, one of the principal of which is to provide by daily toil food, clothing and shelter for his loved ones. But with the true man it is a labor of love. Can the most radical advocate of some of the so-called rights of women deny the fact that woman has her duties also, the evasion and neglect of which shows her lack of true womanhood; for with the true wife, the true mother, it is equally a labor of love.

I believe that the man or woman who enters into the marriage relationship understanding all that it implies, duties for each that are necessary for the maintenance of the home, pay the price willingly and count it light compared with its joys.

The men or women that have lost that feeling that nature—nay, God—has implanted in the hearts of all, I truly pity; they have the right to choose for themselves; they may forswear the bonds (as they term it) of matrimony, they may scoff at the joys of motherhood and fatherhood and the sacredness of home ties; they may regard as worthless the love and respect of the opposite sex, but will the compensation be worth the price? I doubt it. I confess I cannot see how the world political is going to be redeemed by the class of women that tear the clothes off one another in the mad struggle to witness (uninvited) the daughter of a multi-millionaire sell her body for life to a broken-down roue for a title. One old lady, the newspapers called her respectable looking old female, actually crawled up into the church to see the private wedding ceremony through the coal hole. I frankly confess I see no hope for the world morally from the women that can do things like this and then say to the fallen sister that is trying to redeem herself: "Back to the hell from whence you came; there is no hope for such as you."

Justice would not be any safer in the hands of women jurors that could do thus, or could fill the cell of a murderer, and the murderer of one of their own sex at that, with flowers and love letters. Morality, purity, justice!—do you believe we can get women, single and married, that at the St. Louis World's Fair so shamefully and persistently thrust their love (?) on the black and yellow-faced Philippino?

I know that you can continually hear the howl going up that woman is the slave of man, and I admit that in some cases that is true. Will you, howlers, as freely admit what is equally true, that many men are slaves to women? I do not believe that true manhood has ever deprived true womanhood knowingly of what she felt was her just due or right. In the old days one of the principal duties of a knight errant was the relief of distressed females. Nothing today so quickly arouses the anger and indignation of man as the abuse of woman. Brutes have been burned at the stake for having violated woman's honor. In some states a law has been enacted and is being enforced that the brute that raises his hand to a woman is lashed at the whipping post. Her influence has and is regulating the affairs of the world to such an extent that it is a common saying that "woman is at the bottom of everything." Her very strength has laid in her weakness, and the poet spoke truly that said: "The hand that rocks the cradle is the hand that rules the world."

Equal rights!—I believe in them in the strictest sense of the word.

Women's place?

Why, everywhere a true woman or man can do good; most certainly not at man's feet, nor behind him, but at his side—his companion, sharing together their joys and sorrows.

I am not in favor of a separate code of laws or morals for woman or man. The morality that is held up for womanhood is good enough for me. The place that is not fit for my wife is not fit for me. If it is not right for my wife to commit adultery, it is not right for me, and if it is not right for me, how poor the logic of the women that say (as I have heard some of them), "well, if it's right for my husband, it's right for me." Who said it was right for him, and who said that two wrongs ever made one right, or ever will? I have heard more excuses for man's immorality come from the lips of women than I ever heard come from the lips of man, and while women assist in lowering the moral standard by making excuses for the immorality that exists, and by the giving of her child to the wealthy or titled libertine, permit me to doubt the efficacy (not the justice) of women's suffrage. Reform, like charity, begins at home. If there can be a higher purity taught than that of the home, I have yet to hear it. If there can be a sweeter, holier theme that can arouse and inspire the poet to grander or greater effort than when "Home, Sweet Home" was written, I have never heard it. If there can be a greater happiness than that of the couple knit together in the bond of love, I have yet to experience it. If there can be greater love than that of the mother for her child, I have yet to see it; the love that the poet so truly depicts in the song:—

Go to my wandering boy to-night,
Go search for him where you will,
But bring him to me
With all his blight,
And tell him I love him still.

Thank God for the companionship of true women! Our comfort in troubles, sickness and distress—our panacea for all human ills. The mannish woman and crusty bachelor may loudly demand their emancipation; the greatest evil I can wish them is that they get it; they won't find it worth the price they pay. As for myself, I am old-fashioned enough (if you will) to believe that if you sever and break up the home ties, you destroy the very foundation of all that is good, pure and holy in life; you have done away with all that makes life worth the living.

PAUL McARTHUR.

St. Louis, Mo.

Woman—The Sphere of Her Influence.

In a recent editorial the Louisville Courier-Journal advocates the appointment of women factory inspectors, and says that "the enlargement of the sphere of woman's influence would undoubtedly tend to the correction of certain evils in schools, hospitals, insane asylums and other eleemosynary institutions." This is an important admission from so conservative a paper, and shows the drift of public sentiment in the South. The Lexington Herald goes still farther and declares for woman suffrage.

Two women, at least, are in public office in Texas, both having been put there by men's votes. Miss Zena Dalrymple was elected county and district clerk for Uvalde County, and Mrs. Mary C. Cope for Fannin County.

Undoubtedly public sentiment, and especially the stand taken by such persons as George Meredith, Bernard Shaw, Mrs. Despard, the philanthropist, and Elizabeth Robins, celebrated equally as author and actress, are responsible for the release from jail of the English suffragettes.

Women were permitted to vote at Glen Ridge, N. J., the other day, the proposition being to retain the post office at that fashionable suburb, or to have mail delivery from the Bloomfield office. 369 men and 360 women voting when they had a chance. A separate ballot box was provided for the women's vote.

The Vermont Senate voted down the municipal woman suffrage bill, 17 to 12.

Nora Stanton Blatch, grand-daughter of the pioneer woman suffragist, Elizabeth Cady Stanton, has been appointed on New York's staff of civil engineers. The girl is well equipped for her work and got the appointment solely on merit, having no political pull whatsoever.

Baroness Alexandria Grippenberg, of Finland, in commenting on the political enfranchisement of the women of her country is reported as saying: "The gratitude that we, the women of Finland feel, carries with it a regret, that we are less worthy than the women of England and America, who are so much better qualified and have struggled so much longer, and with so much more energy, ability and perseverance than we."

Looking at the walls of her cell in the London jail, Mrs. Montefiore read such inscriptions as these—memoutoes of former occupants: "Keep away from drink, or you'll come back here again;" "Fannie Lee, six months for stabbing;" and she left a record of her visit in the enamel of the bricks: "Dora Montefiore, two months for asking for votes for women."

The Cause at Los Angeles, California.

To the Editor:—The many friends of Mr. I. C. Craig, formerly of Clyde, Ohio, now of Los Angeles, Cal., will be pained to hear of his severe illness caused from ptomaine poisoning. His life was despaired of for days. Physicians, both this side of Time's River and the arisen ones, have carried him safely over the crisis. His faithful and devoted wife watched over him unceasingly until the light came back into eyes grown dim with agony, and looked into her own, where unshed tears spoke of joy that knows no misunderstanding.

It is a case where the soul stood upon the very brink, and Love caught it in the folds of Life and bore it back to the work unfinished.

Each Sunday we have missed Mr. Craig's presence from the rostrum—his fine personality, his logical reasoning, and sublime oration. He is slowly convalescing, as is also his sister speaker, Dr. Althea M. Briggs, who has been ill with fever from overwork. Our Guiding Stars, both being ill at the same time, has caused our hearts to be troubled.

I am requested to write to The Progressive Thinker, whose kindly face visits so many homes, that their friends east of the "Rockies" may know that they have been tenderly cared for here, and are on the way of recovery.

The free Spiritualist meetings are growing in popularity. Every Sunday new faces grace our hall. They come to listen to the able speakers who feed the weary and down-trodden the bread of life. There are souls that come to listen, to catch the beauty and meaning of the full fruition of life in its sweet effulgence, as the truths fall from lips that angels inspire with messages to their beloved ones.

"Heaven is not gained at a single bound." How sweet to feel and know that life always was, and ever will be, and all knowledge necessary for the growth of the soul is not gained in one earth existence. Ah! how sweet is life, how grand and beautiful is life, how grand and beautiful is death! Rose L. Bushnell DonnElly.

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A SERMON OF DAY.

When the Captain of All the Forces Calls the Troops Before Him the Scars Upon Which He Will Look With Greatest Love May Not Be Those That Remain to Remind Us of Sword Wounds; They May Be the Scars of Hearts Bruised and Faces Tear-Stained, of Backs Bent and Hands made horny in loving, Lowly Service of Our Fellows.

The reminder of the days when men laid down their lives for their land thrills our hearts with a new appreciation of our privileges and a larger, deeper love of country. No land is worth much until it has cost much. Without the shedding of blood no patriotism is born, and by no other means can a soil be consecrated to a people.

The man in whom there awakens no response to the call of patriotism, who does not love one land above all others because it is his own land, cannot love any land at all, cannot enter into full living, for love for one's country and service for her welfare are part of the soul and substance of every true life.

Living for a city or a nation is religious service. It is moonshine for men to talk of loving heaven unless they can love this earth and labor to make it heavenly. Such sentimentalism usually stands for simple evasion of known duty to the present by deferring them to an indefinite future. The important thing is not that you should go up to the city of God, but that it should come down to us.

Patriotism, after all, simply is living for and working for others, those who constitute the state or nation. It enlarges the love from the self center to the full social circumference. It teaches to love the neighbor as one's self. It is altogether imperfect and often perilous until it includes those high religious motives of altruism, service and reverence for noble ideals and inheritances.

It always has seemed so easy to pray "Thy kingdom come," and then to wait for it to drop full-orbed from the skies that we have forgotten that every such prayer waits for the indorsement of our endeavor to bring all that that kingdom means to us within reach of all our fellows near, that no man really believes in that ideal kingdom who does not seek to make it immediately real.

The best memorial that can be offered for the sacrifice and service of days long past is sacrifice and service for some worthy purpose to-day. Religion and patriotism become one motive, compelling us to willingness to pay the full price of citizenship. There is no better way to honor the dead than honorably to live for the things for which they died.

We hear no thrilling call to arms; we feel no tidal wave of martial enthusiasm. There is no call for those ready to die. But there is a call for those who live. It is all the same, dying on the field or fighting for the right in the ward or city; the patriot is giving his life to his land. The dying or the keeping a whole skin are incidental; the essential thing is that we give ourselves.

Vain are all our dreams of glory past unless we are making the present goodly and the future's promise yet more glorious. Too many evaporate their patriotism in pride of yesterday's mighty works or in to-days full-dress parade. The puppets of passing enthusiasms, they mistake emotional memories for enduring memorials.

When the captain of all the forces calls the troops before him, the scars upon which he will look with greatest love may not be those that remain to remind us of sword wounds; they may be the scars of hearts bruised and faces tear-stained, of backs bent and hands made horny in loving, lowly service for our fellows.

Whoever loves his neighbor glorifies the State; whoever helps his fellow-citizen honors his city. The battlefield of to-day is the slum and the highway: the foes are greed and lust; the patriotic motives will be many, including love for men, high aspirations for our land, confidence in the coming of the glorious city of God. To fight against the things that keep us down, within and without; to lay down our lives in daily living for men is to become part of the glorious army that follows the King.

HENRY F. COPE.

CURIOUS EXPERIENCE.

The Writer Claims a Materialized Spirit Hailed a Car, Got on Board, and Rode Toward Milwaukee, but Suddenly Vanished.

Bro. J. R. Francis:—The last of May I took the surburban car Racine for Milwaukee, at 7:15 p. m. It was daylight and the sun was shining. I was seated in the middle of the car. The car stopped and a young man got on. He was dressed in a light summer suit. He walked to the front vestibule and sat down behind the motorman. As he passed me the impression came as to who he was. I watched the conductor going to collect his fare. There being a partition between the materialized form and me I could not see him, but when the car got to Milwaukee there was a vacancy. The conductor searched the car twice for his passenger.

The young man I did not know personally, but knew of him. He passed to spirit life last February. Here is proof that a materialized form hailed a car, got on, and went the whole length of it in broad daylight. Of course the young man hadn't any coin of the realm with which to pay his fare, so he had to vanish.

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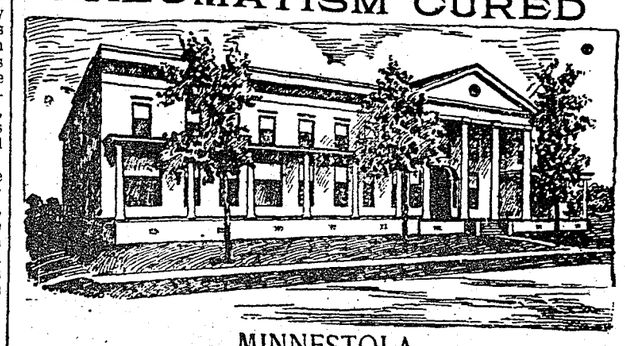
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The Nottingham Guardian, an English journal, in reporting a murder trial, quotes Justice Ridley, in reviewing the case, as saying:

"If I remember rightly, the Bible says, 'Whosoever sheddeth man's blood, by man shall his blood be shed.' This was the original decree of the Almighty, and he had yet to learn that they were to have it called in question."

The Justice was mistaken; the "Almighty" never said any such thing. It was the Jehovah, the tribal God of the Jews, the fictitious Moses as his mouthpiece, who gave utterance to that declaration. That God kept concealed in the ark, otherwise a box, was the "God of Israel." In chapter 4 and 5 of I Samuel we learn this "God of Israel," the Jehovah of the Bible, when captured, was placed by the side of Dagon, otherwise Fish God. The next morning Dagon was found prostrate on his face, with his head and both hands cut off. The Philistines soon found they had an "elephant on their hands," so they gathered all their lords, who decided to send the "ark of the God of Israel" to Gath. But the God of Israel smote the people with hemorrhoids, and made it so unpleasant for the captors that they sent him to Ekron. Because of the "deadly destruction" which followed his arrival at Ekron it was determined to "let" this Jew God "go again to his own place." In chapter 6 we are told the Philistines procured a new cart on which they placed the "ark of God," with "jewels of gold as a trespass offering." They tied two milch cows to the cart, keeping their calves at home; then the kine took the straight way to the camp of Israel, lowing as they went. On arrival in camp the men were curious to know if their God was yet in the box, so they raised the lid and looked in. For doing this, says the sacred record, "The Lord, even he, smote of the people fifty thousand three score and ten men."

The Lord who knocked the God of the Philistines out in the first round, cut off his head and his hands, and avenged himself because the lid of the box in which he was kept was raised, and killed such a multitude of people, was a personage to be placated among the barbarian people; but a God who can be confined in a box, and drawn by lowing cows in a cart over the rocky wilds of Palestine, and was maddened because the lid was raised, causing such a slaughter, was good enough to make laws for the savages of 5,000 years ago, but he should be eliminated with a thousand other foolish things from the Bible when that book is radically revised and fitted for these modern times.

The reader is again reminded that the Hebrew word four times translated Jehovah, and in all other places in the Old Testament is rendered Lord, in Hebrew appearing as Yhvh, and correctly would be rendered Yahveh. Wherever the word Lord is used in the Old Testament, always remember Yahveh should be used, or else the old Saxon Y may be substituted by the modern J, giving us Jahveh. However written or pronounced, a Lord dwelling in a box, or "ark," and hauled over the country by lowing cows, whatever he may have done for the Jews, he never made laws for this age and generation.

A "New Theory" Stolen From Spiritualism.

The celebrated scientist, Ray Lancaster, in his work "The Kingdom of Man," has announced as a new discovery that the primary cell which represents living beings is the same in plants and animals. In other words, that in the beginning the two great kingdoms were united in the primordial cell. Hitherto biologists have regarded the vegetable cell as distinct from the animal, by being incased in a wall of cellulose, while the cell classed as animal is free to communicate with others. This discovery the author declares, is "no less epoch making than the discovery of the circulation of the blood.

It appears that the most careful investigators have been misled in drawing distinctions between these microscopic organisms in which animal and vegetable life blend. They have transferred them from one kingdom to the other repeatedly. Now it is affirmed with demonstration that this primary cell-being has essentially the same factors of growth, and that the plant is a "form of animal, and the animal is a moving plant."

This may be new to "science," and seem to make the reputation of its promulgator, but simple justice demands a plain statement of the truth in the case.

Nearly fifty years ago this theory was clearly stated in the Arcana of Nature, a book claiming to have been written by spirit inspiration through Hudson Tuttle. The following brief quotations are in evidence:

"The lowest and universal archetype is the cell. The cell combines all forms. The great subdivisions of natural history arise from the difference in aggregation the cell assumes. In their wide divergence from the primitive type it is easy to draw the distinction of class; but in their point of contact, difficult, indeed, is it to define their characters. Great are the differences between the oak and the bird caroling in its branches; the bee and the flower from which it sips the nectar; but when we trace the widely separated chain of beings—vegetable and animal—downward, they meet and inseparably blend (in the cell-being). Naturalists have been unable to assign the proper position to the zoophites, and the lower members of this division have been repeatedly transferred from vegetable to animal, and ahimal to vegetable. They have been confounded because it was thought they must belong to one kingdom or the other—a mistake, for their structure is strictly intermediate. They are the links which unite vegetable and animal."

There is an accompanying diagram of the Tree of Life, showing how with its roots in these primary cell-beings or "amoeboids," as the authors designate them, the trunk rises and is divided, first into branches of animals and plants, and these again in the different subdivisions. This diagram is represented as extending up through the strata and thus in beginning with the primitive rocks indicates in what age the branches were thrown off.

Now the choice is given to those who refuse to honor its spiritual source, to accept the statement that it was written by the medium—then scarcely seventeen years of age—on a remote farm, uneducated, without books of reference, or any external sources of instruction or information.

Had Hudson Tuttle been worldly wise and published this matter in scientific journals as conclusions of his personal research, he would have at once ranked with the most advanced leaders of science. Instead he has given its credit absolutely to the spiritual teachers whom he affirms are its authors.

Agnostic Spiritualism.

It is a pleasure to note that a goodly number of the correspondents of the Truth Seeker—one of the ablest agnostic papers now published—in communications are expressing themselves as believers in the truths of Spiritualism. There would be many more were it not for the discredit the impostors, the fraud mediums, are imposing on us.

Mrs. Elizabeth E. Evans is one of the ablest and most forceful writers for the Truth Seeker. She is the author of several pamphlets which we have read with profit, all from an agnostic standpoint. In a recent article Mrs. Evans makes an important admission, from which we gladly make a brief extract, and regret space will not permit its entire publication. She commences by saying:—

"The older I grow the more I am inclined to believe in continued existence after death, notwithstanding the many scientific facts which seem to favor a materialistic view of the universe, and consequently to disprove the idea of immortality. To me the strongest argument in support of this belief is the fact that in this life no one is entirely satisfied, while the greater majority fail to attain what would make them happy.

"Even lives which may be called successful do not satisfy their owners, who regret their mistakes of ignorance, or grieve over their personal sorrows, or sigh for more complete achievements, or deplore the shortness and uncertainty of remaining opportunities for further activity. May we not venture to hope that after the brief and unsatisfactory span of earthly life there exist other spheres of action wherein we may develop our better selves according to the wisdom acquired through disappointment here, and thus atone for earlier failures?"

Passing her logic showing why a future life ought to be, Mrs. Evans concludes:—

"We have no right to say there is no future life. It is more likely when one door is shut another will be opened before us, and our opportunities for knowing and doing will be endless. It is time most of the so-called messages from the Spirit-world are unsatisfactory, and we have the option of rejecting testimony which appears unworthy; but there may be difficulties in the way which we do not understand; at any rate, we can catch hold to the agnostic standpoint, and say, with regard to all these questions, "I don't know."

There is practical good sense.

Sorrow for the Distressed.

We grieve for the evident distress of churchmen who are conscious of the constant inroads of skepticism as regards pulpit teaching. In every large assemblage of the clergy the general lament is the apostasy of the age. "God help us," is their constant prayer. But is it not apparent he is helping the other fellow?

The age is too intelligent to admit of further fabrication of holy books. When education was almost wholly confined to the priesthood, and critics were subjected to inquisitorial fires, any controverted question could be met by adding a paragraph or two to the Gospel; but when education became more widely diffused, and the art of printing, aided by the Reformation, placed the Bible in nearly every home, then whole books were forged, and were claimed to have been found in some old monastery. Only those who have made a study of the subject can form any idea of the extent of such priestly vice. Large volumes are everywhere found on our library shelves, supposed to have been written in the early centuries of our era, which were forged during the first half of the 15th century. A magazine employing the best scholarship of the age is needed, to be devoted exclusively to the literary frauds of the Christian church. It would be in great demand. Who will undertake its publication?

A Hired Assassin.

No character of modern times has been presented to us in such obnoxious colors as that of Harry Orchard, and he, while on oath, in the trial of Haywood, at Boise City, Idaho, tells of his own many crimes. His great forte was murder, and he seemed best pleased when he could destroy men in large groups, eighteen at a time. One hundred dollars, it seems, was about the fee required to kill any one. His victims were ushered into eternity without warning—all unprepared. The assassin was arrested in his career of wholesale murder. He turned informer, hoping thereby to escape just punishment. With plenty of leisure he "got religion;" is on friendly terms with God; is sure of eternal reward for believing, whilst his unfortunate victims are writhing in the flame of a burning hell.

Out upon such damnable teaching. The man who lives a worthy life, and wrongs no one, whether he believes or doesn't believe Christian creeds, will gain the highest seat in glory; and he whose hands are dripping in human gore will experience the woe he has pronounced on others. Worthy lives win the crowns, and belief cuts no figure before a just judge.

Self-Convicted.

Some one—a confessed liar and fraud—wrote the Chicago Daily News recently that he was "a full-fledged Spiritual medium for seventeen years." He says:—

"There is no such thing, so far as I know, as spirit return or manifestation. All my experience goes to show the work is done by the mediums and their assistants."

The writer, who signed his name Hiram True, should have used Liar as his patronymic, to make his name and character harmonize. Seventeen years a liar, a cheat, a contemptible fraud, a base deceiver, during which long period his habits of life were formed—who would believe him on oath to-day?

They who practice fraud to promulgate any religion merit universal detestation and execration.

It is said: "An open confession is good for the soul;" but what is a "soul" worth that would personate the sacred dead for fraudulent purposes for seventeen years? It is not worth hell room, and it would be a waste of brimstone to confine it there.

Bearing Fruit.

Nearly every paper we take up has an account of a murder in which the assassin justifies himself on the score of "emotional insanity," that being the present polite expression for being very angry. A woman feels she has been insulted, and retaliates by shooting the aggressor.

The Thaw trial for murder, with the defense of "emotional insanity," will result, before its pernicious influence is lost, in the sacrifice of a thousand lives.

The murderer who knows enough to kill, knows enough to suffer the penalty, and should not escape because of the newly modeled American defense. Hanging or electrocuting may not be the proper caper, for it is too soon forgotten, but a life sentence in a penitentiary will serve a good purpose in deterring other offenders.

Man alone is and shall be our god. —Feuerbach.

Photographic Trickery.

Again it is in Evidence. When will the deluded learn that no law or principle of Nature can be transformed or changed by mortals or spirits, hence the impossibility of a realm of the supernatural.

Having received from Mrs. Julia Coyle of Los Angeles, Cal., a communication lauding the work of the "Spirit" photographer Wyllie, we sent two specimens of his work which she furnished us, to the eminent scientist, Prof. Lockwood, for critical examination. One contained four faces, and the other a cluster of flowers with a face therein. The following communication shows the result of his examination.

To the Editor:—The two specimens of **"TRICK PHOTOGRAPHY,"** sometimes called "spirit photographs" by the ignorant and over-credulous, came duly to my hand for analysis and review. These clumsy specimens of photographic fakirism were made or exposed, it is claimed, in the dark, in the studio of a man by the name of Wyllie, of Los Angeles, Cal.

If Mr. Wyllie knew anything about the mathematical principles underlying optics, chemistry, and photographic formula, he would not care to expose his ignorance of these factors by placing before the public such specimens of his handwork and proofs of his duplicity as these specimens contain. And if the party for whom these pictures were made could be led to see that there can be no optical or chemical action and reaction in any supernatural sphere, and that the thought or human volition cannot change the tendency of chemical action in photographic process, or lengthen or shorten the real distance between the article photographed and the camera; it cannot change the curvature of the lens and their focal length; thought cannot make a flower larger than it really is by line measurement, or a spirit head as small as a common rose—if this party could be induced to study these factors of the art of photography they would have a more valuable acquisition to their photographic laboratory than a Kodak camera and a developing dish.

Now it happens that if these photos had been made in the way the accompanying letter from Los Angeles claims, every one of these principles of optics, chemistry and dynamical law, so-called, would have been transformed, from which it would appear **that any so-called law of nature could be set aside or transformed by the silly thought of an over-credulous intellect.**

The first specimen we will briefly examine is the bouquet of flowers containing a female face. Now the presumption is on the part of the operator that this face was taken at the same time as the bouquet. If it was not taken at the same time, the artist must confess to two separate negatives in the production of this picture. As the artist would not confess this much, we will follow up the presumption that the face seen in this bouquet was taken when the bouquet was photographed, and we will see how this man's art shows him capable of mental perjury and culpable artifice.

Applying our areometer to this photo we find the face of the lady to be smaller in diameter than the rose at the right hand side of the face was. This is a violation or transformation of the law of optical dynamics. This law is sometimes called the law of inverse squares, or relative proportions. Applied to photographic optics it means that the areas of the same size and occupying the same distance from the lens of the camera would result in pictures of these areas, of the same relative size on the photographic film.

Since it would be difficult, even in California, to find a rose as large as the average human face is, it follows that the face in this instance was a copy made to suit the relative size of the bouquet, and it was printed on the photographic paper before the bouquet was. The seeming picture of the rose over the lower part of the lady's face covering her chin and neck, is not the picture of any flower, but a little puckling of a film put on to deceive those who have eyes and see not. A good magnifying glass used in sunlight will reveal **THIS EVIDENCE OF TRICKERY. Then, again, the great divergency in the character of the high-lights between the bouquet and the face indicates negatives of separate chemical density, in which the greater density of the original film containing the picture of the face is found.** It is quite evident that the face in the bouquet is a copy of the photo of the central figure in the second specimen, which contains four faces of adult people, each face varying in size from 100 to 500 lines. The two faces in the foreground of the photo are smaller, and one of them considerably smaller than those in the background. This is the reverse of the law of inverse squares, since the faces in the foreground—as seen in this picture—should be larger, being nearer the camera. One face, and the only one in the background, is the largest one of the lot, whereas it should be the smallest, being the farthest away from the camera.

This picture does not take on the semblance of a group, for if so, the two clear spirits in the foreground must have sat squat-flat on the floor, while the spirit lady in the center of the plate must have knelt upon something to make her high enough so the heads of the two in the foreground came up to the lower part of her bust, while the person in the background (I can't tell whether it was intended for a man or woman, it is so dim) had to stand on air or a stool to be one of the quartet.

Three of these pictures or faces were printed under isinglass, or a film of celluloid, to give the face that chalky whiteness which jingo photographers employ to simulate a photographic angel, and while it produces a peculiar effect, it invariably throws the picture out of focus during the time it is being printed. Nearly all photographic angels are out of sharp focus in the print, and whenever you see a spirit photo of this kind you may be sure that it is a fraud. We have not at hand the apparatus for indicating the various densities of the films from which this conglomeration was made, but the way the group is put together indicates the "printing-in process" from several negatives, each of which had its own polar attributes, the result of the chemical reactions taking place in the film when each negative was made. **That anyone can imagine that such a careless mixture of chemical and optical physics is of value to the cause of Spiritualism is one of the greatest mental phenomenons of the age, and if there be such a state of mind as that indicated by the term "Dementia Americanis," it certainly will apply here. THAT SPIRIT PHOTOGRAPHY IS A FACT, and its principles are found in the realm of natural philosophy, we feel abundantly able to prove; but this mental chicanery practiced by many and patronized by the overcredulous and unsophisticated ought to receive the condemnation of all honest men, and to consign those who practice it for gain to the realm where the rights of citizenship are denied.**

Yours for demonstrated truths,
W. M. LOCKWOOD.

GREETINGS!

They Come from the Hague Delegates On Board of the Steamship La Bretagne, June 9th.

Greetings, on this French line steamship, 540 miles from Havre, which port we expect to reach early next Tuesday morning. From there we go to Paris, for a day or two, and then to The Hague.

The passenger list of this steamship this trip is made up almost entirely of members of an International Bohemian Society, organized years ago at Prague, to which place there is a pilgrimage of members from all parts of the world every five years, to take part in their meetings and contest in their Olympian games.

We have had a very tempestuous passage for this time of the year. It has been much like the winter storms on the great lakes, and most of our Bohemian passengers have been sick, but most of them have got their "sea legs" on now, and are a very jolly crowd, singing and laughing all the time. They are from all parts of the country, a number from Chicago.

Mrs. Richmond and myself have both been very well and have enjoyed the passage very much. Mrs. Richmond joins in kindest regards to all friends. WM. RICHMOND.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT.
600 Pennsylvania Ave., S. E.,
Washington, D. C.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

The idle man is the devil's cushion. —Bishop Hall.

How It Was Done.

NO END TO TRICKERY.

It Comes to Light Daily—How One of the "Rev. Dr." Moore's Tricks Was Done—It Was a Trick.

To the Editor:—I attended one of the "physical manifestation" seances of "Rev. Dr." Moore, during the past winter, while he and his wife were so successfully **DECEIVING** a numerous following here in New York.

One of the star features at these performances was the giving of type-written messages to the sitters, who had written the name of a departed friend or relative upon a small card, and then sealed the same in envelopes passed out for that purpose. Card and envelope were returned with the message, and the seal had not been broken. I took the trouble, however, to examine the card and envelope when I got home, and found that by pressing the envelope tightly against the card I could plainly read all that was written on it.

The Californians seem to be less gullible than New Yorkers, for at Los Angeles the "Rev. Dr." had been in business only a few weeks before he got into serious trouble, and here he continued as a **"HOWLING SUCCESS"** for several years.

Affairs of this nature are like a millstone about the neck of true Spiritualism, and its sublime philosophy.

Wishing The Progressive Thinker unbounded success in its special work of weeding the fakes from the ranks of mediumship, I remain very truly yours, M. P. ROPP.

Brooklyn, N. Y.

MATERIALIZATION.

It Only Acts a Secondary Part in the Ranks of Spiritualism—An Interesting Dream or Vision.

To the Editor:—In your issue of June 8, J. F. Baker makes the assertion, "Spiritualism must stand on the truth of materialization. If there is no materialization there is no Spiritualism."

I wish to state briefly that I cannot agree with him. While I believe materialization to be possible, I consider it one of the phases of mediumship of least importance.

How many of us would reject all of the more ennobling, soul-soothing truth Spiritualism has given us, even if it were proved that all so-called materializations were fraudulent.

Would it not be beter if some of the money spent in materialization and other phenomena were used in defraying expenses of the more spiritual lecturers in the movement, and a wider circulation of The Progressive Thinker and other literature having an uplifting tendency?

Many of the lectures and articles recently published in your valuable paper would do splendid work if published in pamphlet form and given a wider circulation.

I regret that there is no medium here and but few Spiritualists, but I have found two persons who have promised me they would subscribe for your paper. I had given them copies of it.

I am a railroad man, employed at night, and having some ability as a magnetic healer, have been kept busy night and day nearly.

Last evening as I was resting for a few minutes I had a peculiar dream, or vision. I dreamed a great calamity had occurred resulting in many being suddenly called beyond. I knew they had no knowledge of a life beyond, as I called them together and explained to them as best I could their new condition, and how to make the best of it. I seemed to grow suddenly eloquent, and I seemed to see them as well as many mortals listening intently. I finished with a lengthy poem, the language of which was not my own. I was then not asleep, and sat up and tried to write it, but could not. I lay down again, and it continued. It equalled anything I ever heard or read. It was real, and I realize it was being given by some advanced spirit. I would give a great deal to be able to get it on paper; perhaps I may later.

I wish to endorse your editorial, "Well Meant Advice Not Accepted," in issue of June 8. Yours for a more spiritual Spiritualism.

T. F. KEOGH.

Shreveport, La.

THE PROGRESSIVE THINKER.

It Incites High Aspirations, and Promotes Morality and Spirituality.

I do not believe that any person can carefully read this huge weekly without having his aspirations for right endeavors strengthened, and ability aided to put them in practice.

As to the morality of mediums, if the gifts of mediumship are inherited or acquired like music or mathematics, why should it change the natural tendencies any more than the former? Outsiders who know little of Spiritualism and less of mediumship, naturally think that the ability to converse with the spirits, the higher intelligences, must imply spirituality as well as morality on a more elevated plane than those not thus constituted.

Are musicians, artists, or even writers of verse more amiable and pleasant or useful than the persons who are not devoted to some specific hobby? Common sense, which is not very common, and tact, which is said to be higher than talent at all times exercised in the commonplace, every-day affairs, may unobtrusively do more to steady and balance the world than those making louder claims.

Progress begun on earth will be continued in the life beyond, and there we recive just what we lived for here It is justly claimed that Spiritualism came to the earth to redeem the people from ignorance, error, poverty and crime; that people live after the change called death is a fact that can be demonstrated. They are able to "try the spirits" and do not believe every spirit. Wicked men walk the streets here, and unless they reform before entering the spirit world have to overcome their evil propensities there. Some individuals are so obstinate by nature and so tenacious of their previous beliefs, that it takes a long time. So you perceive how advantageous it would be for all to take The Progressive Thinker and learn about the country to which sooner or later they are destined to go.

Truths unapplied are practically useless. Preaching the truth and not practicing the same is not convincing to the student.

If Spiritualism has something more satisfying than orthodoxy gives, it must be promulgated and commended by persons embracing it. A sin committed by them is more reprehensible than when committed by others.

The world expects more from those who are taught by the angels and conversing with them. People of the world do not consider that many who cross the portals of what is called death leave behind saints of a higher grade than themselves, nor are the people liberated from the flesh kept in idleness. The most erudite will find something to learn, and fellow beings to teach. Many pass on who have not learned the a. b. c. of Spiritualism. Other things they can teach and other persons must teach them.

Subscriber for The Progressive Thinker and learn much about the place and condition of the life after having left the body of flesh.

MRS. C. K. SMITH.

San Diego, Cal.

PERFECTION THE AIM OF CREATION.

We Should "Set Up" in Mind a Standard of Noble Perfection.

If there is any purpose in the plan of the universe, in the multifarious workings of nature, it certainly points in the direction of growth, development, unfoldment, and ultimate perfection.

Look where we will and we behold on every side incessant, untiring activity. What does it all mean? Shall we say "Nothing"? By so doing it cannot alter one fact. No, it does not even modify a single truth by the fact that the rocks may be unconscious of what is taking place within themselves. Man has been pushed along from the ages of cannibalism, and the sun would continue to move if even that truth had never dawned upon the human mind.

Progression is the great law of creation, and there is no thwarting the plan of the Supreme Intelligence. There may be instances of seeming retrogression, as in ages gone by, but the fall of man from the standard of perfection when that standard has been but once reached is as impossible as for ripeness to prove unripeness, or perfection imperfection. Indeed, it never was possible for ripeness to precede unripeness, but it always follows as a natural outgrowth of unfolded conditions.

The object of the creative intelligence never has been accomplished. The work of progression still goes on. The planet has not reached its maturity, as scientifically demonstrated, and man, the microcosm or little planet who embodies within his own personality all the properties of the mother planet, is but in the very infancy of his growth.

Nevertheless the human race was never so far advanced as to-day, and each year brings new revelations of steady progression. But we are far from being perfect. The perfect man or woman is not vain, not selfish or deceitful as we are. We have still to conquer ourselves, our passions, appetites, and the many little pet hobbies which confine us within the narrow boundaries of self and keep us from expanding in heart and head. We have still to gain the balancement of our moral as well as intellectual faculties, a balancement of all our functions, which alone can insure unison and harmony of action.

Though we pay most, if not all, our attention to the bodily needs, still we have not mastered the art of uniform development. But with the curbing of appetites, and a strict attention to sanitary laws, coupled with systematic exercise, pure air and simplicity of living, much will be accomplished in this direction towards furnishing the requisite steam for higher development.

It is the higher development and uniform balancement of all our faculties which constitute sanity, perfect harmony and consistency of action, manifesting itself in wisdom, forbearance, kindness, humility, temperance, self-denial—in short, a perfect life.

We ought to take an occasional glance at ourselves, and set up in the mind's eye a standard of perfection worthy of imitation; an ideal of true and noble manhood and womanhood, of christian simplicity, not vanity; of generosity, not selfishness; of intelligent understanding, not ignorance and groundless superstition.

We can profess what creed we like, but the question is, how much does our creed profit us? How much does it make us grow, or develop us into true and noble specimens of men and women? If it does these things for us, it is the right religion, no matter what it is called; but if it fails in this particular, then it is worse than useless, inasmuch as it keeps us from seeking that which might profit us.

Strength—physical, intellectual, or moral—is the result of a gradual growth, and can never be acquired by haphazard efforts, no more than at the eleventh hour. It requires time and a systematic course of training to develop the physical man, and it requires a much longer period to develop an intellectual and moral man.

It is, indeed, the most lamentable theory that has ever been evolved to suppose that a man can carelessly go on his way through this life, making no effort at improvement except in a financial way, and then at the eleventh hour expect to become immediately cultured, refined, and radically changed, perhaps, from the natural effects of the most vicious habits of a lifetime, as well as the depths of ignorance, and all for the mere asking. If there could be concocted a mischievous doctrine, certainly this is the one. But the reverse is the case. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap."

We are very fond of talking of miracles, of supernatural events, the suspension of the natural laws, and so forth, and try hard to make God and his laws conform to our little pet ideas, but if we continue to ignore these immutable, impartial, and therefore just, laws, governing us day by day, we will most assuredly be overtaken by their very natural effects.

We have been blessed with functions capable of great possibilities. Let us then see to it that we be not found like the man who buried his talent, but rather let us give them immediate attention, so that when called upon to render an account of our stewardship we shall have something more to offer than good looks and finely-made garments.

FRED K. DUGGAN.
993 Lexington Avenue,
New York City.

THE NATURE CURE.

A pamphlet replete with most excellent suggestions. Price 25 cents. Address Henry Lindlahr, M. D., 308 Ashland Boul., Chicago, Ill.

Hungry People.

A Trenchant, Spiritualizing Lecture by the Poetess, Mrs. Emma Rood Tuttle, of Berlin Heights, Ohio.

THERE IS A HUNGER OF THE SPIRIT WHICH IS EVEN MORE GENERAL AND MORE IMPERATIVE THAN THAT OF WHICH WE HAVE BEEN SPEAKING, AND WHICH IS NOT SO EASILY SATISFIED. IT IS THE HUNGER OF THE SOUL AFTER TRUTH, AND BEAUTY, AND ALL EXCELLENCE. THE HUNGER FOR THE FOOD UPON WHICH IT MAY GROW TO THE DIVINE PROPORTIONS OF ANGELHOOD. THIS HUNGER IS THE CAUSE OF ALL RELIGIOUS REFORMS, AND THE POWER WHICH MOVES THE WORLD AHEAD.

IT WAS THE HUNGER OF HUMAN SOULS WHICH BROUGHT OUR NEW GOSPEL INTO THE WORLD. THE MENTALLY STARVING SENT UP CRIES TO HEAVEN FOR MORE DIGESTIBLE RELIGIOUS FOOD. SOULS WERE DWARFED AND STARVED ON A POISONOUS DIET THEY COULD NOT ASSIMILATE, SO THE ANGELS ANSWERED THE HUNGRY CRIES OF THE WORLD.

We are ushered upon the career of an earthly existence with the cry of hunger upon our lips. The first labor of life is to appease the demand of Want. The little human organism cries in imperative tones for the wherewith to grow, and sets at once to work to appropriate the material at its command—to take the first step forward in the shrouded labyrinth of a never-ending life. The ceaseless struggle to gain maturity, and comparative perfection, begins with cries and struggles, and so it continues along the snow-frosted and bloom-laden years, until they are lost in the unmeasured life which is no longer mortal.

In the start hunger is generally legitimate in its demands. The appetites are natural and healthy. The child simply claims its right; it does not wish to rob others to feed itself; it does not cry for pernicious indulgencies; its hunger is only the demandfor healthy growth, and its labor is solely and justly in its own behalf.

If we could only preserve the pure tastes of childhood how much more effective might be our lives. If we were wise enough to guard them, to prevent their becoming vitiated and turned into agents for destruction instead of agents for development, we might indeed ornament this world, and hungry people would cease to be beasts of prey, seeking whom they may devour.

As we commenced life needing food, so we continue to need it all along our journey, and I doubt if ever in the future which stretches before us we shall reach a time when we shall be absolutely self-contained and self-supporting, needing nothing, asking nothing, receiving nothing. Sure it is, if we ever do reach that Godlike self-sufficiency we shall never more feel the pangs of hunger. Our souls will famish no more for that which nourishes their holy longings, and eyes which plead on earth will no longer pray in silence for something more divine than earth can offer. I know not what satiety that strange, heavenly country may yield us, but **I expect to enter it hungry—hungry for the wisdom of the holy angels—hungry for their gentle welcomes and loving words—hungry for the purest friendships and the holiest communion of souls—hungry for heaven's melting music and unpainted beauty—hungry for the things of which I have dreamed but have failed to find on earth—hungry for the rest which cometh after the battle—and I know I shall find it all!**

And still I shall want until I know all there is to be learned in the universe of my Father. I shall be hungry while I am imperfect, and the eons of ages which lie before me until I reach the white heights of a perfect soul I cannot count, but of our needs and the Divine Father's ways of answering them when we shall have passed on to the land of sunshine and eternal spring I will not now conjecture. I trust and bide my time, meanwhile reaching up for the guidance and assurance of the lily-handed angels, who have climbed up, treading, as we do, the thorny highways and byways of mortal existence to the country which lies in the blue distance beyond us.

Let us think together of the hunger of our present existence; not alone of that wailing cry which comes from the physical demands of a starving body, but also of that **spiritual hunger, which is less discernible but not less demanding.** It was the shrinking skeleton of starvation which caused and drove on the French Revolution, with its horrid retinue of terrors. Do you think a well-fed nation could have enacted that tragedy? It is the hunger of Russia's serfs—now technically liberated, but still taxed until with the most meager of diets they are obliged to mix chopped straw to eke it out—whose strongest food is black bread and onions, which is thundered in the desperation of the nihilists. The wrongs of the downtrodden subjects of the most indecent monarchy on the face of the earth are so great that they have almost driven to madness the would-be savior of the poor. We sometimes shudder at what would seem to an American remorseless atrocity, but we also stand aghast at the wrongs which nurture and feed it. The cold, unobserving selfishness of a lineal aristocracy, with its boundless and bottomless wants, and the squalid poverty of the labor-chained millions to support it! If one word, one thought, uttered or printed, is put out in remonstrance, the old tyrant growls and "Get thou off to my hell—my Siberian prisons—and after George Kennan's disclosures, aided by the entire press of our country, we all of us know what that means. And knowing, is it any wonder that we are disgustingly surprised that our freedom-loving America should have a little squad of United States Senators mean enough to meet in secret session and pass an extradition treaty against Russia's political refugees! Must our country be made a hunting ground for the blood-hounds of Russia to chase down free thought? Must we hear her chains clank and her victims moan on American soil? A loud shout goes up to the ear of Columbia thundering "No!" and a protest against the treaty and against the secrecy in which it was passed. It is a shame to the United States Senate, and unworthy of American institutions and methods.

Loose Ireland from the yoke of oppression and starvation and we shall again hear her young men and maidens singing the old songs, "Erin Mavourneen" and "Erin go bragh."

Men can be brutalized by luxury as well as brutalized by want. They will unrelentingly clutch at the meagerest fruits of hungry toil. They may become stunters and deadeners of their fellows who are stived and immured in the bitterest destitution. They look at their own well-limbed bodies and the scantily-fed poor who are toiling to fatten them.

Anyone having eyes and using them may see in all our cities pale, gaunt-faced women with hungry children clinging to their skirts, who sew for scarcely enough to keep soul and body together. In constant fear of of sickness, and eviction if the fingers are palsied or stop for rest, they have not even time to join in the chorus singing the doleful "song of the shirt" which Tom Hood's sympathetic soul gave to the world.

These poor creatures are too often compelled to brace up their starving bodies to the sacrifice by the use of narcotics, and then hope is indeed gone and destruction is swift-footed.

I trust that the cry of these hungry women will yet be heard at the bar of justice, and that the many avenues now open to women will decrease their number. I hope, too, in heaven our robes will not need be fashioned by a class of hollow-eyed, white-lipped sewing angels who starved from earth into heaven. I hope jobbers will have done all their scheming here in the lowlands, and hunger have loosed her fangs from the flesh of my sisters.

We do not forget the toilers in mines, buried from the sunlight, always in more or less danger, crouching with aching backs from day-dawn to day-close for scarcely enough to feed and clothe their families, knowing nothing of luxury, elegance or beauty, little of the society of home or family, or of anything which makes life worth living.

This hunger of soul and body sometimes becomes unendurable, and then we see the half-frenzied strikers rushing forth with torch and knife to avenge wrongs almost untraceable. Blindly they fight, recoil, go back to labor and silently hope for a good time coming. May it come soon, and bloodless!

There is a hunger of the spirit which is even more general and more imperative than that of which we have been speaking, and which is not so easily satisfied. It is the hunger of the soul after truth, and beauty, and all excellence. The hunger for the food upon which it may grow to the divine proportions of angelhood. This hunger is the cause of all religious reforms, and the power which moves the world ahead.

So my friends you may know when you are wanting nothing you are not likely to advance much, but will float sweetly on the billows, dreaming of their music, as your silken-sailed shallop rocks in the breeze.

It is the ones who want something ahead who make the swiftest and bravest sailors on the ocean of life.

It is the hunger of human souls which brought our new gospel into the world. The mentally starving sent up cries to heaven for more digestible religious food. Souls were dwarfed and starved on a poisonous diet they culd not assimilate, so the angels answered the hungry cries of the world.

* * *

White angels cleft the airy sea
And said "O, Earth, we pity thee!"

The ceaseless moaning from the vales
Has burdened all thy fragrant gales.

The dripping of so many tears
Has saddened heaven these many years.

Then all the air grew strangely sweet
With chiming of the angels' feet.

Homes full of mourning grew more light
With wavering clouds of raiment white,

And all the air was full of songs
Of Earth's redemption for her wrongs.

Jesus the crucified, the good,
Sang the grand song of brotherhood;

White choral bursts of symphony
Proclaimed mankind's divinity.

Earth's fallen angels, sunk so low,
Peered up through smoky clouds of woe,

And having rent their veils away
They ran to greet the songful day.

Those who were slaves to blighting wrong
Cried: "Lo! of Freedom is the song."

The toiler caught the melody
And cried: "They sing equality!"

Woman who sat with bended brows,
In the draped windows of her house,

Arose, and felt the tides of strength
Throb through her languid-heart at length,

And stepping forward, hand in hand,
With man she murmured: "Life grows grand."

The little children jumped in glee
And cried: "The angels sing for me!"

O, Earth was one grand music hall
Bringing some melody for all.

* * *

And yet this heaven-sent beneficence made a great disturbance in theological circles, and one witty writer likened the church to the oldwoman who "didn't" live in a shoe. She who "didn't" live in a shoe lived in a strange old house lighted only by a skylight, and having but one door. Nobody could open or shut the door but herself, and she claimed she could see through the door as if it were glass. She had a great many children and grandchildren who troubled her greatly to know what was beyond the door. She threatened and scolded, but it did little good. One day a knocking was heard on the other side of the door.

"What is that, Mother, a-knocking?"

"Nothing," said she, crustily.

"But we hear it, Mother."

"Nonsense! I don't hear anything."

"But, Mother, are you not a little deaf?"

"I, deaf? How dare you insult me?" I can hear anything there is to hear! Nobody ever knocked on the other side of that door and never will."

"But, Mother, look! the door is opening now—now we can see beyond the door!"

The old lady looked daggers and told them to go away from the door and stop meddling with it.

"But look, Mother, see!"

"I can't see anything and there is nothing to see."

"But, Mother, maybe your eyesight is bad."

"My eyesight bad! That's a pretty speech to make to a woman almost two thousand years old!

"I tell you," said she, "if you don't come away from that door, children, there is a great monster out there which will eat you all up alive!"

The saucy things laughed and said: "The monsters look like Mother, and sister Mary and baby Bess, and brother John, who died and went to heaven. The monsters are only heavenly visitors, Mother."

The old lady went into a dizzy spell, but declared the door was not open, and never could be opened.

She crossed her feet and took a pinch of snuff, having placed her chair against the door.

"Mother! Move away! The door is opening! You will be hurt!"

"Hurt me? Nobody can hurt a woman two thousand years old!"

But the door opened, upsetting the old woman and spilling her snuff. She had a stroke of paralysis, from which she never recovered, but the angels marched in singing songs of joy!

Thus it came with such power as argument, nor persuasion, nor threats, could master. And it has proved a healthy diet upon which souls have expanded into happy and healthful lives.

Sometimes the hunger becomes abnormal, and there is a craving for impossible things, and things which are harmful and demoralizing. We can all recall instances where mortals have relied too much on the aid of immortals and done too little in their own behalf. But the few sad wrecks have taught the lesson of self-reliance to others, and advancement goes on.

The nobleness of life depends upon its consistency, clearness of purpose, quiet and ceaseless energy. All doubting and repenting, when we come down to the strict analysis, are vice as well as misery. You ask, "Must not one repent and hesitate when one can't see one's way?" I say, with emphasis, we have no business to get into any way we cannot see. Our intelligence should be in advance of our acts. Whenever we do not know, we are liable to do wrong.

"But," you say, "not in the dreadful way."

Yes, many times in the most self-destructive way. Think of those who have put aside reason and walked blindly. Do you not recall a ghostly train of ruined souls which it would almost require a crucified God to redeem!

It is not well to turn the angels into nurses to watch us grown-up babies! We need not burden them with what we shall eat, how we shall sleep, who is our affinity, will we die before or after our companion, should they marry again, etc., etc., etc.

This brings to my mind a credulous old soul in New York State, who formed the habit of consulting a certain medium on everything.

One day he went over hungry—to be crammed. She astonished him by telling him his healthy old wife was about to die and his second wife was already chosen by the spirits.

This was indeed startling! But all-believing, he started home and with a wise look in his eye asked his wife which of two cemeteries she would prefer to be buried in, in case she should die.

She looked up with big eyes. "Why, Asa!" she exclaimed, "what is up? I don't think I shall die as long as I am doing the work of seven in the family—washing and all!"

"Wall, maybe you won't," said he, "but Mrs. Little-Brain had a vision and saw you with your hand on the latch of the gate of glory, and she says you said: "Tell Asa Widow Little-Brain's his spirit mate!"

I am happy to inform you that the smart old wife had sufficient strength to root out all that nonsense and lived to attend Widow Little-Brain's funeral.

This age is one of unrest. Every day must have its sensation and its excitement. An appalling instance came under general observation within the last decade, and the two principal parties in this "pleasure exertion," as Samantha Allen would call it, were the two monarchs, William II of Germany and Franz Joseph of Austria. They wanted something sensational and so they planned a long-distance ride from Berlin to Vienna, a distance of four hundred miles, and the conditions of this royal atrocity were that the horses were to be ridden without food or rest the whole four hundred miles, and the winners were to receive prizes from these monarchs.

What was the result?

Nineteen splendid horses lay dead on the road, and as many more died in great agony after making the distance. Count Starhienberg's splendid bay gelding Athos won the first prize, but he died after intense suffering, and one cannot help feeling it would have been better if the brutal count had died and the noble horse had lived. A hunger for excitement and notoriety which would induce two 19th century monarchs to commit such an atrocity makes one cry to God for MEN and not BRUTES to sit in high places.

Another laughable instance of a perverted hunger for excitement manifested itself at Norwich, Conn., one New Year's eve. One hundred sports of that place concluded they would open up the record for the new year by having a cock-fight in an old hotel three miles out of the city. They procured fifteen game cocks, went up into a third story chamber and, having muffled the windows, felt secure and in for a great time. There was also a Law and Order Society in Norwich, and when the show was well started the officers of said society went to the hotel. The proprietor showed them up, and with a loud rap on the locked door, they demanded admittance in the name of the law. Utter consternation seized the sports and every one of them jumped out of the third story windows—a lusty fellow of 210 pounds leading the procession. He was killed by the fall; others had broken limbs, made bruises, and all of the M. D.'s of the city were kept busy to heal the law-breakers. That shows what cowards men will be when they are committing crime. People always pay dear for satisfying abnormal and sinful hunger.

I do not know that these exibitions are worse than a case of another kind which I venture to give you, although it is not a pleasant recital. I make an extract from a letter received—it is only one of many—from a person who was hungry for a sensational career. She was uneasy, fault-finding, indolent; a victim hunter; a parasite who would attach herself to whatever and whoever would feed her—a "sponge" which would absorb without benefit, whether filled with water, milk, or soup, but would spoil for all other use the nourishment at hand. But here is the letter:

Mr. J. K. B———,

Dear Sir:—I am anxious to spend some time in a healthy and cheerful family where I can gather strength and pleasure—I need this and must find it. I am impressed that I have a mission to perform. I do not know what it is to be, but I must change my surroundings. My duties burden me. I shall throw them off at once. My domestic relations are not satisfactory. I am magnetically starved, and would like to go into a family like yours, where I could rest and be developed for my glorious mission. I will say that I have been a lifelong church member—am a Methodist still. But I am not satisfied. I trust, my dear sir, you will answer at once, bidding me come, although I am a stranger to you. If you cannot take me, I will go into any family near you. I will be subject to any dictations you may make to me. If this letter brings no answer I shall keep on writing. Address Mrs. E. Blank,

Lock Box 943. Blanktown, Ind.

This is not a fictitious letter. It is the voice of a hungry woman. A woman who imagines she is magnetically starved, and I have no doubt her husband is leached until he is as thin as a ghost! I presume he longs to die—and who can blame him? I know, if he is a tender-hearted gentleman, he pities the lady he wooed and, alas, won, and who has eaten him, inch by inch, and is now ready for another victim.

But I hope you do not. I hope you have too much good sense to waste sympathy on anything so utterly futile as trying to appease her. You might throw her the peace of your home, the labor of your wife, the fresh, sweet magnetism of your children, your own soul, and still she would be hungry. She begs to enter with her hungry eyes and ravenous constitution into that inviolable heaven of home-peace—the family circle. She wishes the most cheerful apartment, the easiest chair, the softest couch and the sunniest window. The most desirable food must be served to her by the hands which, by prolonged industry, have built the home, sacred to love and purity. She even asks the husband to become her spiritual dictator, and after housing and feeding her, send her off on a career of sickly sensationalism. Such persons, whether men or women, remind one of that contemptible bundle of feathered meanness—the cuckoo—which will not build for itself, but thieves into a nest already made by some nobler specimen of the feathered creation.

They are unworthy of the place they ask in your home, and you have no right to grant it; no more right than you would have to let a starved wolf in among your rosy children to feed upon their tender flesh and bright blood.

I rejoice that the day for such senseless desecration of rights is almost past. I have seen homes, happy as the fabled Paradise destroyed by these hungry people. I have seen wives—true, saintly and divine in their devotion, driven out, loveless and homeless, from their homes by these hungry women. I have seen children robbed of their parents, and their united protection, and sent out crying and lonesome into the world from a ruined home and divided hearts. Carnivorous human vampires have no right to rob children of their natural inheritances. They are robbers of the darkest dye who despoil homes!

Let them rave about the selfishness of isolated homes, and the lack of sympathy in this cold world. It is no fault of yours that they are cannibal in their constitutions. It does not follow that you must stand still and be eaten! The world would be out another honest man, or woman, and nothing gained.

O, hungry world! I would you could be appeased without devouring the weak and helpless!

But in the forest I see the little carnivorous pitcher plant, holding up its pretty cup, half filled with rain and dew, for its innocent winged victims, which, after crawling down into its bearded neck, endeavor in vain to get out, and after fruitless efforts to do so, fall back into a watery grave.

In the blue sea above us I often hear the cry of the little songster as the horny spears of the hawk hush his music and tear his flesh.

The beautiful antelope, drinking at some spring in the depths of an Asian forest, moans in helpless pain as the mighty lion pounces upon him to appease his hunger.

Kings hunger for conquest. They marshal their armies; the fame-hungry officers ride on glittering chargers and cry their orders. The men fight, the wounded reel and are vanquished; widows wail, children cry fatherless and the power-loving despot's hunger is regaled.

The religious fanatic hungers for larger numbers and greater power. He writes his creeds, demands that they be accepted, makes ready his instruments of torture—sword, stake, dungeon, wheel—seizes the heretic, and with the shriek of a protesting soul, and the cry of pain-bleached lips in concession, his hunger is satisfied.

The intolerant Rev. and his trained soldiers of the cross, encounter a stalwart foe in the young giant of Free Thought. They hunger for the legions who rally around him; so they hurl at him missiles of slander and untruth; epithets which blight and anathemas which blacken, and if, in weakness, one of his followers is overpowered and falls, be it strong man or defenseless woman, his hunger is quieted.

But the carnivorous hunger which kills to sustain life is not the kind with which we are endowed. All we ask is to thrive naturally and healthfully, preferring a diet of truth to a hash of poisonous falsehoods—mouldy and tainted—which would turn fresh bright blood into that which is blue and stagnant.

Healthy hunger and bright blood build up angels on earth. Stagnant, blue blood produces men and women who worship a carnivorous deity—hungry for praise and abject obedience; who sits enthroned somewhere in the heart of the heavens, awaiting the supreme moment in which to destroy the major portion of his children.

Hunger is the tyrant which makes the world labor and keeps us all moving. We tire of his orders, but we must obey, for he holds the keys of the vaults of death and oblivion. But we may all be choosers of the viands on which we grow, and may we eschew all that which is poisonous and unclean, eating only the best, until we feast on the bread of divine love in company with the angels in our Father's house, which is eternal in the heavens.

THE NEW YORK CONVENTION.

Interesting Notes of Persons, Work and Incidents, by an Honored Participant.

To the Editor:—In the glow of enthusiasm produced by the success of the New York State Association Convention of Spiritualists, held at Rochester the 7th, 8th and 9th insts., I feel impelled to ask the favor of your columns for some of the details and incidents which cannot well find space in the official report by our worthy secretary.

The weather was ideal—sunshine, balmy air, without excessive heat. Nature had donned her beautiful dress of green, and deferred putting on other colors, in blossoms, until our arrival. Plymouth Church, the newly acquired Spiritualist temple, of spacious elegance, was artistically decorated, and our welcome and entertainment by the Rev. B. F. Austin and his Society was as hearty, as gracious, and as generous as the most exacting could wish, placing us under deep obligation and filling our hearts with grateful appreciation.

Not only were we continually waited upon, favored, and assisted, but the church was at our command gratuitously. The fine choir, accompanied by the excellent organist upon the magnificent organ, favored us afternoons and evenings and on Sunday all day with choice selections abundant in solo and quartet parts. All calculated to inspire the mediums and lecturers to their best and to produce in the minds of the listeners an attitude of receptivity most desirable; and all this for love, "without money and without price."

The attendance was large, the interest intense, and the work accomplished satisfactory. The new board of trustees is composed mostly of the old or former board, and the keynote of harmony so universal heretofore bids fair to lure and lead in the future.

We shall have the same missionary, Mrs. Tillie U. Reynolds, who has so faithfully and successfully conducted the work in past years.

It is hoped that the earnest Spiritualists interested in the advancement of our cause will follow the noble example of our colleague, Mrs. J. H. R. Matteson, of Buffalo, who donates one hundred dollars this year, as she did last year, for the propaganda by the State missionary.

The reports from societies and from the missionary field where, as yet, no organizations have been formed, were most encouraging.

We were favored with masterly and interesting addresses by Rev. B. F. Austin, Prof. Lockwood, Mrs. T. U. Reynolds, Mrs. Clara Watson, Mrs. Gertrude Mudge, Mr. Charles Hurlburt, Mrs. Adeline Cooper, Mrs. May A. Price, Mrs. Clark, Mr. Dell Herrick, and others. Sunday morning the service assumed the form of a symposium where a number of speakers, both old and new in the field, were heard. Miss Sarah A. Woodruff, the State Secretary, recited the following original poem impressively, and it was well received:

(Original poem by Sarah A. Woodruff.)

From over the river they beckon me;
I hear the sound of the crystal sea,
My soul is a rhythm of ecstasy.
For I go to my own.

I leave behind all sorrow and care,
The sigh of anguish, the cry of despair,
All these I remember no more over there,
When I go to my own.

I am tired of toil, labor, and tears,
Of sowing the seed through weary years;
But the harvest will bear me no doubts or fears,
For I go to my own.

I see in the west the waning light,
The day is done, soon it will be night;
I see through the twilight the stars so bright
As I go to my own.

The call will come over the crystal deep,
A bed of flowers, a dreamless sleep;
For one you loved fondly you must not weep
When I go to my own.

The world may not miss me, I shall not care,
When I reach that city so bright and fair,
For angels will meet and greet me there—
I shall have found my own.

Mrs. Margaret Gaule Riedinger, the renowned test medium, was in attendance and her work was startling to skeptics and comforting to the sorrowing. She won all hearts, and her marvelous readings awakened such interest in the cause that the outcome cannot be calculated or estimated. Her popularity was great, and she will receive a warm welcome when we meet again in the same place to conduct the next Annual Convention, for the State Association was invited by the Rochester society to come again next year, and the invitation was quickly accepted.

Miss Floy Cottrell gave marvelous manifestations in spirit rappings, gratifying, electrifying, and mystifying the large audiences.

Among all these glad features of the convention, we were saddened and disappointed by the physical inability of our sister, Mrs. Carrie E. S. Twing, to carry out her part in the program.

Strong combined thought will, we trust, help to restore her to her usual attitude of keen perception, happy expression, and genial helpfulness; let us all join in sending to her our best thought.

At the Sunday afternoon session a most impressive ordination ceremony took place when Mrs. Adeline Cooper and Mrs. May A. Price were ordained to preach the gospel of Spiritualism.

Memory adds to its store in noting the fruition of long-wished-for conditions and the outcome of careful planning, culminating in successful results, as illustrated by this rambling comment on the convention so recently adjourned.

MRS. MILTON RATHBUN.

"New Testament Stories Comically Illustrated." Drawings By Watson Heston. With critical and humorous comments upon the Texts. Heston's drawings are incomparable, and excruciatingly funny. Price, in boards, $1.00.

MARRIED AT THE NOON HOUR.

The Services Followed by an Impressive Impromptu Poem by H. L. Chapman.

Married at the bride's parents, at the noon hour, June 2, Miss Rena D. Chapman, former secretary of the Michigan State Spiritual Association, to Mr. George Meyers of Marcellus. Miss Manda Welker, the little niece of the bride acted as flower girl, and followed by the now Mr. and Mrs. Meyers, and Mr. and Mrs. H. G. Welker, sister and brother-in-law of the bride, and Mr. Archie Woods, the justice who performed the ceremony, all wearing their office regalia of the Rebecca Lodge, and Mr. and Mrs. Chapman, they marched to the parlor which had been decorated with flowers and ferns, and where the guests were assembled. The services, in a few well-chosen words, were preceded by a moment of silent prayer. Immediately following the ceremony, Mr. Chapman gave an inspirational poem, as follows:

We will try to tell you a story
Of the days of long,long ago
When the fields were all a wild woodland,
Where grain and the grasses now grow.

And the scene was an open moorland,
A woodland just north on the hill;
From the hill-side out through the moor-land
Ran a beautiful sparkling rill;

And down by the rill in the moorland
Grew a rose-bush so tall and strong,
And the birds, that beautiful morning,
Were chanting their sweetest love-song.

And the sun was shining above us
And the air was balmy and free—
It was then that we found this treasure
The roses were destined to be.

We waited and watched for the roses
Till the buds began to expand,
And to give out the rarest perfume
To breezes that passed o'er the land.

And as we went to them one evening
When the clouds were crimsoned o'erhead,
The roses had caught of their splendor
A blush of the deepest of red.

And this red, red rose is an emblem,
Of a love that is holy and high,
A love that endureth forever,
And never, no, never can die!

We looked at this beauty and wondered
If it could be there all alone,
For it seemed so strange that it should be,
Though others to us were unknown.

And we looked by the foot of the hill,
And we found another one there,
Its leaves were so green and buds so large,
We knew that some beauties were there.

And the buds were ready to open
When we left it just for the night,
And the first bright rays of the morning
Had painted the roses pure white.

The white rose indeed was an emblem
Of true purity, grand and high,
We would that all world folks could live it,
As they will in the by and by.

But once on the brightest June morning,
These roses, the white and the red,
Were touched by a fair angel's fingers,
And lo! the two roses were wed.

And for year after year these roses
Lent their sweet perfume to the air,
And lived out their beautiful message,
Of their love and purity rare.

When we found that another had grown
In the space just between these two,
And its roses were wonderfully fair,
As we saw them sparkling with dew.

And partaking of each of the two,
By nature's eternal decree,
And thus blending the love of the red
With the white, as pure as can be.

And it gave us an emblem so grand,
So true and so lovely, we think,
In this blending of white with the red,
Which gave us the beautiful pink.

And so may your whole lives ever be,
Just as full of love, and as true,
As the red and the white of the rose,
Nature's emblem given to you.

May your thoughts be as pure, and your acts,
As high as your souls can e'er think,
May they blend like the red and white rose
In the rose of beautiful pink.

May the work of your lives ever be
The highest, the purest and best,
So that all those who meet you may know
By harmony true you are blessed.

THE WORLD OVER.

It Is Interesting to Note the Interest Taken in Occult Subjects Everywhere.

The following from the Chicago Examiner affords an illustration of what is going on in the world:

Naples, Italy.—Practically all the leading scientists of Italy have banded themselves into a committee for the purpose of investigating spiritualistic phenomena, and have been meeting in the physical laboratory of Naples University. The famous medium, Eusapia Palladino, has been called in by them, and only scientists have been admitted to the five seances which have taken place.

An official report is to be published by the committee and is awaited with the keenest interest in view of a declaration made by the members in the columns of the Tribuna to the effect that they have been confronted with the existence of a new force, a force of terrible possibilities and superior to any other force yet known.

According to the unofficial statements the results of the seances exceeded all expectations. The most striking phenomena were witnessed and in each case photographs were taken. These phenomena included:

The materialization of some twenty spirits.

The transportation through the air of numerous articles.

The lifting of the medium from the ground by some unexplained agency.

The appearance of many strange lights.

The passage of solid bodies through other solid bodies without leaving traces of their passage.

The mysterious lifting into the air of several members of the committee against their will.

ACTINA" A BLESSING

To Those Afflicted With Eye Troubles.

Every person with impaired eyesight or suffering from weak or diseased eyes should write for our latest free booklet, entitled "Positive Evidence."

The records of phenomenal cures by the "Actina" treatment, as described therein by grateful patients themselves—names and addresses given—will satisfy the most skeptical that "Actina" is not only a remarkable, simple and harmless invention, but restores eyesight even after specialists have pronounced cases incurable.



Following are a few of the successes produced by "Actina," but more fully described in our free booklet.

A Chicago gentleman, after suffering 12 months with inflammation of the iris, used "Actina" a few weeks. He says he can now see as well and as far as anybody.

An Iowa lady writes that after being under treatment of specialists for 15 years, "Actina" completely restored her eyesight and she no longer uses glasses.

Astigmatism and granulated lids impaired the eyesight of a Hartford (Coun.) lady. Specialists failed to cure. As a last resort, against advice of friends, she tried "Actina." She writes:—"For many months I have written almost daily without glasses. No more pain in my eyes and drooping eyelid is restored."

"Actina" removed a cataract from the eye of an Oklahoma lady; relieved the closure of a tear duct for a well known Chicago lady, and in scores of instances people have been able to discard eyeglasses through the faithful use of "Actina." To get an idea of the enthusiasm of our patients the entire letters as printed in our book should be read.

"Actina is made on common sense principles. Its simplicity, effectiveness add lasting qualities will appeal to any one that will investigate. Let us send you one on two weeks' trial. Use it as often as you please and if you are not benefited, or for any other reason are dissatisfied, send it back and no charge will be made. Write today. Address Actina Appliance Company, Dept. 842 N., 811 Walnut St., Kansas City, Mo

CANCER CURED

WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. **Keep watch of the number on the tag of your wrapper.**

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary," Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, $1.00.

THE LEADING WORKS OF E. D. BABBITT, M. D.

The Principles of Light and Color.

Superbly issued, royal 8vo, with over 200 engravings and colored plates. Price, $3.00; in massive binding, imitating half Russia, 50c. extra. "An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Scientific Libraries."—N. Y. Herald.

Human Culture and Cure.

In six parts, five parts being already issued.

PART I. The Philosophy of Cure, including Methods and Instruments: 75 cents.

PARTS III and IV in one volume; $1.00. Part III treats of Mental and Psychological forces; Part IV of the Nervous System and Insanity. "This work discloses for the first time the chemical mystery of mental phenomena, throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or understood. Dr. Babbitt has here not only given the rationale of hypnotism, psychometry, clairvoyance and mental science, including the mysterious subject of memory, but has furnished abundant illustrations of their working. The student of Phreno-physiognomy alone is of priceless value as enabling us to understand our fellow beings around us."—Prof. W. C. Bowman.

PART V. "The Bodily Organs, their Diseases and the Great Natural Methods for Their Cure," aims to be the most practical work on healing thus far given to the public. Price, $1.

Health and Power.

Brief Natural Treatment for 110 Diseases. Price, 35 cents. "Worth its weight in diamonds."

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RELIGION.—A most thoughtful and excellent work. Price, cloth, $1.10; paper, 60 cents.

ANTIQUITY UNVEILED.

The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, $1.50.

A MASTERLY WORK.

Continuity of Life a Cosmic Truth

By Prof. W. M. Lockwood.

A masterly presentation of an important subject. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual consciousness selfhood after laying aside the physical body. A book of rare value. With several fine illustrations. Cloth, $1.00.

Origin, Development and Destiny of Man.

A Scientific and Philosophical Treatise, by Thos. P. Fletcher.

CONTENTS: The Beginnings; Fundamental Principles; Formation of Constellations, Systems, Suns, Planets and Satellites. The Origin of Meteors and Comets; The Organic Kingdom; The Origin of Man; Man—His Attributes and Powers; The Soul—How it Receives and Imparts Knowledge; How the Soul Receives Its Highest Impressions; The Record Book, or The Heavenly Ether; How to Cultivate the Sixth Sense; The Finer or Spiritual Body; Growth and Degeneration; Morality. Spiritualism Proved by the Bible; The Bible and Christ; The Summary; "What Must We Do to Be Saved." For sale at this office.

Price, cloth, $1.00. Paper 50c.

ASTRAL WORSHIP

By J. H. Hill, M.D. A valuable contribution to the current discussion of religious problems. The author by illustrations and a planisphere (a representation of the celestial sphere upon a plane with adjustable circles), traces most of the myths which lie at the base of Christianity to their origin in sun and star worship. The astronomical facts given possess great value, the illustrations rare and curious. The book is bound in only one style—heavy boards. Price $1.

HEROES AND HERO WORSHIP, AND THE HEROIC IN HISTORY.

By Thomas Carlyle.

A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and dramatic tensity of earnestness. A notable literary effort. A fine edition in cloth. Price 50 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

W. V. Nicum, prominent as lecturer, writes: "In this day of combines and through a culmination of circumstances I expect by the 1st of July, 1907, to withdraw from the commercial world, for a time, at least, in which I have been engaged for years; therefore I shall be open for engagements as lecturer, either for itinerant work or a permanent engagement of six months or a year. I hope the time will come ere long when associations will engage speakers or mediums of their choice, and keep them long enough to show their worth and give them a chance to build a Constructive Spiritual Church, which means in time a spiritual Spiritualism. Address me at my home, 631 River street, Dayton, Ohio."

Mrs. E. L. Nicholson, a cultured lady and a most excellent medium, late of San Diego, Cal. was in the city last week. She will visit Lily Dale Camp.

George B. Warne lectured last week at Sturgis, Mich.

E. R. Fielding writes from Washington, D. C.: "Harrison D. Barrett will remain in Washington most of the time during the summer. The home of Mr. and Mrs. Wm. Bakman was the scene of a very happy event, it being the birthday of Mr. Bakman; he was surrounded by his children and grand-children. Beside his family, those who came to do him homage were, Mr. and Mrs. M. T. Longley, Secretary N. S. A., who made some congratulatory remarks. Harrison D. Barrett, President N. S. A., spoke kindly words to the dear brother; others followed. Mr. F. A. Wood, our genial president of the Joint Association, M. H. Steinburg, Mr. Allen Hodge of Lynn, Mass, and others, followed with remarks. After a few musical selections by Mrs. Blanch Bakman Brown of Baltimore, Md., and Bertha and Lloyd Bakman, and Beulah Emmerson, refreshments were served, and with god wishes to the host and hostess, we all departed to our homes. Mr. Keeler, the slate-writing medium will dpart for his summer home at Lily Dale, about July 1. He will be accompanied by his wife and son, Earl. Mrs. Holly, sister of Mr. Keeler, has departed to her home in Brooklyn, N. Y. Mrs. Mary Keeler of 1343 Euclid avenue, will spend a portion of the summer at Lily Dale, accompanied by her daughter, Maude. The Temple League meets every Wednesday evening, at the home of Mrs. Farrow, the President, No. 50 M. street, N. W."

Mrs. Laura G. Fixen delivered the opening address at the Paducah, Ky., Chautauqua. She has also lately lectured at the Kingfisher, Okla., Chautauqua. Last Sunday she lectured in Kansas City, Mo., and then on to Atchison, Kansas.

A very pretty home wedding was celebrated June 12, at the residence of the bride's parents, Mr. and Mrs. Arthur Steggall of Owosso, Mich. The contracting parties were Thomas N. Veit of Indianapolis, Ind., and Miss Nellie May Steggall. Mrs. A. E. Sheets closed the meeting June 9, of the First Spiritualists' Society, of Jackson, Mich.

Samuel A. Huntington of Malden, Mass., writes: "Mrs. M. A. George, of Boston, was the speaker and message bearer on Sunday evening, June 16. Mrs George chose for her theme "The Cross," giving a fine address, filled with Spirituality, love and sympathy. After the conclusion of her address she devoted an hour to giving many fine messages. Mrs. George, although young in years, is a fine medium. Oliver Thomas Newcomb of Boston, will be the speaker and message bearer on the 23rd, and Mrs. Annie M. Coggeshall, of Lowell, Mass., on the 30th. Our Sunday evening meetings will be discontinued through July and August, but the Thursday evening and 11 a. m. and 3:30 p. m. Sunday circles, will continue through the summer."

Mrs. S. V. V. Booth writes: "Mrs Fannie Spalding of Norwich, Conn., has been speaking for the society of Hardwick, Vt., for three Sundays. The meetings were held in S. V. Hall, both afternoon and evening. The charming personality of Mrs. Spalding, and the beautiful and instructive lectures given by her guides, have done much to deepen the interest in our town in the Religion of the Angels. The tests given by her little Indian control "Ulla," were well received. We trust the time is not far distant when she can again serve our society."

Mrs. C. A. Thompson writes: "The Fraternal Daughters held their semi-weekly meeting, Wednesday, June 19, at the home of Sister Jennie S. Adams. The afternoon meeting was taken up with readings, by the following mediums: Mrs. Dr. Caird, Mrs. H. Lichtig, Sisters J. S. Adams, Knapp, Minor, Bloom, Howes and Brother Traver, and Thompson. They served supper at 6 p. m. for 15 cents a plate, which was a credit to the society. In the evening we had a "snipping" party, which was attended by a very nice crowd of friends, who showed their appreciation of the untiring efforts of Sister J. S. Adams, who had her home decorated very artistically with orange and green streamers, and every one seemed to be very much interested in trying to see who could get the best "snip" when blindfolded. When our meeting came to close we were able to add another good round sum to the treasury of the Fraternal Daughters. Our next meeting will be held July 3, at the home of Sister Roe, 1151 West Monroe street, at 2:30 p. m. On this occasion we are going to have what we call a "Black-Bird Pie," party. Come and bring your friends, and have a Fraternal Good Time, or as Brother Dr. T. Wilkins said a few weeks ago, "Let us all get Fraternalized."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

J. R. Bruer writes from Sterling, Kansas: "May I take the opportunity of speaking a word for your splendid paper? It is eagerly waited for, and when it arrives our hearts are made glad, our minds enlightened, and our souls strengthened by the experiences and lessons therein portrayed. You are reaching the multitudes, and not only touching the great souls of humanity, but making conditions that these millions of unfolding souls may better manifest the philosophy of philosophies, the science of sciences, the religion of religions."

Georgia Gladys Cooley is home again for a short season of rest. She cannot rest long, however, for she goes to fill an engagement in Michigan, on Sunday, June 30. She proposes to spend he glorious Fourth of July round about these parts, with friends. Good mediums do not find much time to rst; the people are so hungry for spiritual food. The people of Decatur, Mich., claim her promise to preside at a grove meeting on the above date, and the perfect success of the occasion hinges upon her and her corps of guides.

A. F. Lee writes from Meadville, Pa.: "Mrs. Georgia Gladys Cooley has just finished a very successful series of lectures here, followed by messages. Her work has been excellent, she holding the large audience that greeted her at each meeting so still you could hear the proverbial pin drop, showing she was greatly appreciated by all. Her messages were all recognized. She has, as on all previous occasions, added a number of new names to our society, and started many more to investigate the grand truth of Spiritualism. It is with regret we learned of her intended trip to New Zealand, and thence onward around the world; but we must not be selfish, as others have a right to her time as well as us, as she will do a good work in whatever field she may choose to go. We wish her a safe and prosperous journey, and await patiently the time for her return."

Mrs. Maud Lord Drake is in Chicago for a few weeks, stopping with her daughter, 16 St. James Place, and will shortly return to her home at Boulder Creek, Calif. Mrs. Drake has been doing a great work in New York City, speaking to crowded halls every Sunday.

A. F. Hill writes from Boston, Mass.: "Boston Sunday Newspapers often publish stories about spirit manifestations. One newspaper that is part of a two million circulation on Sunday, usually has one or more articles about Spiritualism There is no patent right on the manifestations called Spiritualism or Spiritism. Clergymen of several creeds in Boston, including some of the Roman Catholic and Episcopal churches, are teaching about spirit manifestations to great audiences. Truth has prevailed. We should proclaim about true spirit manifestations; by such, victories are won."

J. L. Mussena writes: "The First Church of Spiritualists in Williamsport, Pa., has been enjoying excellent treats in the lectures of Mrs. R. W. Barton of Rochester, N. Y. for the last six weeks. Her messages have been recognized as true.

Dr. T. Wilkins writes: "The Elgin Picnic was a grand success from start to finish. The early morning rain had laid the dust along the line of that splendid interurban electric line and cooled the atmosphere too a high degree of appreciation. About 200 people were on hand at the dinner hour and partaking of the good things they each brought and spread upon improvised tables on Condon's lawn in the rear of his home, and which extends to the very banks of the grand old Fox River. Dinner served and the physical man replenished with tea, coffee and that pure spring water bubbling up at the foot of the hill, and the soul feast was spread before us. George B. Warne, as chairman, began in his pleasing manner with a few well-chosen words of encouragement and cheer for the outlook of the Cause in Illinois and in the nation. His address was well received, as were those which followed. As we kept no notes, and memory seems to be somewhat deficient regarding names, we should perhaps omit them entirely, but will say that Brothers MacDougal and Merritt, of Genoa, Georgia Gladys Cooley, Mrs. Isa Cleveland, Mrs. Weaver, "Mamma" Bloom, Mrs. Susie Thompson, Dr. Cross, Dr. Caird, and others gave either short talks, or messages, and your humble poetical servant, the writer, a poem appropriate to the occasion, which will appear next week. There were others who took part whom we will be pleased to mention when the names can be furnished. But suffice to say, everybody enjoyed the outing, the physical and spiritual feasts, with satisfaction only expressible in their smiles and silence. A beautiful location and a beautiful vibration of soul force, mingled with the sweet songs of the native birds made the day one long to be remembered.

Mrs. Lole F. Prior, the eminent lecturer, after a wonderfully successful visit to Australia, writes to us from 1608 Fourteenth Ave., Seattle, Wash.: "You will be surprised to hear from me in the West. I am back in Seattle, Wash., again, in charge of the First Society, which I served for two years before I went to New Zealand. I reached New York on the first of May, where I found letters which caused me to go at once to Logansport, Ind., where my oldest daughter was very ill. Continued poor health confined me to the house, and as soon as she was better we started at once for the West. On the 21st of May, I was in Chicago, but remained only three hours, which was too short a time to call at the office of The Progressive Thinker. I was sorry to have been unable to do so."

Mrs. M. A. Congdon writes from Hood River, Ore.: "Inclosed find the price of another year's subscription for The Thinker. I am lost without it; it has woven itself into the web of my life so that the pattern is not complete without it. It is a map to me also, showing the topography of the spiritual world to a rare degree, for by it we trace the rugged mountain ranges, the silvery streams, the full-breasted rivers, the restless oceans and outline the continents of thought. There are the trends upward and downward, inward and outward—all making the history of the day, of the epoch in which it is our good fortune to take part. Success is assured. We have banished fear."

Emma Ellis writes: "The social of the 'Band of Harmony' was held at the home of Mr. and Mrs. L'Hommereu on Thursday last. As usual the weather was fine and a very delightful time was had. The afternoon was given over to cards and beautiful prizes were awarded. In the evening a musical was given. Special mention is due the daughter and son of the hostess, who sang some fine duets. A number of selections were read by members of the 'Band,' and altogether a perfect time was had. Too much cannot be said of the efforts of the hostess and family to make everyone have a delightful time. It was decided to hold the next social at the home of Mrs. Stone, 331 York Street, Elmhurst, on Wednesday, July 3, from 3 p. m. to 8 p. m. The card game will begin promptly at 3 o'clock. Prizes; supper at 5; return trip to city 8 o'clock. Everybody is invited to come for a good time."

GROWING OLD.

We may follow all "directions" that
that the Doctors give for health;;
And may make the wise selections, in
accordance with our wealth;
We may hie to warmer climates to
escape the Winter's cold;
Yet, with all of these protections, we
will find we're growing old!
We may eat the choicest viands that
the markets can afford;
And may drink the purest liquors that
e'er graced the festive board;
We may wear the finest garments that
were ever bought or sold;
But with all of these provisions, we
will still be growing old!

kq t,.reet..at" h bm bm bmm
We may guard our passions even, to
keep us free from sin;
We may pray to God in Heaven, that
no devils enter in;
We may have the true religion, that is
better far than gold;
Yet, with all of these provisions, we
still find we're growing old!
We may try to keep in training with
this moving world of ours;
While we feel our progress waning
with decreasing strength and powers;
We are loth to "put on glasses;" but
the tale is quickly told;
As time so swiftly passes, and leaves
us growing old!

They may say "old age is honored,"
but I fail to see it true;
Except with favored geniuses, who
number but a few,—
Who bring the world great blessings
by their labors strong and bold;
Yet fame and sweet caressing will not
save from growing old!
Yea, growing old!—I ponder, if "three
score years and ten,"
Is time enough to wander and gather
earthly ken?
I soon must journey onward to the
higher, better fold;
Where all the lambs are gathered,
and never more grow old?

* * * * * * * * * * *

Will the angels note my query, and
the spirit life unfold?
As I am sad and weary with thoughts
of growing old!

A Spirit's Reply.

Since you desire an answer to your
query at the last;
I come, a spirit, messenger, who hath
the portal passed,
To give you my opinion of existence
farther on,
In Nature's grand dominion (as far as
I have gone);
The great eternal mansions of which
you often hear,
Are Nature's vast expansions, we enter
sphere on sphere;
And as we gain the graces our devel-
opments unfold
We change our forms and faces, and
thus discard the old!

Our progress here is measured by an
inward true desire,
And a corresponding effort to mount
the ladder higher;
A gradual ascension is assured by
works of love,
And each succeeding mansion that we
enter is above
The former lower station that for a
time we hold,
And thus by transformation we are
casting off the old!

No graceful form is changeless in
these angelic bowers;
A constant metamorphosis goes on
among the flowers;
That which was first material; where
all forms must begin;
Becomes a form ethereal, to clothe
the life within;
With nature's law prevailing in all
celestial spheres;
And matter never failing through
endless years and years;
We're sure of a provision adapted to
our mold;
And in the realms elysian have no
fears of growing old!
But what we may become through pro-
gression, sphere on sphere,
As one of olden-time hath said, "It
doth not yet appear!

A. H. REYNOLDS.
Auburn, N. Y.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Boston Meetings.

The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

The Illinois Sunflower Club will have an excursion and picnic to Michigan City, on Saturday, July 13, on the famous new steamship, Theodore Roosevelt, Chicago's greatest ship. It leaves Chicago 10 a. m. and 2:30 p. m. Leaves Michigan City 4:20 p. m. and 7:45 p. m. Tickets, only 75 cts. round trip. Children, 5 and under 12 years, 40 cents. Get your tickets early. Docks: South end Clark St. Bridge. Tickets can be purchased of Mrs. Belle Curtis, 615 Otto street; Mrs. A. W. Bloom, 1113 Lincoln avenue, on the North Side; Mrs. Dr. Cross, 560 E. 55th street, and Mrs. O. B. Wilson, No. 6 East 47th street, on the South Side; Mrs. Peet, 874 W. Madison street, and Mrs. E. J. Bloom, 896 Turner avenue., and Mrs. J. R. Francis, 40 Loomis street, on the West Side, and also at the boat landing. We expect a delightful time, and invite everyone to come and join us. Remember the date, July 13, in the sultry summer time, for what is so healthful and invigorating as a day spent on beautiful Lake Michigan.

(Advertisement)

The Grand Ledge Camp, Michigan.

Grand Ledge, Michigan, Spiritualist camp meeting opens July 21. The speakers and mediums engaged this year are among the best known on the Spiritualist platform.

The programme for the forenoons, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work.

The fact that Oscar A. Edgerly is being engaged for the fourth season as speaker and chairman of our camp is sufficient warrant of his congenial and affable manner as chairman and entertaining and instructive as a speaker, to insure the successful direction of our present camp.

Mrs. A. E. Sheets, our former president and chairwoman for many years, is so thoroughly established in the hearts of the progressive and initiated public mind that the mere mention of her name as the first speaker upon the list is an agreeable insurance of intellectual eminence in spiritual ethics and oratorical pleasures for the opening session. Her homely welcome to each and all will be a cordial and sympathetic feature in the social environments of the camp.

Mrs. R. S. Lillie, known throughout the length and breadth of America as the "Queen of the Rostrum," is comparatively a new speaker with the patrons of Grand Ledge Camp, but who has been in the spiritual field since (nearly) the advent of modern Spiritualism, but because of the unremitting demand in other fields for her labors have we been unable heretofore to secure the services of this far-famed oratress. That her inspirational gems of thought will be a delightful treat is forecast in her presence with us.

Elizabeth Harlow, who was a new speaker with us last year, proved to be one of our best and will be with us again. She comes highly recommended to the management as having been long in her appointed vocation of saving souls to higher and brighter spiritual aspects of life here, while the future of eternity will take care of itself, and none should miss hearing her.

Mrs. A. Atcheson, of Buffalo, N. Y., with us last year for the first time, is a very good and true message medium, has acted as pastor of a Buffalo Society for several years and is highly recommended by them. She will give messages during the greater part of camp. They are always convincing and to the point.

Geo. A. Letford, known from North to South as the Drummer Medium, and one who has done some wonderful work in Georgia and Florida, where he travels, and has made the South more liberal toward Spiritualism, will also be in attendance and follow some of the lectures with messages.

Spiritualist, skeptic, and all friends are cordially invited to attend Grand Ledge Camp. Remember the date it opens, July 21st, lasting until August 18th. Don't fail to attend.

For programs write

J. W. EWING.
Grand Ledge, Mich.

Letter From an Iowa Worker.

To the Editor: "I have just closed my long season of engagements in Iowa, and have again returned to this beautiful city, where I feel so at home.

I have from time to time noticed in The Thinker columns articles from our worthy president, Harrison D. Barrett and others upon commercial Spiritualism, and I am sure I comprehend all these earnest writers refer to; but on the other hand, I don't quite agree with them in some respects, and for this reason: Supposing a gentleman or lady calls a mouthpiece for the immortals, and asks only business questions, and the spirit in reply answers those queries most accurately, and the recipients are benefited by advice previously given, and would this be commercialism? I fail to see it in that light.

Who are our friends, and what are they if they cannot guide us aright in all things pertaining to the material, for we certainly cannot live without the material necessities? I do not believe in any medium peddling his or her wares, merely for the almighty dollar, as do, I am sorry to say, the majority of so-called mediums; but there are few, very few, who are honorable, who can not earn a living on account of the floating and greatly advertised fakirs, who know how to bring the separated together, and sell charms to young ladies that they may catch a lovely young Adonis.

And what are some of these charms made of?

Why, a piece of white wax sewed up in a rag; and these poor dupes pay from $2 to $5 for them.

Do you wonder, friends, that people hoot at us, and call us all kinds of vile names? I don't; and I think it would pay the N. S. A. body to send out one or two agents to travel and report all such as the above to the Chief of Police in every town, city or hamlet, and ask them to fix a set fine on all who practice this nefarious work under the name of Spiritualism. It would not take any great sum to do this, and in that way, while we as Spiritualists could not stop their side-show business, we could get them out of the ranks, for when a license is imposed upon all such people, of $10 or $15 per week, as Cedar Rapids, Iowa officials are going to do, or have done, I am sure there will be fewer of them. Then we, as Spiritualists, will be recognized as being what we try to represent ourselves to.

I was pleased to read the article written by Dr Warne upon the imposing of fines upon all dishonorable workers.

The time for camp life and work is near, and we will all be glad to clasp the hands of old friends and new ones on the beautiful grounds of Mt. Pleasant Park, Clinton. I have not only heralded the glad spiritual tidings in my travels for the past nine months in this state, but shouted the joyous news that Mt. Pleasant Park is one of the most beautiful camping grounds on earth, and might be compared to some of greater worth in spirit life. Such beautiful and refreshing air! water unexcelled, Elixir of life. Everyone wearing a smile that won't even come off long after we go to our different homes.

I am pleased to note the extra fine talent the Clinton Association has engaged for this season, and more pleased to note that some of the city divines are to lend a helping hand on our platform. I wish all my home city friends all the joy and blessings that can come to them.

ELIZABETH JAQUET.
Cedar Rapids, Iowa.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated articles upon Spiritualism. By Moses Hull. Price 10 cents.

PROF. W. M. LOCKWOOD.

will send you for 5 cents a list of FORTY-SEVEN GODS mentioned in the bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

RITUAL for Spiritual Services. Issued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have one. Price, Leatherette Cover, 20 cents.

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BOOKS BY LEROY BERRIER. The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 cnts.

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The New Life. This book deals with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Clarence Delote of Muskegon, Mich., passed to spirit life at the age of 37, June 17. Unmarried, therefore greatly missed by an aged mother. He was a kind-hearted man, and loved by all who knew him. The services were conducted by Mrs. Jennie Martin.

Mrs. Mary A. Ingram passed to spirit life June 14, at Springfield, Mo., aged 74. She was a Spiritualist from the early days of the movement, and always had the courage of her convictions. Her gentle nature and saintly character commanded the love and respect of all who knew her and her funeral was attended by a host of friends of all shades of belief. Services by the writer.

W. F. PECK.

Passed to the higher life, Mr. Richard Blocker, on May 25, 1907, in his 60th year. He gave up this earth life by drowning, in trying to save the life of eleven-year-old Chauncey Moody, who also lost his life. Mr. Blocker was a life-long Spiritualist and one of the charter members of The Psychic Society of Apalachicola, Fla., organized last April. He leaves a wife and two sons. MRS. A. JETER.

Passed to spirit life, Mrs. Alice Morris, "Our Alice," wife of Geo. W. Morris, in Dallas, Texas, June 8th, 1907. Transition services were conducted jointly by Mrs. Isa Wilson Kayner, and Mrs. Carrie M. Hinsdale. Mrs. Morris was one of those good true women, whose life leaves a legacy of good to all who knew her. Many beautiful floral offerings attested the esteem of friends and acquaintances.

"Worry, Hurry, Scurry, Flurry Cured." By the Bills-ful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties needless cares, etc. Price, 25 cents.

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A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.
7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.
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NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

H. E. Brown.—Q. How are moving pictures obtained of such scenes as burning mines, bands of Indians pursuing scouts under a running fire, a burning ship, or a battle? Evidently no one with a camera could be present at the critical moment.

A. The pictures are taken from fake representations, often necessarily elaborate and expensive.

M. E. Holzemer.A. This is not an answer to a question, but a card of thanks. Not to myself, but the invisible authors of the book, I give the praise, yet the fraternal words of appreciation are priceless, as showing that my endeavors have not been in vain. Often I have thought of the writings cast on the wide tide of publication, that they were lost in the wash of floods, and found no resting place, and bore no fruitage. When, however, some glad soul writes that he gathered up the fragments in some out-of-the-way place, and was spiritually nourished thereby, no greater reward, no greater joy, can come for the labor.

Hence I thank friend Holzemer for his kindness in writing to me: "I have read the Arcana of Spiritualism, and am reading it again. I find it the best soul-food I ever tasted. Truly it is an inspiring book for a new recruit as well as an old soldier."

J. C. Reed.—Q. I believe you claim for your answers that they are mainly received from a spiritual source, and usually I have no fault to find with them, but in the light of scientific evidence, and the communications from many alleged spiritual sources, it seems to me that the position taken that the planet Mars is not inhabited is not warrantable. You or the spirit writer in answering a question on this subject ignore the almost demonstrative character of the "canals" which the telescope reveals on that planet, which, as great channels for irrigation, show unmistakably that they were planned and excavated by beings who think and act like ourselves.

A. The so-called "canals" on the surface of Mars have been a source of speculation since the increased power of the telescope presented them to sight, and the speculations as to their origin have been as wild as erratic fancy could devise. Their regularity seemed to indicate a designing intelligence; and with this idea came the many fictions based on the belief that the planet was inhabited by beings like man, but,of course, greatly superior.

Our correspondent is mistaken in saying that it was said Mars is not inhabited. It was said that it could not be inhabited by beings like man, for the conditions would not allow the evolution or sustenance of such things.

Of the canals it was said if they were excavated for irrigation, they were made out of all proportion—too large—in fact their size forbids artificial origin. The query of this correspondent is quite opportune, for recently the question of the canals has been settled in a manner that brings all the preceding theories and spirit fiction into ridicule. The existence of these canals has not been altogether a certainty with many astronomers, and have been made most of by the imaginative professors, who, on the outskirts of the science, attempt to popularize it and captivate their readers with stunning assertions. It has been reserved, however, for Professor Douglass of the University of Arizona to show that the grand irrigation system,' so much exploited, is an "illusion of the vision." Of his conclusions it is said: "We see to-day astronomers of world-wide eminence basing a theory of habitibility of a remote planet upon a series of optical phantasmagoria, destitute of all objective reality, and resulting from so simple a thing as a fixed stare, or position of the head as the eye scrutinizes its own vain imaginings through a tube. Not only are there no canals on Mars, but there are no markings on the planet of the sort made familiar by recent text-books." All these are appearances caused by defective structure of the eye, and the "halo" which comes from steady gazing.

The astronomer who thought he saw a spot on the sun, because of a speck of dust on the lens of his telescope, was not more deluded than these canal seers.

Of course it does not follow that Mars is uninhabitable because there are no canals there; but it does follow that all the fancies about the disappearance of water, its gathering in ice caps on the poles, melting in the long summer, necessitating vast irrigation ditches to bring it to the fields, and the wonderful civilization said to be fostered by and around them, have no more reality than a dream.

J. S. Taylor.—Q. What credence can be given the prophecies of Spangler, largely published in the New York papers?

A. The same that is given the vaunt of ignorant and crazy persons. The dark and sad side of the picture is the fact that leading newspapers publish with stunning headlines such inane stuff. The editors know full well how absurd and untruthful the matter is, yet because of its sensational character it is given wide space, and the public led to believe that the rot has importance.

The publication of prophecies of terrible disasters, as earthquakes, tornadoes, pestilence, etc., which are simply fancies of those seeking notoriety thereby, is little short of a crime. There are a multitude yet of ignorant, and hence superstitious, people, who believe what they see in print, and are greatly disturbed thereby. Newspapers profess to be public teachers, and directors of public opinion. If so, they should exclude the whole race of Jeremiahs as charlatans, whose influence is only pernicious.

H. A. Varga.—Q. Do premature births and monstrosities retain existence after physical death?

A. To this question an answer is given by the following quotation from a spirit-writer: "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the condition of the lowest races of mankind. They may exist after death; but with them there is no progress, no desire for the immortal state, and slowly they are absorbed into the bosom of the universal spirit-essence, as the spirit of the animal is immediately after its death. * * * If it be asked at what age the spirit of man retains its identity, it might be replied that no certain data can be given, for it varies with development. The answer depends on circumstances—the degree and cause of idiocy." To the premature born the same applies, it being a question of how far development has advanced from the animal to the spiritual plane. The line between the mortal and immortal—or better, the continuing—is not sharply drawn, and yet is of impassible strength. To pass it requires a certain development, which is not of easy definition to mortal comprehension.

The necessity of such a line of demarkation is apparent, when we consider that without it there would be no stopping place in the limitation of continued existence until the invisible germ, which is the beginning of being, is reached, and the absurdity and consequences of this supposition are its own refutation.

A GOLDEN SHEAF.

To Our Friends: — October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes.

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"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

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It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

MRS. ANNA GILLESPIE.

A Cordial Reception Extended Her in California.

To the Editor:—A few lines from San Francisco to let your readers know what we are doing here. We are trying to regain the foothold we had before the great fire and quake. Every Spiritual hall was destroyed. Hundreds of Spiritual homes were also destroyed, and families divided, but with it all we are slowly rising to our proper station, and in good working order.

There are many mediums in this city, all busy and doing well; also many societies in a flourishing condition.

One of the first to rise out of the ashes was the "Ladies First Spiritual Aid Society." They were gathered together by Mrs. T. Johnson, at whose home they met, for nearly a year, with Mrs. A. Sexon as president; Mrs. T. Johnson, secretary and Mrs. Paul, treasurer. As the membership grew, interest became stronger, and this body of noble women set about to secure a hall, and invite the general public to hear the phenomena and philosophy of modern Spiritualism.

With the election of the new officers, this move was carried out, with Mrs. Ella York, president; Mrs. Agnes Secord, secretary; Mrs. Nettie Riley, treasurer, and the remaining six members of the board.

The past three months afternoon meetings have been held by circle and platform test mediums, and in the evening lecturers have occupied the rostrum. Let me say right here that all work done for the cause in this way has been done free of any charge by our mediums, and each one has done good work. Membership is gaining and finances growing, and we hope ere long to be compelled to move to larger quarters.

All the business meetings of this society are held each Wednesday at 2:30 p. m.

Mrs. Anna Gillespie, formerly pastor of the People's Church, San Francisco, is now in California in connection with the National Lyceum work. She occupied the platform in the evening of June 2d, and with her sympathetic and instructive lecture drew us all nearer to her, and her good guides, who gave us many beautiful messages. We hope to have her again with us on June 23d, when we propose to give her a rousing welcome and an all-day meeting, so that her friends, far and near, may meet and greet her.

As the guest of the "Ladies' Aid," Mrs. Gillespie was tendered a reception and welcome home on Wednesday, June 5th, at the residence of Mrs. Ann Sexton, vice-president of the society.

Friends of the dear sister presented her with beautiful California roses; in fact, flowers of every variety were showered upon her, and their beauty and fragrance were admired by all. Again we were delighted with the grand talk our dear sister gave us in reference to the work in the far East, and also listened with pleasure to the spirit guides "Alice" and "Buttercup," who were glad to meet with us, and seemed to enjoy it all as much as the audience did. It was a beautiful day and a beautiful time. Every little detail had been carefully attended to by the hostess, Mrs. Sexton, so that we all felt beautiful. Covers were laid for thirty, and all enjoyed a delightful repast, and when the big cake was cut (which was made in honor of Mrs. Gillespie), and each person presented with a piece, all joined in declaring it a day long to be remembered.

Last, but not least, several members of the Lyceum were present to do honor to their former teacher and conductor, and sang to her songs and recited to her recitations. The presence of these children made the heart glad, and all felt it was indeed a day of rejoicing and gladness. With three cheers for Mrs. Gillespie and her guides we said, "au revoir."

ELLA YORK.

San Francisco, Cal.

Rev. J. E. Roberts, of England, Versus a Class of Young Men in Columbia University.

Preacher Roberts says: "I would say that if I were convinced that the Bible was a myth, and that there was no life hereafter, I would not think it worth while to restrain my lowest and most natural passions."

We sincerely hope he libelled himself on that occasion. We don't like to think of him as being as bad as he describes himself. But if he tells the truth about his own character it is easy to see what he would be at. He reminds of the title of an old play—"She Would if She Could"—which, as Dr. Johnson said, needs little explanation. Mr. Roberts would if he could. He is only restrained by the hope of future reward or the fear of future punishment. Without that restraint he would wallow in sensuality. We venture to remind him, however, that there are other restraints. Human society, without troubling the lords of heaven and hell, will take care that he is kept under some control. His "lowest passions" might suggest an act that would lead to twelve years' penal servitude. Surely it might be "worth while" to practice self-restraint if only to avoid that unpleasant experience. We hope the reverend gentleman's head (letting his heart alone) is equal to this simple calculation.—London Free Thinker.

Now hear the young men speak for themselves. The faith of a class of students in the Columbia University, New York City, was put to the test not long ago, according to the newspapers, by the propounding, among others, of the following question:

What difference would the non-existence of God make in our daily life?

Thirteen of the young men said it would not make the least bit of difference in their daily lives if they had not heard of God.

One bright young fellow was candid enough to say, while admitting there was probably such a being in existence, if God did not exist he should feel a greater responsibility for his acts, and have a greater fear of doing wrong.

The words of the young men are in great contrast with the emotions and moral make-up of the Rev. J. E. Roberts. I have heard clergymen in my own country say the same things. Surely, their religious education must have been defective. Goodness should not depend on religion, but religion should be nourished by goodness.

Historically, atheists are among the best people in the world—men and women. Adam Smith, author of the "Wealth of Nations," said: "Hume, the atheist, was as near perfect as the frailty of human nature would permit." John Stuart Mill was called the Saint Atheist. When a clergyman blurts out, "Blank Atheism," what do intelligent men think of his ability and research. A. A. BELL,

Madison, Ga.

STERLING, KANSAS.

Good Workers Appreciated and Successful Work Done.

On Sunday evening, June 16, we had the pleasure of having on our rostrum A. Scott Bledsoe and wife, of Topeka, Kan. Mr. Bledsoe has been president of the Kansas State Spiritualist Association the past six years, and is a man of great power and ability. Etta S. Bledsoe is the most gifted psychic it has yet been our pleasure to know. Four years ago Sterling Spiritualist Society was organized by Mrs. Bledsoe, and from this little band of faithful workers have issued good reports. Two splendid inspirational speakers have here unfolded their powers and have ministered unto this society Sunday after Sunday, and have received as their compensation the friendship of the members and the knowledge that good was being done. One other member has developed trumpet work in the light, and another has great healing powers. A number of others have been enabled to unfold clairvoyance and clairaudience.

Mr. and Mrs. Bledsoe, along with other workers, are proud of the good work done here. We have been the banner society of the State every year until this year, when Wichita showed a little larger membership. During the four years we have rented a hall and held meetings EVERY SUNDAY the YEAR AROUND, except twice we gave way to other meetings. We have welcomed the workers who came among us, and the compensation we have given them has always been satisfactory. We have had two delegates and two other members at our State convention every year. We always pay expense of one delegate.

Last October we were represented at the National Convention in Chicago by a delegate who is an inspirational speaker. We have ordained one minister, christened two children, sent aid to those we felt needed our aid and were worthy. We have always been in line with organization and have done whatever we could for the good of the cause and labored always in harmony with those outside our own circle. We have had a speaker two years on the program at the State convention. This same speaker has been employed at various camps over the State.

In a city of two thousand two hundred people, with some fifteen churches and religious organizations, we have toiled on patiently trying to sow the good seed, and while our members are few, and our growth slow, yet we feel sure the harvest will be great by and by. We feel we owe much of our success to Mr. and Mrs. Bledsoe, as we have been constantly in close touch with them, and often when weary in soul their words of encouragement came and we were inspired to go on.

The I. O. O. F. hall last night was packed, and in the ante-rooms standing room was at a premium. In the majesty of her magnificent powers Mrs. Bledsoe stood before us, with a face radiant with divine light, and poured forth words of inspiration, truth and beauty, that burned into the hearts of her hearers. The rapt attention of her audience and the intense silence in the room were the highest tributes that could be paid this splendid worker. As the magnet attracts the steel, so this marvelous psychic attracts unto herself the highest and holiest in the thinking realms of human and spiritual spheres.

The audience gave expressions of appreciation by an unusually large collection. Mr. Bledsoe followed in his usual forceful way. As an orator he has few equals. The words he speaks are eloquent and to the point. His addresses always of the solid and philosophical. He is a free thinker, untrammeled by creed or abject reverence for antiquated myths and unreasonable dogmas. He speaks the truth as it appeals to him, without fear or favor. His fearlessness often causes him to be criticised, misunderstood and misjudged.

We regret that we were unable to have them longer in our midst, yet are grateful that as they journeyed westward they tarried with us a little while and left a blessing for each soul. They go from our midst, but our good thoughts and wishes shall follow them. The souls they have fed shall not forget the good they have done, but shall follow in their pathway and gently nourish the seeds they have sown, that a rich, ripe harvest of truth may result. We hope to have Mrs. Bledsoe for a month or six weeks in the fall, to carry on the good work here while Mr. Bledsoe will be engaged elsewhere. Spiritualists should be proud of these splendid workers, and we who know them best send them on their way with a prayer for Godspeed. We know the blessings of the angels will follow them. J. A. BRUER,

Sec'y Kansas S. S. Assoc'n.

Interpenetrating Spheres.

The theory of the interpenetrating spheres is this: The infinite universes interpenetrate each other, and birth and death are but transition from one to the other. Within the cell is the nucleus; within the nucleus, the nucleolus; within the nucleolus, all latent powers of the cell which give birth to other cells, with all their powers of increase and reproduction.

Quite a reservoir of energy in this microscopic universe. Death, then, would simply mean the casting off of one of the old shells, or the adaptation to the next interpenetrating sphere. We can neither comprehend the coming or going, as we can see no farther in the one direction than the other. All we know is, that life comes into and departs from our present sphere. It is no harder to believe that it continues than to realize it had a beginning.

We know that matter is composed of atoms in a state of motion, the rates of vibration determining the forms of matter.

Then we suppose that different spheres are simply forms of matter with differing rapidity of vibration, inter-penetrating each other like light and sound, Hertzian waves, etc. It is no harder to believe in interpenetrating spheres than to realize that the tones of the different instruments blend into harmony of orchestra.

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DEMONSTRATED FACTS.

They Prove the Continuity of Life of Conscious Entity.

Demonstrated facts, and what are they? To my mind they are that which applies so palpably to our senses as to be a reality; and in all ages, ancient and modern, there are and have been things transpiring which are steadily leading every thinking and investigating mind into broader fields of knowledge, and each fact having its bearing and worth, helping humanity to a better understanding of those things pertaining to their material welfare; and also there are facts being demonstrated to our senses that interest us in that which is beyond the material, called the realms of spirit, for as all things that are visible here to our senses seemingly fade and pass away, where do they go? The materialist says that is the last; and upon what authority does he make such an assertion? For demonstrated facts have proven that what is called death does not end all.

We are living, intelligent entities, here upon this sphere, having an organism through which we can express that intelligence one to another, and it occasionally transpires that intelligence is given here to mortals that is only known to them; and as time passes away leaving only living, intelligent entity occupying the human organism, who was in possession of said intelligence, would ask under what other hypothesis can that knowledge be gained by another earth mortal, except in and through spirit communion, and such information gained proves a continued existence of that intelligent entity, once in the human organism on this sphere of existence, but who has passed to the realms of spirit, according to natural laws, and has the ability to make known to another loved one on earth that which was only known to themselves and the one in earth life between whom this fact or experience co-existed or was known.

That fact was what transpired between my father and mother just before she passed to spirit life, and he said no one knew what that was but himself and her. And the last time I saw my mother in earth-life was about six weeks previous to her transition, and I have that knowledge given me by my mother now in spirit life. I have a letter from my father acknowledging the correctness of same. This is only one of many facts that have been given me from the realm of spirit, demonstrating to my senses beyond a doubt the reality of a continued existence and that loved ones and others can come to us bearing messages of cheer and advice to help us in our struggles through life.

Another fact was the receiving of a message between two closed slates, from my mother, through the mediumship of an entire stranger. I held the slates firmly in my grasp, the medium also holding the edge of the slates. I could hear the writing going on, and the conditions were such that only some unseen intelligence could accomplish that which was produced through the closed slates, the message containing that which pertained to my mother's family, and a statement that has since been verified.

Another fact was this: Upon showing these slates and messages to a medium many miles from where it was obtained, the statement was made to me that the next time I had a sitting with that medium I would get a message from my daughter, and a flower, which was fully verified to me some three weeks later, and in broad daylight, between the hours of 9 and 10 a. m., being the next sitting I had with the same medium, the message from my daughter being in fine handwriting, and on the other slate a message in coarse handwriting with Charles Foster's name signed.

The question arises: How did that medium miles away know that I would get a message from my daughter, unless she was told so by her, who had passed to the realm of spirit?

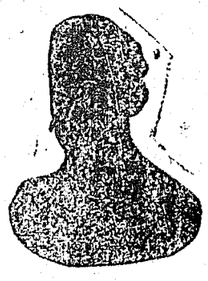
At another season given by the controlling intelligences of a reputable medium, three names were given me of those who had passed to another life, which I understood and recognized, also the controlling intelligence said there was the form of a young lady standing back of me with arms around my neck and gave the name of Nettie, which was the name of my daughter. The medium did not, to my knowledge, know her name, and the expression of arms around my neck was the last greeting and expression that she gave me while she was in the physical sphere of existence of earth life. The medium did not know, of himself, that this was the last expression my daughter gave me.

Another fact, demonstrating the intelligence of an individual entity who has passed to the realms of the great beyond, was at the instance, a while ago when I was invited into a seance in an acquaintance's home, and when I entered the seance room the medium, a gentleman, was under the entrancement of an intelligence, and when time was through, then my mother gave expression to me through the mediumship of the gentleman, proven to me as my mother's individuality by the demonstration presented to me, and was absolutely correct as given to me by my mother in her last farewell expression to me the last time I saw her in the physical form, no one in the room knowing the facts of the case but myself and my mother in spirit. Such are demonstrated facts to me; they may not be fully realized by others, yet each one in life may gain the fruitage of equally correct demonstratoins if they will but give the time and opportunity for the intelligences to manifest and make known their identity. There are many facts which I could relate, but time and space does not permit. These facts are conclusive to me, but not as real to others as their own individual experiences would be, but through honest investigation they can for themselves seek and find; knock and the door of truth shall be opened and to you will be revealed the knowledge which cannot be gainsaid, if you will be honest in your investigation and seek for the truth, like attracting like. Open the window of your soul and let the eternal truths be demonstrated to you that continuity of life is a fact and a part of nature's law of universal force in the existence of each individual entity, and to each one who grasps a realization of these great truths there will follow in due course of things results which will bring the possibilities of home, happiness and heaven. N. H. EDDY.

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Wanderings of the Hull Pilgrim

My previous communication to The Progressive Thinker was written in the same room and by the same window where the arisen Hull Pilgrim sat when he reported for the same paper the last journey of his earthly wanderings. I had not thought to tarry so long ni San Jose on my return trip, but owing to the fact that the Spiritualist Union had been disappointed in the lecturer they supposed they would have for May, I occupied their rostrum May 5, 12 and 19. It was pleasant to meet again the many friends who had grown near and dear during the long sojourn in that city during the earlier weeks of my great sorrow.

My good friend joined me the week previous to my departure from San Jose. On the morning of the last Sunday I spent in that city, Mrs. C. A. Thompson, an old and dear friend, formerly of San Francisco, now of Berkley, went to San Jose to spend a little time with the writer, and to bid her good bye before she left for her home.

My good friends at 230 North Sixth Street (where Mrs. Kelso and myself were made "at home"), urged Mrs. Thompson to remain until the morning when Mrs. Kelso and myself would start on our Eastern journey. She did so, and on Tuesday a. m., the 21st ult., accompanied by Mrs. Barker and Mrs. Ringlep, and little Opal, the trio took the train for Oakland.

To the Hull Pilgrim the hour of going was a sad one. As the long train pulled away from the station, where a few months before the two pilgrims, full of hope and courage, had been greeted by Mrs. Barker, a tidal wave, bearing upon its crest sorrowful memories, swept over the soul of the one pilgrim turning homeward without the strong, helpful companion the mortal. In spite of all the knowledge that was hers, that though alone she was not alone, the satchel and the typewriter on the seat before her, carried on the Western journey by hands now cold and dead, were sorrowful reminders of the loneliness that must meet her when she reached the home he left so reluctantly last November.

Dear reader, whoever you may be, you may say such thoughts are inconsistent with our philosophy; that to the one who has the knowledge that "death does not end all," there should be no admission of sorrow; that an indulgence in grief because a dear one passes to the realm of souls is the sign of weakness; be it so. I lay no claim to consistency. I know, however, that I am in a material world; that since my advent upon this plane of existence I have found it necessary to adjust myself as a mortal to material conditions. I know I have loved the mortal presence of my loved ones, and have seen beauty in their eyes. I have imagined angels' voices were echoed through theirs. I have thrilled at the clasp of their hand, and when those dear ones who have made conditions in earth-life so beautiful have been suddenly removed from outward vision, I HAVE MOURNED THEIR PHYSICAL ABSENCE, because I am still mortal, and cannot as yet live apart from material conditions.

Notwithstanding the seasons of grief I have, and will in time to come experience, I am assured that in the same proportion that sorrow hurts my heart in the breaking up of material conditions, it will THRILL with joy when I shall have moved out of the material world, the mortal, and I can enter into the soul realm and become, after a time, adjusted to those conditions amid which the invisible loved ones dwell.

We were exceedingly favored the day we tarried in Berkley. Through the kindness of Mrs. Thompson and a grandson, we were given a most delightful ride over the Berkeley University grounds, which are of world-wide fame. We had the privilege of leaving the auto when we reached the spot where by a little climb we could have a full view of the magnificent Greek theater. As I stood on the eminence and looked at that immense, massive structure, and tried to imagine the effect of the thousands on thousands as an audience, gathered under that sky-roofed amphitheatre, the circling seats crowded, and the wonderful stage aglow with art, and the actors unrivaled in grace and portraying in every movement "the poetry of motion," as did the Grecian masters, and as I stood thrilled, and awed, it seemed to me every whisper of the wind brought to my ears the echoes of the immortal souls of invisibles who, for aught we know, might at that moment be engaged in rehearsing "lines" no mortal ever could interpret.

The hours were passing; we could not linger. After a few hours of rest, and breaking bread with our Berkeley friend, we boarded the Overland train on the Santa Fe. As our section on the Tourist had been secured, we were soon enabled to retire, and when morning dawned the travelers were a long distance from the dear friends who had been so closely associated with the pilgrim's work during the past four months and more.

Our objective point on this trip was Longmont, Col. We arrived on time (a strange occurrence, compared to late experiences), and after a short carriage ride, were left at the beautiful Health Home, at Sandstone Ranch. The climate at this point in Colorado is wonderful in its healing and recuperative qualities. It seemed as though I could not get enough of the air, especially at night. Some of the patients sleep in tents. Mrs. Kelso and Mrs. Coffin each have cosy quarters on an ample screen porch, where they spend their sleeping hours. They arise in the morning with the spirit and agility of girlhood. The inmates of the Sandstone Home do not count age by years.

So many pleasant yet unexpected things had been woven into my experience of the last two months I had thought that nothing could surprise me, but when I was informed, after a sojourn of a few days among these good people, that our daughter, Mrs. Niver, had been invited to visit the Home, that she might have a few days of visiting and sight-seeing. Of course the main reason for making it possible for the dear little woman to take the trip was that the Hull Pilgrim might have company on her lonely homeward journey. Mrs. Niver arrived in due time. She remained four days.

Tuesday a. m., the 11th inst., we bade our good friends at Sandstone Ranch good-bye and started on our eastern journey. We spent a greater portion of the day in the hospitable home of Mrs. May, 2939 Gilpin Ave. I considered myself extremely fortunate on this occasion, as I had the privilege of spending the afternoon in company with Mrs. Emma Jay Bullene. This lady's name was familiar to Spiritualists in the early days of the movement; she had few equals among the defenders of our cause.

Although Mrs. Bullene's voice is seldom heard from the rostrum in these days, she is not an idle woman. The hours spent in her society convinced me that she has been a growing woman all these years. As a psychometrist she is remarkable. I asked her to give me something of her experience when she was writing her remarkable book "The Psychic History of the Cliff Dwellers." Mr. Hull read every word of that book to me on our Western trip. I thrilled as I listened to portions of the history. It was even more thrilling to listen to Mrs. Bullene as she related her marvelous experiences as a psychometrist during the writing of the book.

We left our Denver friends in the early evening and resumed our journey. My arisen companion had so many times assured me that my homeward journey would not be as lonely as I had thought it must be, and he spoke truly. His beloved daughter, Alfareta, was my companion from the Sandstone Home.

Dear readers, the "Wanderings of the Hull Pilgrim" have for the greater part been made amid the shadows during the past five months. I have at last reached the home place. Can you imagine just how it seems to the one pilgrim who enters the home alone, yet not alone?

Would you think by this time the writer of these lines would feel disheartened and desire to drop the work? That would be my feeling at this writing were there naught but the material world open before me. I am weary and lonely, but my spirit was never more allied to the work than at present. Angels in the flesh, as well as in the spirit, have ministered unto me. These dear ones seem countless, as I cast a retrospect.

To them all I would send my grateful thoughts from my home. No written language can express my appreciation and my love to those who were so helpful when the great sorrow came. May I continue faithful to the end. MATTIE E. HULL.

Whitewater, Wis., June 16, 1907.

AN AUDIENCE OF 2,500.

They Assembled to Hear Eula Wilson Lecture—She Claims She Went to the Spirit World and Saw God (Probably a Spirit Only) and an Immense Audience Assembled to Hear Her Relate Rer Experience.

According to the Wichita (Kan.) Eagle, over 2,500 people were present at the Nazarene Mission the evening of June 11, to hear Eula Wilson, the 15-year-old girl who was so miraculously healed. People began to arrive before dark, and by the time the girl began to speak the street in front of the little mission on East Murdock avenue, Wichita, was crowded to the opposite curb and up and down the street for a block each way.

It was soon seen that it would be impossible to accommodate the multitude inside the house, and the girl spoke from the steps. She spoke of her experiences in a clear voice, and seems to be rapidly regaining her health. Her remarks relative to her death, ascension to Heaven, and conversation with the Lord [merely a spirit whom she regarded as the Lord] secured close attention from the crowd, which was awed by the strange story.

The girl's voice quivered with excitement and she appeared to be rather taken aback by the large number of interested listeners. Many who went to hear her talk were filled with doubt as to the manner in which she regained her health, but came away convinced that Dr. Burton spoke wisely when he said the case was undoubtedly out of the ordinary.

Local physicians who have been interviewed on the subject declare that the girl was in a sort of trance when she is said to have ascended to Heaven, but concerning the recovery of her health and eyesight they have no explanation to give.

Miss Wilson is a frail but handsome girl, and when she appeared before the awaiting crowd her face was very pale, naturally so, perhaps, because of her long illness.

Here we have an illustration of subjective mediumship. Eula was undoubtedly entranced, and was allowed to see some of the wonders of spirit life. She saw a spirit whom she would naturally recognize as God. She also saw angels with wings—the drapery. Her experience only exhibits the kaleidoscopic character of what different persons see on traversing spirit life. DIVINE WRIGHT.

SELF-CONTROL.

Its Necessity In All the Walks of Life.

On account of the importance of this subject it needs careful study and clear analysis, for self-control means far more than many think. In order to obtain it in its beauty, grandeur and fulness, it is necessary to have a clear insight into things generally, and to know not only self, but others; in fact, one should know human nature. In order to attain to real self-control it is absolutely necessary to reach that individuality whereby we can prevent others from influencing us by either words, thoughts or actions, and at the same time have our own desires under absolute control.

One of the surest signs of self-control is to be found in remembering and respecting the rights of others as being of equal importance with our own. If this just and natural law were always in force, fully understood and practiced by every one, there would be no need for man-made laws, for everyone would be a law unto himself, and instead of laws being written upon the pages of a book, they would be indelibly written within the lives and hearts of humanity. If every individual's rights were held as being of equal importance with the rights of every other individual, there would be no necessity of so-called courts of justice. Neither would there be any occasion for judges or jurors, to blunder through trials of their fellowbeings. Everyone would seek justice by being just to every other person. Everyone would admit the rights of every other person by simply attending to his own affairs and permitting all to have their rights without question.

It is my honest opinion that the entire human race will yet attain to this glorious height of mental, moral, physical and spiritual unfoldment; then, and not till then, will all have peace, harmony, happiness and perfect health.

MRS. MAGGIE NORTON.

Springfield, Mo.

Kansas State Convention.

Seventh Annual Convention of the Kansas State Spiritualist Association.

In the parlor of the Fifth Avenue Hotel, at Topeka, Kan., June 6, there assembled the officers, workers, delegates and visitors, to renew old acquaintances and form new ones. A very enjoyable evening was passed because of the happy, harmonious vibrations that filled the air. At a late hour the friends reluctantly said good-night, to meet on the work of the convention.

Friday afternoon, June 4, at 2:30, the meeting was called to order by President A. Scott Bledsoe of Topeka. Mrs. Grace Clark of Topeka, favored us with a beautiful piano solo, which was appreciated by all. Owing to the absence of the Secretary, minutes of the previous meeting were not read. After the general conference and short talks by various workers and delegates, the following committees were appointed: Credentials, Resolutions, Amendments, Ways and Means.

Report of committee on credentials was read and accepted, the following societies being represented: Winfield Camp; First Spiritualist Church of Topeka; First Church of Winfield; First Society of Cedarvale; First Spiritual Society of Wichita; First Society of Sterling; First Spiritualist Society of Hutchinson.

Committee on Amendments made the following report: Recommended that Article III, Sec. V, be amended to read: "That the convention may be removed from Topeka and be held in any town or city that the Convention may decide upon from year to year." The question was discussed, after which a motion was made and seconded and carried by unanimous vote. Meeting was then adjourned until Saturday, 3 p. m.

Friday evening at 8 o'clock, the meeting opned with selections by Calkins' Orchestra. The vibrations of sweet music sent forth by these excellent musicians filled each soul with melodies that echoed and re-echoed, and gave power and inspiration to the speakers.

The President's Annual Address by A. Scott Bledsoe, was a masterpiece in itself. Human hearts were touched and made tender; and as the eloquent words flamed from the lips of this gifted orator, so the tears fell from eyes that beheld "The vision splendid." To move the hearts of humanity to visible expression reveals but a little of the man's power. On all sides were expressions of approbation. The angel friends truly had drawn very near the President in his hour of ministration and co-operation with the angel world, and those to whom the words were addressed were purified, strengthened and uplifted.

The address was followed by an exquisite piece of music by Calkins' Orchestra, which impressed more deeply the truths just spoken.

Dr. Montoya, a new worker in the field, followed with a short address, which was well received.

Another splendid selection by the Calkins Orchestra followed by the benediction by A. Scott Bledsoe closed the evening session.

Saturday, 3 p. m. Meeting was called to order by the President, and a soul-stirring piano solo rendered by Mrs. Grace Clark, who is our faithful one, having served at each previous convention.

Report of Committee on Resolutions was read and adopted as follows:

Whereas, Modern Spiritualism has been with humanity for fifty-nine years and Ancient Spiritualism throughout all time. It means a knowledge of the spirit world and man's relation thereto.

Its beginning made a deep impression on the human mind which has continued to grow until its propagators and defenders number many thousands, therefore be it

Resolved, That the Kansas State Spiritualist Association in Convention assembled urge every Spiritualist to use every righteous and honorable means to its promulgation and we ask every society and each individual to co-operate in a plan of work to place this truth where all the world can see and understand it.

Resolved, That we stand for mediumship and we ask each individual to sift, strive and ever search for the best in the philosophy and phenomena of Modern Spiritualism.

Resolved, That we are forever opposed to fraudulent practices in mediumship, and urge that every society throughout the State employ no medium or worker unless they are members of regular societies in standing with the State and National Associations.

Resolved, That we advise a state circulating library of spiritual books and papers especially suited for beginners as well as those for the Sage.

Resolved, That we endorse and will help to sustain the Morris Pratt Institute of Whitewater, Wis., and other similar Institutions throughout the United States.

Resolved, That we denounce all laws tending to restrict or hinder the practice of mediumship and healing.

Resolved, That we endorse the action of the Legislature in repealing the barbarous law of capital punishment and believe that crime should be treated the same as other diseases.

Resolved, That we thank the officers of the State Association for their efficient work during the past year, for the State Associaation and for the cause in general; we thank the press of Topeka for the kindly interest it has taken in our work and especially the speakers of this convention.

ETTA S. BLEDSOE,
MISS E. E. McCARTHY,
Dr. JOSE MONTOYA.
Committee.

of Winfield, that nxt convention be held in Wichita.

Motion made by Mrs. Josephine Bruer of Sterling and seconded by W. J. Voss of Topeka that the next convention go to Sterling. The result of the vote was a victory for Wichita. Sterling lost by 17 votes.

Following letters of congratulation and good cheer were read from Wm. E. Bonney, Bassingstoke, England, John F. Maxwell, Minneapolis, Minn., Harrison D. Barrett, Washington, D. C., Geo. W. Kates of Pennsylvania, and a telegram from Inez Wagner, Kansas City, Mo. A letter from Geo. W. Kates was read urging every Spiritualist to assist in the Temple Fund. Ten members in convention responded with one dollar each for membership. Other letters of business were read and referred to the Board.

Then came election of officers for the ensuing year.

Following officers were elected: President Mrs. Bessie Bellman, Winfield; vice-president, Dr. Jose Montoya, Wichita; secretary, J. A. Bruer, Sterling; treasurer, Jacob Hey, Overbrook, Kan. Trustees, H. W. Henderson, W. P. Sailing, Ella Wingett, N. F. Shaw, H. F. Kranshur.

There being no other business, meeting adjourned to meet in Wichita the first Friday in une, 1908.

Saturday, 8 p. m. Meting opened with several selections by the noted Calkins Orchestra, after which Miss E. E. McCarthy addressed the audience. With the wisdom of a sage this speaker presented her philosophy in a way that the simplest mind could easily understand, and held the attention of her listeners, and drew unto herself the praise and admiration of all.

Following her came Mrs. Bessie Bellman, a sweet little soul, frail in physical strength but great in spiritual power. The name of this worker always brings forth an audience of eager friends, and by her logic and eloquent appeal for truth she not only endears herself to each, but creates a spiritual vibration that is uplifting to all. Dr. Jose Montoya followed with psychic readings, which were eagerly received. The messages are as the water which we drink, as we eat of the bread of life. A splendid piece of music by Calkins Orchestra followed with a benediction, dismissed the evening session.

Sunday, 3 p. m. Although the weather was unfavorable a goodly number of interested friends gathered again in Security Hall to enjoy more of the special feast. The subject for discussion was, "What Has Free Thought Done for the World?"

Mrs Josephine Bruer, Bessie Bellman, A. Scott Bledsoe and E. E. McCarthy were the speakers on the subject, and each in a forceful way gave forth thoughts of beauty and words of inspiration. A combination of splendid spiritual power was manifest, and the rapt attention of the audience bespoke of the power of the spirit, that silences every soul save the one most inspired. The conclusion of each speaker was that Free Thought has created of a desert world a world garden, where the weeds of superstition, error, wrong, injustice and slavery, had been supplanted by the fragrant flowers of wisdom, knowledge, understanding, justice, truth and liberty of soul.

The services of the afternoon was indeed a lesson that each soul gratefully received, and was completed by the many excellent tests given by Mary G. Shaw, after which occurred a simple yet beautiful ordination of Dr. Jose Montoya, by A. Scott Bledsoe.

Sunday, 8 p. m. A heavy storm had gathered and burst upon us just at the hour of the evening session, yet brave hearts faced the elements of the air to eat again at the table of truth.

After a number of musical selections exquisitely rendered by Calkins Orchestra, Mrs. Etta S. Bledsoe stepped forth in all the splendor of a queen to wield her sceptre of truth. As the sun that radiates its warmth and light kisses to life and draws unto itself all of the good and beautiful in nature; so this splendid speaker sends forth scintillating vibrations of the highest and holiest in the spiritual philosophy.

After a magnificent address, Miss E. E. McCarthy followed with a number of tests that were recognized.

Mrs Bledsoe followed Miss McCarthy with messages that were equal in truth and power to her lecture.

Next came the installation of officers, and was a short, but impressive service. A. Scott Bledsoe, in his usual forceful and eloquent manner made a short address to the officers and friends which was heartily applauded. Mrs. Bessie Bellman, the newly elected President, responded in words well chosen, paying high tribute to the splendid work of President Bledsoe in years gone by, extending to him the thanks of all for his noble efforts to uplift our glorious cause and uphold our excellent workers. The blessings of many hearts will follow him and his splendid wife in their new fields of labor.

The attendance throughout the convention was not so large as usual, but the harmonious conditions existing were perfect. Every session moved along like clock work, and we are glad to report not only the best convention in one way, but in every sense it was a grand success. Financially we are in the best condition we yet have known. During the year three new societies were chartered, two ministers ordained, and a number of new members added to the local and State Association. We have ten ordained ministers in good standing who are working together in one purpose and with one spirit for the advancement of the most beautiful philosophy known to-day. We extend greetings to all associations and societies and trust that we may strengthen and be strengthened by co-operation with mortals and spirit friends. Reluctantly we turned our footsteps homeward at the close of one of the greatest spiritual feasts that yet has blessed us. J. A BRUER,

Secretary Kansas State Spiritualist Association.

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
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Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding camp-grounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Niantic Camp, Conn.

TheConnecticut Spiritualist Camp-meeting Association, at Niantic Camp Ground, Niantic. Ct.; season of 1807, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Ocean Grove Camp.

The camp is located at Harwichport, Mass., and opens July7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-Meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp, Cal.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30.

Solon Smith Secretary, Summerland, Cal.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 16 to 26 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, Secretary, Floral Heights, Parkland, Eden, Pa.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Temple Heights Camp.

Temple Heights Spiritualist Camp Meeting commences August 10, and ends August 18. For full particulars addrss A. D. Champney, secretary, Rockport, Me.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open August 11, and close August 25. For full particulars address T. J. McFeron, 528 Flr, San Diego, Cal.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 28 and closes August 18. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 25, and close September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Lake Pleasant, Mass.

This camp will open Sunday, July 28, and continue for 30 days. For Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn.

Snowflake Camp Meeting, Michigan.

It commences August 4 and closes August 25. For programs and full particulars address Mrs. Ruth Eastman, secretary, Mancelona, Mich., inclosing stamp.

Central New York Camp.

Located at Freeville, commences July 20 and closes August 19. B. L. Robinson, McLean, N. Y., secretary. W. K. Kelsey, President, Cortland, N. Y.

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IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
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OCCULT WORK.

Trying Ordeals and Spirit Influence—Curious Illustration of Occult Force.

An important historical sketch of the practice of judgment by ordeal is contributed by M. Caesar de Vesme to "The Annals of Psychical Science," being, in fact, a chapter from a "History of Spiritism," which M. de Vesme has in preparation. Taking this article as a sample of the forthcoming work, we are glad to recognize that "the spiritistic hypothesis" is treated with conspicuous fairness, and as one which "cannot be set aside, and ought to be admitted, at least for the present, as possible." We state this with all the more pleasure as we recently had occasion to criticise some of M. de Vesme's arguments.

The article shows that ordeals have existed among primitive peoples all over the world; they are commanded in certain cases in the Mosaic law, and are mentioned in the Vedas. The practice of causing an accused person to walk over hot iron or between blazing piles of wood, to take a pebble out of a cauldron of boiling water, to drink poison, or perform other dangerous feats without being harmed, as a sign of his innocence, is widely spread, and instances of innocent persons having safely passed the test are numerous and apparently well authenticated. Other ordeals are in the nature of suggestion: a guilty person is unable to swallow ordinary food, or he is choked by it; others again appear to be of the nature of the phenomena observed in seances with mediums. The witch-finding test of throwing a suspected person into water is one of these, and a variation of it is that of weighing a person against a Bible. In both cases a great diminution of weight is reported in certain instances, so that the accused either floated on the water like a cork, and could not be submerged, or else was found to weigh almost nothing.

Another phenomenon which is described by M. de Vesme is the finding of an accused person by abnormal means. The case of Jacques Aymar and his divining rod, mentioned by Professor W. F. Barrett in his recent address, is set forth at some length; and a somewhat similar occurrence in Thibet is described by a Russian traveler, M. Tsherepanoff:—

"The Lama is able to find lost articles by following a table which moves before him. He sits on the ground in front of a little square table and places his hands on it, at the same time reading in a Thibetan book; at the close of half an hour he gets up and lifts his hands off the table, keeping them in the same position. The table is levitated at once; the Lama stands up, raises his hands above his head, and the table rises to the level of his eyes. The Lama moves and the table moves with him, advancing in front of him in the air with such increasing rapidity that the Lama can scarcely keep pace with it; finally the table falls to the ground. The direction in which it has chiefly moved indicates that in which the lost object should be sought for. In the case of which I was an ocular witness it moved a long way, more than thirty yards, and the lost object was not found at once. But in the direction followed by the table there was the hut of a Russian peasant, who committed suicide, and the lost articles were found in the hut."

Other alleged facts in the nature of ordeals are "citations to the tribunal of God," in which a person unjustly condemned to death summons his judge to meet him in the other world within a certain time; and the "judgment of the corpse," founded on the belief that contact with the murderer caused blood to flow from the body of an assassinated person.

In considering possible explanations for all these circumstantially narrated wonders, M. de Vesme rules out of court all idea of fraud, of imposture, or connivance in the religious and judicial ordeals, as involving a world-wide conspiracy of secrecy as to methods which could hardly escape being detected or divulged. With regard to the fire test, we are told:—

"Chemistry is more advanced than it was in the Middle Ages, and fabrics, papers, even lace, can be rendered fireproof; but we know of no substance that can enable a human being to walk through bonfires ten feet long, to hold in his hand a bar of red-hot iron during the time necessary for taking nine steps, etc. * * * Even if we were to admit that the body might become incombustible, how shall we explain the fact of the beard and hair being similarly affected, and that the clothes remain intact?"

M. de Vesme compares these phenomena with instances of incombustibility among modern mediums, and says that though we can form no exact idea of how such a thing is done, the spirit explanation given through Home is neither absurd nor irrational in itself. He ridicules Mr. Podmore's suggestion that the witnesses to such feats were confused and incapable of forming a judgment. "That is not historical and scientific criticism," he says; "it is jesting." In any case, he concludes, psychical research re-establishes certain ancient facts which have been doubted by those who refuse to admit what they cannot explain, and these facts may yet form a fulcrum to uplift the world.—Light, London.

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HARRISON D. BARRETT.
600 Pennsylvania Ave., S. E.,
Washington, D. C.

Thought controls the universe,
Controls your life and mine,
Ways the destiny of nations;
Yet servant is of mine and thine.

SCINTILLATIONS

From the Pen of Henry Morrison Tefft.

"Speak Your Own Latent Conviction, and It Shall Be the Universal Sense.

When a person advances ideas different from ours in regard to things political, we regard his views as dangerous to the welfare of the government. When a man's doctrine on theological matters is not in accord with our own we say his beliefs are dangerous to the church. The world is never agreed; yet under the uncertain hand of man's rule governments and churches continue to improve. The discords of this world unite in making the harmonies of nature and life. Out of conflicting minds, opinions, and ideas, finally comes unity of action. Mind is unstable; affections vary with circumstances. Love turns to hate, friendship to indifference and then often to positive dislike. These are the varying phases through which the feelings are liable to pass. "Talk of love! Why, it is but a passion born of circumstances. To-day it burns with volcanic violence, to-morrow it is but a glimmering taper; to-day its intensity warms the most cheerless cabin of poverty, to-morrow its flickering rays will barely illume the most cheerful abode of wealth." The great body of the people are inarticulate, voiceless; it is only when some one translates their mute aspiration into words that they realize what marvelous, subtle, indefinable emotions, feelings and sentiments are pent up within each living breast. The capabilities of the human heart for joy and sorrow balance each other; they are at equipoise; they both flow into our life through the same channel. The highest definition of joy is sadness; of love, suffering. It is a pleasure, not a duty; a sacrament, not a sacrifice, to suffer—yea, to die for those we love. The martyr welcomes the flames; there is a depth of despair where the climax of suffering becomes a point of rest.

"There is a point of rest
At the great center of the cyclone's force
A silence at its secret source:—
A little child might slumber undisturbed,
Without the ruffle of one fairy curl,
In that strange central calm amid the mighty wind."

A man's life is the highest sacrifice that can be offered. In the eyes of the law it atones for the deepest sins. The time comes when nothing else will satisfy an offended public sentiment. Yea, the time comes when nothing short will meet the individual necessities of a tired and disheartened soul. Yet the heaviest penalties do not stop the commission of crime, neither does universal disapproval lessen the habit of suicide. Circumstances override both law and public sentiment. The nature of a chemical compound is changed by the addition of a simple substance. Whether a thing is good or bad depends upon its use. Every virtue contains the possibility of vice. A drug may be a medicine or a poison. Fiction often serves as high a purpose in life as truth. The story of Washington and the cherry tree is a fabrication, but it has stimulated many a boy to resist the temptation of falsehood. The caricaturist often gives a more correct likeness of a person than the photographer. He is more interested in picturing the "inside" than he is the "outside of a man." The novelist exaggerates character in order to emphasize his argument. "When Dickens held up the vices and brutalities of England to the scorn and laughter of his race he was accused of exaggerating the facts. The great novelist replied that he had to make the color of his picture high in order to make correct impressions at a distance, just as an actor had to his costumes, countenance and gestures in order to make his purpose plain." Around all great characters grow up a large number of anecdotes, stories, fictions and fables, yet they often present a truer picture of the man than actual history. Only those creations gather around a hero which are natural to the man; they are growths and are indigenous to the soil. Imagination is the most potent factor of the mind. It has to be appealed to in every great undertaking. It gives variety to life. John Burroughs says, "Dante makes hell fascinating by his treatment." Monotony drives more people mad than strenuousness. One continued diet will finally nauseate the most voracious appetite. The mind must be excited, the emotions aroused in order to stir men to any great action, whether it is violence, revolution or reformation. Cold, plodding reason never performs miracles. The orator colors his subject with words as the artist does his pictures with paint. Religion to the great mass would have no meaning without symbols, images, temple and altar. A philosopher can appreciate a principle, a truth without decoration or ornament, but the unlettered and ignorant must be addressed through the senses. Macaulay says: "Logicians may reason about abstractions; but the great mass of men must have images. * * * God, the uncreated, the incomprehensible, the invisible, attracted few worshipers. A philosopher might admire so noble a conception; but the crowd turned away in disgust from words which presented no image to their minds. * * * Doctrines, we are afraid, must generally be embodied before they can excite a strong feeling. The multitude is more easily interested for the most unmeaning badge, or the most insignificant name, than for the most important principle." The deepest thought passes beyond the symbol; it wants no intervening priest or liturgy. Tears do not express the greatest sorrow; the voice is silent when the soul is in its most reverent mood. Morley in "English Men of Letters" says: "Milton's piety is admitted; * * The fact that a man, with a deep sense of religion, should not attend any place of public worship, has given trouble to Milton's biographers. * * * A profound appreciation of the spiritual world leads to a disregard of rites. To a mind so disposed, externals become first indifference, then impediment. Ministration is officious intrusion." I believe in the church as an institution, but not wholly in its methods. Creeds have become obsolete; they stand as an impediment to progress. Tradition has always been a barrier to truth. The scholar demands proof; all the theologian asks is belief. Crude minds embrace the most absurd doctrine, believe the most improbable story, and give the same credence to mere statements that they do to proofs.

No pope, bishop, priest or king has power outside of what human hands have imposed. If a man has ability to teach, let him teach, but that one person has any more power with God than another is a product of ignorance, superstition and darkness. Beware of that man who comes to you with a certified doctrine, who can point to the day, the hour, the very moment when all past transgressions were wiped out of the book of remembrance, and with the further assurance that whatever his future life may be, his redemption is passed recall and that God cannot undo His work. No text-book is final. The time comes when all precedents have to be laid aside and new ones formulated. The work of man's hands, whether in wood, stone, or upon parchment, crumble away. Civil compacts, constitutional privileges, political and theological views are continually receiving new interpretations in order to meet the ever changing conditions of society and its needs. You cannot stereotype an opinion or belief for all time. Everything is fluid. Matter and thought are continually running into new moulds. Nature is all the time engaged in waste and repair, in tearing down and building up. The rills, rivulets and brooks carry the soil from the hills down into the valleys; the rivers carry it from the valleys into the sea, thus laying the foundation for future empires. Knowledge filters down through the different layers of society from the highest, until it finally reaches the lowest strata. What great minds thought hundreds of years ago the common mind is thinking to-day. There is but little new thought now taught, either in science, philosophy or religion that has not been spoken of, hinted at or foreshadowed in the history of the past. Error is continually being winnowed out from truth. Thousands have believed that the world was about to come to an end. Times without number have been set for the fulfilling of this prophecy and still the world lives on. Many think that the wickedness of a people is a just cause for God's special vengeance. But judgment comes to individuals, communities and nations by general laws and not by special enactment. There is no sudden pronouncing of arbitrary sentence. There are no sudden cataclysms in history. First the fitting of the ground then the sowing of the seed then the harvest. It takes hundreds of years to lay the foundation for a revolution or a reformation. Great national hymns are growths, not creations; they are born, not manufactured. It takes more than words and time to make one; there must be a history connected with it. Governments, constitutions, and all wide-spread movements are natural productions; they cannot be put up to order.

No stake or stones mark the spot where barbarism ends and civilization begins. Any given state of society is a prophecy of that which is to follow. Somewhere in the universe there would seem to be a governing intelligence—but where is it located? God's hand is more visible in the truth proclaimed in the Bible than it is in the truth proclaimed in any other book. Is not truth divine wherever it is found? Does it not proceed from the Creator of the Universe? All the giant forces of nature are invisible. Law is "a mode of procedure," a rule fixed and unalterable. God cannot change the conditions His own hand has imposed. He is manifest in every law and in every visible object. The kernel of corn contains all the elements of the root, the stalk, and the full-grown ear. It is claimed if we could solve the mystery of a single flower we could solve the mystery of God. The deepest thought can never be expressed in language. There is a limit to the meaning of words—the mind must be reached through symbols. A strange, subtle influence goes out with every thought, word and action. It is sometimes difficult to tell why one individuality attracts people and why another repels. It is not the matter a speech contains so much as its manner. "* * history is crowded with examples showing that * * it is the delicate, indefinable charm of style, not the thought, which makes a work immortal, as a dull actor makes Shakspeare's grandest passages flat and unprofitable * * " A man and his work are inseparable. The artist breathes his spirit into his pictures, and the sculptor into his statue. The mechanic who constructs a fine piece of mechanism is more interested in the achievement than he is in its financial results. The artist, whether a worker in wood, stone or with paint, must love his art more than its value to him in dollars and cents, else he will never perform good work. Genius rises above all material considerations; it will face prison, starvation and death rather than yield up its ambition. In art and in literature—the lesson taught must speak to the soul of humanity, else it will be temporary and transient. A piece of music or prose becomes classic when the emotions it arouses or the sentiment it proclaims touches some universal feeling, aspiration or desire that dwells in every human heart. The great man, the great artist, the great writer, is the one who strikes some sympathetic chord, feeling or sentiment in which all mankind has an equal interest. Whatever only represents local, provincial and geographical boundaries, will surely die. The broader the base the higher can rise the structure. The church by its narrowness has deprived the pulpit of some masterful minds that would have given it intellectual advancement that smaller minds, however heavily endowed spiritually, could not supply. The world is groping its way slowly toward a new religion, a new philosophy, and a new science of life. The old teachings no longer satisfy. God's wrath, eternal punishment, future rewards and penalties, no longer influence mankind. These beliefs are regarded as inoperative as moral factors in the conduct of men. Rev. Algernon S. Crapsey says, " * * the three dogmas of the existence of God, the immortality of the soul, and the future accountability of all men are without ethical value. The Mohammedan believes all three far more devoutly, far more earnestly than the average Christian, and, because he believes, he murders Christians. The Russian believes all three, and, because he believes, he massacres the Jews. Those who have been prominent in the conduct of affairs, those whose wealth threatens the country now, are firm believers in the three propositions." Man follows the natural bent of his mind, notwithstanding his religious belief.

"How weary, stale, flat and unprofitable,
Seem to me all the uses of this world."

Meanness, closeness, sometimes pass for conservatism; and duplicity often masquerades under the name of diplomacy. Men think they are cunning, shrewd, subtle, opaque, that their thoughts are hidden, while to the observant eye they are as simple children, as transparent as glass. However well you guard your secret you are all the while publishing it. Go deep enough and there is a kinship in all natures. The primal virtues and vices of men are the same. Trace your lineage back far enough and you will find a common ancestor. It only requires the time, the occasion, the proper irritant, to arouse the barbaric element in each human heart. There is the reverse side to every question. The boy that has gone astray, who has been brought up in rude, uncultivated life, is more apt to reform when brought under more favorable circumstances, than the boy reared in luxury and idleness; when he falls, the ruin is far more complete and irreparable. Civilization does not do away with sin, but stimulates it. Civilization does not do away with suffering, but increases it; it does not do away with sorrow, but adds to it. "Society is diseased, and the best is the most so."

HENRY MORRISON TEFFT.
Norwich, N. Y.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

Justice is the constant desire and effort to render every man his due.—Justinian.

A RELIC OF MEDIEVALISM.

Some Trenchant Statements in Reference to Capital Punishment.

The defeat [says the Boston Traveler] by only one vote in the Massachusetts Legislature, after passing the Senate, of the bill to abolish capital punishment, shows that the campaign against the death penalty for murder has made real progress in this State. Speaker Cole's adverse vote on the bill, in the belief that the vote in the Legislature was a tie, was unnecessary, as it proved; but as the House leader of his party, his action puts upon it the responsibility for the defeat of the measure.

The 223 capital offenses which the old English law recognized as punishable by death did not keep down crime; and with the abolition of the death penalty for all crimes but murder, crime in England, as well as everywhere else all over the world where the death penalty has been modified, lessened markedly. Edmond Burke said that he could, in his time, obtain the assent of the House of Commons to any bill carrying death punishment

In Burke's day all classes of the community endeavored, with success, to have the offenses which injured them made subject to the extreme penalty. It would be difficult to-day even to imagine a list of 223 crimes which could be classed as misdemeanors, and this number in England, a century ago, was not altogether a legacy from the dark ages, because 156 of them were of later date than the reign of the Georges.

A man's life was not very valuable in those days. If he scratched his name on Westminster bridge; if he wore a wig or false moustache or other disguise on a public road; if he cut down a young tree; if he stole property worth more than a dollar and a quarter; if he had been transported for crime and returned a day ahead of the expiration of his punishment; if he wrote a threatening letter; if he stole a hide from a tanner; for any and all of these things, and for two hundred more than these, he was hanged by the neck until he was dead.

The problem of crime was solved in those days by putting the criminal to death on the theory that there was no hope of regenerating a felon, and while he lived his influence would spread and corrupt the community. It was better, therefore, for his own sake as well as that of society, that he should be dead.

As late as ninety years ago there were at one time in London fifty-eight persons, one of them a child under ten years of age, under sentence of death. With certain crimes the law was not satisfied with putting the criminal to death, but added the nameless atrocities necessary to inflict on traitors. Men who in any way opposed the government, after being hanged, were quartered, and their dishonored heads exposed in public places on the end of pikes.

Speaker John Cole, and we speak of him only because of his commanding place in the Legislature and as representing the opposition to this bill, is, or should be, old enough to know that the tendency of the last century has been to get away from the death penalty. It is only the mind bound to ancient and musty tradition that would keep from Massachusetts the credit of joining the honorable procession of the States that are wiping from their statute books this relic of medievalism.

SPIRIT RETURN.

Its Kaleidoscopic Character Comprehensively Illustrated—The Ghastly Spectre at the Bar, as Set Forth by That Great Daily, the New York World.

I have received a number of requests to place in writing the details of that "ghostly affair" connected with the New Britain Hotel, Kingston, N. Y. My father's desire that I do not do so has chiefly been the cause of my refusal. At this date, however, my father and the bartender, the only other persons directly connected with that affair, are dead, and I see no harm in briefly stating the facts just as they occurred.

My father was proprietor of the New Britain Hotel, Kingston, N. Y. Upon consulting the old register I find under July 18, the name "A. D. Merton, Chicago, Ill." This guest's appearance would suggest that of the ordinary drummer. To my knowledge, nothing has ever been disclosed concerning this man's past.

The night following Merton's arrival, I who slept directly over the bar-room, was awakened by the rattling and clicking of glasses at the bar.

Just a few words as to the location of the bar-room and my bedroom. An air-shaft ran from the ceiling of the barroom to the roof of the hotel. This shaft not only supplied light for the bar, but also for the bedrooms on the upper floors, having windows opening into this shaft. I occupied one of these rooms on the first floor.

It was the middle of summer. My shaft window being open, I could distinctly hear the noise coming from below. Thrusting my head out of the window, I saw that Jack, our bartender, whose room was directly across the shaft from mine, had also been aroused by the racket and was looking from his window into the darkness below. Any doubt which I had about someone being in the barroom was cast aside, when a glass from the bar went crashing to the floor.

Accompanied by Jack, I prepared to descend. We had reached the stairway when the sound of footsteps of someone coming up the stairs reached us. Concealing ourselves, we saw by the dim night light in the hall, our new guest, Merton, ascend the stairs and enter his room. The following night I watched for Merton, and beheld a repetition of the previous night, even to the breaking of the glass. In fact, these trips were continued for four consecutive nights, it was decided I should speak to him in reference to these nightly trips. Upon my doing so he became highly excited and expressed his intention of leaving the New Britain the following day.

That night he did not take his usual trip to the bar. He was missed at the table the following morning. After forcing his bedroom door we found him dead upon his bed. According to the physician a large ugly wound over his left eye had caused instant death. How this wound was inflicted, or who committed the foul deed, remains a mystery to this day. Entrance to Merton's room from the outside appeared impossible, as both window blinds and door were locked on the inside. I shall waste no time on the police investigations, etc.

Now for the horrible part of this tale, of which no one has ever offered a satisfactory explanation. Some day, however, I trust, I shall understand it. A delusion, I've been told. A delusion, when three pairs of eyes, three pairs of ears, heard and saw just the same! The night following Merton's death I was awakened by footsteps coming apparently from the barroom. The next instant the rattling of the bar glasses convinced me someone was moving about below. I entered Jack's room, to find him sitting erect in bed listening to the same sound which had awakened me. We noiselessly descended to investigate.

I cannot recollect who had the first look at the bar. Behind the bar stood Merton—or Merton's ghost! I could not remove my eyes from his ghastly face. That horrible scar over his left eye was so distinct. You could plainly see where the blood from this wound had entered his eye. His figure appeared of a dull gray, thus in the pitch of darkness his every movement was visible. Somehow, he knocked a beer glass from the bar. He then started through the hall to the stairs, which he apparently ascended to his room.

Reaching the first floor, Jack and I found my father, who had been awakened by the crashing of the glass. He ridiculed the tale I told him, said a rat had thrown the glass from the bar. But my father was soon to be convinced of the truth of that which we had seen. Aye! I wish he had never looked for proof. At his age, seventy-three, the shock was severe.

Yes, the next night, father, Jack and I beheld the same spectacle as on the previous night. The trip to the bar, the broken glass, that horrible wound over "its" left eye, and, last, we saw this "thing" disappear up the stairs.

The following week we moved from Kingston, and I have never had nor have I now any inclination to visit the old hotel. FLOYD J. DAVIS.

N. 156 Summit avenue, Highbridge, New York.—In Sunday World.

ENTERTAINMENT.

(Translated by C. T. Brooks.)

I stopped at an inn one day to dine;
The host was a generous fellow;
A golden apple for a sign
Hung out on a branch, so mellow.
It was the good old apple-tree
Himself, so nobly dined me;
Sweet fare and sparkling juices he
Was pleased and proud to find me
To his green house came many a guest,
Light-winged and light-hearted;
They sang their best, they ate his best,
Then up they sprang and departed.
I found a bed to rest my head—
A bed of soft green clover;
The host a great, cool shadow spread
For a quilt and covered me over.
I asked him what I had to pay—
I saw his head shake slightly—
Oh, blest be he forever and aye
Who treated me so politely.
—Uhland.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust.—Peter Kropotkin.

"Sacred Things."

From the Standpoint of Harrison D. Barrett.

I have heard it said that Spiritualists are wont to sneer at "Sacred things," and to mock at the cherished opinions of their fellowmen, even sometimes blaspheming the name of God and the established spiritual truths of the bible. Perhaps that sweeping statement rests upon a modicum of fact, being an echo from the days when iconoclastic thunderings were heard from our platforms. That there have been those who have treated with contempt all of the old-time conceptions of religion, even going so far as to shock, offend and wound those who cling to the faiths of their childhood, no one can deny. Just how much good or harm, these extreme utterances may have done, the writer cannot say. It is so much a matter of rejoicing to him that they are no longer heard from our rostrums, that he is pleased to let them pass into and "Among the glimmering dreams of things that were."

The rank and file of the Spiritualists of America, when personally known from direct contact with them, are far from being the fierce, condemnatory, unfeeling, ungenerous people they are made out to be. "Their hearts are tender, and their souls are sincere." They are willing to do for others who are in trouble, but it sometimes takes repeated calls to awaken them from their seeming indifference, and inspire them to action. Even in their not doing, this fault is more from want of thought than from any lack of feeling. They have had so many "good things" handed them by the angels that they take it as a matter of course that all of their brethren are equally favored. Great is their surprise when they learn of the dire distress of those whom they had felt to be in opulent circumstances. They are willing to share their material and spiritual stores with those whom they find to be in need, but it is a lamentable fact that many of them are so self-complacent that they take very few steps to determine where that need really is. Taken as a class, however, they will more than favorably "Measure up" with the same number of people in any other denomenation.

There are good people, bad people, generous people, selfish people, wise people, and ignorant people in our ranks. They are all doing their best under existing circumstances, and are sowing the seed from which they must reap their own harvest in the autumn of life's years.

It is not pleasant to hear Spiritualists ridiculing the religious beliefs of other people, and sneering at the things which those "Who know not Spiritualism" have been taught all their lives to regard as sacred. Abuse, ridicule, and persiflage are not argument, neither is the use of cutting irony in the best of taste when discoursing with one who is awakening to larger views through some sorrow that has entered his life. The Cross of Christ, the Ark of the Covenant, the words of the Psalmist and Prophets have been staffs of support to untold millions in their search for religious truths, also in their hours of grief and deep despair. Let us not take away from any man that which has been a prop to him until we have something stronger and better to put in its place. What does it matter that he sings lovingly, tenderly, even strenuously from the "Gospel Hymns," or cries out with Sir John Bowring:

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the wealth of sacred story,
Gathers 'round its head sublime."

He is helped, sustained, soothed, by those words and melodies. Let him move on until he is ready for another truth.

We Spiritualists have our "Sacred Things." We cannot deny the truth of that statement. Our seance rooms are, or should be, "holy ground" to us. Our concepts of the spirit world are as sacred to our souls as the ideals of the Christians are to them. Our inner visions of what we are to find there, and whom we shall meet, are the most sacred of all sacred thoughts to us. We are hurt to the quick if we hear our friends and neighbors indulging in sarcasm at our expense, because of our love for the dear ones in spirit life. We theorize, speculate, dream, and indulge in fanciful flights in our musings with respect to the life beyond. We wonder what father, mother, wife, husband, children are doing there, and we wince with pain when these ideals are roughly handled even by our best beloved in mortal form. If baby has "gone back home," and we drop into a reverie of wonder as to what she is doing in her new life, when our pulses thrill, our nerves throb with emotion, our eyes fill, our hearts beat with subdued pain, do we not feel deeply aggrieved, shocked, hurt, on questioning our nearest and dearest one, if he or she says "I haven't given it a thought."

We may have been conning Longfellow's words in "Resignation:"

"She is not dead, that child of our affection,
But gone into the higher school,
Where she no longer needs our poor protection,
And Love itself doth rule."

This beautiful stanza is quickly followed by two others, so eager are we in our unspoken thought to trace her who has gone:

"Not as a child shall we gain behold her;
But when, with rapture wild,
Quick in our arms we do enfold her,
She will not be a child."

"But a fair maiden, in her Father's Mansion,
Clothed with celestial grace,
And beautiful in all her soul's expansion,
Shall we behold her face!"

If our mental query be with regard to the growth of children in the spirit world the reader can see how a friend's thoughtless reply would wound the one whose being was all aglow with tenderness and affection, in saying, "I have other things to think of."

Perhaps so, and sometime he will have to think of the heartache he has given his suffering friends at the hour of their soul's Gethsemane and exaltation. Let us learn to be kind, thoughtful, tender; these all are attributes of spirituality.

"Sacred Things!" Here is a pair of little white shoes. They are as sacred as are the bibles of all ages and nations. They are a portion of a bible for one being at least. Let us read them.

On page 1, we read of the happy laugh of the vanished baby when they were first placed upon her feet; of the sweet joy she manifested as she ran about the house telling every inmate her treasures; of the rhythmic music of her faltering words as she tried to put into song the happiness of her heart; of the loving kisses she gave as the thanks for her blessings!

On page 2, we read of the real service they were to her because of her need of them; of their impress upon her memory and their inspiration to her smile; of the day when her feet grew tired; of the times she needed rest; of the gradual lessening of her volume of song; of the pathos of her smile; of the falling of her voice; of eternal silencing; of her disappearance from mortal sight, floating on the frail raft of babyhood, "Down the blue Danube of sickness, out into the Black Sea of seeming death." When this portion of that bible is read others can see and feel and know something of the meaning of those two words, "Sacred Things!"

Look at them again! Their lacings are threads that unite our souls with hers and draw her to us over the royal pathway of her angelhood. Their whiteness in an index of her purity of soul, and a warning to us to be white, pure and clean in order that we may be worthy of her dear company in the hereafter. Their eyelets are little openings all along the leathery walls of being to let the star-shine of her love to trickle through, to warm and nourish our famished hearts. Their tongues are little reaches, placed between two apertures in our minds in order that our secret thoughts may slide across the soft, velvety substance without sound or jar to disturb the sanctity of our silence. Their soles—ah!—their soles! They are the things wrought out of our love and hers upon which we must step as we glide swiftly forth to join her in the "Land o' the Leal!"

In fine, those shoes are immutably sacred, unspoken words that link us with the eternal reals of that dear one's being who lives in "The land most fair of everywhere," just around the turn of the road of life!

Shall we be mocked for cherishing them? Shall we be ridiculed if we take them in our hands, and stroke them as we were once privileged to do the golden head of our vanished darling? Do they not enable her to walk into our presence oftener, and all the more quickly, than would be possible if we did not possess them?

As the bible is the rule and guide of the faith of multitudes, "The sacred book of divine truth, that points the way to the Palestine of the heavenly world; so are the little white shoes, the faded letters, the dried flowers, the little dresses, the worn and almost tattered garments, sacred things to their possessors that point the way to a spiritual Palestine—that promise a reunion here of the vanished spirit dear ones with the loved of earth, and a reuniting in spirit spheres of those who are akin in soul, children and parents of the same loves, comrades of the same soul-groupings, forever and forever!

"Forever and forever! all in a blessed home,
And there to rest a little while till you and others come;
To lie within the light of Love, as I lie upon your breast,
Where the erring cease from troubling, and the weary are at rest!"

HARRISON D. BARRETT.

SIMON PURE SPIRITUALISM.

As Presented by Archbishop Ireland.

To the Editor:—Is the Catholic church coming over to Spiritualism? I send you the remarks by Archbishop Ireland, delivered in St. Paul on June 2d, and published in the Minneapolis Tribune of June 3d. It sounds to me like Simon Pure Spiritualism. Read it carefully. J. M. JORDAN,
Minneapolis, Minn.

Tribute to Country.

"America, in the Cathedral of St. Paul, thy name shall be honored and loved: there prayer shall go upward for thy life and thy glory. Cathedral of St. Paul, rise confidently and hopefully to the skies; America guards and protects thee.

"I shall not depart from the corner stone of the new Cathedral of St. Paul without a salute to the spirits of the departed, who, I am sure, are with us at this moment in mysterious whisperings—messages of love and benediction. They—who built the olden cathedrals of 1851 and 1856—they who worshiped and prayed around the olden altars, to-day rejoice with us that the city of St. Paul has so grown, that the church has so grown, as to merit a new home of religion, sumptuous and splendid beyond their brightest hopes. Names I must mention—in special affection and gratitude—names of the men, who, in special manner, made illustrious the olden cathedrals; who, by their holy work prepared the ways for the cathedral that is to be—Galtier, Ravoux and Caillet, Cretin and Grace. Cherished spirits, the new cathedral is yours—bless it with your prayers.

"And now, Almighty God, Master and Father, to Thee, to-day and forever, be there honor and glory. To Thee we offer, as the supreme homage of faith and piety, the new cathedral. Accept it, the gift to Thee from loyal children, in return for gifts from Thee to them. Be it, for time and for eternity, the bond never to be broken between them and Thee. Almighty God, bless thy children; bless their offering, the Cathedral of St. Paul."

Whence and Whither.

Man with Thinking Mind,
And Lord of every kind,
Uprisen from the clod,
Seems born an infant God,
And fain would find his own
In all the great Unknown.

How and whence am I, and how and whither am I going? Such are questions that have engaged the mind of man from the dawn of history, at least. And still the inquiry continues. Scientists, philosophers, poets, religionists, Christians and heathens; men of every race, nation and clime; learned and unlearned all are persistently pressing the question with varying degrees of satisfaction and comfort and every religion rests upon some theory fanciful or otherwise, relative to human destiny; and I, too, proceed with the same old inquiry and interrogate reason, knowledge, and Nature, with no idea of reaching any conclusive or wholly satisfactory answer, only hoping to better satisfy my soul's desire and longing for immortality.

And why this longing? I have an appetite for food and it exists. Blooming fields, orchards, and golden harvests; air, seas and rivers supply my wants. I feel the need of clothing wherewith to adapt myself to varying temperatures of climate belonging to the seasons and different latitudes of our earth wherever I may wish to dwell, and behold the vegetable and animal are my servants; the snow-white cotton from the field, the soft warm fleece of the sheep; and the fine-spun silk of the worm are provided. I hunger for knowledge, and doors everywhere are open and countless teachers are willing and encouraging instructors. I love society, and lo! the elements gratify my desires; oceans, rivers, electricity and steam make for me commercial ways and means by which I may communicate and visit with every kindred, and the social instinct is abundantly gratified. While my corporeal wants and adaptations are all thus abundantly satisfied, shall the desires and adaptations of my soul suffer neglect and go unanswered? My reason tells me it cannot be, and thus I am comforted. My intuitions, field teachers, reasonings and hopes cannot all be delusive; for they address the constitution and inborn expectancy of my soul, and tell me of that which is of common belief and concerning which, impressions, inspirations, and visions have come to me and others with sweet assurance that:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

That man possesses a double entity is hardly in dispute. That he has a mind, though invisible, is as evident as that he has a body. That the two are related is plain; but how is not so clear. Careful inquiry and thoughtful study may enable us to understand better this relation, along with the life and province of each. The body we know is of the earth earthy—an organized material body. But what is mind? My conception of mind is that of a universal force, uncreated, without beginning and without end, immortal, and organized just as certainly as matter and the universe are organized. This mind is variously expressed throughout Creation, but always with definiteness and purpose, whether in atoms, monads, or man. Its power is supreme over all. The boundless universe of Universes is its infinite domain; and throughout all, from atom to star, its rule is law, life, and motion, forcing evolution of suns, systems, and worlds innumerable for the further evolution and development of more ultimate expressions and consummate organized beings of its conception—visible embodiments of its invisible regal self.

Great suns command revolving worlds,
The Infinite is organized,
And Heart of one All-mind unfolds
A Universe as sensitized.

As matter is indestructible, so of mind; and that it is an intelligent force is evidenced by its work; and that it is an omnipresent or immanent force is evidenced in its activity, everywhere manifest from simples to compounds, in integration, differentiations, developments and dissolutions. It is the alpha and omega, the one All-comprising and Infinite Intelligence we call God; and Pope's conception is hardly transcended:—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

That matter comprises the body of the universe, and is without beginning, uncreated, is self-evident, as nothing can be made or conceived of nothing. As of matter so of mind; for to suppose a creator of mind would be to presume another mind-creator, which would necessitate another and this still another, and so on ad infinitum. Now, as neither matter nor mind can come from nothing, no more can intelligence. The human mind and intelligence must therefore have come from some other mind and intelligence, a priori, which could have been in the last analysis, none other than the Supreme Infinite Mind, the one great causative force of evolution, the way and wherefore of all life, mind and intelligence upon this planet and innumerable others in the infinite domain. Thus our birthright and relation to the stupendous whole is logically established, as is also our heritage; for as the stream partakes of its source, so man must inherit the attributes of the soul, life, power, and intelligence from the great ancestor of all life.

Some one may perhaps claim that mind and intelligence were primarily evolved out, of matter by some inhering force of law. But whence the force or law? And how evolved, unless existing there potentially? And, then, whence the possibility? If mind is evolved out of matter, then we should honor the dust above the soul. But we can credit no such endowment to the soil we cultivate. Matter does not exist as an independent substance. Matter, mind and motion can only be regarded as an external trinity, otherwise one or all must have come from nothing, which is inconceivable. Nothing is conceivably produced without some determining cause operating in the Universe. Everything produced unmistakably declares an originating source, the legitimate producer. The substantive relationship of mind over matter, determining and controlling organization, proclaims its sovereignty as an intelligent creative force, however inscrutable, determining all growth and development from protoplasm to man, and every manifestation of life and activity wherever observed. And because the universe is a unit, under like control throughout, I can but logically conclude that mind and intelligence must manifest and exist in organized forms and beings of like descent, and akin to ourselves, and of like destiny in other worlds as surely as they exist. To presume a boundless universe to exist just to satisfy the demands of our minute world, seems to me monumental egotism, or else a barbarian conception. A stupendous universe most surely voices an equally stupendous mind in control, begetting life and individualizing mind everywhere under like conditions as here on earth, which is but a very small province in the great cosmos and kingdom of the Infinite mind.

I am unable to conceive of man's coming in any other way than by conception and development by force of heredity, which process traced back by gradient steps brings him to the very door of the Infinite mind, from whence has thus come his life and inheritance of immortality. The origin and destiny of man seems thus pronounced beyond dispute, and life after the death of the body in an advanced sphere and in possible communication with this is no less than a logical requirement, and as certain as that God is our Father and we His children. Possessing the atttributes of the Father certainly adapts man to an endless existence where infinite possibilities to improve may be realized in accord with the hopes and promises born with the soul. As sure as the law of heredity is a fact, this must be so; and while the body returns to dust from whence it came, the soul as surely ascends to its own inheritance in the higher realm of sublimal life where adaptations are satisfied and advance development and happiness ultimately attained. And this is the heaven of human hopes:—

There surely is another place,
The dream of all the human race,
Divinely purposed, future goal
That waits the coming of my soul;
Where just rewards are realized
And lives attuned and harmonized
With music of expanded spheres
And love that knows no weak'ning fears.

Reflective thought declares for me,
That in the road of destiny,
The past is stubble where I've sown;
Its fruitage makes the great unknown,
All opening up as time speeds on,
With every day's returning dawn;
While I, in rough and rugged way,
Trudge on and hopeful make survey,
So far as eye and thought can scan,
To learn the heritage of man;
And what may be his future store
And home when earth-life here is o'er.

And out across the running stream,
While gazing from this side, I seem
To see familiar faces there,
With wistful look and beckoning care,
That strengthens hope with blissful cheer
In me, while battling storm-waves here.

Where'er I look, intelligence
Rewards my active diligence
With knowledge more of life and things,
That comfort to my being brings,
And lets me see yet farther still
The grandeur of the Father's will
And love divine that blesses me,
And yours, and mine, eternally.

DR. WM. J. HILL.
Petoskey, Mich.

CIVILIZING CHRISTIANITY.

Science Has Civilized Christianity by Trying to Knock the Devil Out of It.

The frequent assertion on the part of Christian theologians and writers that our present civilization is a Christian civilization, based on the Bible, seems to be somewhat widely separated from the truth. Christian barbarians destroyed the civilizations of ancient Peru and Mexico; Ancient Egypt was a highly civilized country. The Egyptians had made many discoveries in astronomy, mathematics and mechanics. They had discovered the rotundity of the earth. The ancient Greeks have never been surpassed in art and philosophy. The Grecian kings of Egypt were eminent men of learning. They established libraries and schools and cultivated the sciences. The Christian religion arose, and Egypt and Greece were overrun by the Christian fanatics of Europe. The Christian rulers of Europe placed faith above reason and substituted miracle for law. They tried to burn all the books, destroy science and pervert logic, that they might be able to fasten their fantastic devil theology forever on the minds of men! The church produced no geometer in her autocratic reign of 1,200 years." "In Christian Europe there had not been a cultivator of mechanical philosophy until Leonardo da Vinci in 1452." "Christianity did not produce an astronomer in 1,500 years." It burned Giordano Bruno at the stake for the teaching of astronomy. Galileo was kept a prisoner for life because he asserted that the earth moved. During all this period the Jews preserved the sciences. Mohammedanism arose in the seventh century and the Saracens became the patrons of education, first taught them by the Jews. The Saracens in Spain lived in luxurious refinement while the Christian kings of Europe rode in ox carts, lived in smoky huts and clothed their vermin-infested bodies in filthy skins. The Arabians gave us advanced mathematics, astronomy, chemistry and medicine. We are the heirs of the ancient pagan and heathen civilizations, preserved and diffused by Jew and Saracen. To-day is the civilization of science, not of dogma. In the great conflict between religion and science, religion had lost every battle. Science has civilized Christianity by trying to knock the Devil out of it.

DR. C. C. CARTER.
Lancaster, Ohio.

STILL HUNTING FOR GOD.

Useless Search in the Labyrinths of Infinity.

What in the name of reason (man's highest faculty) do those people looking for God expect to find? If, as reason tells us, space must be unlimited in extent, and universal energy must pervade it, and this energy must, like space itself, be without end, center, or circumference, what in the name of this same reason do they expect to find?

What can a finite being, with his marked limitations, know or conceive about endless space? And yet we see mortal man with his inexcusable vanity chasing the unreasonable hope and expectation that he will some day run onto God, and know him without an introduction.

A few moments' reflection in his rational moments ought to convince any man that infinite energy, like infinite space, is too large a proposition for him to wrestle with; and all of his time given to anything but the study of phenomena through his senses is utterly wasted when looking for results.

The ancients looked for God, wrote about him and talked about him, prayed to him, sacrificed and worshipped him, just as millions are doing to-day, and all the evidence they ever found or we have since found, is confined to the phenomena of Nature. We cannot go back of it nor get outside of it; it is all we see, all we know. The folly of hunting for force outside of matter to move it, or in trying to reach it in any way through our senses, is just as great as that impossible feat of lifting one's self by the boot straps. That has been found by trial to be beyond man's power, and after ages of useless effort to find God, good, horse sense says, give it up, like the boot-strap business.

The finite can have no conception of the infinite, and it should not require more than fifty thousand years of human existence on this planet to find it out, and some folks think mortal man has been here longer than that.

If anyone in this age of the world sees the necessity for a god, or feels the need of one for religious purposes or otherwise, I would suggest that he make one in the form of a graven image as they used to. Then he can see it, talk to it, pray to it, and be sure he has one.

It is enough for me to know that sufficient energy exists in space to keep everything in motion under immutable laws, that we know anything about; and by reasoning from cause to effect, I am led to accept the satisfactory belief that throughout infinite space similar conditions prevail. I never expect to know any more about universal energy than I know right now, and as personal gods have gone out of fashion, like the bustle worn a few years ago by the fair sex, wherefore should we mourn?

Personal gods had their day and for long centuries an influence on the human mind; but under intellectual evolution we have got away from them, and now the man who wants more, or less, than infinite energy to run an infinite universe, is hard to please, to say the least.

Finite beings should confine themselves to finite things, and unless they are looking for a finite god, who certainly would be a misfit in an infinite universe, the search should be postponed indefinitely, and I throw out the hint as an aid to settling the vexed question: Is there a God? Unless the god-hunter is after the finite kind, what possible show does he stand to find one? And if he admits a finite god could not do the work imposed upon him by an infinite universe, when found, and this would necessitate further search to find a cause for infinite energy, what would his little god be worth?

Let us pause and reflect before chasing god any further.

CHANNING SEVERANCE.
Los Angeles, Cal.

Happiness.

No scented breath from fragrant lands
E'er bore it on its odor sweet,
Nor talisman nor fabled wand
E'er called it from its calm retreat.
It heeds not beck from place of power,
Allegiance ne'er to wealth it bowed,
As oft it smiles on cottage bower,
As on the mansion of the proud.

Search not for it upon the gold
Or epaulets that satraps deck;
No dying warrior need be told
'Tis vainly sought in battle's wreck,
Go search o'er land or all the sea
For happiness, you vainly quest,
For from within it comes to thee
That peace of soul that maketh blest.

The plaudits of the fickle crowd
The orator may full enjoy,
Too oft he finds, though ringing loud,
The gold of praise is base alloy.
Some souls in music often find
The thrills of joy bespeaking bliss,
Those thrills, alas! but leave behind
A vacant vale of loneliness!

What ecstasy the lovers feel
As lip to lip they madly press,
Delirious joys, they but conceal
The ghost of pleasure's emptiness.
As earth remote is from the sky,
As darkness is from light apart,
Thus far will fail to satisfy
Mere earthly joys, the human heart.

There is a longing in the soul
For peace which earth can ne'er bestow,
Unsatisfied it seeks a goal
Not found within this vale below.
Methinks there is a well of love
Whence flow all joys on earth bestowed,
Though sparkling at their source above,
They're soiled by banks through which they flowed.

Though mountain river at its source
Pellucid as the crystal be,
That river swelled to mighty force
Mud-laden oft will reach the sea.
This pleasures seem from heaven sent,
So sweet are they when first essayed,
Alas! but worthless are when spent—
So deep with passion's dross o'erlaid.

As he who'd drink the purest draught
Of water first must climb above
Unto its source; thus must be quaffed
The purest joys from heavenly love.
Then quaff, my soul, the nectar cup
Of love divine, unsoiled by dross
Of carnal things, that climbing up
True happiness may thee engross.

CHAS. MONTAGUE.
Spokane, Washington.

"Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

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THE CENSUS AGAIN.

It Is a Matter of Much Importance to Spiritualism.

The Spiritualists of the United States are requested to take notice that only those who are members of a local society, organized and conducted in harmony with the rules of all religious bodies, are to be counted in the present census. Those who flock around the person of some medium from week to week, or attend meetings managed by individuals for their own personal profit, cannot be enumerated. A local society, to be counted as such, must have a board of trustees of least three persons, and be conducted according to well defined rules. All Spiritualist societies, whether or not affiliated with the N. S. A. or State associations, are recognized and their members counted. They are classed by themselves, while the great body of affiliated societies will be recognized as making up the organic strength of the Spiritualists of America.

The Director of the Census is not unjust to the Spiritualists in being thus explicit in his rulings. All other denominations must meet the same requirements. As the followers of other religions are willing to be counted, and are not ashamed to acknowledge themselves as believers in the religion of their choice, it will not be difficult to secure a correct enumeration of every church body in the land. The selfishness and cowardice of pretended Spritualists will have much to do with the small number who report themselves as followers of the religion of Spiritualism. Unwillingness to belong to an organization for fear of being obliged to pay ten cents per year to support it, or for another and more absurd reason still—fear of having their "freedom abridged," is now in evidence in the poor showing Spiritualism will make in the census report. The picayune Spiritualists, who pride themselves on being "individualists" and members of no society of any sort, are almost wholly responsible for the pitiful exhibit that Spiritualism will make when the figures are given out.

There is one way by which this shameful condition can be offset in part. The Special Agent for the Spiritualists will have the privilege of making a statement regarding the widely-scattered state of our forces, and that in many localities societies cannot be maintained for lack of numbers. Now, if the isolated Spiritualists of the nation will but report their names and addresses to the headquarters of the N. S. A., either to the president or secretary, it will be possible to report approximately the number of unattached believers in Spiritualism. Will not all who read this notice, who are not members of any local or State association, send in their names at once? The census agent will only count you as Spiritualists; you will not be asked for ten cents, nor even for one cent. The Government wants to know who you are, where you are, and what your religion is. Are you willing to stand up and be counted? If so, send in your names and addresses, provided you are not enrolled on the books of the society.

Mr. Editor, the writer respectfully submits that the taking of this census is the best argument for Spiritualists to join local of State societies that he has ever found. Those who stay outside injure Spiritualism by so doing, and stamp themselves with cowardice.

Isolated and unattached Spiritualists, shall we hear from you? Are you willing to enroll yourselves as Spiritualists? Your names and addresses will be thankfully received.

HARRISON D. BARRETT.
600 Pa. Ave., S. E.,
Washington, D. C.

THE HOME CIRCLE.

Recommended by One Who Has Experienced Its Benefits.

In number 854 of The Progressive Thinker I gave a brief description of the excellent results we gain from our home circle. They are simply marvelous. It is only since about three years ago I affiliated with Spiritualism, which I despised before on every occasion, but I confess that the knowledge and wisdom acquired through the course of those three years by careful study of high-grade Spiritualistic literature and the comparison of the occurring phenomena of our circle, far outweigh the experience of forty-eight years of my life. I feel that I have become a man quite different from that of fifty-two years ago, and that independent from any alleged Christian church, too.

As I have told already, a few Germans organized a home circle, of which Mrs. L. York is the officiating medium. She is a lady of a fine and gentle character, whose motto is: "I want to know the truth as far as possible for anyone to be reached." And with noble determination she starts the work of every circle. Alma, the thirteen-year-old daughter of Mr. and Mrs. York, is already a fine medium, besides her four young girls are developing and promise to become mediums of a high grade, too. So, in course of a few years this town will be well provided with mediums characterized by noble deeds and determination.

Brother and sister Spiritualists, not only of Salt Lake City, but the United States at large, I admonish you, organize home circles all over the country; go to work with a heart full of love and determined not to use your acquired abilities and spiritual forces for pecuniary purposes, as so many individuals are doing who parade before the world, disgracing this most noble and world-wide movement. Too late they will discover that the forces which they used for their own selfish purposes dragged them deep down in the morass of depravity and wickedness! It will require many years' work afterward to lift them out of that detestable mire, and those seemingly acquired pecuniary advantages will prove to be only a danger-gift. Invite your neighbors and friends with whom you are best in sympathy to partake of your circle, in order to gain a strong and harmonious magnetic current. Connect those home circles with a local organization, and this with the N. S. A. of the United States. Only a well-organized effort will dispel this gloomy darkness, settled down over the people by the creedal sects of an alleged Christian church, like threatening clouds before a mighty and atmosphere-clearing storm, after which a new sun will arise and shine over a new and redeemed world; this will be not only a millennial but eternal kingdom of peace and happiness, realized by the Christ of a loving and unselfish human heart.

C. K. FLANDERKA.
Salt Lake City, Utah.

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LOOKING TOWARDS THE SPIRIT SPHERES.

Japs Ask Help of Millions of Ancestors.—Shintoism, or Worship of Souls of Dead, Revived by Success in Arms.—Religion of People—For First Time Honor Is Paid to White Men and Christians.—An Acknowledgment That Spirit Return Is True, by the Japs.

Tokio, Japan, June 22.—All Japan has been communing with the spirits of the dead who gave their lives to their country's cause in the late war with Russia. The phantom army of 80,000 souls and more, summoned by His Imperial Majesty the Emperor—acting in the capacity of High Priest of Shintoism—to the Yakusuni shrine for the festival of the Shokonsha, heard the nation's voice lifted up in praise of their deeds and in solemn prayer that for 10,000 years—ever hereafter—they watch over the fatherland.

There were strangers in this army of spirits this year. If in that world of the after life where souls abide the earth individuality is retained in any degree, and myriads of little brown souls gathered about must have looked in wonderment upon the presence of some large white souls who, in turn, must have marveled greatly at their peculiar surroundings.

Christians Are Honored.

At this year's festival, for the first time in the history of Japan, white men, Christians, were deified at a Shinto shrine. The white men to whom were paid posthumous honors, exactly similar to those paid Japanese soldier and sailor heroes were officers of a ship used as a transport, who went down to willing death when she was sunk. They might have escaped but they preferred death to leaving their ship. By this act they won a place in the Japanese heart and the Japanese religion on the same plane with that occupied by the nation's own heroes.

The Emperor himself decreed that posthumous honors were to be paid them. Perhaps the fact that they were Englishmen may, in these days, when Japan is ever holding "the alliance" up to the admiring gaze of the Orient, have had something to do with this very unusual tribute being paid them; but whatever the motive, the episode is both interesting and instructive.

The Yakusuni shrine, on the outskirts of Tokio, is a place of special worship of the spirits of dead warriors.

The Shokunsha festival is an annual gathering, held under the auspices of an association of officers of which Admiral Togo is now the head.

On the temple ground there are several monuments made of spoils of war and an army museum full of relics of the late wars and of some of the early ones. Here the Japanese people gather to worship at least once a year.

War Helps Shintoism.

When at the end of the war with Russia, the Emperor visited the great shrines at Ise and in solemn ceremony proclaimed to the imperial ancestors the successful outcome of the conflict, Shintoism was given a great impetus. It is the religion that lies deepest in the hearts of these people.

Shintoism is indigenous to Japan; it has no founder nor any dogmas. It has developed with the customs and traditions and characteristics of the nation, or, perhaps, has been the most potent factor in dveloping these customs and characteristics. It is essentially ancestor worship.

Judged by the standards of other religions, Shintoism hardly deserves classification as a religion. It has no code of morals. Japanese religious writers naively explain this by declaring that so universal is the innate goodness of the people that there is no call for such codes as have been provided for the "barbarian" peoples of the rest of the world.

Religion of Cleanliness.

Shintoism concerns itself greatly with the physical welfare of the people, apparently far more than with their spiritual welfare. Its essential is cleanliness, cleanliness of conscience, but especially cleanliness of body. The proneness of the Japanese for boiling hot baths is probably due to the influence of Shintoism. With small respect for one who takes a cold bath—this, according to their ideas not being cleansing—by the same logic they resort to the hottest water they can stand, since the hotter the water the cleaner the body.

There are twelve recognized sects of Shintoism—all with ancestor worship as their cardinal principle.

The belief of the Japanese is that the disembodied spirits acquire the power of deities and possess supernatural attributes. They become potential for good or evil, and they exercise their potentialities in the same mundane sphere upon which their interests and affections centered during life.

They are, in short, guardian divinities, and as such the object of the ceremonies in their honor is, on the one hand, to convey to them thanks for their services while on earth, and on the other hand to solicit a continuance of these services beyond the grave.

Is Religion of Japan.

Other religions may affect, and doubtless have made considerable impress upon, the surface of Japanese life, just as Western civilization has has affected the surface; but in the last analysis such as lies deep in the Japanese heart is this ancestor worship which is known as Shintoism, "The Way of the Gods."

Dividing the Atom.

In your issue of June 1, C. M. Carter says Madame Curie divided the atom recently 200,000 times, making that important foundation of the universe so minute that 12,500,000,000,000 of the sub-divisions were necessary when placed end to end in a row, to cover one lineal inch of space. It is presumed the Madame did this job with a lead pencil, but in whatever way she did it, it remains a remarkable scientific feat—if true. But I get a better idea of the size of this infinitesimal object, which Epicurus and M. L. Sherman used to construct the universe and God himself, by the comparison of Lawrence Oliphant.

Said he, "the atomic particle represents the same amount of space on the point of a cambric needle, that a grain of sand does on a ten acre lot." Now we have it down pat, and Madam Curie must take a back seat, so clear and distinctly do we see the atom on the needle's point.

It is well at times that we acknowledge our indebtedness to those who know all about the atom; for personally I admit my inability to cut it up into so many sections and to know when to stop.

CHANNING SEVERANCE.

SPIRIT MESSAGES.

Given Through the Mediumship of Mrs. Nellie Davis, of Kewanee, Illinois.

Mrs. Emeline H. Frank.

My Dear Ones on Earth—I am so glad to find this avenue open to me this evening, and I will try to do my very best to prove my identity, and let them know that I still live, and can return and influence and help them.

I was what the world calls a very old lady when I passed away. I was old in body, but young in spirit, and I passed away just as I always wanted to. I always said I hoped I would not be sick long, for I did not want to be a burden to anyone. So I passed away without an ache or pain, and the only thing that I dreaded about it was leaving my poor George, my faithful companion, for I knew he would miss me more than the rest; but I had the consolation of knowing that it would not be long before he would join me again. I left three children in earth life, and I am writing this message to prove to them that I am a conscious being still, for they often doubt this great truth, and while they always had respect for my belief, I could tell that they thought it was only a delusion and that mother would be disappointed.

So I come here so far from home to tell them that I was not disappointed. I found all that I expected to and more too.

I have a beautiful spirit home, and I found it prepared for me by my deeds and thoughts on earth. Every act of my earthly life, every single thought, had taken form. Many scenes disfigured my home, for I was like all others. I was by no means perfect, and had many faults, but as I endeavored to rise above all things of earth, and as I returned to earth and tried to undo some things of the past, these scenes faded and brighter ones came in their place.

Oh, I would like to tell them so many things, but I do not like to take up too much time, but I thought if I could only say a few words that they would see it, and it would be the means of their looking into this grand truth. So I will go and make room for another. I thank you all very much. Please say that I passed away in New York, about four years ago, where I will be remembered.

EMELINE H. FRANK.

Ned Murray.

I don't know whether I can say much or not, but they told me every one was welcome to come, and as my folks are trying to find me, I thought in this way I might be able to reach them. But I know I can't talk as some do, for I never had an education, and never wrote a letter in my life. My folks never heard from me after I left home, and that has been 25 years ago. My folks lived at Skowhegan, Maine.

I went west with a man by the name of Bradford. We did not have enough money to carry us far, and so we took a "tie-pass," and we had a hard time of it. I could not stand such a life, and when we reached Chicago I went to work, and lived there four years. By that time I had saved up enough money to take me to Salt Lake City. I thought at times I would ask someone to write home for me, but I neglected to do it, and I know poor old mother has wondered many times if I was dead, and why I did not come home.

I was at Salt Lake City seven years when I was taken sick with typhoid fever, and passed away after three weeks of suffering. I was glad to go. The first one to greet me over there was Minnie, my sister, who passed away.

Then there was poor Grandma Scott waiting for me.

Now, the reason I came here is this: My uncle lately passed away and left his property to my mother's children, and they have advertised in the papers for me.

Please tell them if they write to Salt Lake they will receive proof of my death and burial, and this will help them. Some of the family take your paper, and they will see it. I thank the guides for helping me.

NED MURREY.

Cecil A. Gaylord.

Well, I would like to send out a few words this evening, but as I come in contact with this medium I feel a little confused, as my mind was not very clear when I passed from the earth life, having a shock of paralysis, and I find it affects my head and memory, as there are a good many conditions and things I don't remember very clearly, or in other words there was a lapse of time in which I seem to have forgotten what happened. So I just want to say to those I have come to in earth life, that I was very much pleased when I found I was liberated from the physical body, for I was sick a long time. Now I wish to send this message to my family, for they do not believe much in Spiritualism, nor do they recognize spirit return. I have been trying to manifest to them for some time, but I cannot get a response, and I was informed that if I would come here and write, it would be good proof for them, for there are those who take the paper who will see the message and show it to them. Now I hardly know what to say that will be the most convincing to them. But will say that I passed away at Philadelphia, Pa. Aunt Maria and Mrs. Russell sat by my bed when my spirit left the body. My wife's name is Mattie, and her maiden name was Hayes. I had two daughters, one is married, her name is Lulu; the other one is Vera, she works in a store and lives with her mother.

My wife is married again, her husband's name is James Burns. I am well pleased with everything that they have done. I cannot send a long message this time, for the conditions affect the medium so that I cannot hold her. Just say that if any of my family wish to open up an avenue, I will try to make myself known, and also prove to them that the body has been destroyed, but the spirit lives.

I passed away about 13 years ago. I thank you very kindly.

CECIL A. GAYLORD.

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Hindu Spiritualism.

As presented by the Hindu Spiritualist Magazine, published at Calcutta, India. It illustrates the terrible nature of Obsession which existed long before Modern Spiritualism commenced its manifestations at Hydesville, N. Y. It was common in the time of Christ. In fact, all through the ages Obsession has occurred. Thus we find that the one great evil that confronts angelic ministrations is the evil, ignorant, malicious obsessing spirit. Spiritualists, find the remedy.

Our readers may remember the description that we gave of our own experiments in hypnotism, in Number two, page 98, of this Magazine. We hypnotized a lady of magnificent brain powers, who was at the same time a woman of the highest piety. Our readers may also remember how we were one day frightened at what she said. One day we mesmerized her with unusual vigor, determined to separate her soul completely from the body, if possible. On other days, when after hypnotising her, we asked her a question she would immediately give a reply, but on that day, after we had finished, and asked her the usual questions, she gave no reply whatsoever. To quote from the narrative:

"Thus, when to my question as to whether she had fallen asleep she made no reply, I repeated it more earnestly and loudly. Still I got no reply. Then I felt her pulse,—there was no beating at the wrist! I felt her breast, there was no beating there too! And it seemed as if she had ceased to breathe altogether!

"I was greatly alarmed, and I began to demesmerize her. I knew that I was required to keep myself cool, and never lose my presence of mind in order to be successful; and so with great effort I avoided losing my presence of mind and began to bring her back to normal condition, in the usual way.

"Are you asleep?"

"Yet no answer. At last, after gigantic efforts,—I shall never forget what I suffered on that occasion,—I succeeded in eliciting a reply. She at last replied to my question. She was not asleep, but said she,—

"'I am dead."

"'Dead? What do you mean?"

"'Yes, dead," said she, "I have come to where people come after death.

"I was then very much alarmed. I asked her to come back at once. But she refused. She said,—

"'Why should I? Death is nothing, it is only a most desirable change.

"That may be, but don't you see my position? If you die, will not that break my heart?" I said in the anguish of my soul.

"She did not understand my position at all. She said that she had gone to a world infinite times better; she had gone there easily, and why should I, her brother, and loving her so well, be so selfish as to drag her back again to the vale of sorrows?

"I wept and importuned. I told her in reply, that if she did not come back I would possibly be hanged. She at last consented to return. At first there was a feeble beat at the wrist with a feeble attempt at breathing. Then she began to breathe violently and gasp as it were for breath, and at last she acquired her normal and natural condition.

"I resolved never again to mesmerize her until I had learned more of the art, and put my experiences before an expert and asked his opinion. But wonder of wonders, my sister refused to be mesmerized. When dead, she refused to come back, but when she had come back, she refused to be mesmerized lest she died again!

"The fact, is, the instinct of the fear of death, which she had overcome when dead, overtook her again when she had come back to life."

I was so frightened that from that I had to change my methods altogether. When I first made the attempt, I succeeded in mesmerizing her, though partially, in three or four days. To the question, "Are you asleep?" she replied, "Yes, but partially." "Do you see anything?" "Nothing distinct."

Continuing in this manner for a few days more, one day I got the reply that she was seeing something. "What is it?" She replied, "lights." "Whence come these lights?" She replied, "Can't say." "See more carefully, and pray to God more earnestly," I urged. And she said, "The lights come from the bodies of persons. I now see that each of these lights envelopes the body of a man—it indicates the presence of a man in high position in the spiritual world."

We have to explain here that scientific discoveries were not our object. Here was an opportunity for us, to see if I could develop clairvoyance in my subject; but I had not the least inclination that way. We had lost a dear brother, and had been crushed by the calamity. We wanted to know whether he was living and whether we should ever get him back. So when my subject began to see sights, men and things, from her bandaged eyes we had not the least desire to test whether or not she had developed clairvoyance, but whether she had come in contact with the spiritual world. So on every night, (for I mesmerized her nightly) my questions referred only to the spirits. Thus I asked:

"You see lights emitting from the bodies of persons, do you know them?"

"No."

"Are they of this world or of the spiritual world?"

"Don't know, probably they belong to the spirit world."

We had asked her to go to the spirit-world, if she could, question people whom she saw, and bring all the information from there about people, or friends. We wanted specially to know their modes of life and so-forth. Let me describe here, in narrative form, how she secured an entree into the spiritual world and what she saw there. I only give a short description of the experiences that she acquired when hypnotized by me.

One night, just as she had been mesmerized, she saw that some one, whose body was emitting light, was approaching her. He came and accosted her very kindly. He said, "You wish to see spirits, no doubt, but you have not been sufficiently etherealized to be able to do so. I will help you, however." Saying this he handed her a mirror. He told her to watch what she might see in it and the spirit world would be revealed to her. "The mirror that I am giving you," he said, "is called the 'Mirror of Wisdom."

With this mirror in hand she sat and gazed at it; and a most wonderful world was unfolded to her. It occurs to us that after she was mesmerized by us, she was mesmerized again more fully by another (a spirit)—the spirit who gave her the "Mirror of Wisdom" to acquaint herself with the condition of things in the world of spirits. Every night she was given this "mirror" after she had been mesmerized, and she described what she saw of the spirit-world through this "Mirror of Wisdom."

She said there were three classes of people in the spirit world as far as she could judge. The highest were those whose persons emitted light. Indeed, everyone of them was covered by a luminous fluid, some with a very mild effulgence, scarcely perceptible, while some were enveloped by dazzling lights, though they did not dazzle, but rather pleased the eyes, so that a look at it (the light) brought tears of joy. Everyone of them, again, had not the same light to clothe their body; some had yellow, some white, and some of other colors. Now, every part of the body of the blessed spirit was not equally illuminated by the same class of light. The light which enveloped the head was most dazzling, the breast emitted another class of light, and yet the fingers another. Some high spirits, when they laughed, appeared to be "vomiting full moons of gorgeous flowers." It seemed, in short, that after every laughter a flower came out of their mouths which floated for some time in the air and then disappeared. Nay, it seemed, that their smiles illuminated their face and persons. Those who were of the highest position seemed to have their bodies made up of light only: They were, indeed, men of light with a halo of glory round their heads.

They were young and old men and women, and their beauty was celestial. Though each had a separate style of beauty, yet it seemed that "each was more beautiful than the other." What struck her most was their purity and piety. Everyone seemed to be absolutely guileless, generous, merciful and good, pure and holy. Above all, every countenance seemed to be beaming with Bhakti or veneration for God. Now, it is impossible to describe how the very sight of the face created such notions in the mind. Yet it did; the mere sight of the face showed that he was angelic. The eye was turned a little upwards and this alone indicated that the thought of God and only the thought of God was in the mind of the spirit, while the entire face showed the owner not only loved everything and everyone, but above all, his Beloved, the God, the Master of his heart. It seemed everyone was communing with God, and the external was nothing to them.

She saw men and women joined together like the Siamese twins. They were loving couples in earth-life. It seemed half of the body of one had entered into half of the other. She further saw another wonder which was that sometimes a man was joined in this manner with two women, one on the left, the other on the right. She was impressed that they were man and wife or man and wives.

Let it be borne in mind that the material world is the expression of the spiritual world. Every material object has its soul, so the spirits too have theirs; again, what we have in this world the spirits have in theirs too. So if we have trees, mountains, rivers, lakes, etc., they have them in the other world. Yet the spirit-world had objects of which there was no counterpart in this world, at least part in this world. Thus, she saw flowers which she had not seen in this world.

The world in which they moved was as beautiful as they themselves were. Every substance emitted light, every tree, shrub creeper did the same. Many flowers that she saw were strange and indescribably grand and beautiful. Such were also the birds. The atmosphere was soothing, bracing and pleasing. It imparted ecstasy.

She swooned away in ecstasy at the sight of this world's beauty. When she recovered, she saw that the scene had changed. She saw that the world of beauty had vanished to give place to the world next in order. She saw spirits of a low order residing in a world something like that of ours. These looked just like men, indeed it is impossible to distinguish them from the men of the world. Only they are too many and too busy, so busy that they seemed to be occupied day and night, in divers occupations, religious, intellectual and physical. Thus, at one place there was an image of God and thousands were worshipping Him with flowers. Others there were who were doing Kirtan dancing, singing and playing the Mridanga. At places an Image was worshiped by a single votary, who sitting before it, was muttering his prayers with eyes shut. Others were doing secular work, teaching boys or giving lectures to an audience. Still another class, who were amusing themselves with gymnastic exercises, with rope-dancing, with high jumps, and so forth. This world was almost the same as ours, yet there were strange flowers and plants and fruits which are not to be seen here.

She had also an insight of the dark region. Let us call this Hell, and the one first described as Heaven. The two regions differ as poles asunder. In Heaven spirits emit light, in Hell they emit darkness. In the former region people are healthy and beautiful; in the latter they are sickly and ugly. In the region of the blessed, it is all quiet; there is scarcely any sound except that of music, in Hell it is noise and confusion, with the shrieks of the distressed and the loud and angry voice of combatants. In Heaven, walking is dancing, speaking is singing; in the lower regions there is no singing, but weeping. So different is the lower from the higher that even its sanitation, as it were, is had, a dreadful stench comes out of the place which is quite nauseating. Whence comes this stench? It is emitted no doubt from the aura of the men and women of the place, from the dirty rags and dreadful ulcers that cover them, and the impure atmosphere that surrounds them.

We said men and women were ugly, but they were more. Some of them were ill-shaped; some had no limbs; some had xzfiflff flvbghcj cmf nose; some were blind; some feathers; some were bald; some were hunch-backed; some could not walk but had to crawl on all fours. The seer was impressed that the unfortunate subjects had brought all these conditions upon themselves by their own actions.

Others had sores on their persons, and one such man she saw was in such a dreadful condition as to create indescribable horror, for almost his entire body was covered by sores. He had only one healthy spot in his body; and another, his tormentor (now tormentor, but his victim before) was trying to fasten his nails there in that—healthy spot, while the unfortunate creature was piteously shrieking for mercy. There were others who were fleeing before their enemies whom they had injured on earth. What appeared most wonderful was the retributive justice that was dispensed in that region. We shall describe two or three instances for the benefit of our fellow brethren on earth.

She saw that one man was in chains, while another was dragging him against his will as a man would drag a ferocious bear who had, however, been rendered harmless by some means or other. She was impressed that the man in chains had been a slave-dealer, or a terrible master, while the other who was leading him had perhaps been his slave or victim on earth.

She saw a man stabbed to death. The man, somehow or other, revived and tried to run away, but unsuccessfully, his tormentor catching him again, and again stabbing him to death. This seemed to be the only and incessant occupation of the two.

There was a trial. The culprit was a great man on earth—a judge, a magistrate or a general, or perhaps king who had power to award punishment to his fellows. And this he had done on earth in a ferocious manner to satisfy his brutal instincts. In this trial, however, he was the culprit and his victim sat in judgment over him. One by one they came forward to testify to the wrongs that he had inflicted upon the deponent. Finally he was adjudged guilty, and everyone tried to award the punishment which pleased him most.

Of course it was very hard to determine whether all these scenes which the seer saw actually happened. It is quite possible she was shown some scenes of the other world—of Heaven, of Hades and of Hell—to give her an idea of the correspondence between the two worlds—spiritual and material—and how they were governed.

There was one great moral that the seer could not help drawing from the scenes she witnessed. It is this: If you serve a man, you benefit him and yourself. You benefit yourself by serving him, and you also excite noble feelings in his mind which benefit him. In the same manner, you injure a man you harm yourself and harm your victim. You harm yourself by outraging moral laws and you harm your victim by inflaming his bad passions.

This you treat a man Kindly and when you go to the other world you find that your goodness has not been forgotten. The man whom you have benefited also usually grows up a grateful man and imitates the example of his benefactor. The latter thus gets his reward both in this and the other world.

But A murders B, and thereby does incalculable injury to his own soul. B, in the next world, influenced by revenge, murders A and thereby injures himself. The more ardent B is to take his revenge, the more he harms himself.

It is in this manner that tyrannical masters brutalize themselves and brutalize their victims. Take the case of rulers. If they are bad men they go to hell and carry their victims also along with them, though the latter are released much sooner than the former. The tyrant develops his love power and his feelings of cruelty and his victim is demoralized by vindictiveness.

We have in the above, described Heaven, Hades and Hell as described by the lady. From heaven comes generally all moral and religious inspiration to men on earth; from the second proceed generally the spiritual communications and manifestations, and from the third comes those who obsess men on earth and create other disturbances. What world will you choose for yourself, dear reader, Heaven, Hades of Hell? It is not difficult to go to Heaven or Hell, it is in your power to go to either—to the one or to the other. Cultivate spirituality if you wish to benefit yourself everlastingly.

A Case of Obsession.

Cases of obsession are plentiful, only it is not realized how they can be utilized for the purpose of solving that great problem in which men are so vitally interested, namely, the condition of the soul after death. In short, a true case of obsession will convince the most skeptical that—(1) man does not cease to exist after death, and (2) he has to account in the other world for his deeds on this earth. There is this difference between ordinary spiritual influence and obsession, that in the case of the latter, the spirit takes complete possession of the body of the possessed, and does not leave it unless forced to do so. Sometimes the spirit, in this manner, succeeds in killing its victim. In cases of obsession the spirit having taken complete possession of the body of the victim, can use the mind of the latter as if it were its own, and will, therefore, never commit a mistake in answering questions, unless it has an interest in deliberately misleading the questioner.

It was in the district of Jessore, in my native village, that information was brought to me that a ghost had possessed a young woman, and that the unfortunate husband, a tenant of ours, was anxious that I should go and help him if I could. Understanding that it was most likely a true case I did not delay a moment in arriving at the tenant's house which was about half a mile from ours. I saw the girl lying on her back in the veranda of the hut, one of her hands in the grip of her husband and the other in that of her father. They belonged to the barber caste. The girl was about sixteen and had the reputation of being a very modest, dutiful, industrious house-wife, she alone doing all the house work, having none else to help her. Her husband, who was about 22, did the business of a peddler. The girl was violently struggling to extricate her hands from the grip of her father and husband; was moaning and at intervals demanding the most abominable food that a human being could conceive. The fact is, it was the girl who was moaning while it was the ghost, which had taken possession of her, that was demanding to eat disgusting food.

When I arrived, there was of course a stir; but by a sign I expressed a desire that my presence should be kept a secret from the possessed girl, who from her position had failed to perceive my approach. So I went and sat near her without her knowledge. It was thus that I heard the moaning and the nature of the food she demanded. She said: "Bring me human ordure for I am very hungry. Bring me maggots from putrid sores, well-fried. Bring me decomposed human flesh, etc."

I perceived one thing. It was that whoever demanded the things had a goodly fund of imagination. For, it selected for its food the most abominable of things that could be conceived. I asked the father of the girl in a whisper, why they held her wrists so tightly? They said in reply that otherwise she would hurt herself. How? She would tear her hair and inflict wounds upon her body with her nails and teeth.

I then announced myself to the girl; I told her that I had come to shave her head and whip her for her wicked pranks. I told her, as if in great anger, that she was shamming, as everybody could see. "Keep quiet or if you move I shall have you mercilessly whipped." So saying I ordered the father and the husband to let go her wrists.

This was done; but no sooner done than the girl, as if in great triumph, began to tear her hair. Her wrists were immediately secured again. Finding that she could no longer tear her hair, she stuck her teeth like a leech in her arms as if to drink her own blood. While she was doing this, she was expressing, by moans, the anguish that she was herself suffering from these apparently self-inflicted wounds.

I saw at once that it was somebody else who was tormenting her cruelly, and that it was the girl who was moaning from pain. Who could that somebody be? And then, for a Hindu girl to demand to eat human flesh was impossible. Either she was shamming or somebody was betraying these disgusting tastes through her. I could see that she was not shamming. She had torn a large quantity of hair from her head and made one part of it almost bald; she had also bitten herself to such good purpose whenever she had found an opportunity, that she was bleeding all over. Her blood-shot eyes and her very features all showed that she had become then at least, a furious and fearful maniac.

I began again to threaten her with dire punishment with a view to frightening her. I said, addressing the girl—"Are you a ghost? Do you not know that I am an Ojha (exorcist) of the highest repute and can torment the most powerful of ghosts? Leave the body of this girl immediately, or I shall not only expel you but torment you more mercilessly than you are tormenting the unfortunate girl."

While I was addressing the girl, or the ghost possessing her, (for I was not sure whether it was really a case of obsession or a sudden fit of hysteria or insanity), she for the first time turned her face toward me; and our eyes met. And what did I see? I saw in the eyes of the girl the most malignant being that could be conceived, and that she was looking me through and through. They were not eyes of a pure girl of sixteen, but of a hideous demon. The horrible look, though it was about 9 in the morning and there were hundreds present, gave me a shivering— indeed, I felt, as if I were trembling all over. And the girl said with a mocking laugh, "you expel me? I will expel you. You are shivering with fear and you dare meddle with me?"

I saw it was all over with me as an exorcist. When there is a fight between an exorcist and a ghost, the one with the stronger will always triumphs. An Ojha, at one time, came to an obsessed woman to treat her and no sooner had he approached her than she—a frail woman—a lady—got up in fury and began to kick him. The Ojha did not show the least nervousness, he only smiled and said calmly, after a few kicks had been administered to him: "Now go—I have borne your kicks patiently, but, when in return, I begin kicking, it will go very hard with you." It is thus ghosts are exorcised.

But to continue: An Ojha came in the evening and being then in ill health I could not, to my great regret, attend the proceedings. And the sufferings of the poor girl were so great as also of her relations who attended upon her that I could not very well request postponement till the next morning. How Ojhas expel earth-bound souls who have obsessed human beings will be described hereafter.

It is done by the mere exercise of the will and by hypnotism and possibly other methods.

Well, when the Ojha came, the ghost possessing the girl said that he would never go and do that, on the other hand, if attempts were made to dislodge him from his comfortable home, he would "break the neck of the Ojha." But the Ojha, used to such threats, did not yield and the ghost had at last to go.

The ghost gave this account of himself. He was a "moochi" by caste. The "moochis" are the lowest in the scale of castes in that part of Bengal. They eat carrion, and their touch is considered abomination by the Hindus. Well, he said, he was going by that way when seeing the door open, he entered the body of the girl. To his delight he found that he had again been able to come to the world. He was in a very comfortable position and would never go.

"Why did you treat the girl so cruelly? Did she ever do you any hrm?" His answer was that cruelty gave him pleasure. He had been lorded over all his life; he was now taking his revenge.

"Why do you crave after dirty food?"

Answer: "Do you call them dirty? They are very sweet to me, for I am in a place where the entire surrounding is dirt. It is dirt everywhere and maggots."

There many instances of people in haunted houses being persecuted in this manner. I saw a house near the temple of Madanmohan in Calcutta, which the inmates had to leave because the human ordure used to be thrown everywhere, on beds, on food, plates, etc. Sometimes human skulls, sometimes bones of cows, dogs, cats, etc., would also be thrown.

Why do they do this? It seems, such is their penance for wicked acts on earth. So beware!

This "moochi" ghost told his name, the name of his village, the time of his death, etc., which were all found to be correct. The girl had surely no opportunity of acquiring the information about the earthly life of the ghost.

The Mistakes of Earth Life.

I am not here to speak of the mistakes of my own earth life, but of the mistakes of humanity at large.

As a human being, when residing in the flesh I made many mistakes and have suffered the penalty thereof, and thereby have become qualified and it has been made a part of my duty to address humanity and warn men and women of the fruit of earth-life mistakes as they affect spirit life.

Could each one of my readers review the past and realize the effect of each thought and act on the next or future life, as you must review them there, you would study to make no mistakes in this life.

Realizing the mistakes of my own earth life, and considering the experiences of my spirit life, I would be willing (were it possible) to be re-incarnated and pass another earth life working to enlighten humanity. But without such knowledge of the past to guard and guide my daily life, I should decline. But as no soul was ever reincarnated, that is, again born a babe, and thus re-entered a second time of probation, it is but a waste of time to discuss the subject.

What behooves each individual, especially those claiming to be Spiritualists, is to make the best use of the knowledge and the privileges which they now enjoy.

There are two classes of people who call themselves Spiritualists. First, the few who accept the teachings of Spiritualism and make them the rules or religion of life; who study the old-time rule and seek to obey the eleventh commandment, "Love your neighbor as yourself," i. e., love humanity. Second, the many who simply believe, who think not, care not, but let one day pass as another, and whose motto is "one world at a time," or, "make the most of this life while here and let the future care for itself."

This class of spirits is found in all churches as well as in the societies of Spiritualists, and is continually wanting tests from every medium they meet, though seldom willing to remunerate the medium for the time expended in giving the test. These are the people who make great mistakes; in fact, as they will find in the life to come, their whole earth life has been a great mistake.

This class again may be divided into many classes. Men whose whole life is spent in making money. Men who worship the dollar that bears the motto, "In God we trust." That which money can buy you cannot take with you when called to enter spirit life; but you can love money so well as to have what seems to be money and it will be as a millstone around your neck, dragging you down to earth to wander unseen and unknown in the marts of trade, or change, or amid the business scenes of those who, having taken your place there, are conducting business on the same rules you were governed by.

O the mistakes of the earth life! Where is to be found "The Brotherhood of Man? Where in all the marts of trade does honesty govern? Where does man regard his fellow man's interest and work for the good of humanity? Would man deal honestly with his fellow man, then would the longed-for millennium day draw near and earth be but a suburb of heaven. But so long as man regards his fellow man only as a stepping stone toward the achievement of his own ambition, so long will earth be to him a hell wherein he lives while building a hell—an individual hell in the life to come.

The few of whom we first spoke are "The Salt of the Earth," and but for them the race might cease to exist and make room for a new and better race.

Do you know that the present race is (comparatively speaking) a new and younger race upon the face of this old world? Race after race of men have been born, lived out their time and fulfilled their destiny, passing away to make room for a new and more progressive race—a race which will seek a higher state of spirituality. The present race is the outcome, the fruit of the past; but what is it doing to-day toward making conditions for a future race? Is the Caucasian race progressing as a race, keeping step and leading the so-called lower races of man upward as it should; or is it making a great mistake in dominating and subjecting them to its rule?

In many respects the present ruling race has not attained the point in progression attained by the preceding race, and one reason is that its leaders have adopted many of its progenitors' mistakes, overlooking its many better qualifications.

One great mistake of the present day is denying to woman the position that is rightly hers. Here let me say that when man becomes woman's equal on the spiritual plane he will gladly make her his equal on the material plane. Woman's intuitional nature is superior to man's cunning, calculating power, hence, while being ruled, she is in reality the ruling power.

To recite all of man's mistakes by reason of thus separating himself from woman and dwelling on a lower plane of life, would take more of time than now allotted to me.

Man was placed upon this and upon other orbs in space to become an individualized being, to acquire experience and a name, to fit himself for the next stage or condition of life and enter the path of eternal progression.

Man is not a "free agent." The terms "freedom" and "agent" were never married. Man lives in moral freedom. He has the power of choice. He knows good from evil and possesses conscience—a true guide when honestly followed—and can offer no excuse to himself when in the future life he sits in judgment upon the mistakes of his earth life. When the panorama of his life passes before him he will render righteous judgment upon himself and will occupy that home which his life of mistakes has prepared for him.

Your Sacred Word says that there are lords many and there are gods many, but the god created by Moses and Aaron said, "I am the Lord thy God. Thou shalt have no other gods before me, for I, the Lord thy God, am a jealous god." This was the god after whom David was patterned, "a man after God's own heart," but not an honest god, nor yet an honest man.

Jealousy and its running mate, hatred, are the attributes of finite man, not the attributes of God, and the fruits thereof constitute some of man's greatest mistakes.

Jealous of other gods as man is jealous of his neighbor, of his neighbor's position in life, for ambition has placed another higher in the social scale than he, because one has more wealth and power than he, or because another hath found favor with the woman he desired for himself.

Just in proportion as the fire of jealousy burns, hatred is born, and the child of this union is crime. Crime leads to death and death leads the victim of crime to hell. Hell on earth and hell in the spirit land, for, dear readers, there are many hells, as I well know, both here and over there.

Do not think that jealousy, hatred and crime can be condoned in this life or in the life to come; for before one can come out of the hell built by crime he must pay the penalty thereof even unto "the uttermost farthing."

There are other man-made gods besides the jealous, revengeful god of Moses. Mammon is the god of gods. His attributes are ambition, jealousy, hatred, cruelty, envy, greed and crime, and he has more worshipers than any other god.

Oh, how lamentable are the mistakes of man. This great mistake of worshiping a golden god; a god who demands that man shall forget the interests of his fellow man, his brother, his sister—only as he can use them to forward his own interests; that he shall forget his duty to father, mother and friend, and worship only him, "For I, the Lord thy God, am a jealous god. He transposeth the old rule to read, "Do your neighbor before your neighbor hath opportunity to do you." He inspires and bids you to study the death-bed advice of the old man to his sons: "Make money, my sons, make money honestly if you can, but make money."

"Money is the root of all evil" is an old saying. Some one has blasphemed against woman by placing her name instead of money at the head of this adage, but we cannot so degrade woman, the mother of the race. Woman, who bears the sweetest trinity of titles in the language of man, viz.: Sweetheart, Wife and Mother. Man cannot so cover up his mistakes, but must look to woman as his redeemer or savior from the fruits thereof.

O, could we paint with the pen in living words the panorama of life as it will pass before you shortly after you enter spirit life; or could we give to you the penetrating eye and introduce you into the hall of judgment where you could view another soul sitting in judgment on himself. You would then know of how little worth are the gifts of the great god Mammon. They are but temptations strewn in the path of life, and millstones around the neck in the future life. Could you realize that I, a spirit, a man who once dwelt on earth, a soul dwelling in a body like unto your own, am now speaking to you through the pen and hand of a mortal, showing to mind the great mistake in worshiping this god, methinks you would destroy his altars and worship there no more.

There is this difference between the god of Moses and the god Mammon. The god of Moses did repent him of some of his deeds, for instance that he made man; but the golden god never repents. He clutches his victims in a relentless grasp and gloats over the resultant misery and despair; laughs at man's ambition, avarice and crime while he uses him to lure others to his net. O, man, cut thy chains of gold; be free; declare thyself a man and honor the source of life from whence thou came.

Are there mistakes in life still greater than the worship of the god Mammon? O, yes, for his worship is purely on the material plane. Man is a spirit and cannot worship the golden god in spirit and in truth. Man is a divine being and should respect, obey and reverence the source of all being, but should not worship even The Source of Life.

Man in his ignorance and folly hath created another god, or hath transformed his fellow man, his brother, into the third part of a god, and has thrown all his sins and mistakes upon him. Then, falling on his knees, worshiped him, debasing himself, calling himself a "worm of the dust," the "chiefest among sinners," and other degrading titles, thereby implying that one man alone is divine, or the Son of God, while humanity is depraved and fallen, as proclaimed by Solomon the wise: "For that which befalleth the sons of men befalleth beasts: as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no preeminence above a beast; for all is vanity."

The fable says that man partook of the tree of knowledge through the influence of woman. Except for her advice he would never have known. This awoke the anger of the gods of creation and they said: "Behold, the man hath become as one of us to know good and evil; lest he put forth his hand and take also of the tree of life, and eat, and live forever." The tree of knowledge leads to the tree of life, and truth is the fruit thereof, and although man makes mistakes while seeking knowledge, he will live forever, for no god can take from man his birthright.

Man degrades himself when he seeks a savior no more divine than he. Progression or growth is the only savior from the fruit of the sins and mistakes of earth life. Mistakes which, if he had eaten the fruit of the tree of knowledge, he would not have made. Arise, O man, stretch out thine arm and partake of this fruit, for knowledge leads to life, and truth becomes a savior. Let me assure you that thy "elder brother" desires not thy worship. He dwells with the sages and ancient masters in higher spheres; but your worship and your prayers draw him, as well as other advanced teachers, to earth, where they seek to teach and show you the way to the tree of knowledge and life, and release you from the bondage of ignorance and superstition, dogma and creed, thus releasing himself from the burden of mistakes which his brother man has placed upon his shoulders.

Listen, O man! Eat of the fruit of the tree of knowledge and be free. Be wise; seek for the truth and be saved from all the mistakes of the earth life.

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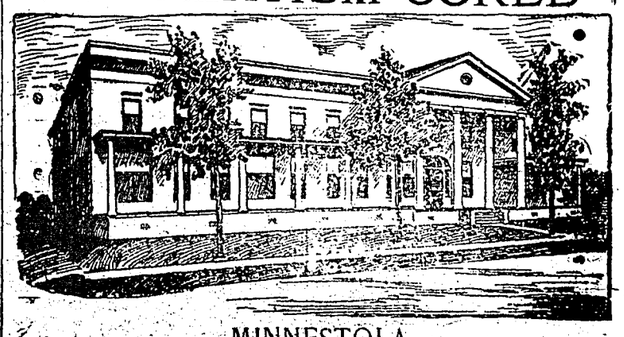
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Our readers may remember the description that we gave of our own experiments in hypnotism, in Number two, page 98, of this Magazine. We hypnotized a lady of magnificent brain powers, who was at the same time a woman of the highest piety. Our readers may also remember how we were one day frightened at what she said. One day we mesmerized her with unusual vigor, determined to separate her soul completely from the body, if possible. On other days, when after hypnotising her, we asked her a question she would immediately give a reply, but on that day, after we had finished, and asked her the usual questions, she gave no reply whatsoever. To quote from the narrative:

"Thus, when to my question as to whether she had fallen asleep she made no reply, I repeated it more earnestly and loudly. Still I got no reply. Then I felt her pulse,—there was no beating at the wrist! I felt her breast, there was no beating there too! And it seemed as if she had ceased to breathe altogether!

"I was greatly alarmed, and I began to demesmerize her. I knew that I was required to keep myself cool, and never lose my presence of mind in order to be successful; and so with great effort I avoided losing my presence of mind and began to bring her back to normal condition, in the usual way.

"Are you asleep?"

"Yet no answer. At last, after gigantic efforts,—I shall never forget what I suffered on that occasion,—I succeeded in eliciting a reply. She at last replied to my question. She was not asleep, but said she,—

"'I am dead.'

"'Dead? What do you mean?'

"'Yes, dead,' said she, "I have come to where people come after death.

"I was then very much alarmed. I asked her to come back at once. But she refused. She said,—

"'Why should I? Death is nothing, it is only a most desirable change.

"'That may be, but don't you see my position? If you die, will not that break my heart?' I said in the anguish of my soul.

"She did not understand my position at all. She said that she had gone to a world infinite times better; she had gone there easily, and why should I her brother, and loving her so well, be so selfish as to drag her back again to the vale of sorrows?

"I wept and importuned. I told her in reply, that if she did not come back I would possibly be hanged. She at last consented to return. At first there was a feeble beat at the wrist with a feeble attempt at breathing. Then she began to breathe violently and gasp as it were for breath, and at last she acquired her normal and natural condition.

"I resolved never again to mesmerize her until I had learned more of the art, and put my experiences before an expert and asked his opinion. But wonder of wonders, my sister refused to be mesmerized. When dead, she refused to come back, but when she had come back, she refused to be mesmerized lest she died again!

"The fact, is, the instinct of the fear of death, which she had overcome when dead, overtook her again when she had come back to life."

I was so frightened that from that I had to change my methods altogether. When I first made the attempt, I succeeded in mesmerizing her, though partially, in three or four days. To the question, "Are you asleep?" she replied, "Yes, but partially." "Do you see anything?" "Nothing distinct."

Continuing in this manner for a few days more, one day I got the reply that she was seeing something. "What is it?" She replied, "lights." "Whence come these lights?" She replied, "Can't say." "See more carefully, and pray to God more earnestly," I urged. And she said, "The lights come from the bodies of persons. I now see that each of these lights envelopes the body of a man—it indicates the presence of a man in high position in the spiritual world."

We have to explain here that scientific discoveries were not our object. Here was an opportunity for us, to see if I could develop clairvoyance in my subject; but I had not the least inclination that way. We had lost a dear brother, and had been crushed by the calamity. We wanted to know whether he was living and whether we should ever get him back. So when my subject began to see sights, men and things, from her bandaged eyes we had not the least desire to test whether or not she had developed clairvoyance, but whether she had come in contact with the spiritual world. So on every night, (for I mesmerized her nightly) my questions referred only to the spirits. Thus I asked:

"You see lights emitting from the bodies of persons, do you know them?"

"No."

"Are they of this world or of the spiritual world?"

"Don't know, probably they belong to the spirit world."

We had asked her to go to the spirit-world, if she could, question people whom she saw, and bring all the information from there about people, or friends. We wanted specially to know their modes of life and so-forth. Let me describe here, in narrative form, how she secured an entree into the spiritual world and what she saw there. I only give a short description of the experiences that she acquired when hypnotized by me.

One night, just as she had been mesmerized, she saw that some one, whose body was emitting light, was approaching her. He came and accosted her very kindly. He said, "You wish to see spirits, no doubt, but you have not been sufficiently etherealized to be able to do so. I will help you, however." Saying this he handed her a mirror. He told her to watch what she might see in it and the spirit world would be revealed to her. "The mirror that I am giving you," he said, "is called the 'Mirror of Wisdom."

With this mirror in hand she sat and gazed at it; and a most wonderful world was unfolded to her. It occurs to us that after she was mesmerized by us, she was mesmerized again more fully by another (a spirit)—the spirit who gave her the "Mirror of Wisdom" to acquaint herself with the condition of things in the world of spirits. Every night she was given this "mirror" after she had been mesmerized, and she described what she saw of the spirit-world through this "Mirror of Wisdom."

She said there were three classes of people in the spirit world as far as she could judge. The highest were those whose persons emitted light. Indeed, everyone of them was covered by a luminous fluid, some with a very mild effulgence, scarcely perceptible, while some were enveloped by dazzling lights, though they did not dazzle, but rather pleased the eyes, so that a look at it (the light) brought tears of joy. Everyone of them, again, had not the same light to clothe their body; some had yellow, some white, and some of other colors. Now, every part of the body of the blessed spirit was not equally illuminated by the same class of light. The light which enveloped the head was most dazzling, the breast emitted another class of light, and yet the fingers another. Some high spirits, when they laughed, appeared to be "vomiting full moons of gorgeous flowers." It seemed, in short, that after every laughter a flower came out of their mouths which floated for some time in the air and then disappeared. Nay, it seemed, that their smiles illuminated their face and persons. Those who were of the highest position seemed to have their bodies made up of light only: They were, indeed, men of light with a halo of glory round their heads.

They were young and old men and women and their beauty was celestial. Though each had a separate style of beauty, yet it seemed that "each was more beautiful than the other." What struck her most was their purity and piety. Everyone seemed to be absolutely guileless, generous, merciful and good, pure and holy. Above all, every countenance seemed to be beaming with Bhakti or veneration for God. Now, it is impossible to describe how the very sight of the face created such notions in the mind. Yet it did; the mere sight of the face showed that he was angelic. The eye was turned a little upwards and this alone indicated that the thought of God and only the thought of God was in the mind of the spirit, while the entire face showed the owner not only loved everything and everyone, but above all, his Beloved, the God, the Master of his heart. It seemed everyone was communing with God, and the external was nothing to them.

She saw men and women joined together like the Siamese twins. They were loving couples in earth-life. It seemed half of the body of one had entered into half of the other. She further saw another wonder which was that sometimes a man was joined in this manner with two women, one on the left, the other on the right. She was impressed that they were man and wife or man and wives.

Let it be borne in mind that the material world is the expression of the spiritual world. Every material object has its soul, so the spirits too have theirs; again, what we have in this world the spirits have in theirs too. So if we have trees, mountains, rivers, lakes, etc., they have them in the other world. Yet the spirit-world had objects of which there was no counterpart in this world, at least part in this world. Thus, she saw flowers which she had not seen in this world.

The world in which they moved was as beautiful as they themselves were. Every substance emitted light, every tree, shrub creeper did the same. Many flowers that she saw were strange and indescribably grand and beautiful. Such were also the birds. The atmosphere was soothing, bracing and pleasing. It imparted ecstasy.

She swooned away in ecstasy at the sight of this world's beauty. When she recovered, she saw that the scene had changed. She saw that the world of beauty had vanished to give place to the world next in order. She saw spirits of a low order residing in a world something like that of ours. These looked just like men, indeed it is impossible to distinguish them from the men of the world. Only they are too many and too busy, so busy that they seemed to be occupied day and night, in divers occupations, religious, intellectual and physical. Thus, at one place there was an image of God and thousands were worshipping Him with flowers. Others there were who were doing Kirtan dancing, singing and playing the Mridanga. At places an Image was worshiped by a single votary, who sitting before it, was muttering his prayers with eyes shut. Others were doing secular work, teaching boys or giving lectures to an audience. Still another class, who were amusing themselvs with gymnastic exercises, with rope-dancing, with high jumps, and so forth. This world was almost the same as ours, yet there were strange flowers and plants and fruits which are not to be seen here.

She had also an insight of the dark region. Let us call this Hell, and the one first described as Heaven. The two regions differ as poles asunder. In Heaven spirits emit light, in Hell they emit darkness. In the former region people are healthy and beautiful; in the latter they are sickly and ugly. In the region of the blessed, it is all quiet; there is scarcely any sound except that of music, in Hell it is noise and confusion, with the shrieks of the distressed and the loud and angry voice of combatants. In Heaven, walking is dancing, speaking is singing; in the lower regions there is no singing, but weeping. So different is the lower from the higher that even its mastication, as it were, I had, a dreadful stench comes out of the place which is quite nauseating. Whence comes this stench? It is emitted no doubt from the aura of the men and women of the place, from the dirty rags and dreadful ulcers that cover them, and the impure atmosphere that surrounds them.

We said men and women were ugly, but they were more. Some of them were ill-shaped; some had no nose; some were blind; some feathers; some were bald; some were hunch-backed; some could not walk but had to crawl on all fours. The seer was impressed that the unfortunate subjects had brought all these conditions upon themselves by their own actions.

Others had sores on their persons, and one such man she saw was in such a dreadful condition as to create indescribable horror, for almost his entire body was covered by sores. He had only one healthy spot in his body; and another, his tormentor (now tormentor, but his victim before) was trying to fasten his nails there in that—healthy spot, while the unfortunate creature was piteously shrieking for mercy. There were others who were fleeing before their enemies whom they had injured on earth. What appeared most wonderful was the retributive justice that was dispensed in that region. We shall describe two or three instances for the benefit of our fellow brethren on earth.

She saw that one man was in chains, while another was dragging him against his will as a man would drag a ferocious bear who had, however, been rendered harmless by some means or other. She was impressed that the man in chains had been a slave-dealer, or a terrible master, while the other who was leading him had perhaps been his slave or victim on earth.

She saw a man stabbed to death. The man, somehow or other, revived and tried to run away, but unsuccessfully, his tormentor catching him again, and again stabbing him to death. This seemed to be the only and incessant occupation of the two.

There was a trial. The culprit was a great man on earth—a judge, a magistrate or a general, or perhaps king who had power to award punishment to his fellows. And this he had done on earth in a ferocious manner to satisfy his brutal instincts. In this trial, however, he was the culprit and his victim sat in judgment over him. One by one they came forward to testify to the wrongs that he had inflicted upon the deponent. Finally he was adjudged guilty, and everyone tried to award the punishment which pleased him most.

Of course it was very hard to determine whether all these scenes which the seer saw actually happened. It is quite possible she was shown some scenes of the other world—of Heaven, of Hades and of Hell—to give her an idea of the correspondence between the two worlds—spiritual and material—and how they were governed.

There was one great moral that the seer could not help drawing from the scenes she witnessed. It is this: If you serve a man, you benefit him and yourself. You benefit yourself by serving him, and you also excite noble feelings in his mind which benefit him. In the same manner, you injure a man you harm yourself and harm your victim. You harm yourself by outraging moral laws and you harm your victim by inflaming his bad passions.

This you treat a man Kindly and when you go to the other world you find that your goodness has not been forgotten. The man whom you have benefited also usually grows up a grateful man and imitates the example of his benefactor. The latter thus gets his reward both in this and the other world.

But A murders B, and thereby does incalculable injury to his own soul. B, in the next world, influenced by revenge, murders A and thereby injures himself. The more ardent B is to take his revenge, the more he harms himself.

It is in this manner that tyrannical masters brutalize themselves and brutalize their victims. Take the case of rulers. If they are bad men they go to hell and carry their victims also along with them, though the latter are released much sooner than the former. The tyrant develops his love power and his feelings of cruelty and his victim is demoralized by vindictiveness.

We have in the above, described Heaven, Hades and Hell as described by the lady. From heaven comes generally all moral and religious inspiration to men on earth; from the second proceed generally the spiritual communications and manifestations, and from the third comes those who obsess men on earth and create other disturbances. What world will you choose for yourself, dear reader, Heaven, Hades of Hell? It is not difficult to go to Heaven or Hell, it is in your power to go to either—to the one or to the other. Cultivate spirituality if you wish to benefit yourself everlastingly.

A Case of Obsession.

Cases of obsession are plentiful, only it is not realized how they can be utilized for the purpose of solving that great problem in which men are so vitally interested, namely, the condition of the soul after death. In short, a true case of obsession will convince the most skeptical that—(1) man does not cease to exist after death, and (2) he has to account in the other world for his deeds on this earth. There is this difference between ordinary spiritual influence and obsession, that in the case of the latter, the spirit takes complete possession of the body of the possessed, and does not leave it unless forced to do so. Sometimes the spirit, in this manner, succeeds in killing its victim. In cases of obsession the spirit having taken complete possession of the body of the victim, can use the mind of the latter as if it were its own, and will, therefore, never commit a mistake in answering questions, unless it has an interest in deliberately misleading the questioner.

It was in the district of Jessore, in my native village, that information was brought to me that a ghost had possessed a young woman, and that the unfortunate husband, a tenant of ours, was anxious that I should go and help him if I could. Understanding that it was most likely a true case I did not delay a moment in arriving at the tenant's house which was about half a mile from ours. I saw the girl lying on her back in the veranda of the hut, one of her hands in the grip of her husband and the other in that of her father. They belonged to the barber caste. The girl was about sixteen and had the reputation of being a very modest, dutiful, industrious house-wife, she alone doing all the house work, having none else to help her. Her husband, who was about 22, did the business of a peddler. The girl was violently struggling to extricate her hands from the grip of her father and husband; was moaning and at intervals demanding the most abominable food that a human being could conceive. The fact is, it was the girl who was moaning while it was the ghost, which had taken possession of her, that was demanding to eat disgusting food.

When I arrived, there was of course a stir; but by a sign I expressed a desire that my presence should be kept a secret from the possessed girl, who from her position had failed to perceive my approach. So I went and sat near her without her knowledge. It was thus that I heard the moaning and the nature of the food she demanded. She said: "Bring me human ordure for I am very hungry. Bring me maggots from putrid sores, well-fried. Bring me decomposed human flesh, etc."

I perceived one thing. It was that whoever demanded the things had a goodly fund of imagination. For, it selected for its food the most abominable of things that could be conceived. I asked the father of the girl in a whisper, why they held her wrists so tightly? They said in reply that otherwise she would hurt herself. How? She would tear her hair and inflict wounds upon her body with her nails and teeth.

I then announced myself to the girl; I told her that I had come to shave her head and whip her for her wicked pranks. I told her, as if in great anger, that she was shamming, as everybody could see. "Keep quiet or if you move I shall have you mercilessly whipped." So saying I ordered the father and the husband to let go her wrists.

This was done; but no sooner done than the girl, as if in great triumph, began to tear her hair. Her wrists were immediately secured again. Finding that she could no longer tear her hair, she stuck her teeth like a leech in her arms as if to drink her own blood. While she was doing this, she was expressing, by moans, the anguish that she was herself suffering from these apparently self-inflicted wounds.

I saw at once that it was somebody else who was tormenting her cruelly, and that it was the girl who was moaning from pain. Who could that somebody be? And then, for a Hindu girl to demand to eat human flesh was impossible. Either she was shamming or somebody was betraying these disgusting tastes through her. I could see that she was not shamming. She had torn a large quantity of hair from her head and made one part of it almost bald; she had also bitten herself to such good purpose whenever she had found an opportunity, that she was bleeding all over. Her blood-shot eyes and her very features all showed that she had become then at least, a furious and fearful maniac.

I began again to threaten her with dire punishment with a view to frightening her. I said, addressing the girl—"Are you a ghost? Do you not know that I am an Ojha (exorcist) of the highest repute and can torment the most powerful of ghosts? Leave the body of this girl immediately, or I shall not only expel you but torment you more mercilessly than you are tormenting the unfortunate girl."

While I was addressing the girl, or the ghost possessing her, (for I was not sure whether it was really a case of obsession or a sudden fit of hysteria or insanity), she for the first time turned her face toward me; and our eyes met. And what did I see? I saw in the eyes of the girl the most malignant being that could be conceived, and that she was looking me through and through. They were not eyes of a pure girl of sixteen, but of a hideous demon. The horrible look, though it was about 9 in the morning and there were hundreds present, gave me a shivering—, indeed, I felt, as if I were trembling all over. And the girl said with a mocking laugh, "you expel me? I will expel you. You are shivering with fear and you dare meddle with me?"

I saw it was all over with me as an exorcist. When there is a fight between an exorcist and a ghost, the one with the stronger will always triumphs. An Ojha, at one time, came to an obsessed woman to treat her and no sooner had he approached her than she—a frail woman—a lady—got up in fury and began to kick him. The Ojha did not show the least nervousness, he only smiled and said calmly, after a few kicks had been administered to him: "Now go—I have borne your kicks patiently, but, when in return, I begin kicking, it will go very hard with you." It is thus ghosts are exorcised.

But to continue: An Ojha came in the evening and being then in ill health I could not, to my great regret, attend the proceedings. And the sufferings of the poor girl were so great as also of her relations who attended upon her that I could not very well request postponement till the next morning. How Ojhas expel earth-bound souls who have obsessed human beings will be described hereafter.

It is done by the mere exercise of the will and by hypnotism and possibly other methods.

Well, when the Ojha came, the ghost possessing the girl said that he would never go and do that, on the other hand, if attempts were made to dislodge him from his comfortable home, he would "break the neck of the Ojha." But the Ojha, used to such threats, did not yield and the ghost had at last to go.

The ghost gave this account of himself. He was a "moochi" by caste. The "moochis" are the lowest in the scale of castes in that part of Bengal. They eat carrion, and their touch is considered abomination by the Hindus. Well, he said he was going by that way when seeing the door open, he entered the body of the girl. To his delight he found that he had again been able to come to the world. He was in a very comfortable position and would never go.

"Why did you treat the girl so cruelly? Did she ever do you any hrm?" His answer was that cruelty gave him pleasure. He had been lorded over all his life; he was now taking his revenge.

"Why do you crave after dirty food?"

Answer: "Do you call them dirty? They are very sweet to me, for I am in a place where the entire surrounding is dirt. It is dirt everywhere and maggots."

There many instances of people in haunted houses being persecuted in this manner. I saw a house near the temple of Madanmohan in Calcutta, which the inmates had to leave because the human ordure used to be thrown everywhere, on beds, on food, plates, etc. Sometimes human skulls, sometimes bones of cows, dogs, cats, etc., would also be thrown.

Why do they do this? It seems, such is their penance for wicked acts on earth. So beware!

This "moochi" ghost told his name, the name of his village, the time of his death, etc., which were all found to be correct. The girl had surely no opportunity of acquiring the information about the earthly life of the ghost.

The Mistakes of Earth Life.

I am not here to speak of the mistakes of my own earth life, but of the mistakes of humanity at large.

As a human being, when residing in the flesh I made many mistakes and have suffered the penalty thereof, and thereby have become qualified and it has been made a part of my duty to address humanity and warn men and women of the fruit of earth-life mistakes as they affect spirit life.

Could each one of my readers review the past and realize the effect of each thought and act on the next or future life, as you must review them there, you would study to make no mistakes in this life.

Realizing the mistakes of my own earth life, and considering the experiences of my spirit life, I would be willing (were it possible) to be reincarnated and pass another earth life working to enlighten humanity. But without such knowledge of the past to guard and guide my daily life, I should decline. But as no soul was ever reincarnated, that is, again born a babe, and thus re-entered a second time of probation, it is but a waste of time to discuss the subject.

What behooves each individual, especially those claiming to be Spiritualists, is to make the best use of the knowledge and the privileges which they now enjoy.

There are two classes of people who call themselves Spiritualists. First, the few who accept the teachings of Spiritualism and make them the rules or religion of life; who study the old-time rule and seek to obey the eleventh commandment, "Love your neighbor as yourself," i. e., love humanity. Second, the many who simply believe, who think not, care not, but let one day pass as another, and whose motto is "one world at a time," or, "make the most of this life while here and let the future care for itself."

This class of spirits is found in all churches as well as in the societies of Spiritualists, and is continually wanting tests from every medium they meet, though seldom willing to remunerate the medium for the time expended in giving the test. These are the people who make great mistakes; in fact, as they will find in the life to come, their whole earth life has been a great mistake.

This class again may be divided into many classes. Men whose whole life is spent in making money. Men who worship the dollar that bears the motto, "In God we trust." That which money can buy you cannot take with you when called to enter spirit life; but you can love money so well as to have what seems to be money and it will be as a millstone around your neck, dragging you down to earth to wander unseen and unknown in the marts of trade, or change, or amid the business scenes of those who, having taken your place there, are conducting business on the same rules you were governed by.

O the mistakes of the earth life! Where is to be found "The Brotherhood of Man? Where in all the marts of trade does honesty govern? Where does man regard his fellow man's interest and work for the good of humanity? Would man deal honestly with his fellow man, then would the longed-for millennium day draw near and earth be but a suburb of heaven. But so long as man regards his fellow man only as a stepping stone toward the achievement of his own ambition, so long will earth be to him a hell wherein he lives while building a hell—an individual hell in the life to come.

The few of whom we first spoke are "The Salt of the Earth," and but for them the race might cease to exist and make room for a new and better race.

Do you know that the present race is (comparatively speaking) a new and younger race upon the face of this old world? Race after race of men have been born, lived out their time and fulfilled their destiny, passing away to make room for a new and more progressive race—a race which will seek a higher state of spirituality. The present race is the outcome, the fruit of the past; but what is it doing to-day toward making conditions for a future race? Is the Caucasian race progressing as a race, keeping step and leading the so-called lower races of man upward as it should; or is it making a great mistake in dominating and subjecting them to its rule?

In many respects the present ruling race has not attained the point in progression attained by the preceding race, and one reason is that its leaders have adopted many of its progenitors' mistakes, overlooking its many better qualifications.

One great mistake of the present day is denying to woman the position that is rightly hers. Here let me say that when man becomes woman's equal on the spiritual plane he will gladly make her his equal on the material plane. Woman's intuitional nature is superior to man's cunning, calculating power, hence, while being ruled, she is in reality the ruling power.

To recite all of man's mistakes by reason of thus separating himself from woman and dwelling on a lower plane of life, would take more of time than now allotted to me.

Man was placed upon this and upon other orbs in space to become an individualized being, to acquire experience and a name, to fit himself for the next stage or condition of life and enter the path of eternal progression.

Man is not a "free agent." The terms "freedom" and "agent" were never married. Man lives in moral freedom. He has the power of choice. He knows good from evil and possesses conscience—a true guide when honestly followed—and can offer no excuse to himself when in the future life he sits in judgment upon the mistakes of his earth life. When the panorama of his life passes before him he will render righteous judgment upon himself and will occupy that home which his life of mistakes has prepared for him.

Your Sacred Word says that there are lords many and there are gods many, but the god created by Moses and Aaron said, "I am the Lord thy God. Thou shalt have no other gods before me, for I, the Lord thy God, am a jealous god." This was the god after whom David was patterned, "a man after God's own heart," but not an honest god, nor yet an honest man.

Jealousy and its running mate, hatred, are the attributes of finite man, not the attributes of God, and the fruits thereof constitute some of man's greatest mistakes.

Jealous of other gods as man is jealous of his neighbor, of his neighbor's position in life, for ambition has placed another higher in the social scale than he, because one has more wealth and power than he, or because another hath found favor with the woman he desired for himself.

Just in proportion as the fire of jealousy burns, hatred is born, and the child of this union is crime. Crime leads to death and death leads the victim of crime to hell. Hell on earth and hell in the spirit land, for, dear readers, there are many hells, as I well know, both here and over there.

Do not think that jealousy, hatred and crime can be condoned in this life or in the life to come; for before one can come out of the hell built by crime he must pay the penalty thereof even unto "the uttermost farthing."

There are other man-made gods besides the jealous, revengeful god of Moses. Mammon is the god of gods. His attributes are ambition, jealousy, hatred, cruelty, envy, greed and crime, and he has more worshipers than any other god.

Oh, how lamentable are the mistakes of man. This great mistake of worshiping a golden god; a god who demands that man shall forget the interests of his fellow man, his brother, his sister—only as he can use them to forward his own interests; that he shall forget his duty to father, mother and friend, and worship only him, "For I, the Lord thy God, am a jealous god. He transposeth the old rule to read, "Do your neighbor before your neighbor hath opportunity to do you." He inspired and bids you to study the death-bed advice of the old man to his sons: "Make money, my sons, make money honestly if you can, but make money."

"Money is the root of all evil" is an old saying. Some one has blasphemed against woman by placing her name instead of money at the head of this adage, but we cannot so degrade woman, the mother of the race. Woman, who bears the sweetest trinity of titles in the language of man, viz.: Sweetheart, Wife and Mother. Man cannot so cover up his mistakes, but must look to woman as his redeemer or savior from the fruits thereof.

O, could we paint with the pen in living words the panorama of life as it will pass before you shortly after you enter spirit life; or could we give to you the penetrating eye and introduce you into the hall of judgment where you could view another soul sitting in judgment on himself. You would then know of how little worth are the gifts of the great god Mammon. They are but temptations strewn in the path of life, and millstones around the neck in the future life. Could you realize that I, a spirit, a man who once dwelt on earth, a soul dwelling in a body like unto your own, am now speaking to you through the pen and hand of a mortal, showing to mind the great mistake in worshiping this god, methinks you would destroy his altars and worship there no more.

There is this difference between the god of Moses and the god Mammon. The god of Moses did repent him of some of his deeds, for instance that he made man; but the golden god never repents. He clutches his victims in a relentless grasp and gloats over the resultant misery and despair; laughs at man's ambition, avarice and crime while he uses him to lure others to his net. O, man, cut thy chains of gold; be free; declare thyself a man and honor the source of life from whence thou came.

Are there mistakes in life still greater than the worship of the god Mammon? O, yes, for his worship is purely on the material plane. Man is a spirit and cannot worship the golden god in spirit and in truth. Man is a divine being and should respect, obey and reverence the source of all being, but should not worship even The Source of Life.

Man in his ignorance and folly hath created another god, or hath transformed his fellow man, his brother, into the third part of a god, and has thrown all his sins and mistakes upon him. Then, falling on his knees, worshiped him, debasing himself, calling himself a "worm of the dust," the chiefest among sinners," and other degrading titles, thereby implying that one man alone is divine, or the Son of God, while humanity is depraved and fallen, as proclaimed by Solomon the wise: "For that which befalleth the sons of men befalleth beasts; as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no preeminence above a beast; for all is vanity."

The fable says that man partook of the tree of knowledge through the influence of woman. Except for her advice he would never have known. This awoke the anger of the gods of creation and they said: "Behold, the man hath become as one of us to know good and evil; lest he put forth his hand and take also of the tree of life, and eat, and live forever." The tree of knowledge leads to the tree of life, and truth is the fruit thereof, and although man makes mistakes while seeking knowledge, he will live forever, for no god can take from man his birthright.

Man degrades himself when he seeks a savior no more divine than he. Progression or growth is the only savior from the fruit of the sins and mistakes of earth life. Mistakes which, if he had eaten the fruit of the tree of knowledge, he would not have made. Arise, O man, stretch out thine arm and partake of this fruit, for knowledge leads to life, and truth becomes a savior. Let me assure you that thy "elder brother" desires not thy worship. He dwells with the sages and ancient masters in higher spheres; but your worship and your prayers draw him, as well as other advanced teachers, to earth, where they seek to teach and show you the way to the tree of knowledge and life, and release you from the bondage of ignorance and superstition, dogma and creed, thus releasing himself from the burden of mistakes which his brother man has placed upon his shoulders.

Listen, O man! Eat of the fruit of the tree of knowledge and be free. Be wise; seek for the truth and be saved from all the mistakes of the earth life.

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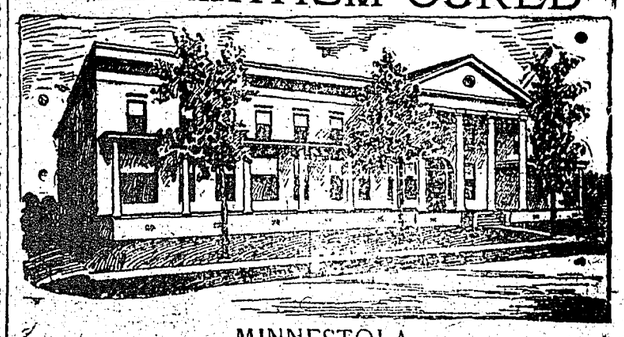
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SATURDAY, JULY 6, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania Avenue S. E., Washington, D. C.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENTS each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

Weighed in the Balance and Found Wanting.

Such is the judgment of the thinking world in regard to the Christian church, if trust can be placed in reports coming to us from every quarter. They must reconstruct their creed along broader lines, else go to the wall.

The political and independent press of the world are the best exponents of public opinion to which we have access. The Morning Star, of Rockford, Ill., is an ably conducted journal, and it relates facts which must awaken thought. Read:—

"Much comment of late has been made on the dwindling of church attendance in nearly all of the denominations, both Catholic and Protestant. Tables of statistics show a very remarkable falling off. Indeed, it is so marked a decline, if the number of worshipers diminishes for some years in the same ratio, it seems not unreasonable to predict many of the churches may be closed. On the other hand, the churches were never so wealthy as now. Never were their finances so flourishing, their real estate so valuable. The sum of church holdings aggregates an enormous amount. Entirely free from taxation, the burdens they bear are very light. What the significance of richly adorned temples from which the people have departed? The causes of this condition of things finds many to offer explanations. The labor advocates say the church has no interest in advocating the cause of the workman, and is given over to the capitalist interest. Therefore, says the Christian Register, labor has left the church. Others assert that the higher criticism of the Bible has shaken the foundations of the ancient faith and left the people outside the church door. Others speak of skepticism, materialism, the craze for amusements, the Sunday newspaper, the Sunday sports—cycling, automobiling. A thousand reasons are given for the lack of interest in the Sunday service—a thousand reasons except the one that seems to explain the matter, at least to some degree; that is the fact that **the church fails to meet the needs of the people.** The question arises: Is the interest in religion waning in proportion to church attendance? We know knotty points of theology once absorbed a large share of the New England mind. How archaic and old-fashioned such discussions would seem now! People do not sit any longer in the family circle and discuss foreordination and free will, predestination and falling from grace. It would be considered ridiculously antiquated to talk of such things as whets to the intellect and stimulants to the spiritual life. * * Such religious feeling as exists now is different from the crucial ideas of the past. It is broader, less bigoted and narrow, but is more vague and hazy. Agnosticism has entered more largely into the modern mind than we perhaps are aware. Even from the Roman Catholic church, which rests on authority and positive dogmatic teaching, the defections are said to be large, though not so large as from some of the other churches. The time will come, perhaps, when the people will ask for a positive faith, however simple, a set of reasonable affirmations clearly enunciated. It is possible for people to be religious without ever putting foot inside a church."

Gross Negligence.

Those persons who fail to receive answers to letters inquiring the address of publishers of books, and failing to inclose a two-cent stamp for reply, should know the reason of the failure to receive an answer, without further inquiry. Parties asking for letters on their own business should always inclose a two-cent stamp, or better still, inclose a self-directed envelope, stamped, then they can safely count on a prompt answer to inquiries.

Welcome Intelligence.

Judge Tenney, of Madison, Wisconsin, is one of the world's ablest thinkers and writers. Numerous publications have fallen from his pen during the last few years, in which he has dared to express opinions adverse to the dominant faith. His Electrical Theory of the Universe has met the very general approval of scholars, as have his logical and philosophical ideas that there was no beginning of time, and hence cannot have an ending; that on the contrary matter is eternal, though subject to change.

As an interested reader of everything coming into our possession from Judge Tenney's pen, we have been lately largely compensated by reading an article of his in a late number of The Truth Seeker of June 8, wherein as an Agnostic, the Judge reviews the question of immortality at considerable length, during which he says:

"Personally I cannot believe that thought, logic, intelligence and conscience are the product of general forces acting upon different parts of my body. The ultimate force in nature is generally thought to be electro-magnetic. Are the thoughts I am here recording the product of electro-magnetism? That seems impossible. There is a mind, an individuality within, enabled by such forces to express thought. No two persons entertain or express the same thoughts in the same language. There seems a mental individuality peculiar to each, varying far more in conduct, thought and expression than would be the case if blind force alone controlled. This indicates a personal soul presides over and controls our thought and action. Though other forces are concurrent and necessary for the preservation of life, intelligence and conduct do not seem to originate with them. I cannot believe that lightning thinks, reasons, talks, or that it has a conscience or a good moral character! Or that a piece of flesh, alive or dead, through which electric currents are passing, is thinking about something.

"It seems to me there is an individual, intelligent power within us which may be called a soul; that this power, sustained by an appropriate personal environment, is what makes the man. When the man dies, the soul moves out, and by some natural law secures more appropriate quarters in the vast universe, guided thereto by the same law of nature which provided that from which the soul has just departed.

"There is no new matter in the universe. What there is has always existed, though undergoing constant modification. Nor are there any new souls. All are changing conditions and embodiment when nature requires it. Their individuality seems plain to my mind. There is nothing more wonderful about this than there is about the eternal preservation of matter. Both have always been and always will be. That we cannot understand minutely how this can be accomplished is no evidence against it. There are several things we don't know all about yet!

"Aside from these suggestions there are other things well known to us which indicate we are possessed of individual souls, and that these survive the dissolution of the body. I am not a Spiritualist, in the ordinary sense, but there are many well-attested phenomena said to be developed through mediums and others directly, which indicate not only that souls survive the body, but, under favoring conditions, can communicate with the living. On this subject, as upon any others of a mysterious nature, no man can be more skeptical than myself. I am well satisfied much of the so-called spiritual phenomena are absolute frauds, but no more than are the tales in the holy Testaments. It is easy for persons to be deceived by others. I have experienced personally, and had well authenticated accounts from honest acquaintances, which leave no material doubt in my mind of the survival of our spirits."

There is much more to the article, and we have slightly abridged what we have copied, but the general drift of it is in the same direction, and is welcome intelligence to all of us.

The Fountain of Error.

The pernicious effect of Bible teaching is shown in the multi-assassin Orchard's statement, who said after his arrest he was placed in a steel cell, and kept there until he made his confession. Ten days after his incarceration he was visited by McPartland, who began to tell him Bible stories, and of his own experience in Pennsylvania among the Mollie Maguires. He told the story of King David, and how he caused Uriah to be killed in order to get his wife. Though King David was a monster, McPartland said, he repented and became a man after God's own heart. Paul's conversion was elaborated upon. Then McPartland intimated, if Orchard would repent and confess his sins, he, too, would receive forgiveness and a heavenly reward.

We could relate many cases of this character, criminals whose hands were dyed with blood. They played the part of cowards, called their victims from their beds at midnight to point the way to other residences, then struck them down with swords, avoiding firearms because their discharge would frighten other victims they had determined to slaughter. The wretches took their lessons from "good old Gideon," and literally reveled in crime, professedly in the name of humanity, and churchmen crown their leader a hero, and honor him as such.

That cause which demands the spilling of blood in its interest is a false one, and the fame of those acquired by slaughter will dim as the barbaric ages recede.

Ingersoll Again.

"I believe in marriage, and I hold in contempt the opinions of those long-haired men and short-haired women who denounce the institution of marriage. The marriage of one man to one woman is the citadel and fortress of civilization"—Col. Ingersoll.

"When the angel of pity is driven from the heart—when the fountain of tears is dry—the soul becomes a serpent crawling in the dust of a desert."—Ingersoll.

The idle man is the devil's cushion.—Bishop Hall.

Look Out! Look Out!!

Next week we will give a full account of the suspension of the Light of Truth, and what has led its editor, Willard J. Hull, to "Backslide" from Spiritualism, and commence work on what he regards as a broader and higher field. The proprietor has sunk $50,000 in his vain effort to sustain the paper and put it on a paying basis. We will also give a new chapter in the history of "King Solomon's Mine." Mr. Hull in retiring says: "As for myself I am clearly and forever done with a seot and propaganda thus instituted, and sought to be maintained, at the expense of a debauched and prostituted mediumship." Look out for next week's Progressive Thinker! wherein Mr. Hull will be "weighed in the Balance."

In Paris, France.

Mr. and Mrs. Richmond Arrived Safely in Paris —Mrs. Richmond's Remarkable Poem on Board of Steamer, Received with Admiring Applause.

To the Editor:—Mrs. Richmond and myself were landed in fairly good shape, after a very rough passage, at Havre, about nine o'clock last Tuesday morning. Leaving Havre about 11 a. m. we had a delightful three-hours ride, through a beautiful country, to Paris. We had little or no difficulty in finding a fairly good hotel at very reasonable rates, very near the depot. We have been doing Paris since, mostly on foot, and have seen many of the notable places here. Mrs. Richmond is on an "auto tour" about the city while I am writing this. Will write you about my impresions of Paris later. But what I wish to write about at present is of a GREAT MANIFESTATION of SPIRIT POWER on the steamship during our passage.

On the passenger list of the steamer Mrs. Richmond and I made a group by ourselves. Then there was a small group of French-speaking Americans, a small group of French people—some of whom spoke English. The balance of the passengers—225—were members of an international Bohemian society on their way to Prague to take part in a great tournament of Olympic games to be held there this summer. They all spoke English, but only one of them could speak French. The crew of the boat were all French, and spoke no English, excepting the captain, and none of them understood Bohemian. The conversation on board was Bohemian and French, so we seemed to have entered a foreign country as soon as we left New York, but could converse with any of the English-speaking passengers when we wanted to.

Sunday evening we were to have a grand entertainment (for the benefit of the Seamen's Hospitals—which is customary on steamships). Mrs. Richmond said she would take part in the entertainment; she might give them a poem. She does not, as is well known, speak French at all, much less Bohemian. I told her I thought it would be useless; that she could not interest that crowd at all. She said she thought Ouina was equal to any occasion, so I went to the committee arranging the program, consisting of Frenchmen and Bohemians, the heads of the committee being professional musicians spoke no English, so I had to explain through the Bohemian who spoke French that Mrs. Richmond would give them a poem, and so her name went on the program, which was printed on shipboard, some very elaborately, that sold as high as $20 (100 francs) apiece.

When the time came for the entertainment, it commenced by a short speech in French, followed by one in Bohemian. Then there were songs in French, Bohemian and English, and violin solos, all of which being very fine were liberally applauded. Then Mrs. Richmond stepped forward, actually looking grand, and announced "Our Voyage Home to Bohemia." And then in a loud voice delivered a poem, interspersed with Bohemian and French words, which I was sure Mrs. Richmond did not know. When she finished there was shouting and cheering and clapping of hands, and applauding, until she stepped forward again and put the finishing touches to the poem in just one stanza. Then there was renewed applause. I have never known Mrs. Richmond to have had such an ovation. It was some time before the people could get settled down to listen to the rest of the program, which was its finest part musically, there being some celebrated artists on the program. A number who are in the habit of crossing the ocean frequently, told me it was the finest entertainment they had ever attended on shipboard. It netted close to $800, and Mrs. Cora L. V. Richmond was the feature of the entertainment. The next day she was kept busy receiving congratulations and signing her autograph. The purchasers who paid $20 for the fancy programs wanted her AUTOGRAPH on the programs. One, a wealthy Bohemian from Texas, wanted her to write a poem on the back of HIS program. One young man, Bohemian, told me the elder people were so affected by the poem that the tears were rolling down their cheeks. The French and Americans were equally enthusiastic. They all said "Why! it it was such a SURPRISE.'

If you can put this in readable form I would like to have the account of the entertainment published, so your readers can see what a Spiritualist can do with the aid of the spirits. I will write you my impressions of Paris later. WM. RICHMOND.

Paris, France, June 18.

The Why of It.

Madison C. Peters tells why preachers fall. He says: "The average minister has only to preach a twenty-minute or half-hour sermon on Sunday, and this, with a mid-week meeting constitutes his week's work. The rest of the days he is often loafing trying to kill time. Even the weekly sermon may not be his own effort. He may be either too lazy or too ignorant to compose a sermon of his own, so he simply treats the congregation to a rehash of some other man's brain, and for this he often receives a good salary. Do you wonder the worst passions of these men become inflamed by their lives of idleness? They are only human. They eat and drink of the choicest products of earth; they visit only the homes of the wealthy, where they are sumptuously entertained; they do not try to keep the body in subjection to the spirit by any kind of restraint or mortification, and so their carnal passion becomes the master of their being, and they fall away from grace, shocking the community and scandalizing the church. I would make all work for their money."

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

Which?

Confucius, the Chinese philosopher, born 551 years before our era, taught the possible doctrine of loving one's friends, and giving justice to one's enemies; and China, guided by his teachings, looks upon war as a barbarous pastime. The Chinese is the oldest and most populous empire on earth, and has been the most exempt from desolating wars—never one, so far as history relates—for the propagation of its religious views.

Jesus taught his disciples to love their enemies, and they who claim to be his followers are the most warlike people on the globe.

Which of these founders of a system of religious faith and practice is most worthy of our regard?

FRANK M. DONOVAN.

(Continued from Column 7.)

Led to believe that Cynthia would continue to give him the messages he craved, Mr. Haddock carried out the program, made the divorce possible and married Miss Willett as soon as the decree was granted. The crowd was so anxious that he should lose no time that he received a message directing him to proceed to Colorado with Miss Willett, there to wait the decision of the court. When the divorce was granted Mr. Haddock carried out the further orders from the spirit world and the marriage was consummated at once.

At this point the court adjourned with Mrs. Donovan's deposition half read.

Frank M. Donovan.

His Notorious Career in Connection with Legerdemain Spiritualism—He tells a Most Remarkable Story of Deception Practiced under the Garb of Truth—Another Important Object Lesson for Spiritualists Everywhere to Consider.

For nearly twenty years The Progressive Thinker has been a strenuous advocate of the underlying principles connected with **SPIRIT RETURN.** The importance of that in the world to-day cannot be overestimated; it overshadows everything else. **IT STANDS as proof positive of another life,** and what of more importance than that? But while **SPIRIT RETURN** is of such great value to the world, working its impressive way with various modifications into all the sects and cults of this life, and exerting an influence for good that is felt and seen in the churches, at the same time it has attracted to it those who **IMITATE** the phenomena, and in various ways bring disgrace upon our cause.

Everybody nearly connected with Spiritualism has heard of the notorious Frank M. Donovan, who at one time was exceptionally prominent as a spirit artist, a slate-writing and test medium.

He was a very important feature at Lily Dale and other camps, and the "manifestations" occurring in his presence were regarded as most marvelous, and they were, indeed—but they were simply the result of legerdemain in some one of its many phases, and spirits were in **NO WISE CONNECTED THEREWITH.**

Donovan is not a medium, but is a **PERFECT MASTER** in imitating the the genuine phenomena resulting from **SPIRIT RETURN,** and is thus able to **DECEIVE THE GULLIBLE, AND SOMETIMES THE VERY ELECT.**

The Progressive Thinker is cosmopolitan; no other paper ever published in our ranks has begun to equal it in the **BROAD LILNES** it has pursued. **IT IS EDUCATIONAL** all along the various lines in connection with **Spiritualistic and occult matters.** Its readers know exactly the status of our Cause the world over—the good and the bad, and that which is sublimely enlightening to every thoughtful mind.

In publishing the following about the adventures and conduct of Frank M. Donovan, we give a **DISAGREEABLE PHASE** of this great movement, but one that will tend to open **the eyes of thousands to the insidious overwhelming legerdemain practices** which The Progressive Thinker has long endeavored to eliminate from our ranks. Read what Frank M. Donovan has been doing and saying, as vividly portrayed in the Los Angeles (Cal.) Examiner of June 21, 1907, as follows:

Woman Tells Story of Spirit Conspiracy. — "Professor" Arranged Marriage and Separation of Haddock by "Spooks."

A woman's deposition has eliminated the spirit world from the Haddock trial, revealing, instead of ghostly messengers from the dead, the full details of the most audacious knavery that ever separated a gullible old man from his fortune.

The deposition of Mrs. F. M. Donovan gave the inside information on the real "influences" which controlled the last years of Charles G. Haddock. Mrs. Donovan is the wife of the "medium" who is said to have been the principal factor in the disbursement of the Haddock estate.

The promised sensation was a little long in coming. The same old men who have never missed a minute of this trial were on hand when the court room opened yesterday morning. Wrinkled, tottering, doddering old men, who will soon know all about the other side, but who cannot wait for the revelation, they limped in and took their seats with the same expectant bearing which has distinguished them from the beginning of this remarkable case. The spook trial is a drawing card with the old men, and they got their sensation late in the afternoon.

All the morning and part of the afternoon Frank D. Haddock held the stand. He spoke of his early life, he commented on his grandfather's belief in spirit manifestations, he told how the old man received a message commanding him to go down to the Los Angeles postoffice, where he would meet the woman who was to be his second wife.

Under cross-examination he owned up that he had practiced as a medium, knowing that he had no powers in that direction, and admitted that his work had been raw fakery. And under this sort of testimony the interest flagged.

At last Attorney Barstow began to read Mrs. Donovan's deposition and the old men in the back rows leaned forward, their hands at their ears. Here was rich meat indeed. At last they were to hear something from the inner circle; the story of one who knew how the aged millionaire had been influenced to take new wives and pay for them in sums reaching beyond a President's yearly salary.

Over near the door a very large man with crisp, curly hair, shifted in his seat and mopped his face with a damp handkerchief. It was "Professor" Donovan, listening to an old story and judging frim his expression, not a very pleasant one.

Attorney Barstow's rasping voice reached every corner of the room and slowly the whole plot and the methods by which it was darried out came to light.

Mrs. Donovan was aware of the strange intimacy between her husband and the aged capitalist. They became inseparable. Mr. Haddock had an insatiable desire for messages from the departed spirits. Through Mr. Donovan he received them, written on slates which Mr. Haddock carried away with him.

"Mr. Haddock wanted the messages and of course he got them," was the way the deposition expressed it.

It told of the three-cornered relationship existing between Mr. Haddock, Lee Nelson, the second wife, and Professor Donovan.

In reply to a question as to the part which Mr. Haddock played in this relationship, the answer was short and to the point, telling the whole story in four words.

"He was the victim," the deposition read.

Mr. Haddock was constantly receiving messages through the mediumship of Professor Donovan. According to Mrs Donovan's deposition, the aged millionaire was a very willing dupe. He never questioned a slate writing; only once did he object to obeying a message from the dead.

In the words of the deposition:

"He would no more have thought of disobeying a spirit message than he would have jumped out of that window."

Bit by bit the coil unwound. There were places where Mrs. Donovan's testimony halted and she did not seem anxious to give answers.

The deposition went on to tell how the marriage between Lee Nelson and Mr. Haddock had been arranged by Professor Donovan. It told how the woman and the professor fixed up a spirit message from one who in his lifetime had been Mr. Haddock's attorney. This message advised Mr. Haddock to give Lee Nelson the sum of $50,000 as an "ante-nuptial settlement." Strong proof of Mr. Haddock's faith in such "ghostly" communications is found in the fact that he at once complied, turning over to the woman a block of stock in the Chicago Trust Company, which she afterward sold for $60,000.

In the words of the deposition:

"In view of the marriage Mr. Haddock was to do certain things and all Lee Nelson had to do was to marry him."

The deposition told of the wedding tour of the aged capitalist under special convoy of Professor Donovan and his wife. It was at Colorado Springs that the quartet became a quintet, and Lee Nelson Haddock, already anxious to be rid of her aged spouse, was comforted by the introduction of Cynthia Willett of Denver, already picked out as the third wife of the old man.

The spirits again got busy and arranged the details of a separation between Charles G. Haddock and Lee Nelson Haddock. Even the slight details leading up to this divorce were arranged by slate wrlings, and it was at one of these that Mr. Haddock balked for the first and last time. He did not fancy the part that was assigned to him by his "spirit friends," but when the time came he obeyed instructions to the letter.

In Mrs. Donovan's words:

"I should like to say in behalf of the old gentleman—and he WAS a gentleman—that that was the first time he raised his hand against the advice of the spirits."

Not all these messages came from Professor Donovan. Cynthia Willet was not a slate writer, but she went into trances and thus gave messages to Mr. Haddock. This was while Lee Nelson was still his wife and during a visit to Catalina.

The deposition reads:

"Cynthia Willett had no slate-writing gift. The messages which she was to deliver were planned by the crowd, and Cynthia would then go into a trance and give the old gentleman the message. This happened every day."

Frank M. Donovan, arch-conjurer of make-believe phantoms, and expert in the black arts, yesterday unfolded to the "Examiner" the whole story of his occult influence over the late millionaire Charles G. Haddock; how he had led him into marrying several wives; how he had done the tricks of the slate-writing phenomena at the expense of thousands of credulous people, and how he had succeeded in making the spirits command the aged Mr. Haddock to dispose of his fortune.

The story is amazing. Mr. Donovan declared he would repeat it in court whenever he should be called to testify.

Earlier in the day yesterday the deposition had been read in court of Mrs. Donovan, wife of Frank M. Donovan. It gave a fairly clear insight into the methods by which the aged Mr. Haddock had been deceived and defrauded of his wealth, and its reading created a sensation in the courtroom.

But Mrs. Donovan's expose paled to insignificance beside the things related by her husband to the "Examiner."

With the ingenuousness of an innocent child, Mr. Donovan revealed himself as the man who was the direct cause of the $1,000,000 litigation now being prosecuted in the Superior Court.

Unburdens His Conscience.

Point by point the man unburdened his conscience. Unsparingly he explained the methods used by him to get possession of the old millionaire's money, telling everything and leaving out nothing, not even the most incriminating evidence against himself.

Uncanny apparitions and mysterious communications with specters were demonstrated by Donovan as being the simplest things in the world—just a quick turn of the hand or a clever manipulation of wires, and the startling trick was done.

He and his wife were the spirits, he said, who prompted every action of Charles G. Haddock when the old man came to them and asked to be placed in communication with the spirit of his departed wife.

And the spirit was "produced and made to order," according to the directions of Donovan. First it was a simple reading costing the trifling sum of $2; then there came seances that cost $50. Sometimes as many as thirty sittings were given the old man in one single day and night, and as the "developing" of the credulous millionaire progressed the sums grew larger and larger.

"Haddock was a remarkably intelligent man, shrewd in business, and well posted in science," said Donovan. "Those are the kind that come easy to an up-to-date medium. He wanted to communicate with his dead wife, and the answers I framed for him filled him with such happiness that I could have gotten his whole fortune right there. But a fellow has to be careful in this business.

Got Old Man Under Control.

"Little by little I got him under my control, I mean under the influence of the spirit of his departed spouse, and from that time on I made him do just what I wanted him to do. First I told him (or, rather, the spirits did) that he should go to the postoffice, where he would find a woman, young and attractive, wearing a rose in her waist. That young woman was to be his future wife, as the spirit of Mrs. Haddock No. 1 had ordered him to marry again at the first opportunity.

"Well, the poor old sucker went to the postoffice and there met Lee Nelson, a young woman who was with me in the game, and who played her part as I directed. They became pretty well acquainted; and a short time after their first meeting, the spirits, good spirits they were, ordered him to deed over to this fiancee $50,000 worth of shares in the Title and Trust Company of Chicago."

"Haddock did not hesitate. He gave her the shares and she sold them for $1.20 a share, netting us about $60,000. When he married her a year later he gave her about $3,000 worth of jewelry, $5,000 worth of clothes and several houses, one of them a beautiful residence on Flower street. By the time she had secured about $100,000 through the kind offices of the spirits I realized that it was time to divorce them. The spirits duly instructed him to slap his wife in public and a divorce was promptly obtained on the ground of cruelty.

"Two days later the omnipresent specters made him acquainted with another of my young women friends whose business it was to make him whose business it was to make him fall in love with her. That was Cynthia, a poor dressmaker, who afterward became Mrs. Haddock No. 3. Poor girl, she was really good to him after she had become his wife, and she died from the shock when she was told that the relatives of her husband had brought suit against him.

"Up to the time I left Los Angeles I had complete control over Haddock. I made a good pile of money out of him and then went East to establish myself in a more restful business. I had become terribly nervous during the five years I gave seances in Los Angeles, and a trying business it was, I can assure you.

$1,000 to Develop Son.

"The old man gave me $1,000 one day to 'develop' his grandson, Frank D. Haddock, who is now trying to break the will. The spirits had told him Frank was a natural medium, who ought to be developed. And it was the spirits, too, who told him to pay Frank a monthly allowance of $125 while he was being developed under my direction.

"It was the easiest money I ever made.

"One day, in St. Louis, I was caught in the act. An old fool consulted me about some young woman, another man's wife, I think, with whom he wanted to run away. I managed to see the photograph of the young person and at once ordered fifty small oil paintings made from it at $1.50 apiece. Of course, the paintings appeared regularly between the slates which he brought for the seance and he paid me $500 apiece. I had to order some more, but before I got them the package was opened by the wrong party and the trick was exposed. I had to leave St. Louis in a hurry, you can imagine.

"But now I have given up all these things. I am an honest bottle manufacturer, out in Indiana, and I think it will do the people at large some good to know how Spiritualism is worked.

"I shall repeat this statement in court and demonstrate everything to the satisfaction of the most incredulous."

Mr. Donovan is at the Hollenbeck Hotel. He will be called as a witness by the plaintiffs in the case and promises to give an exhibition of the marvelous power of his telegraphic machine.

Mysterious Spirit Telegraph.

He then proceeded to explain the mechanism of his telegraphic machine with which he fooled hundreds of people into believing that the spirits had heard their questions and announced that he would produce that same machine in the court in order to fool the judge, the jurors, the lawyers and everybody else.

"I will tell them the truth," he said, "and show them how the thing is worked. Any electrician will see the machine is an ingenious fake, just the same as were the slate writings I gave to Haddock and all the others. I had to do it. Haddock and scores of others came to me with the idea that I could do wonders, and I had to satisfy them in order to get their money. I was in the business for the money and I gave the people all the spooks they wanted."

As an illustration of the credulity of some of his patrons, Mr. Donovan gave an incident that occurred in St. Paul shortly after he had left Los Angeles.

"A fine looking young woman came to me one evening," he said, "and told me I was her only salvation. She wrote four questions which were were promptly recorded by my machine. They were:

"'Shall I trust my husband?

"'Can I catch him in flagranti?

"'Would this evening be the right time?

"'Will I succeed?'

Got What She Wanted.

"The answers of the machine were just the kind she was looking for, and I got $50 for the trouble. Three hours later she returned, all flushed with excitement, and placed a heavy roll of bank notes before me on the table. 'You did me the greatest service in the world,' she panted, 'and here is the money for your aid.' I did not count the money. I told her I had used up all my magnetism in her cause and would not be able to give another seance for a whole month, perhaps, an act which was worth much more money than could possibly be in that roll. She then asked me to concentrate my magnetism upon her again for the rest of the night, and that I would not have to regret it. She rushed out and when she came back the next morning she gave me $5000 and said that I was the most wonderful man in existence. Her explanation was that she had

(Continued in Fourth Column.)

Interesting Reminiscences.

In Relation to W. T. Stead, a World-Renowned Investigator of Psychic Phenomena, and of Great Prominence in Political Affairs in England.

In view of the stir made by W. T. Stead in his recent visit to America, in his address before the Peace Conference and in other ways, I have thought it might be of interest to his many admirers if I made use of some notes made concerning this noble agitator during his visit to Chicago in 1893.

I had long been an admirer of his moral bravery and unique literary style, as I had read a good percentage of his ever-flowing contributions to the general press ever since the days of the Pall Mall Gazette editorship, and in all I had read of his psychical experiments and experiences I observed that he held firmly and frankly to the facts of his investigations in the face of the most doubtful and carping enquirers, without fear or favor; therefore I thought it a piece of good fortune when his interest in our published psychic experiences moved him during his busy Chicago visit, to look us up, and meet him in our own home, where we held an entirely informal conversation on our mutual experiences and other matters.

I found him personally, very interesting, looking very like his often published portraits, very genial, natural and cordial in manner, but earnest and enthusiastic when referring to the stand he had felt himself morally obliged to take in regard to public morals and psychical discoveries.

While he earnestly talked, he walked back and forth, apparently intensely interested in his own trend of thought, his large blue eyes occasionally dreamy in expression as he related some of his more fantastic—sounding experiences in psychical fields, and again speaking with fun as he recalled some humorous phase of his crusade against vice in high places, which resulted in his imprisonment.

Mr. Stead is a man either very liable to shock or charm those whom he meets, and my opinion it that he would as willingly shock as charm; it depends upon the point of view of those whom he meets which he does; conventional, superficial-minded people who judge others by their conformity to mere routine codes of propriety in conversation, would most likely feel some surprise at his straightforward frankness of utterance as were the congregation of clergymen whom he startled on his recent visit to this country in the interest of peace by his emphatic use of the word "Damn!" But those thinkers who like to have their own thought stirred and quickened by original thinkers, even if in opposition, would like him.

I confess to having an admiration for his daring courage of conviction, honesty of purpose, and real tenderneess of heart, which makes him venture in the most unexpected fashion whenever he thinks there is real need of reform in abuses of power or law. His is an honest, good face, across which often a gleam of merriment darted, for deep as is his sense of the sadness and mystery of life, is his appreciation of the absurdities and follies of humanity.

His manner is frankly, cordial, dignified and aggressive when he chooses. He is often boyishly exuberant and enthusiastic. He courts no man's favor and fears no one's displeasure. What he thinks he says, in whosesoever company he may be. He is brimful of original theories on all sorts of subjects. He is a great talker, but he is above all a wide-awake journalist, seeking matter to interest his readers, and as he talks sometimes in the most startling way, he is keenly awake to the effect of his theories on his hearers, trying his public apparently in advance. We had opportunity to note this as we met him afterward in different positions. Once as the guest of honor at a large dinner party at which were present also Richard Hodgson, Secretary of the American Psychical Research Society; also Prof. Carl Van Bergen, of Sweden—all the guests more or less interested in Psychical Research, upon which subject Mr. Stead was the leader in convention.

Later we accompanied him to interview—with but indifferent success—several Chicago mediums; and at another time at a private club devoted to the investigation of Psychic mysteries by more or less doubting searchers after evidence, we listened to a discourse on his experiences, by Mr. Stead, who showed all the strength of his own clear conviction in the face of very strenuous questioning by disbelievers.

But my most interesting reminiscence of Mr. Stead's own psychic power I have reserved as a close to his paper. It was as follows:

In the interview at our home he referred to Mr. Underwood's and my own articles on our experiences published in the Arena magazine, and elsewhere, and he wished very much to have me try to get a communication for him through my hand, but as this had never been done when other than our own two selves were alone present, I did not expect anything, but tried to please him, without result. Then he said he wanted I should try after he went away, and he would try to get communication from his "Julia," if he found time, as he had one or two other engagements to meet people at the Auditorium Hotel that evening, and had promised to give a short address at some public meeting.

I fully intended when Mr. Stead left to keep my promise, and sit for automatic writing, but a friend called; then I had some household duties to attend to, and when quite late, I recalled that I had promised my friend, Miss Lilian Whiting, who was visiting Chicago for a few days, that I would meet her the following afternoon at the Chicago Woman's Club; and I had learned from the friend who called that evening that for some reason the Club rooms would not be open on that day. So I wrote her at some little length, telling her of Mr. Stead's call, and other matters, and after Mr. Underwood carried the letter out to the mail box so it would reach her early the next morning, I found it so late, and I was so tired I could not fulfill my promise to try for writing, but went directly to bed instead.

The following evening we arrived at the house where we were to meet Mr. Stead at dinner, a short time in advance of his appearance, with his pleasing eldest son Henry, who accompanied his father on this visit to America.

Mr. Stead, after greeting those present, came directly over to the quiet corner of the parlor where I ws seated, and in his earnest way, asked at once:

"Mrs. Underwood, diff you try for writing from Pharos last night for me, as you promised me you would?"

"No," I replied, "I am sorry to say I did not. I was kept from doing so by other matters."

He looked at me curiously, and then said, "Did you write a letter to anyone last night quite late?"

Then it flashed across my mind about my writing to Miss Lilian Whiting, mainly concerning his call, which was really the cause of my failure to keep my promise to him, and I told Mr. Stead this; "but," I asked, "how came you to know about my writing this letter, which I have scarcely thought about since Mr. Underwood carried it to the box late the night before?"

He then explained that when he returned from addressing the meeting at a late hour, the previous night, when he went to his room at the Auditorium, he thought of my promise, and asked "Julia" to tell him by written answer to his questions, whether I had received any reply from Pharos, and if so, to what purport, and in reply she wrote; "No, Mrs. Underwood did not try. She had household duties to look after; then she wrote a letter to a friend, which took up her time until she thought it too late, as she was tired, and went to bed instead."

I have always thought of this as a splendid test of Mr. Stead's mediumship, for he knew nothing of my domestic arrangements. He did not know of the presence of Miss Lilian Whiting in Chicago, and would, of himself, scarcely think of my writing a letter as any impediment to my fulfilling my promise to him, which promise he had every reason to believe I would try to keep, and which I fully intended to keep.

This incident was all the more interesting to me because of the fact that Mr. Stead, Lilian Whiting and the writer, each independent of the others, at about the same period, had been called through Spiritual forces to give testimony to their knowledge of the truth of spiritual communication to them still in the body; which experiences probably would make messages about the others more easily obtainable. I did not think of this at the time and I have never called Mr. Stead's attention to this proof of his true comradeship with his friends in the unseen, but I have often thought what a strong proof, was this given of spiritual knowledge of our earthly affairs, and I know Mr. Stead will not object to my calling attention to it at this time.

SARA A. UNDERWOOD.
Quincy, Ill.

HOW BEAUTIFUL IS LIFE.

(Written for and read to the Spiritualist Picnic, at Elgin, Ill., Sunday, June 23, 1907, by the Author.)

Who can stand before Dame Nature,
free from sorrow, pain and strife,
And not say within the spirit, "Oh.
how beautiful is life?"
Who can breathe the air of sweetness
that surrounds him in the woods,;
Who can watch the happy song-birds
as they sing and hunt for foods;
Who can feast their eyes in wonderment on grandeur all around,
And not sense a greater spirit than in
mortal to be found?

Every tree and every leaflet, seems to
speak from heaven above.
With its silent voice of sweetness,
with divinity of love;
Every ray of golden sunlight, every
cloud that passes by,
Every scintillating dewdrop, is a blessing from on high.
Every whispering gentle zephyr, with
its cooling, soothing wave,
Seems to bring us in the spirit something that our spirits crave.

While we bask in life's resplendence
with our spirits filled with glee;
While we mingle in deep pleasure with
our hearts from burdens free;
While we shout in very passion and
in rapture of delight,
And our spirits are uplifted by a force
that leads us right,
Let us give a thought to others who
are bowed in awful woe,
And invoke for them more blessings
from grand Nature's overflow.

Oh, the glory of grand Nature in the
budding, blooming spring!
Oh, the restlessness of spirit in each
living, growing thing!
Oh, the life infusing, ebbing and the
flowing oversoul!
Oh, the vastness and greatness of
the Universal Whole!
Let us bathe our spirits in it and arise
from every ill,
And commune with Nature's angels
till our souls have had their fill.

Let us join our hearts together in a
union free and firm,
And be brothers and be sisters through
our life's eternal term;
Let us live the life united with a
motive ever true,
And be happy in possession of the
love that is our due.
Let us strive to be as noble and as
great as life itself,
And place envy, hate and anger, on
life's long-forgotten shelf.

Let us spend this day of picnic in the
sweetest kind of joy,
Let us make each other better and
much freer from alloy;
While all nature teems with grandeur
and with gladness everywhere,
And seems pleased to offer to us of
her beauties our full share.
Let us smile our admiration into Nature's soul to-day,
And breath fervent thoughts of kindness toward the sad along the way.

DR. T. WILKINS.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.00.

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A Leaf From Past History.

Destruction of the Inquisition in Madrid, and the horrible things it revealed—Report of Col. Lumanonsk, charged by Marshal Soult to destroy the Inquisition in Madrid.

Being in Madrid in the year 1809, my attention was drawn to the house of the Inquisition. Napoleon had already published an edict for the suppression of this institution wherever his armies were victorious. I reminded Marshal Soult, then Governor, of this decree. He thereupon ordered me to set about the destruction of the Inquisition.

The building was surrounded by a very strong wall, and guarded by about 400 soldiers. Arrived under the walls I hailed one of the sentinels, and summoned the Fathers to surrender to the Imperial army, and to open the doors of the Inquisition. The sentinel who was standing on the wall appeared to converse for some moments with someone in the interior; after which he fired on us and killed one of my men. This was the signal for the attack. I ordered my troops to fire on all who appeared on the wall, but it was soon evident that the combat was unequal.

The walls of the Inquisition were covered with the soldiers of the Holy Office; there was also a parapet on the wall, behind which they could shelter, only partly exposing themselves while they discharged their muskets. Our troops were in the open plain and exposed to a deadly fire; we had no field guns; we had no means of scaling the walls, and the doors successfully resisted all efforts to break them in. I saw it was necessary to alter the mode of attack and had trees hewn and shaped which, when carried to the spot, were to serve us as a battering ram.

Two of these machines were put in the hands of as many men as were necessary to work them properly, and they began to make incessant blows against the walls, without troubling themselves about the hail of shot that one could see raining on them. Soon, with perseverance, and the well-directed blows of the battering ram, a breach was made, and the imperial troops flung themselves into the Inquisition.

Then the Inquisitor-General and the Fathers came out of their retreat with long faces and arms folded as though having heard nothing of the attack and defense, they came to learn what was happening, and said in a reproachful tone to their soldiers, "Why are you fighting with our friends, the French?"

Their intention was to make us believe they had in no way authorized the defense. They hoped that in leading us to think that they were our friends, they might the more easily escape during the confusion of the pillage of the Inquisition. Their ruse was not successful. I kept them under observation, and all their soldiers were made prisoners. We then commenced the examination of this infernal prison.

Where were all the extraordinary things we expected to find? Where were the instruments of torture of which we had heard? Where were the dungeons in which human beings were said to be buried alive? We searched in vain. The Fathers assured us that they had been slandered; that we had seen everything.

I was inclined to cease my researches, persuaded that this Inquisition was different from the others of which we had heard, but Col. de Lille said to me, "Colonel, if you take my advice you will examine this marble floor more carefully, pour water on it, and see if there is not some spot where it penetrates readily." I ordered water to be fetched.

When it was poured on the floor, to the great discontent of the Inquisitors, we carefully examined the crevices to see if there was any infiltration. At the side of one of the marble slabs the water ran away very fast, as though there were a hollow underneath. The officers with their swords and the soldiers with their bayonets tried to clear the interstice and to raise the slab, while others tried to break it with the but end of their muskets. All this time the priests were crying out against the profanation of their beautiful holy house. Suddenly a soldier touched a spring with his musket and the slab lifted of itself. Then the Inquisitors turned pale and trembled in every limb.

Under the raised slab we saw a staircase. I took a taper in order to explore our discovery. At this moment one of the Inquisitors softly laid his hand on my arm and said, "My son, you should not touch that with your bloody hands; that is sacred." "All right," I replied, "I need a sacred torch to search out iniquity; I will take the responsibility."

At the bottom of the staircase we entered a large square room called the Judgment Hall. In the center was a large block on which a chair was fixed; this was where they placed the accused, tied to his seat. At one side of the room was another raised seat called the Judgment throne. This used to be occupied by the Inquisitor-General, while all around were other seats less elevated for the Fathers. From this room we passed to the right and found little cells extending the whole length of the building. But what a spectacle was presented to our gaze! What a mockery these men had made of the gracious religion of the Savior whom they professed to follow! These cells were so many solitary dungeons where the unhappy victims of Inquisitorial hatred were shut up until death delivered them from their tormentors. The bodies were left until they were decomposed, when the cell would be occupied by someone else. In order that the Inquisitors should not be inconvenienced large shafts carried off the infectious odors of the corpses.

We found the bodies of some men who had died quite recently, also skeletons chained to the floor. In several of these cells there were living victims of all ages and both sexes. All these prisoners were without any clothing. Our soldiers instantly released them from their chains, and took off some of their own clothes to cover them with. They would have carried them at once into the sunlight, but on account of the danger of doing so I forbade it, and insisted on their being given every possible attention where they were, and only allowing them to be gradually brought into the light. After visiting all the cells, and opening the prison doors of any who were still alive, we went to examine another room on the left. There we found all the instruments of torture that the genius of man or of demons could invent.

At the sight of them our soldiers became furious, and cried out that all the Inquisitors, monks or soldiers of the establishment, deserved to be put to torture. We did not attempt to prevent them. They immediately commenced the work of torturing the Fathers. I saw four different tortures and then withdrew myself from this terrible scene, which lasted as long as a single individual who was an inhabitant of this ante-chamber or hell remained on whom the soldiers could wreak their vengeance.

Before the poor victims from the dungeons of the Inquisition could be brought without danger into the light of day (the news had spread that a number of these unfortunates had been saved from the Inquisition), one saw all those persons arriving whose friends had been arrested by the Holy Office, in the hope of finding them still alive.

About a hundred were thus given back to their friends, after being buried alive for several years. Wishing to complete the work I had commenced, I returned to Madrid and obtained a larger quantity of powder, which I placed in the subterranean passages under the building. Thousands of interested spectators watched us setting the fire to it. The walls and massive towers of the proud edifice were blown up sky high in fragments. The Inquisition of Madrid existed no longer.

COLONEL LUMANONSK.

[Translated from "France et Evangile," October, 1905, by M. A.]

A CURIOUS INCIDENT.

It Comprehensively Illustrates the Varied Character of Spirit Return—He Saw the Moon Through the Apparition, as Set Forth in that Great Daily, the New York World.

In October, 1885, I was a cabin passenger on board the old Hamburg-American liner Rhaetia (which, I believe, was later sold to the United States Government and used as a transport in the Spanish war), bound from Hamburg to New York. I had only recently become engaged to a young Swedish woman, Miss Erna A—, who also was a passenger on board the Rhaetia. My stateroom was shared with me by the brother-in-law of my betrothed, Consul to Nicaragua from a small European Monarchy; while his wife and her sister Erna occupied the stateroom directly opposite ours. My intended, who was in somewhat delicate health, was to accompany the Consul and his wife to Central America, and remain with them until I had completed arrangements for our wedding and established a household.

The weather was ideal—Indian summerlike; the air balmy. Erna and I spent most of our time on deck, and every evening after tea we would sit comfortably stretched in our deck chairs and watch the square-rigged foremast describe more or less regular hyperbolas on the splendid background of a moonlit sky as the ship swayed gently from port to starboard and back again.

My fiancee, though always sweetly affectionate toward me, seemed to be constantly oppressed by a brooding, melancholy sadness, which I attributed to the frail state of her general health, and although she was not suffering from any specific ailment. On the evening of Wednesday, Oct. 21, we were, as usual, seated in our accustomed place on deck, planning, building air-castles, whispering little confidences, when I suddenly became aware of a frightful change in my fiancee's features. Her eyes opened to an unnatural size; her lips parted, and her face, now ghastly white and drawn, assumed such an aspect of utter horror as I hope I shall never again behold on a human countenance.

I sprang to my feet and instinctively followed with my eyes the direction of her horrified gaze. I saw the figure of a man standing, apparently without support, upon the foretopsail yard, slowly beckoning with his right hand in our direction. It was not at once clear to me how this acrobatic feat could affect my future wife so terribly; but just at this moment the swaying motion of the steamer brought the silhouetted figure of the man directly before the bright moon, and I could see the moon through that apparition as clearly as if but a gossamer veil had intervened!

Before I had even time to grasp the import of this astounding fact, a shriek of terror and anguish from my fiancee's lips caused me to turn to her. She had bent her head to her breast and spread her hands out in front of her as if to ward off an impending attack. I carried her to her stateroom, where she lingered in a comotose state till our landing in New York, a few days later. She died, without having uttered a single word, on the evening of Oct. 28, exactly a week after the fateful apparition. I learned subsequently from her brother-in-law that shortly before I became acquainted with Erna she had jilted, for no apparent reason, a young officer in the German navy, who had been engaged to her for more than a year. The love-crazed young man thereupon committed suicide by jumping overboard from the man-of-war to which he was attached while the vessel was in the Atlantic, possibly not far from the spot where we saw the phantom. In his last letter to Erna, in which he announced his intention to take his life, he bitterly reproached her for what he called her faithlessness, and swore that she would never live to wed another man; that he would come back from the spirit world to claim his bride when the proper time came. This letter of a morbid, over-sensitive suitor was the cause of the poor girl's melancholy and depression. The vision of that spectre on the yard-arm killed her.

As far as I know the strange apparition was not observed by anybody else on board the Rhaetia, although I remember that the first officer was on the bridge at the time. After my first vision of the uncanny thing I was, of course, too much concerned with my betrothed to give a second glance. Besides, I would not have cared to look again. It was too dreadful.

GEORGE BREHM.
No. 337 Himrod St., Brooklyn.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, think. Price, 25 cents.

Going to Heaven.

Some of the Beauties of our "Splendid System" of Christian "Salvation," as exemplified in the "Conversion" of Harry Orchard—Trenchant Criticism by Daniel W. Hull.

Nothing so illustrates the peculiarities of Christianity and its injustice in its dispensations of rewards and punishments as the case of Harry Orchard and his relation of his life down to the time of his capture and his subsequent conversion. The sainted murderer had been receiving money, both from the detectives and the officers of the federation of miners (if we may credit his story, and now that he is a saint and "all his sins are washed away," (we are not supposed to doubt it) in payment for murders that he either had perpetrated or expected to perpetrate. He had, besides, been a fraud insurance agent, a thief, a burglar, a bigamist, and a wholesale murderer. He was unconcerned, he says, as to the number of people who were killed or were likely to be killed in the perpetration of any particular murder.

To him it was no more concern than cutting the heads off of so many chickens.

He would have blown up a hotel, killing and mangling every man, woman and child in it, if he could have accomplished the death of Gov. Steunenberg in doing so. The reason he did not was conditions were unfavorable.

He relates all this in the most easy, off-hand way, as if he had shot a bevy of partridges, killing all of them with one charge of shot.

But another swaggering fellow appears shortly after his incarceration, and becomes his comrade, helping him to memorize whatever might escape him. He knew what it was to be in company with murderers, for he was the companion of the "Molly Maguires," among whom twenty murders had been committed, though but three had ever occurred in the neighborhood previous to his advent among them. He wants to reclaim Orchard as a "brand from the eternal burnings," and notwithstanding his vulgarity and profanity he turns evangelist. He tells him about his mother (think of McPartland talking to a man about his mother), and then he talks about the forgiveness of God! David was a murderer; God had forgiven him. Orchard could be forgiven, too; and, notwithstanding all the people he had murdered, and sent unprepared to the other world—to hell, he should be made white as snow, and as pure as the most innocent babe. Ah! that was the kind of religion that suited Orchard, and when he related it, we are told that he wept. He wept not for the twenty-six murders he had committed! It did not concern him that they were now, through his deed, suffering all the torture of hell, calling upon God in vain for mercy! God had saved him! He loved God for that, and he could but blubber, as he thought of the "wondrous power and love of God," who, through the pious labors of the devout Pinkerton spy and detective, had, by the grace of God, been able to reclaim him from a life of sin, since he had got where sin was impossible, and snatch him from the clutch of Satan.

Yes, this man Orchard expects to go to heaven when he dies, or is hung (the latter of which is doubtful if we may judge by the royal treatment he is receiving from the warden, Governor Gooding and McPartland), and play for thousands of years upon a golden harp, which he will have so richly earned through the blood of Jesus; and becoming weary, he may walk to the verge of heaven and bending over its walls look down with his telescopic eyes to the place which required Satan eighteen days to reach when he was thrown out of heaven, and there enjoy the beautiful panorama of souls writhing in torment. There by the grace of God he will be permitted to see all his victims whose lives he so unconcernedly took, and the joyful music of the wail of the damned will salute his ears and thrill his soul with heavenly joy and peace, and his eyes will feast on the writhings of the wretched souls undergoing eternal torture which they might have escaped if they had been murderers and sent to prison where they could listen to the unctuous exhortations of McPartland.

And, with those poor damned souls whom he hurried off to hell, he will see Thomas Paine, Col. Ingersoll, Abraham Lincoln, Gerrit Smith, William Lloyd Garrison, Peter Cooper, and other philanthropists who had spent their lives for the benefit of mankind. And then he will rejoice that HE is saved.

Yes, HE is saved—that is sufficient!

What does the torture of others signify to him? In life he lived for self—he murdered to gratify self; when caught, and all opportunity of selfish conduct was taken away from him, and when there remained before him only death, he took advantage of a spiritual bankrupt law and had HIMSELF SAVED. Now he rejoices because HE is SAVED, but feels no concern about those he hurled off to hell, and in the contemplation of God's mercy to HIM, he blubbers in court.

Reader, all this is handed out to you as piety. Mrs. Steunenberg is attending a Seventh Day Adventist Camp Meeting at Walla Walla, and is praying that "he may be spared to do much good in the world." O, yes; there never has been such material of which to make an evangelist in the world, and God will miss a glorious opportunity if he doesn't interpose in his behalf and save him for evangelical work.

This illustrates the selfishness and baseness of evangelicism. Appeals are made to the lowest and vilest instincts of human nature to enlist interest in religious work, and a large portion of them, those who join church, have no other thought in so doing, than escaping from "the wrath of God." They have no higher purpose in life than looking out for themselves. Save yourself!—never mind about the other fellow! Look out for No. 1.

Heaven will be filled with that class of people, if we may credit those who are exhorting us to "become reconciled to God." Do you want to go along?

David, the murderer of Uriah, will be there!

Constantine, the six-times murderer, will be there!

McParland, the Pinkerton detective, may get into some scrape and get there!

The unctuous murderer, Orchard, will be there!

Won't it be a delightful crowd? Just think of the companionship for eternity of such worthies, and when one gets tired of telling God how great and good he is, or otherwise flattering him, he may sit down and listen to Orchard's murderous history, or He may, for a change, sit down with Constantine or David and be entertained by them, or perhaps McParland, if he gets there, can tell in an unctuous language what schemes he worked to persuade the Mollie Maguires to commit their murders.

And this is religion! or what goes by that name, among the people who claim that they have a monopoly in all that goes by the name of righteousness, virtue and piety in the earth.

DANIEL W. HULL, M. H.
Olympia, Wash.

SPEAKING IN TONGUES.

Subjective Mediumship and Control as Manifested Among the Membership at Zion City—A Sign of the Times.

Many of our church-going people, despite their outward appearance of serenity and contentment in the faith of their creed, feel deep down in their hearts the inconsistency of an obscure teaching of salvation and punishment by proxy, and thus are left in doubt and uncertainty as to their future and safety, and lacking self-reliance, they are set adrift by every wind of doctrine, hence will grasp at any straw as an Anchor of Hope which may float within their reach.

When Dr. Dowie started his boom a few years ago, it was then the straw of Divine Healing which drew the anxious crowds; but since his inglorious end and ill-fated doom, divine healing received a serious setback, and is being replaced now by the latest fad of a straw anchor, i. e., the speaking in New Tongues.

The leaders of this new fangle seem to be really kind, but are tangle-footed in their mind, and yet great throngs are surging after them, all in search of nothing less than the Holy Ghost, and a full set of New Tongues—the more the better. And many do get the Tongues, with all kinds of gibberish, but as to the Holy Ghost, ghosts or spirits who seize upon this people, their bold but silly claim is as unreasonable as their fanatical zeal is absurd, and disgusting to anyone with some practical knowledge of spirit control, who can realize the serious though lamentable fact that these honest but ill-advised people when speaking in New Tongues are simply the victims of hypnotic conditions, and under SUBJECTIVE CONTROL of earth-bound spirits, from which they would shrink back in horror if they could but see them.

They should be enlightened, if possible, and the fact that a sensitive mind of a sentimental nature, and emotional religion, when unduly excited, will drive the unfortunate one into a delightful ecstasy and thereby open the door for other spirits to enter and take charge of the vacant mind, and this ever with ominous results.

The leaders of this movement should be made to understand that hypnotism and chicanery are practiced on both sides of life, and mostly to the detriment of the subject under control; and that their imagined Holy Ghost is often but a poor Chinaman, or some other ignorant spirit in want of a home, whom they so fervently adore with endless repetition of senseless supplications, which, by the way, would disgust any other decent spirit, either in or out of the flesh; yet, after all, their holy farce is to fulfill a mission. They will prove eventually that life does not end at death, and that the dead do not sleep till a resurrection morn, nor enter hell or heaven on short notice. They prove that spirits, good, bad and indifferent, can and do return. They prove that spirits can and do control and influence mortals. They also will indicate that countless hosts swarm over the earth plane in need of the light of understanding. They indicate that Jesus did not pay the debts they owe, nor had died for their sins that they may go free! They indicate that the blood atonement, as generally understood, is a screaming farce, and they indicate that there is something fundamentally wrong in the world's religious education.

As regards this new worship, they stimulate the silly folly of groaning and moaning by bleating and grunting amid the noisy prayers. This appears extremely ridiculous to the stranger, and is altogether incompatible with a proper sense of sanctification.

Their noisy demonstrations are an imitation of savages of the jungles who work themselves into a ceremonial religious frenzy whenever they wish to establish communion with the world of spirits.

But so long as these deluded mortals refuse to try the spirit, but simply believe that the Holy Ghost controls them, neither the world at large nor themselves will be benefited much by their dangerous fad of New Tongues.

Nevertheless its psychic phenomena represents but a phase of subjective mediumship in Spiritism, and which is engaged in a gigantic struggle for recognition by the dull bigot, the hard skeptic, the insistent materialist, the ever opining telepathist, and the scientific Rip Van Winkles of the Psychic Research Society, and all together indicate the great need of a general and exact knowledge and philosophy of life on both sides of the grave, just such as is taught by the Masters of the Great School of Natural Science in which Buddha, Jesus, Melchisedek, and other sages were initiate; and while I bask contented in the mere reflections of their wonderful wisdom and knowledge, I feel rather humiliated at my own unworthiness to reach out for any of their marvelous powers.

G. A. WOLTER.
182 N. May St., Chicago.

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There is no need for cutting, dragging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—



has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

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Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Appliance Co., Dept 312L, 811 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Diseases.

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919

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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—BY—

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A birthday book compiled by Ella Giles Ruddy, from the poetical and prose writings of Ella Wheeler Wilcox. It epitomizes her inspiring optimistic philosophy with an apposite quotation for each day in the year. With author's portrait, and half-tone illustrations prefacing each month. Cloth, price, $1.

KINGDOM OF LOVE AND OTHER POEMS.
By Ella Wheeler Wilcox.

A magnificent collection of poems suitable for recitations and readings, true to the very best there is in human nature. Presentation edition, dark red cloth, $1.

SIX HISTORIC AMERICANS.

A Book That Every American Freethinker Will Delight to Own.

By John E. Remsburg.

The work consists of two parts, "The Fathers of Our Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical freethought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in the rejection of Christianity as Paine and Ingersoll. That Washington was not a Christian nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more than one hundred witnesses.

The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin, Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant; also portrait of the author.

This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, $1.25. For sale at this office.

Three Remarkable Books

"The Divine Pedigree of Man."
"The Law of Psychic Phenomena."
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The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thompson Jay Hudson, LL. D. A most remarkable work, demonstrating the existence of the Soul and a future life. It is scientific throughout. Price $1.50. Dr. Hudson's work on "The Law of Psychic Phenomena" is also valuable. Price, $1.50. His "Scientific Demonstration of the Future Life" should be read by all. Price $1.50.

WOMAN: A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. On the present status of woman, physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10c.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

David A. Leisk writes from Houston, Tex.: "I am returning to San Diego for a rest during July and August, and will attend Harmony Grove Camp Meeting. I shall be the guest of Mrs. C. A. Dodge, 3124 C. Street, San Diego, Cal., Please address me there. I have spent a very enjoyable time among the friends of the Spiritualist cause in Houston, Texas, receiving many expressions of regret at my departure. There is an excellent opportunity here for a lover of humanity. Such an one will be kindly received."

To illustrate the far-reaching and deep-seating of the belief in the future life as taught in Spiritualism, we take the following from the Medford, Okla., Patriot: "The last words of Mrs. Ida Saxton McKinley, the widow of our martyred President, Wm. McKinley, were in keeping with those of her beloved husband as he closed his eyes in death. They were, 'Why should I linger, please God, it is thy will, why defer it? He is gone and life is dead to me.'" To very few were there so strong attachments as existed between President Wm. McKinley and his esteemed wife. Death separated them but a few years, when they were re-united beyond this life. Resting side by side their graves will be the mecca of people from all over the world, as the two were known around the earth."

The Kanabec Times of Mora, Minn., has the following: "Through the efforts of the local Spiritualist society the services of Mrs. Catharine McFarlin, of Winona, Minn., vice president of the Wisconsin State Spiritual Association and Mrs. Harrold Courtney of Minneapolis, were secured as missionaries from the Minnesota State Spiritual Association to conduct a series of public meetings in this city. These meetings were held Sunday, Monday and Tuesday evenings of this week in the opera house. On account of the short period of time in which these meetings were advertised and the fact that other special atractions occurred the same evening, the Sunday evening meeting was but fairly attended. However, the two following meetings attracted large audiences and had the ladies continued their meetings for the remainder of the week we believe the large seating capacity of the opera house would have been taxed. The meetings were productive not only of pleasure and entire satisfaction to the believers in Spiritualism, but the skeptic, who attended and listened to the eloquent and instructive lectures and psychic demonstrations, is more loth in his expressions of condemnation. There was nothing about any part of the meetings that exceptions could be taken to by the believers in any creed or the worshipers of any faith. They were interesting, instructive and tended to the betterment of humanity, morally, spiritually and physically. Mrs. McFarlin has a national reputation as a medium and Spiritual lecturer. She is forcible, magnetic and extremely eloquent in her presentation of the philosophy, science and teachings of Spiritualism. She gave a historic account of this phenomenon from its origin and inception into the world down to the present day, and held her audience spellbound by her beautiful oratory. During her lecture Mrs. McFarlin had occasion to refer briefly to the subjects of temperance and woman's suffrage and in this brief reference was presented the strongest argument on these subjects that it has been our pleasure to listen to. In short, Mrs. McFarlin is a brilliant lady apparently endowed with supernatural abilities. Mrs. Courtney, in her psychic demonstrations, succeeded in reaching all to whom the spirit world messages were directed. Her revelations were amazing and highly satisfactory. During her stay here Mrs. McFarlin was the guest of her brother-in-law, Albert and Daniel McFarlin and families.

J. W. B. writes from McKeesport, Pa.: "It seems strange that only one-third of the Spiritualist societies have responded to the call of the Census Bureau of the National Government, and the call of the President and Secretary of our National Spiritualist Association. Is it a lack of patriotism, of ambition? Are you afraid to stand and be counted among the grand Army of Spiritualists? Are you afraid to send in your returns, or are you indifferent to the call? If not, respond at once, or you may be classed with the five foolish virgins, and be too late and hear the same words, "The door was shut," too late. This appeal is to those who have not sent in their returns. Ye Secretaries; Ye Presidents, see to it at once."

Dr. W. VanNette writes from Clyde, Ohio: "In the June issue of The Progressive Thinker is an article, "Golden Nuggets of Truth," by R. A. Dague, which I would like to see printed in leaflet form for free distribution. I will agree to take a dollar's worth as a starter, and think many others would do the same. I have been wanting something of that kind for a long time, and the above mentioned article fills the bill exactly."

Samuel Huntington, Malden, Mass., writes: "At the Sunday evening service, June 2, Mr. Oliver Thomas Newcomb, of Boston, was the speaker and message bearer. He prefaced his work by reading a fine poem, "The Now," after which he chose for his subject, "What Is the Rest?" and "The Now," giving a very instructive address. The speaker then devoted over half an hour to fine message work. Mrs. Annie W. Coggeshall of Lowell, Mass., will be the speaker and message bearer on Sunday evening, June 30. This will be the last Sunday evening service until September 1st, but the wid-week and 11 a. m. and 3:30 p. m.. Sunday circles will continue through July and August."

BEAR IN MIND that the editor of The Progressive Thinker is in no way responsible for the views expressed by contributors. He may, or may not, agree with their respective views.

Inquiries come from the East in reference to a Prof. Geo. H. McNeill, who says that he had a hall on the South Side and held overflow meetings. If any of our readers know anything about the man, please inform us at once, and greatly oblige.

Mrs. Laura G. Fixen has just returned to the City from a lecturing tour in the West. At Kansas City and Lawrence she was greeted with large and enthusiastic audiences. She will soon go to Lily Dale, she being Secretary of the Association.

Ferd Suhrer writes: "On Sunday, June 23, the Fraternal Order of Spiritualists journeyed to Elgin in a special coach on the Aurora and Elgin road, in response to an invitation tendered by the Psychic Research Society of that city. President S. B. West said his society would have as guests on that day societies from neighboring cities, and they were anxious to learn more about the proposed Fraternal Camp Association as outlined by Dr. Caird in The Progressive Thinker a short time ago. On our arrival at Elgin we were met by Brother West, who had thoughtfully provided special transportation to the home of Brother Geo. Congdon, a staunch Spiritualist, who kindly arranged for our reception. After luncheon on the lawn, a meeting was held on the spacious grounds. Brother McDougal, representing the Psychic Research Society of Rockford, said many good things in favor of organization, as did other visitors. Dr. Caird briefly stated the manifold benefits to be derived by the establishment of the Fraternal Camp of Illinois. His remarks interested all. Messages followed and Sisters A. W. Bloom, Lichtig, Caird, and Adams, and Brothers Thompson and Traver, of the Fraternal Order, made many friends by the clear demonstrations of the phenomena. The guides of other mediums also assisted in the message work, which brought the meeting to a close. After having the Fraternal Order photographed we again satisfied the cravings of our material appetites, and an evening session was held. The message work of our mediums was so successful that a number closed engagements with other societies for later dates. There were many inquirers concerning the Fraternal Order and the Fraternal Camp, which, when explained, met with hearty approval and promises of substantial co-operation. Nearly everyone was a subscriber to The Progressive Thinker, but we succeeded in disposing of 150 copies. The affair was an enjoyable one, and many expressed the wish that it might be repeated frequently until the camp was established. Much good was accomplished by our trip, and we expect to visit another city in the near future."

Mrs. Kusserow, Mrs. Weaver, Mrs. Susie Thompson and Mrs Nora E. Hill deserve great credit for their energetic efforts in behalf of the State Association Medium's Fund. They were the principals in the raising of $53.65, recently turned in by Dr. Burgess. Here is a true mark of appreciation, expressed in a tangible, practical manner. Let the good work go on.

Mrs. A. E. Sheets, president of the Michigan State Spiritualists' Society, lectured in Vicksburg, Mich., in the interests of the State work, June 23. She will speak at the Grand Ledge, Michigan Camp, Island Lake, and Haslett Park. She officiated at the nuptials of Mr. Vest and Miss Nellie Stegall, June 12, in Owosso, Mich.

W. Atkins, on renewing his subscription, writes: "I am highly pleased with the course you are pursuing in regard to the fakes and frauds. They have retarded the progress of this grand and good truth more than anything else that has ever come its way. It takes nerve and a will power to combat them. I regret to see a disposition on the part of some who are in our ranks, to eliminate physical demonstrations; you are aware it is on them the whole structure has been reared.

Georgia Gladys Cooley worked in the field, harvesting soul food, at Decatur, Michigan, last Sunday. The enthusiastic people in the cause are determined to see that she does not rest too long from her labors. She is kept on the go, as should be all true workers.

Dr. G. C. Beckwith-Ewell sails from London, England, on the Adriatic, July 3rd, and will remain in America till the early part of October. He will spend his holiday at his country cottage, Rocky Rest Heights, Shelton, Conn.

John W. Ring writes from San Diego, Cal.: "The work seems to prosper here. Mrs. Gillespie and husband made us a lovely visit this week. We have splendid times here, with an abundant fruit and profusion of flowers."

James E. Coe writes; "On Sunday evening, June 23, The Golden Star Spiritual Society had for its speaker, Mrs. Nellie Kusserow, who gave a fine address, and was assisted by Mrs. Clybourn in tests and messages, to a fine audience. Evening meetings during July and August, at Star Lodge Hall, No. 378 South Western Ave."

Geo. E. Cope writes from Oregon: "Like Geo. Thomas of Easton N. Y., I have been interested in what has been said by different ones in your paper about "Water Witching. I cannot agree, however, with Mr. T., in all he says. I have seen the forked stick turn down when held so firmly that the strength of the wood was broken by twisting, as the upper end would turn down, and the part in the hands not allowed to turn, and was then more out of its natural position than before it turned down. Another point: If the holder of the stick has his back to the spot where the crotch turns down, it will turn toward the holder, and if he is facing the spot, it will turn away from him, and the person may be blindfolded, too, and he does not know where it is going. The stick will not turn for me, but I have seen it turn in the hands of different ones, and some of them old well-diggers, and would locate the water before digging by using the crotched stick. I don't think it is superstition, for anyone to believe in "water witching" either."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

The Illinois Sunflower Club will have an excursion and picnic to Michigan City, on Saturday, July 13, on the famous new steamship, Theodore Roosevelt, Chicago's greatest ship. It leaves Chicago 10 a. m. and 2:30 p. m. Leaves Michigan City 4:20 p. m. and 7:45 p. m. Tickets, only 75 cts. round trip. Children, 5 and under 12 years, 40 cents. Get your tickets early. Docks: South end Clark St. Bridge. Tickets can be purchased of Mrs. Belle Curtis, 615 Otto street; Mrs. A. W. Bloom, 1113 Lincoln avenue, on the North Side; Mrs. Dr. Cross, 560 E. 55th street, and Mrs. O. B. Wilson, No. 6 East 47th street, on the South Side; Mrs. Peet, 874 W. Madison street, and Mrs. E. J. Bloom, 896 Turner avenue., and Mrs. J. R. Francis, 40 Loomis street, on the West Side, and also at the boat landing. We expect a delightful time, and invite everyone to come and join us. Remember the date, July 13, in the sultry summer time, for what is so healthful and invigorating as a day spent on beautiful Lake Michigan.

Mrs Hilbert closed her meetings for the season, Sunday night, June 30, to re-open the first Sunday in September. Lodge Hall was quite full and the following persons took part in the exercises: Speakers, Dr. T. Wilkins, Mr. Bloom, Mrs. Wilson, Dr. Caird. Mediums, Mrs. Caird, Mrs. Adams, Mrs. Bloom and the pastor, Mrs. Hilbert. It was a warm evening, and with the windows open and the street cars running past, virtually on two sides, it was difficult for both speakers and mediums to do justice to themselves and the audience; but despite all this all seemed to have enjoyed the evening. At the close of Dr. Wilkins' parting words he read the following lines, written during the evening, which were applauded:

As we close our public meetings for
for a term of needed rest,
Let us not forget the pleasures with
which we oft were blest;
Let us not forget our sister who has
labered long and well,
And express our kindly wishes for
her resting for a spell.
We have truly learned to love her in
the form and in the soul,
And we wish her all the pleasures in
life's overflowing bowl.

James Doty, M. D., writes: "Mrs. Mae A. Price of Washington, D. C., gave a very enjoyable lecture to a good audience at the Plymouth Spiritual Church of Rochester, N. Y., Sunday morning, June 23. Mrs. Price's work is greatly appreciated by the society. Her weekly meetings for the benefit of the church are well attended. She is open for engagements with other societies. Address her, 31 So. Washington street, Rochester, N. Y."

THE SEASON AT LILY DALE.

Inquiries are being received not only from the middle West but from Colorado and California about the attractions offered by the Lily Dale Assembly for the summer of 1907. A general answer may prove interesting to many of your readers.

The opening date is July 12, and the closing one September 1; in each instance just one day earlier than the announcement running in The Thinker's current camp meeting schedule.

No other camp in the country offers a program more inviting in variety or stronger in the representative character of its speakers and message mediums. It has been prepared by Spiritualists for Spiritualists. At the same time it brings the candid investigator in direct touch with many of our ablest and most reliable workers.

Where can you find a stronger coterie of instructors for the morning classes than J. Clegg Wright, Mrs. Cora L. V. Richmond, W. J. Colville, W. M. Lockwood?

Each one is meaty and masterful in some special feature of soul unfoldment.

Among special teachers none will be more welcome than Mrs. Sarah T. Rohrer, so long known as a contributor to the Home Departments of leading periodicals upon kitchen methods and dining room perfections. Her cooking class, with practical demonstrations of culinary skill, will open August 5 and continue for ten or more days. Maidens, matrons and widows will eagerly avail themselves of her instructions. Husbands—present and prospective—will bless her efforts for their future health and happiness.

A new departure is a School in Vocal Music, for the instruction of pupils in the beginning and advanced grades, under Mr. W. J. Sheehan, a very competent gentleman from Buffalo. Its Chorus Choir will add interest to the public services and prove permanently beneficial to its individual members.

Mr. Geo. L. Humphrey, widely known in metropolitan musical circles of the amusement world and as Bandmaster of New York City's crack Seventh Regiment, of State Militia, has organized the Lily Dale Assembly Band under the direct leadership of Ernest Gordon. The music will be appropriate, catchy, inspiring and finely rendered.

The Thought Exchange and Conferences will be comprehensive in scope and stimulating in effect.

Dances Wednesday and Saturday evenings; card parties on Monday and Tea Parties on Thursday evenings. The bowling Alley and Billiard Tables await their devotees. Fishing, boating, bathing, ball playing, hayrack parties and country rambles may be enjoyed by all.

Something invigorating physically, mentally and spiritually can be found by everyone at Lily Dale.

GEO. B. WARNE.

WILKINS EXTRA.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization," By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Dumonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 25 cents.

"Harmonics of Evolution The Philosophy of Individual life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, $2.

"Just How to Wake the Solar Plexus" By Elizabeth Towne. Valuable for health. Price, 25 cents.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

Prayer; its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

A NOBLE PROPOSITION.

On Behalf of The Theodore J. Mayer Endowment Fund.

The following quotation from a friendly letter recently received at the office of the N. S. A. speaks for itself and should be an inspiration to a thousand other Spiritualists to do likewise:—

"I have been reading with great interest the pathetic appeals that have appeared in the good Spiritualist papers for contributions to the endowment fund so appropriately named for Theodore J. Mayer. I am in hearty sympathy with this excellent movement, but have lived long enough to know that interest and sympathy do not amount to much if not backed by something more substantial. I want to start a hundred-dollar subscription list this morning, and I believe I can get one or two more of the same kind in my home city. Let me know what you think of this plan. I will send my check for one hundred dollars at any time. Kindly yours,

M. A. McHATTON."

Texas, June 13.

This good sister's offer should thrill the heart of every Spiritualist in America. Surely one thousand of them can afford to give one hundred dollars each to Spiritualism! Our people as a class ARE NOT POOR—they have money for almost everything save for the support of their religion. A bit of consecration at this time would do the work. Let one thousand men and women with devotion equal to that of Sister McHatton step to the front, it means an endowment fund of permanent proportions. If each Spiritualist aside from those who give one hundred dollars each would follow with one dollar each, the Mayer fund becomes an eternal source of revenue and of continued support for our beloved cause. RAISE THE MAYER FUND and there will be no need of further appeals for money through the press. Let the Spiritualists do their work. DO IT NOW, and Spiritualism as a factor in the religious life of the American people becomes a permanent power for good.

Send in your money, your checks for this one hundred subscription list. NOW IS THE TIME TO ACT. Who will be the first to respond? Texas has spoken; what say all the other States in the Union? Let us hear promptly from every Spiritualist in America. Address all letters and make all checks and money orders payable to

MARY T. LONGLEY, Secretary.
600 Pa. Avenue, S. E.
Washington, D. C.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Mrs. Lizzie R. Rowell, upon a summer day in June, having spent forty-seven years on earth, while out in her garden, laid aside her earthly garment and donned her spiritual raiment, passing, for the time being, from the sight of a large circle of friends, and of faithful companion and loving son. She came from a long line of Spiritualistic ancestry, dating as far back as the "Forty-niners."

ESTHER THOMAS BOSLEY,
Seattle, Wash.

Mrs. Eva Katherine O'Connor, after fifty-seven years of travel upon this plane, journeyed to her other home, leaving a beloved husband and five children. Thirty-four years ago she and he became pioneers on the shores of Lake Washington, and near its waters she laid away the body grown too weak for the soul to remain longer in it. They were both ardent Spiritualists, and she was the third one of the family for whom the writer had officiated at the last service that could be tendered them here—two services, although strictly Spiritualistic in nature, having been held from the Congregational Church. Neighborly love of thirty-four years' duration, however, had leveled all differences, and in common sorrow all were as one.

ESTHER THOMAS BOSLEY.
Seattle, Wash.

Mrs. Marian Carpenter of Detroit, Michigan, officiated at the funeral of Henry Elza Harris, at Winchester, Indiana, June 21. Elza Harris was an old, staunch Spiritualist, and it was in compliance with his request made two years before, that she came to his home on this occasion. There was an immense crowd of friends in attendance and all appreciated Mrs. Carpenter's address, and expressed a desire to hear her again, many saying that should she speak again within their reach they certainly would hear her. Elza Harris has for years been an appreciative reader of The Progressive Thinker."

A. FRIEND.

The funeral of Reuben Smalley, a pioneer of Spiritualism, occurred at the family home in Vicksburg, Mich., June 21. He leaves two sons and two daughters, all of whom were with him to the last. His aged companion who has been an invalid nearly a year, remains, and through her knowledge of Spiritualism, is enabled to bravely bear the separation, which at most can be only temporary. Mr. Smalley was in his ninety-first year.

Mrs. A. E. Sheets officiated.

BORROWED ILLS.

Why bow beneath to-morrow's ills
If gladness may be claimed to-day?
Why scan the long road up the hills
That still are looming far away?
Your feet may bleed as wearily
You drag your burdens up the slopes,
But here the way from rocks is free—
Why not press on with fair, fond hopes?

The babe, all innocent of sin
That has been given to your care
May bravely strive some day to win
Success that you shall proudly share.

Why sit in doubt or court dismay
While there is gladness you may claim?
Why seek the sorrow of the day
When he will fill your heart with shame?

Why not hope fondly for the best?
The far-off hills may not be high
The child that sleeps against your breast
May never wring from you a sigh.
If God has made the morning bright
I trow He deems them of small worth
Who dread the storms that ere the night
May scatter woes across the earth.

S. E. KISER.

PROF. W. M. LOCKWOOD,

will send you for 5 cents a list of FORTY-SEVEN GODS mentioned in the bible. Every Spiritualist should have the list. Address him at Hotel Victoria; 570 Main St., Buffalo, N. Y.

THE N. S. A.

The Fifteenth Annual Convention of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

Lake Pleasant Camp.

All arrangements are concluded for holding the thirty-eighth camp meeting which will open on Sunday, July 28th, with Mr. R. F. Churchill and Mrs. Nettie Holt Harding as the speaker and medium.

The leading soprano soloist of Greenfield, Mass., Miss Edna Shepard, has been engaged to sing at all the services.

The grounds have already been cleared up, fourteen new cottages have been built this season. The railroad station has been entirely renovated and put in thorough condition for furnishing first class board for the many who come to the camp. The Home Comfort House is also open for guests. Rooms can be secured at almost every cottage upon the ground, and several cottages are taking boarders. Almost every cottage is to be occupied by its owner, or is already rented, but comfortable rooms can be secured and excellent board at reasonable prices.

The dancing parties which are being given in the Temple every Tuesday, Thursday and Saturday evening, are well patronized. Mr. Chas. F. Slate, who has the grocery store on the Highlands is doing good business and every indication points to an excellent season for the old camp.

John Glickland has the boat privilege; Harry S. Savage, the baggage; Morse & Savage the ice privilege, and Herbert R. Streeter is located at the telegraph and express office.

Circulars of the meetings can be had upon application to the writer.

The Ladies' Improvement Society will hold its annual fair on August 13 and 14 for the benefit of the association and donations are being sent to Mrs. Alice S. Waterhouse, Lake Pleasant, Mass.

The Independent Liberal Church of Greenwich and the Spiritual Union of Norwich, Conn., have each donated handsome bed quilts to be sold at the fair.

ALBERT P. BLINN, Clerk,
Lake Pleasant, Mass.

RITUAL for Spiritual Services. Issued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have one. Price, Leatherette Cover, 20 cents.

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Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

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A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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QUESTIONS AND ANSWERS.

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Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

B. O. Fenton.—Q. Dr. Chase, in his Medical Receipt Book, says that red chickweed is a sure cure for hydrophobia, and it is said to be used for that purpose in Russia. Is this reliable?

A.—The red chickweed here mentioned is not really a chickweed, but a pimpernell, anagolis avensis. There are no recognized active medical properties in this family of plants or in the chickweeds. It has gained its reputed value after the manner of many or all popular remedies. It is stated on good authority that real hydrophobia is one of the rarest of diseases, and some eminent physicians doubt its having existence. Every dog that is sick and acts peculiar is declared mad. If he runs the street there is a mad-dog scare. If anyone is bitten by a dog, at once the horrors of rabies are pictured in imagination. In many cases this attitude of suggestion leads to the disease. An English physician says that he has had over five hundred cases of persons bitten by dogs, under his care, and not one developed hydrophobia. Such being the case, any remedy given, in which the patient has faith will be successful in diverting attention, and ready excuses can be made should a real case develop. The success of the Pasteur method is from the same cause. Of, say, five hundred cases—following the before-mentioned physician—one may have been bitten by a dog affected with rabies. As the four hundred and ninety-nine would not have the disease had they not taken the treatment, they are, with sounding trumpets, heralded as cured. Of the one who has the malady and dies, it is said he came too late for treatment. The saliva of dogs that have eaten decaying meat or gnawed refuse bones will inoculate with blood poison far more to be feared than rabies, and the toxin used in the Pasteur treatment may, and often does, produce of itself a disease known by the doctors as laboratory rabies—more dreadful than the real ailment. When this happens, the attendant physicians escape the odium by saying that the patient was not brought to the institution in time. A bite of any animal is dangerous because it makes usually a punctured wound, into which foreign substances may be carried, and difficult to cleanse to the bottom. That of a dog may not be more dangerous than that of a horse. In a recent daily there was an item of a teamster taking blood poisoning by striking a mule, in anger, on the mouth, and receiving a wound from its teeth on his hand. Any remedy in which the patient has confidence, of course, is exceedingly valuable in allaying the nervous strain from fear of what the consequences may be, and preventive of attacks brought on by worry and auto-suggestion. At least, any remedy should be recommended that will save victims from taking the toxin treatment, which, of all the quackery and charlatanry since the days of Hypocrates, is in the lead.

E. B. Greene.—Q. Tyndall, in his inaugural address as president of the British Academy of Science, states his views as to the origin of life in the following language: "By an intellectual necessity we cross the boundaries of experimental knowledge and discern in the latent powers of matter the potency and promise of all terrestrial life." In a later work, in a marginal note, he questions the sufficiency of such a statement, and seems to regard that we must look for an explanation in certain causes that exist in the super-sensuous world. Can you cite me the work and page where this latter occurs?

A.—In Psychic Science a passage from Tyndall is quoted, which I presume to be that referred to, as it is in antagonism to the above. It is as follows: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable . . . . Were our minds and senses so expanded, strengthened and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all the motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still be intellectually impassable."

In plain words, physical science utterly breaks down when it reaches psychic phenomena! It has not a plank to bridge the chasm. In his early days Tyndall said the chasm did not exist, later he stood appalled by its abrupt profundity. The spirit writer made the quotation, and on reference to the book I find he gave no more than the author's name. In my experience I am usually unable to recall a spirit who has given me certain information, for further explanation, even directly afterward, and not having the works of Tyndall at hand, I allowed this to pass without verification. I will add that whenever such quotations are made by spirit writers, I endeavor to verify them, if possible, before publication. It may be asked: Are they always correct? They are always in the thought, but sometimes there is some change in the wording, or transpositions, such as are common in repeated messages.

A GOLDEN SHEAF.

To Our Friends: — October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes.

HUDSON TUTTLE,
EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

SEMI-CENTENNIAL MEETING.

The Harmonial Society Holds Its Fiftieth Anniversary Meeting June 15 and 16.

The members and many visiting friends came together in the Free Church at Sturgis, Michigan, to hold the fiftieth anniversary of the Harmonial Society, of Sturgis, by a two-days' meeting, June 15 and 16.

Commencing Saturday afternoon, the meeting was called to order by the president, Thomas Collar. The program included beautiful music, invocation by Mrs. A. E. Sheets, followed by Dr. Geo. B. Warne, of Chicago; Will J. Erwood, of Elkhart; Mrs. A. E. Sheets, of Grand Ledge.

They gave beautiful thoughts of this everyday life—the life we are living now, the life we ought to know about. We feel assured that the life of to-morrow will be in harmony with that which we live to-day. They were listened to with closest attention, all wishing to know more about the beautiful life, of which we are all a part.

Sunday morning the five-minute pictures of life brought living pictures that are within every one of us, of the beautiful life lessons that come to us all. Every moment of the appointed time was profitably occupied. The address by Mrs. A. E. Sheets upon the subject of "This Life" gave us many noble, broad and beautiful truths, placing them before us in her practical and forcible manner. They will help make us all better and truer to the life within. That we may better understand these beautiful thoughts, that we may try and do good to all, giving out the silent thoughts of love and purity.

Afternoon, invocation by W. J. Erwood. Address by Dr. Geo. B. Warne, who took the subject "There is nothing in all the Universe that I am afraid of." It was a fine, clear address, giving many straight, pure and noble thoughts to be considered.

Evening session and closing of the meeting. Opened with music. Invocation by Dr. Geo. B. Warne, of Chicago. The following resolution was presented to the convention by Bro. Thos. Harding and supported by H. C. Rawson:

Resolved: that at the conclusion of the fiftieth annual commemoration of the dedication of the church to freedom of speech, we tender our thanks to Mr. Thomas Collar for the dignified manner in which he has filled the chair at all our meetings during the 15th and 16th of June, 1907. We also recognize Mr. Collar's valuable service in past years at other June meetings.

The resolution was adopted by standing vote and the secretary instructed to engross the same upon the permanent records of the society.

Address by Will J. Erwood, who explained and presented many interesting things that we pass by every day with hardly a thought, telling all that if we would pay attention to little things in our everyday life more of real happiness would be with us. Benediction by Mrs. A. E. Sheets.

Thus closed one of the most interesting annual meetings of the Harmonial Society in many years. H.C.R.

Sturgis, Mich.

ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

PURE FOOD.

Pure Food and Pure Spiritualism is What is Demanded—Pure Everything Is Now the Watchword All Along the Line.

What is designated as the best pure food law on the statute books of any State will become effective in Illinois.

All experts agree that the law which was approved by Governor Deneen May 14 is the most comprehensive and one of the strongest statutes in existence.

Patterned in many respects after the national pure food law, which went into effect January 1 last, the Illinois law goes to the test of approval with its framers full of confidence that the rigid enforcement promised by the administration will end the condition of Illinois playing the part of the dumping ground for other States where food regulations are enforced.

The pure food law, taken in conjunction with the new law providing for the sanitary condition of ice cream and butterine manufactories, which also becomes effective July 1, is held to place Illinois in the front rank of States which are striving to prevent fraud in the sale and manufacture of food stuffs and food products.

Benefits of Legislation.

Chief among the benefits cited as perthining to the new legislation are these provisions:

Ample methods of enforcing the provisions of the law.

Authorizing a commission which shall establish food standards, something which the national law does not provide for.

Stringent definition of adulteration and of misrepresentation of food, confectionery and liquor, and of substances entering into the composition of food.

Special provisions regulating the marketing of extracts, vinegar, baking powder, milk, lard, lard substitutes, process butter and oleomargarine.

The force of officials to assist in enforcing provisions of the law includes an assistant commissioner who shall be an expert dairyman; a chief chemist, who shall be known as State analyst; an attorney, a chief clerk, five analytical chemists, twelve inspectors, three stenographers and one assistant clerk. The attaches of the food department are to be appointed by the commissioner with the approval of Governor Deneen.

To Enforce the Law.

Commissioner Jones has already taken steps to prepare for active enforcement of the law. The laboratory in the Metropolitan Building in Dearborn street has been engaged and is now being placed in condition for the accommodation of the enlarged force of chemists and inspectors who will have their headquarters there. The State laboratory joins the laboratory to be used by the government experts in the enforcement of the national pure food law.

The term "food," as used in the new law, is defined as including all articles used for food, drink or condiment by man or other animals, whether simple, mixed or compound, and any substance used as a constituent in the manufacture thereof.

Under the law the commissioner and his inspectors and agents are given full power to examine all raw materials used in the manufacture of food products at any time and as often as they see fit for the purpose of determining whether any filthy, decomposed or putrid matter shall have been used in their manufacture.

May Seize Samples

The inspectors are empowered to seize samples of adulterated foods for the purpose of evidence, but there is also provision that the sample seized shall be divided into two equal parts and one of the parts is to be left with the person from whom the sample is seized, officially stamped.

After July 1 confectionery shall not contain terra alba, barytes, talc, chrome yellow, paraffin, mineral fillers or poisonous color or flavor, and shall be deemed adulterated if it contains any ingredient deleterious or detrimental to health, or any vinous, malt, spirituous liquor, compound or narcotic drug.

In the case of food the law provides a schedule of conditions under which foodstuffs shall not be offered for sale, following, in the main, the terms of the national pure food statute.

One of the provisions is that all vinegar made wholly or in part from distilled liquor shall be branded "distilled vinegar," and shall not be colored in imitation of cider vinegar.

All extracts must be labeled conspicuously, and extracts in imitation of strawberries, raspberries, etc., must also be labeled and marked "imitation."

The "watering" of milk is prohibited, and it is provided that persons, firms or corporations receiving milk in cans or bottles shall remove the milk before it sours and immediately wash the vessels. Food shall not be manufactured from impure or unclean milk, and the sale of skim milk is regulated by providing for the proper labeling of cans containing skim milk.

The above shows that pure food is henceforth in Illinois to be the order of the day. The National Spiritualist Association, and the Illinois Spiritualist Association, headed by the ever active and vigilant Dr. G. B. Warne, president, should now take the matter in hand and have laws enacted driving the fakes from our ranks, leaving us Pure Spiritualism in connection with Pure Food.

DIVINE WRIGHT.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

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And Destiny Fulfilled. By W. J. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration.

Contents: Fate Mastered. Interior Force, Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price, 30 cents.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable, acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50; 10 cents postage extra.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

CLAIRVOYANCE.

Selected From the Writings of Dr. Edwin D. Babbitt, by E. T. D., and Which Graphically Illustrates Some Important Truths.

Clairvoyance is the power of seeing through substances that are opaque to the ordinary vision.

Its explanation: When we see glass or crystal, we are able to do it because, first, the ordinary grade of light is able to polarize the atoms of that substance, and go all the way through it; and secondly, because our eyes are in rapport with this light, and thus are able to perceive what it reveals to us.

Advanced minds have affirmed that there must be more refined grades of light which could penetrate even opaque substances. The so-called science of the day declared that there was only one grade of light, just as many declared there was only one grade of electricity. Now it has been demonstrated that there is an X ray, and the fluoroscope enables them to see through human bodies and other substances.

This X ray must include mainly the odyllic or fluorescent light. Thorough clairvoyance requires the finer psychic light, though the odyllic grade, which is one octave lower, is as high as many clairvoyants have attained to. But all vision requires an eye to do the seeing, and the psychic must be necessary to perceive the psychic light, hence the more interior psychic brain must be well charged with the psychic forces, so that the objects of the coaarser vision may not impede its view. The seeress of Preyorst sometimes thought that she could see with the pit of the stomach, but that must have come from the great nervous activity of the solar plexus in that section, that could receive, and convey the image of outward objects to the psychic eye, which is a little farther inward than the visible eye.

The opinions of materialistic scientists have often been almost childish in their dogmatic and unreasoning character. Dr. Hammond says: "No one has ever read unknown writing through a closed envelope."

"We must believe our senses in such a case," says Dr. Wm. B. Carpenter.

"It is capable of absolute proof," said Dr. Beard, "that no phnomena of this kind have ever appeared in the world, in any human creature, in trance or out of trance." But what is this absolute proof? The following foolish notion of his, founded on deduction, as he terms it, "that no members of the human species can have any quality different in kind from those that belong to the race." In other words one person cannot be more highly evoluted than another in music or color, vision, or anything else. After awhile, however, this same Dr. Beard was overthrown by a friendly lady, Mrs Julia Carpenter, now of Boston, who persisted in reading clairvoyantly whatever he placed before her blindfolded eyes. He then told his experience to such prominent physicians as Dana & Morton, who applied the same term to him that he had so often applied to others, namely: "delusion!" He took them to Mrs. Carpenter, however, and they, too, became astonished as they found out of the absolute truth of clairvoyance.

Rev. Mr. Townshen gives an account of a Doctor at Antwerp who was cornered upon every possible way by a lady who saw and described the colors and forms and numbers of concealed objects. He had declared that if she could do these things he would believe. The doctor admitted that she was right, yet he went away saying: "Very curious, yet still I cannot believe."

William Howitt, in speaking of this, says: "Nor could the Doctor have believed had he received an amount of evidence as large as the Cathedral of Antwerp. How can a stone move? How can a petrified man believe? and the scientific are petrified as a class by the unspiritual principles of the last generation. This education (or mis-education) has sealed up their spiritual eye, and left them only their physical one. They are as utterly disqualified for psychological research as a blind man for physical research."

Henry Hall Sherwood of New York, who published some remarkable works on the Motive Power of the Human System, had a lady who was blind from infancy look clairvoyantly through the human system. Anatomists who heard her revelations with reference to every part of the system were astonished, and often taught accuracy by her knowledge. This did not come from their knowledge impressed upon her sensorium, for she often differed from them and went beyond them. She saw great leading luminous points, or poles of the brain, and smaller poles from the minor organs; also five poles at the heart, centers of light at each ganglion and poles in all the organs of the system. If a point of the body was touched or pinched she could see streams of light flashing up towards the brain. If she wished a greater luminosity of the interior organs, she would tell the doctor just where to place his finger on her spine, while she would place her fingers in front, thus proving the enkindling forces that flow from points, etc.

Transcribed at Palmetto Place, Limona, Florida.

Spiritualists Entertain National Official.

Monday's midday train brought to San Diego Mrs. Anna L. Gillespie, national superintendent of Lyceum work for the National Spiritualist Association, with headquarters at Washington, D. C.

Monday evening Mrs. Gillespie addressed a fair-sized audience at the Spiritualist temple, most beautifully elaborating on "Knighthood of the Twentieth Century." "We learn that it is much more to live than die. The knight of to-day gives his heart's sympathy and hand's service in daily experience," said Mrs. Gillespie. "Speak your word of encouragement now. If you love your friend, tell him so while he may enjoy it. Live to serve your fellow man."

The discourse was replete with helpful thought and sparkling wit as well, which instructed and entertained the audience.

Mrs. Gillespie is accompanied by her husband, who was one time president of the California State Spiritualist Association. Mr. Gillespie favored the meeting with two vocal selections.

Tuesday at 8 o'clock p. m. at the Temple, the Lyceum, the Busy Bees and the society tendered Mr. and Mrs. Gillespie a reception, and they left on the Owl for the meetings in Los Angeles, San Francisco and points up the coast.—The San Diegan Sun.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

Swing Low, Sweet Chariot, Swing Low.

Swing low! 'tis a dear little babe today
To be borne to the land of love away,
To the land of peace and beauty rare,
To the land where loved and loving are.
Swing low, sweet chariot,
Swing low!

Swing low! There are angels waiting round
For your hasting wheels that give no sound;
You will bear the child to the realm of light,
To a home of love and blessings bright,
Swing low, sweet chariot,
Swing low!

Swing low! A mother's heart is sore,
Is sad that a little voice no more—
Will call for the needs of a mother's love,
Will not to her tenderest whisperings move.
Swing low, sweet chariot,
Swing low!

Swing low! You are bearing your message true.
"If they go they can surely come to you;
The way is not barred to the swift return;
The lamp of life shall forever burn."
Swing low, sweet chariot,
Swing low!

Swing low! There's such beauty in Nature's plan,
Such endless joy when the truth we scan,
Such wealth of good on every shore,
For death is but change forevermore.
Swing low, sweet chariot,
Swing low!

Swing low! It is life we find beyond,
Far richer life in eternal bond,
None need to fear the great divide.
There are grander views on the other side,
Swing low, sweet chariot,
Swing low!

Swing low! We have no good-byes to say.
The door is not closed when we pass away.
The wasting form was never the I;
That still is in life, though we may not descry.
Swing low, sweet chariot,
Swing low!

Swing low! In time you will come for us all;
Sometime on each will the new light fall;
Parents and children will meet again,
And their lives flow on in eternal gain.
Swing low, sweet chariot,
Swing low!

MRS. M. A. CONGDON.

Hood River, Ore.

SOMEBODY'S MOTHER.

A Recitation by Arzelia C. Clay, of Grand Rapids, Mich.

The woman was old and ragged and gray,
And bent with the chill of the winter's day,

The street was wet with a recent snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,
Alone, uncared for, amid the throng

Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,
Glad in the freedom of school let out,

Come the boys, like a flock of sheep,
Hailing the snow piled white and deep;

Past the woman, so old and gray,
Hastened the children on their way,

Nor offered a helping hand to her,
So meek, so timid, afraid to stir

Lest the carriage wheels or the horses' feet
Should crowd her down in the slippery street.

At last came one of the merry troop,
The gayest laddie of all the group.

He paused beside her and whispered low,
"I'll help you across if you wish to go."

Her aged hand on his strong young arm
She placed. And so without hurt or harm

He guided her trembling feet along,
Proud that his own were firm and strong.

Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged, and poor, and slow;

"And I hope some fellow will lend a hand
To help my mother, you understand,

"If ever she's poor and old and gray,
When her own dear son is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer she said

Was, "God be kind to that noble boy
Who is somebody's son, and pride, and joy."

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The perfect organization of the Universe, worlds within worlds; order, system, polarity, law, indicates Infinite Intelligence. One person or thing interdependent upon another.

The name "Spiritualism" was applied to the philosophy and the truth of spirit return, as the most expressive to be found—it naturally fell upon it and has ever remained true to its charge. We love it. But unless we do something to push the cause along it isn't to be supposed it will prosper; it isn't reasonable to think because Spiritualism is a truth, a fact, it will grow under that name without some kind of organization to make it permanent.

Spirit return is proving itself in many churches—even the paternal church of Catholicism, and as there is no possibility of our getting it patented to protect the name and cause, we must either make it of real use to the world as a religion, as a moral influence, as an educative institution, or lose its precious name.

Decarnate spirits seem determined to manifest to mortals, irrespective of cult, and the secular press of today is teeming with astounding phenomena along the line of the occult, and if we would protect our laurels we MUST DO SOMETHING—KEEP MOVING.

There are enough earnest, honest believers in the philosophy scattered over this country, if they could be persuaded to come forward from their shells of fear for their popularity—to make Spiritualism the strongest, most prosperous and most popular religious institution in the world.

If Spiritualism teaches morality, honesty, spirituality, love, and that all these are necessary to the soul growth of individuals, here and now, for the progress and benefit of the soul in the state of its freedom from this plane, it is certainly the personification of religion, and is worth maintaining.

Spiritualism doesn't teach envy, jealousy, vituperation and malignancy. It doesn't teach that it is right to love your neighbor to her face and pound her over the back to others. It doesn't teach the art of mud-slinging or tearing down character. It doesn't teach that there is nothing in any other religion to appeal to the souls of men and women; but it does teach that unless you wish to postpone your progress hereafter or here and now, you had better do something else besides settle down with the self-satisfied air of "I have found it all; it is mine;" and simply live out a life of inactivity in that spirit.

The best time to help the cause you have found to represent your ideas is now. It is a bad business principle to wait till you are dead to aid Spiritualism. There are so many ways in law to construe points of a will and to kill the purpose of a sincerely made legacy.

Do your earth work while you are on the earth if you would have it done to your liking.

We are rapidly coming to the front and will soon have many temples of communion and education, shelter, food and care for all our helpless poor; but we must WORK FOR IT, AND WORK TOGETHER.

The cause should be more fully organized. The Illinois State Association should have an auxiliary in every town or city in the state where enough Spiritualists can be gotten together for the officers. It would be so much easier to keep track of our people, and get a proper census.

A few people are getting a move on themselves in regard to the collecting of the Spiritualistic census of this state, but unless still more activity is manifest in this direction Spiritualism will fall far behind the estimate of other times.

Our Mediums' Fund has recently been swelled to an appreciative extent through the activity of Dr. Burgess and the following people and societies:

Golden Rule Society, Nora E. Hill, pastor, $9.25; Mrs. Weaver, $2.25; Circle at Mrs. Kusserow's, $7.25; Harrison and Harrison girls, $9.00; J. E. Coe, $5; Mrs. Clayborne, $3; Nora E. Hill, $7.25; Hyde Park Society, $2.75; Circle and entertainment at Mrs. Nellie Kusserow's $8; Raffle of picture given by Edna Ewbank, $4.50. Deducting $4.60 for ice cream etc., it leaves in all $53.65.

Now this begins to look like there was appreciation in some quarters of the city of Chicago, at least, for the work of President Warne and Dr. Burgess at Springfield. Let the good work go on; there will be more work of the same nature or similar, to be accomplished, and it will be right to have an emergency fund on hand. Not a dollar will be wasted from the cause of truth; be assured of that.

T. WILKINS, Sec'y. I. S. S. A.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
600 Pa. Ave., N. E., Washington, D.C.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles.

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Supreme Court Decision Confirms Bequest Made in Will.

The following is special despatch from Bloomington, Ill.:

By the action of the Illinois Supreme court in sustaining the will of the late J. T. Crumbaugh, the wealthy banker of Leroy, this county, Spiritualists of the World, will probably realize on the bequest of $250,000, which he left to the cult.

This is the largest bequest that Spiritualism ever received, and it has attracted wide attention. Crumbaugh became a convert a few years before his death, and when his will was probated it was found that he had left the bulk of his fortune for the construction of a Spiritualistic church in his home city and also for the promulgation and dissemination of the tenets of that belief in the hope of securing converts. He planned to erect a church costing fully $50,000, while the income from the remainder of the estate was to be used for its maintenance and also for the extension of the work.

It was Mr. Crumbaugh's idea to make Leroy the headquarters of Spiritualism the world over and to carry the work of proselyting from there. The relatives, who were ignored in the will, succeeded in having it set aside in the lower court, following an exciting trial. They asserted that Spiritualists had exerted such a peculiar control over the old man that his mind had become affected, and that he was not capable of writing a sane will.

The Cause in Northern California.

After leaving Ashland, Oregon, we visited Cottonwood, Chico and Marysville, Cal but the spring flood had been so bad that, spiritually speaking, there was nothing doing.

At Sacramento we held two public meetings, with small audiences. At Oakland three public meetings, audiences not large; the reason; There was a so-called Spiritual meeting in a large hall, packed to the doors, and their Church Notice in Sunday papers reads thus: First Church of Revelations (Spiritual), every Sunday night, Hamilton Hall, Jefferson and 13th streets, (over Christian Church). Lectures of a very high order by Rev. A. Messages and tests, by the dozen; gives your full name, and your spirit friend's name. Hall always full. Everyone cordially invited. Messrs. Arnold & Dickson, leaders.

They are the fakes who were compelled to leave Salt Lake, Utah, and later were treated the same by the people of Los Angeles, Cal., and today they are holding up the people of Oakland, Cal.

We have been with the San Jose society two Sundays in May, and will be with them five Sundays of June.

The society here is not large, but is growing steadily since the election of new officers.

The Sundays of July we will be with the Santa Barbara, Cal., society, and our address will be General Delivery, Santa Barbara, Cal.

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(Advertisement)

The Grand Ledge Camp, Michigan.

Grand Ledge, Michigan, Spiritualist camp meeting opens July 21. The speakers and mediums engaged this year are among the best known on the Spiritualist platform.

The programme for the forenoons, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work.

The fact that Oscar A. Edgerly is being engaged for the fourth season as speaker and chairman of our camp is sufficient warrant of his congenial and affable manner as chairman and entertaining and instructive as a speaker, to insure the successful direction of our present camp.

Mrs. A. E. Sheets, our former president and chairwoman for many years, is so thoroughly established in the hearts of the progressive and initiated public mind that the mere mention of her name as the first speaker upon the list is an agreeable insurance of intellectual eminence in spiritual ethics and oratorical pleasures for the opening session. Her homely welcome to each and all will be a cordial and sympathetic feature in the social environments of the camp.

Mrs. R. S. Lillie, known throughout the length and breadth of America as the "Queen of the Rostrum," is comparatively a new speaker with the patrons of Grand Ledge Camp, but who has been in the spiritual field since (nearly) the advent of modern Spiritualism, but because of the unremitting demand in other fields for her labors have we been unable heretofore to secure the services of this far-famed oratress. That her inspirational gems of thought will be a delightful treat is forecast in her presence with us.

Elizabeth Harlow, who was a new speaker with us last year, proved to be one of our best and will be with us again. She comes highly recommended to the management as having been long in her appointed vocation of saving souls to higher and brighter spiritual aspects of life here while the future of eternity will take care of itself, and none should miss hearing her.

Mrs. A. Atcheson, of Buffalo, N. Y., with us last year for the first time, is a very good and true message medium, has acted as pastor of a Buffalo Society for several years and is highly recommended by them. She will give messages during the greater part of camp. They are always convincing and to the point.

Geo. A. Letford, known from North to South as the Drummer Medium, and one who has done some wonderful work in Georgia and Florida, where he travels, and has made the South more liberal toward Spiritualism, will also be in attendance and follow some of the lectures with messages.

Spiritualist, skeptic, and all friends are cordially invited to attend Grand Ledge Camp. Remember the date it opens, July 21st, lasting until August 18th. Don't fail to attend.

For programs write

J. W. EWING.

Grand Ledge, Mich.

COMMON SENSE By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

Letter From Los Angeles, Cal.

To the Editor:—A reception was tendered Mrs. Anna L. Gillespie, the National Superintendent of Lyceums, by the societies of Los Angeles, on Monday evening, June 3. The State Board of the California State Spiritualist Association took the initiative, and every society in the city had one or more representative there, with the exception of the Anti-Fakir society.

Ten affiliated societies in Los Angeles were represented, as well as the president of the San Pedro society. We also had members of the Semi-Tropic Camp Association, and the Spiritualists' Relief Association, and the People's Society, who took part in welcoming the sister to this city, and who are not at present affiliated with the State Association, but are interested in its work and always willing to aid in the work of general good for which it is working. While there are a number of societies in Los Angeles, under the name as Spiritualism, and each holding meetings under their individual charters and according to their own by-laws, when there is a movement of general nature they unite as one, and in consequence a general good work is accomplished, and good feeling established, as well as an opportunity for the many different workers to meet and greet each other, who would in no other way have such an opportunity.

Everyone is now planning for one or more of the camps. The first one to be held in California this year is now open at Summerland, from June 23 to June 30. Escondido, from August 11, to 25. Los Angeles, (Semi-Tropic) August 15 to September 25, and then the 12th Annual Convention of the State Association at Santa Barbara, on the 6th, 7th, and 8th of September. Nearly all the local societies are now affiliating under the charter of the C. S. S. A., and in consequence we hope in the near future to have a more perfect organization. We have at the present time 43 societies in good standing. Some of these through lack of proper workers, in their locality are not holding weekly meetings, but it is hoped in a short time to remedy this matter.

Owing to overwork on the part of the editors of the Occidental Mystic and Western Spiritualist, that publication has been suspended and the subscription list and good will have been turned over to the weekly sheet, "Progress," published at 837½ So. Broadway, Los Angeles, by Howard C. Tripp, and all unexpired subscriptions will be filled by that paper. One or two pages each week will be edited by Mr. and Mrs. Howe in the interest of Spiritualism on the Pacific Coast. More next time; my space is limited.

MRS. M. E. G. HOWE,
Organizer for the California State Spiritualist Association. Address, 323 Temple street, Los Angeles, California.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents.

LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lake Pleasant Camp, Mass.

This Camp opens July 28, and will continue for 30 consecutive days. For full particulars and programs, address Rev. A. P. Blinn, Norwich, Conn.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
1974½ E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding campgrounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale N. Y., July 12, and closes September 1. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Sunday, June 4, and continues every Sunday until the last of September.

Niantic Camp, Conn.

TheConnecticut Spiritualist Campmeeting Association, at Niantic Camp Ground, Niantic, Ct.; season of 1907, commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslett Park, Mich.

The twenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Ocean Grove Camp.

The camp is located at Harwichport, Mass., and opens July7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-Meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp, Cal.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30. Solon Smith Secretary, Summerland, Cal.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 16 to 26 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook Pearson, secretary, Spring Hill, Kansas.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, Secretary, Floral Heights, Parkland, Eden, Pa.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 28, and ends September 3. For programs address A. F. Hubbard, president, Tyson; S. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Temple Heights Camp.

Temple Heights Spiritualist Camp Meeting commences August 10, and ends August 18. For full particulars address A. D. Champney, secretary, Rockport, Me.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open August 11, and close August 25. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 28 and closes August 18. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 25, and close September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Lake Pleasant, Mass.

This camp will open Sunday, July 28, and continue for 30 days. For Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn.

Central New York Camp.

Located at Freeville, commences July 20 and closes August 20. R. L. Robinson, McLean, N. Y., secretary. W. K. Kelsey, President, Cortland, N. Y.

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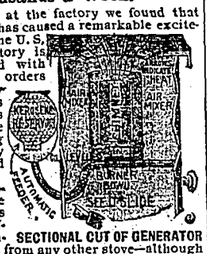
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Mr. E. D. Arnold, of Nebr., writes: "That he saved $4.25 a month for fuel by using the Harrison Oil-Gas Stove. That his gas range cost him $5.50 per month and the Harrison only $1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

Chas. L. Bendeke, of N. Y., Writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing—ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal."



ALL SIZES.

The writer personally saw these Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation can say to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes 1, 2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.



HOW TO GET ONE

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save ⅓ to ½ on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, The World Mfg. Co., 3656 World Bldg., Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these Stoves is remarkably low; only $3.25 up. And it is indeed, difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TODAY

For full information regarding this splendid invention.

The World Mfg. Co. is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital $100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted.

Don't fail to write for Catalogue.

$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages by writing them at once and mentioning this paper.

A wonderful wave of exc

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., JULY 13, 1907 NO. 920

MUSIC IS SPIRITUALIZING.

If of the Right Kind Its Tendency is to do Great Good—Boston Woman Believes the Power of Music Will Work Mental Wonders.

That the power of music can change dispositions, cure certain diseases and some kinds of insanity, is the claim of Miss Christine Brown, one-time president of the Emersonian Society and member of some of Boston's representative women's clubs.

Visions of calm, serene, peace-giving waves of sound flowing down the corridors of our prisons and the throb of music so tense with life and the call of the things of the earth, earthly, in the hushed ward where those lie who have lost their desire to live, make one see what the little woman prophet is driving at, and audacious as the conception is, she has the utmost faith in it.

The Originator of the Idea.

Miss Brown is a frail, blue-eyed little woman with softly curling hair and a carriage curiously boyish, so militarily erect is it. One day last week a Sunday Post reporter went out to her home in Dedham and listened while she expounded her articles of faith.

"To begin with, I want to say that I do not believe that music is all-powerful; it is but the expression of perfect harmony, and perfect harmony is the highest form of existence.

"From time immemorial music has had a compelling effect upon the human organism. When our savage forefathers went to do battle they did so amid a harsh clanging of sounds—sounds which stir even the civilized being who hears them for the first time and who has not been able to take in their meaning. The soothing of the crooning lullaby is too old a truth to mention.

Neglected too Long.

"It seems strange to me that these things have not been studied into more. Almost everything has; but this, one of the fundamentals, seems to have been overlooked.

"The really wonderful power of music can be demonstrated by taking a child of perhaps two or three and then playing different music for it.

"Repetition is often needed to get any effect; it is quite essential to get the complete effect. Take a piece of soothing, calm music and play it over and over and over and the child will fall asleep. Play a martial air instead and repeat three or four times, and the child will be all life and animation.

Might Reform the World.

"Now I believe that music could be made to do a vast amount of good. Suppose the reformatories and prisons had musicians employed just as they have doctors and guards.

"Great care would have to be exercised in choosing the musician. He or she would have to be of high character, having an individuality sane and clean and high-minded, with a good deal of the spiritual side developed. I have heard the most beautiful music positively contorted by men and women who were not capable of feeling the fineness and delicacy of the theme, who coarsened it by the clay of their own personalities.

Effect on Criminals.

"If the right person was found and a trial made by letting the right selections be played for six months or a year in a prison I believe that the effect upon the inmates of the prison would be quite noticeable.

"Women are more susceptible to music than are men, and, therefore, the music would have a greater effect. I believe that it would soften many of those men and women who will never be softened in any other way; that it would change them, make them susceptible to better influences and their own better impulses.

As a Cure for Diseases.

"I believe that if the music treatment were to be given in hospitals, wonderful results would be seen. Different music would be needed for different cases.

"In a case where the patient was so sick and weak the incentives to live had departed, stirring earthly music would be necessary, and when sleep was needed soothing music would be infinitely more beneficial than powders. Contagious diseases and broken limbs would not be helped except in a secondary manner by music, but there are many nervous troubles that could be completely cured by the power of music.

Would Help the Insane.

"There are certain kinds of insanity which could be cured by music, I believe, for the music could soothe when that was necessary and stimulate interest when that was necessary. The body is subject to the mind, and when the mind is right the body will become right in time. I should think that melancholia would be very materially helped by cheerful music—at any rate, in its incipient stages.

"If music should be used to form the child's tendencies and keep its mind sane and happy, I believe that the results would be very satisfactory."

Then she leaned forward and spoke slowly, emphasizing each word:

Has Tremendous Power.

"I believe in the power of music. It is a power for good or a power for evil. With the right performer it is one of the greatest powers for good that we have, and I believe that we should each use each power that we have in that direction.

"There are many harsh ways of remedying evil. Some of them make me shudder even to think of. Surely the kindest way is the best way—all other things being equal."

IN A LITTLE WHILE.

In a little while you and I will cease
Warring as we do; we shall be at peace;
I will try no more to belittle you,
You will never sneer at the work I do.

Foolishly we fret, foolishly we vie,
Spurred by rivalry always, you and I;
Ne'er a helping hand nor a friendly smile,
Though we both shall rest in a little while.

S. E. KISER.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Bovee.

SPIRITUALISM.

The Rector of Trinity Church Portland, Oregon, Makes some Astounding Statements in reference to Spiritualism, in "Trinity Chimes," the Church organ.

The Rector has been spoken of as a Spiritualist with more or less frequency; by some with surprise and regret and by others in an attempt to discount his usefulness as a clergyman. Probably in every instance these remarks are made by persons who have no direct knowledge of the subject; who have not given the matter sufficient study to offer an opinion of any value.

The rector has nothing to conceal about his views. He is therefore quite willing to express them. If to believe that discarnate spirits of mortals are living, more or less related to us who remain in the flesh; if to believe that it is possible for some spirits TO REVEAL THEMSELVES and communicate with certain persons still in the flesh, be Spiritualism, YES, HE IS A SPIRITUALIST. If by the term is meant a believer that spirits of the departed progress in the ordinary sequence of life after leaving the body, yes he is. He does not believe in any wild flight through space, either up or down, to some far away planet, immediately after death.

He does not believe in any sudden transformation of character after death. He does not believe that the soul is asleep somewhere until a call to a physical resurrection. He believes in the immediate resurrection of the spiritual body after death.

Why does he believe this? Because the Bible has many references to the spiritual experience of persons who saw visions of living spirits. Among such persons were Jesus, Peter, James, John, Stephen, Paul, and others.

Because scientific investigation in modern times of many phenomena, under the most exacting test conditions, by some of the most renowned scientists, has disclosed the fact that communication with the spirit world is occasionally possible and does occur.

The Spirit appearances of Bible times are thus verified as credible.

No man can be Christian and not be a Spiritualist.

Because men like Sir Wm. Crookes, Alfred Russell Wallace, Professor James of Harvard, Professor Newbold of the University of Pennsylvania, and a host of the world's greatest scientists and scholars are absolutely convinced of the genuineness of the facts, and since their opinions are widely accepted for their scientific value on other subjects, they are worthy of respect on this.

And lastly, because the Rector himself has given the matter careful study and investigation for a number of years, having approached it with skepticism and violent prejudice until at last he was forced to admit the facts since there was no other possible explanation of the phenomenon. Much as is the worth of the testimony of the distinguished men referred to, he refused to believe until he himself had direct evidence so convincing that he would have to deny the evidence of his senses and reason, and believe himself a fool, or accept demonstrated truth.

This may all seem very strange to those who know nothing about it. But ignorance should not be so immodest as to laugh to scorn that of which it knows nothing.

If any condemnation is to come from this confession by the Rector, he is perfectly willing it should. Ere long the whole world will know of the great truth of immortality by demonstration becoming more and more complete.

The foregoing must not be taken as approving of the host of frauds and fakers who traffic upon the credulity of people. The investigation of the subject should be left to experts, as is the case with any problem of science.—Trinity Chimes, Portland, Ore.

THE WORLD IS ADVANCING

A Prominent Irish Lawyer in New England, from a Catholic Family, Expresses His Views in a Lucid Manner, Indicating That the Cords of the Church Can Not Bind Him.

I beg leave to acknowledge with many thinkers, the receipt of clippings from the press, entitled, "How I became a Spiritualist," by Irvin R. Baker, and another very interesting one entitled, "Views and Reviews."

I was, I can assure you, very interested in both papers, and fully appreciate your thoughtfulness in mailing them to me. I am satisfied that the present century will be fruitful in most wonderful events in the great field of Spiritualism.

For many years my astonishment has been great over the untenable position of all the Christian Churches in denouncing and belittling the honest work of true Spiritualists, especially when we know so many splendid men and women of a high order of intelligence and unimpeachable integrity to have committed their lives to so glorious and sublime a cause.

It has also seemed to me a great error in the churches to withhold their support from so great and glorious a cause, especially in view of the knowledge which they must of necessity possess from reading the "Holy Bible," which IS ONE GREAT, GRAND, COLOSSAL COMPENDIUM OF SPIRITUALISM FROM GENESIS TO REVELATIONS.

I recognize the fact all the time that there are fakes and frauds in the army of the world's Spiritualists, but I also believe that the percentage of fakirs and frauds in the Christian churches, "bunching" the clergy and laity together, have the same elements in the great Spiritual society of which you have been for many years an honest, consistent and worthy member, "skinned to death."

In the churches the ministers under the guise of the religion, sanctity, etc., beat the people, and under the same cover and mantle of hypocrisy, the people beat them. In the language of our departed friend, the late Judge Everts of Rutland, it is a clear case of "dog eat dog, and the dog that eats the most dog, is the best dog, and gets the blue ribbon of the world."

But I am satisfied in my own mind that there are not many of them beating the spirit, that is an intangible, indestructible and everlasting, an immortal thing, not unlike the truth itself, inasmuch as neither the one nor the other ever dies.

I believe that our mission here is a mere nightmare, the product of an illusion, or otherwise Spiritualism has its everlasting place in the order of things.

My conception of it in its broadest and grandest sense is that it was without beginning, and it will be without end, and that God is its eternal, everlasting, perfect Center.

I am amazed that the instructions WHICH I HAVE RECEIVED TO AID IN CONDEMNING ITS BEAUTIES, AND ITS ALL-PERVADING POWER and glory, have so signally failed in making me an outcast, an outlaw, in short, an unredeemed criminal.

I earnestly hope, my dear friend, that you are enjoying good health, and that you may continue to for many years to come. I have known you from my earliest boyhood, and have never seen a day when with a knowledge of your upright life and your many splendid qualities of head and heart, I could not find genuine pleasure in emulating your example, the while of the reader, we know they

Thanking you again for your remembrance, and with a most hearty "God bless you and yours," I am always, sincerely your friend,

MRS. INGRAM LAID TO REST.

Funeral Service Conducted by Rev. W. F. Peck, a Noted Spiritualist of St. Louis.

Funeral services were held over the remains of Mrs. Mary A. Ingram at the home of her son-in law, A. D. Allen, 838 State street, Springfield, Mo., at 2:30 o'clock, Sunday afternoon. A large number of friends and neighbors were present.

The religious exercises were conducted by Rev. W. F. Peck, a noted Spiritualist of St. Louis, who delivered an eloquent and touching discourse. Among other things he said:

"From time immemorial man has regarded death as the King of Terrors. All other enemies might be met and fought with some degree of success, but death was invincible, a sure conqueror in the end. Men have exhausted language in depicting the imaginary horrors existing on the other side of the grave. The fear of death arose out of the mystery with which it is enshrouded, out of the cloud of uncertainty which hovered about the tomb. Now and then through the ages a ray of light flashed out of the darkness and the world of seers and prophets brought to the world some slight inkling of the truth but these flashes were so misunderstood and misinterpreted as to be of little value, so death continued to be the haunting dread of the race. A little more than a half century ago began a new series of revelations through slowly but divinely inspired instruments culminating in the establishment of the most perfect system of philosophy and religion the world has ever known. A philosophy which banished superstition, a religion which swept away all fear of the grave by revealing the glorious truth that death is not an enemy, but a friend. A kindly frost which cracks the shell and gives the kernel room to germinate. An open door to a higher and nobler life, a better world.

"A religion which emphasizes to the utmost the truth contained in the venerable injunction, 'Whatsoever a man soweth that shall he also reap.' That the consequence of violated law must be met by him who sins and the debt paid to the uttermost farthing by the one who contracts it. This is the religion of Spiritualism.

"In the light of this religion did our departed sister live for many years. In its comforting knowledge did she meet and welcome the messenger when he came to release her from her house of clay. In its light did she look forward gladly to the time when she should stand, as doubtless, she does stand to-day, hand in hand—with the dear and noble companion of her youth and age on the flower decked shores of the land immortal. There garbed in immortal youth and loveliness she waits patiently the time when we, too, shall follow her to the country where death cannot come and partings are no more.

"To those of our religion these occasions are not days of gloom and mourning. While there is more or less of sadness connected with these partings, yet when our beloved have grown ripe in years and loveliness of character as has she whose mortal form lies here, and they fall before

have been garnered into the granaries of heaven.

The pall-bearers were J. Fairbanks, C. A. Clement, E. N. Ferguson, T. A. Nicholson, Len Walker and Will Eddy.

Frank Ferguson and several members of the South Street Christian church choir rendered appropriate music.—Springfield, Mo., Daily Republican.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

A MEDIUM IN COURT.

Arrested at Newcastle, Pa.—The Case Is Tried, Eminent Lawyers on Both Sides.

As set forth in the News of Newcastle, Pa., the jury in the case of Mrs. E. H. Marquette, charged with fortunetelling by Rev. J. S. Martin, returned a verdict Tuesday morning of not guilty. The jury divided the costs, amounting to about $100, between the prosecutor and defendant, but Judge Porter ordered the costs stricken off, as to the prosecutor.

It is understood that three ballots were taken in the jury room. On the first the jury stood 2 to 1 for acquittal; on the second vote there was 10 for acquittal and 2 for guilty, and on the third ballot all were for acquittal.

The matter of costs was then taken up. A majority was for placing all the costs on Rev. Martin, but there was one elderly man on the jury who held out against this and a compromise was effected by dividing the costs. It is claimed that the jury was not in sympathy with the way the evidence was obtained.

The case went to the jury Monday evening and after arriving at a verdict the jury sealed it and returned it on Tuesday morning.

Mrs. Marquette did not take the stand in her own defense Monday afternoon, but other witnesses were called to show that Spiritualism is considered by some to be a form of religion.

Rev. Vosler of Columbus, O., was brought here to testify along that line, but objection was raised to some of the more important questions. He said that he was a Spiritualist.

Mrs. William Becker and Mrs. James Peebles of this city and several women from Sharon were called and testified as to their belief in Spiritualism.

Attorney Robert K. Aiken made a strong plea to the jury in defense of his client. He said that while he did not believe in Spiritualism, yet he had more toleration for the religious views of others than some people seem to have.

From the standpoint of a Spiritualist he defined a medium as one who has the power to get into communication with the spirits of the departed. "You and I do not believe in it," he argued, "but there are people who do believe in it and we have a right to respect their opinions."

"Was there anything in Mrs. Marquette's conduct to show that she was not sincere? She insisted that she was not a fortuneteller, but a medium. The defendant's witnesses honestly believe in Spiritualism.

"The Holy Ghost is a spirit. In the good old-fashioned Methodist meetings what is it that causes the worshipers to become filled with enthusiasm and shout 'Glory to God!' What is it but the spirit?

"You could not get a covenantor so full of the spirit from head to foot that he would shout 'Amen.' The spirit does not move him the same way as it does the Methodist. So I say that Spiritualism is also different and those who practice it are not moved in the same way.

"A man dies," the materialist says, that ends it. Another says that the spirit has merely left the body and so we have all kinds of beliefs regarding the spirit until we come to the Spiritualist who believes that all is spirit.

"Rev. Martin in his sermons tells you what becomes of the just and the unjust. Is he foretelling future events? No, not as contemplated by the act of assembly. Even when the contribution box is passed around it does not bring it within the act of assembly.

"Why are so many ministers here this afternoon? It is because this trial involves a question of religion." (There was a shaking of heads by ministers at this statement.)

Mr. Aiken then took up the information claiming that it charged that the future had been foretold by cards, tokens, symbols and by consulting the stars when nothing of the kind was shown in the testimony.

Attorney James Chambers made a very able plea on the side of the commonwealth.

"We do not deny the right of people to their religious beliefs," said he, "neither do we deny the right of individuals to practice their beliefs, so long as they do not transgress our laws. There was once a sect that worshiped the sun. It was their belief that the sun was God. It was a custom at the rising of the sun to sacrifice the most beautiful woman that could be found.

"If one of the —— were here in Pennsylvania he could still believe that the sun was God. He would have a right to his belief. He could even offer up a sacrifice of the most beautiful woman to be found but the laws of Pennsylvania would step in and say 'Thou shalt not commit murder.'

"The case is not a question of religious belief. It is a question of whether or not Mrs. Marquette professed to foretell the future for money. If she did she is guilty under the act."

Attorney Chambers then reviewed the testimony showing what the different witnesses had said along that line. In referring to the information he said that it was simply drawn under the act of assembly and if the words referred to by Mr. Aiken had not been used the information would have been worthless.

Judge Porter also upheld the words of the information in his charge to the jury. He reviewed the evidence at some length showing that the question to be solved was whether or not Mrs. Marquette had professed to tell the future for money. The jury retired shortly after 5 o'clock.

Hate—The Deadliest Poison in the World.

The deadliest poison known to science is hate. Prof. Elmer Gates, of the laboratory of psychology and psychurgy, Washington, D. C., is the man who has found it out [as set forth in the Chicago Tribune, June 23]. At least he is the man who has demonstrated it. Many other scientific sages, however, have appreciated that there is a connection between bodily operations, and they and their works all have been remembered by one Aaron Martin Crane in his studies in "Right and Wrong Thinking." They serve to introduce us to Gates' greater work.

President Hall of Clark University has said that there can be no change of thought without change of muscle. He also suggests the possibility that the right course in thinking might develop muscle as well as the right course of physical exercise.

Prof. J. Mark Baldwin of Princeton says that every state of consciousness tends to realize itself in an appropriate muscular movement.

Prof. C. A. Strong of Columbia University assures us that all mental states are followed by bodily changes; that all consciousness leads to action. This is true of desires, of emotions, of pleasures and pains, and even of such seemingly non-impulsive states as sensations and ideas. It is true, in a word, of the entire range of our mental life. The bodily effects are not limited to the voluntary muscles, but consist in large part of less patent changes in the action of the heart, lungs, stomach, and other viscera, in the caliber of blood vessels, and the secretion of glands.

Every Thought Leads to Action.

Prof. William James, of Harvard University, avers that all mental states are followed by a bodily activity of some sort. The fact is, says he, that there is no sort of consciousnes whatever, be it sensation, feeling or idea, which does not directly and of itself tend to discharge into some motor effect. It may be only an alteration of the heart beats, or breathing, or a modification of the distribution of the blood, such as flushing or turning pale, or else a secretion of tears, or what not. But, in any case, it is there in some shape when any consciousness is there.

Prof. Munsterberg, of Harvard, argues that the slightest thought influences the whole body, and that there never is a particle of an idea in our mind which is not the starting point for some bodily action. He says thinking increases the activity of the minute perspiration glands of the skin. This has been measured so accurately by the proper apparatus that it is possible to determine the activity or intensity of a person's thinking by its effects upon those glands.

Angelo Masso, of the University of Turin, constructed an apparatus by which the body of a man could be balanced in a horizontal position. This was made so sensitive that it oscillated according to the rhythm of the respiration. If one speaks to a person while he is lying on the balance horizontally, in equilibrium and perfectly quiet, it inclines immediately toward the head. The legs become lighter and the head heavier. This phenomenon is constant, whatever pains the person may take not to move, however he may endeavor not to alter his breathing, to suspend it temporarily, not to speak, to do nothing which may produce a more copious flow of blod to the brain. The experiment was once tried on a sleeping man. Some one was about to enter the room, and scarcely had turned the handle of the door than the balance inclined toward the head, remaining immovable for five minutes without the sleeper noticing anything or waking. It was proved by the balance that at the slightest emotion the blood rushes to the head. This work with the sleeping man shows that the thought which is not perceived and does not awaken him is as certain to affect his condition as the thought which he knows.

Mental Effort Disturbs the Balance

Dr. William G. Anderson, director of the Yale gymnasium, has made similar observations upon the athletes of that university with like results. A man perfectly balanced on the table would find his feet sinking is he went through mental leg gymnastics, thinking about moving his legs without making the movements. This shows that it is thinking which sends the blood to the legs when they are entirely at rest. He balanced students before and after their written examinations, and after the examination he found that the center of gravity had changed toward the head, varying in different cases from only a sixteenth of an inch to almost two and a half inches.

Experiments comparing agreeable exercises with those that are not so agreeable showed that movements in which men took pleasure set in motion a richer supply of blood than did those which were not to their liking. Pleasurable thoughts send blood to the brain; disagreeable ones drive it away. The old poet was wise when he wrote: "In whatever you sweat, indulge your taste."

This prepares us for Prof. Gates' extraordinary experiments. He has shown the same motor influence and effect of mind action in an entirely different way. He plunged his arm into a jar filled with water up to the point of overflow. Keeping his position without moving, he directed his thinking to the arm, with the result that the blood entered the arm in such quantities as to enlarge it and cause the water in the jar to overflow. This merely is demonstrating by another method the same facts that were shown by Prof. Masso and Dr. Anderson.

Develop Muscle Just by Thinking.

Prof. Gates went even further than this. By directing his thoughts to his arm for a certain length of time each day for many days he permanently increased both its size and strength, and he instructed others so that they could produce the same effect on various organs of the body. Thus he demonstrated the accuracy of Prof. James' statement that muscle can be developed by a proper course of thinking as well as by physical exercise.

Prof. Gates has shown the causative character of thinking in a long series of most comprehensive and convincing experiments. He found that change of mental state changed the chemical character of the perspiration. When treated with the same chemical reagent the perspiration of an angry man showed one color, that of a man in grief another, and so on through the list of emotions, each mental state persistently exhibiting its peculiar result every time the experiment was repeated.

These experiments show clearly, as indicated by Prof. James' statements, that each kind of thinking, by causing glandular or visceral activity, produced chemical substances which were being thrown out of the system by the perspiration.

When the breath of Prof. Gates' subject was passed through a tube cooled with ice, so as to condense its volatile constituents, a colorless liquid resulted. He kept the man breathing through the tube, but made him angry, and five minutes afterward a sediment appeared in the tube which indicated the presence there of a new substance which had been produced by the changed physical action caused by a change of the mental emotion. Anger gave a brownish substance, sorrow gray, remorse pink, etc., showing, as in the experiments with the perspiration, that each kind of thinking had produced its own peculiar substance which the system was trying to expel.

The professor provided a spring regulated to maintain an even degree of resistance, and so arranged as to register the number of times it had been pressed down. A man was required to make depressions of this spring with his finger until from exhaustion the finger refused to act. this was repeated until Gates was able to determine the average number of depressions which the man could make under ordinary circumstances before exhaustion occurred. Then at different times afterward he was asked to think about some subject which would cause discordant thoughts, such as the saddest thing that ever happened to him, or the man he worst hated, and on one occasion he was asked to read Dickens' story of the death of Little Nell.

Harmony Increases Working Power.

After much thinking on such a topic so that the mind was filled with the thoughts it suggested, he was required to depress the spring. The average number of depressions possible under such mental conditions was much less than he had previously made when his mind was in its usual condition. On the contrary, harmonious thoughts, as of love, peace, or anything good, raised the number of depressions above the average in a similar large proportion. A great number of experiments persistently showed similar results.

Prof. Gates undertook to discover the character of the substances which he obtained by condensation of the breath of his subjects. The brownish precipitate from the breath of angry persons when administered either to men or to animals caused stimulation and excitement of the nerves. Another substance produced by another kind of discordant thinking when injected into the veins of a guinea pig or a hen killed it outright.

Every emotion of a false and disagreeable nature produces a poison in the blood and cell tissues, he declares. "My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds; also that agreeable, happy emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture energy."

Medical books record many instances similar to this from real life. A mother was strong, healthy, vigorous, muscularly well developed, and not especially sensitive nor nervously organized, but rather the contrary. Her babe was in perfect health. Something occurred which threw the mother into a violent fit of anger. Shortly after she suckled her infant. It was soon attacked with spasms and died with convulsions in a few hours—according to the highest authority, the victim of poisoning by her mother's anger.

Anger, hate, or any malevolent thinking causes the secretion of injurious substances, including poisons. The circulation of the blood and all other bodily functions are interfered with by passion or emotion. Laughter or tears and physical conditions involving changes of muscles and of glandular secretions. And their causes are purely mental.

Waste of Brain Force.

After all the clash of great intellects; after all the affirmations of ignorance and stupidity; after all the pros and cons; after all that has been said and written by the correspondents of your paper, to demonstrate (?) the existence of God, WHAT has been PROVED? Nothing, absolutely nothing; for a God, any God, in fact, is just as INCONCEIVABLE as time and space.

Why all their waste of energy and brain force to attempt to prove the existence of something that only exists in the noddle of man?

Col. Ingersoll well expressed the whole situation in a nut shell when he said: "The mystery of man cannot be explained by the mystery of God. THAT mystery still asks for EXPLANATION."

M. SEVERANCE.

North Charlestown, N. H.

Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

Soft is the music that would charm forever.—Wordsworth.

How oft the sight of means to do ill deeds make ill deeds done.—King

He who is afraid of asking is ashamed of learning.—From the Danish.

The will of man is by his reason swayed.—Shakspeare.

WYLLIE'S "SPIRIT" PHOTOGRAPHS.

None of Which are Genuine Productions.

To the Editor:—I have read with interest Prof. Lockwood's article of last week on so-called spirit photography. The professor criticises two specimens alleged to have been made by one Wyllie of Los Angeles, Cal., and makes the statement that "if Mr. Wyllie knew anything about the mathematical principles underlying optics, chemistry, and photographic formula, he would not care to expose his ignorance of these factors by placing before the public such specimens of his handiwork and proofs of his duplicity as these specimens contain."

Now, being well acquainted with Mr. Wyllie and his work, I wish to say that in a sense the Professor does him an injustice. Wyllie is an old photographer of many years experience, and understands his business thoroughly, and it is a mistake to suppose that the "violation or transformation of the law of optical dynamics," complained of by the Professor, is the result of ignorance on his (Wyllie's) part. To the mass of his patrons and believers this very feature of his work is the proof of its genuineness. One instance in point: While I was a resident of Los Angeles, and shortly after Wyllie opened his studio for "spirit" work, a friend of mine—a devoted Spiritualist—showed me a "most convincing" picture he had received from this spirit photographer. It was a picture of himself with a tremendous bouquet of flowers in his lap. Probably it was the same bunch of flowers that appears in the Professor's specimens. Upon my calling his attention to the fact that the size of the flowers was out of all proportion to the rest of the picture, each being larger that the sitter's head, and expressing doubts as to its genuineness as a spirit photograph, the gentleman vehemently replied: "That is a sure proof of its genuineness. If the picture was a fake, the operator would have been careful to have the figures all in the same focus. But the spirits are doing this work, and doing it in their own way."

Wyllie took his cue from this remark, which was made in his hearing, and as it is an infinite amount of trouble and extra labor to make all the figures he puts upon a plate conform to the law of "optical dynamics," he puts them on in any old way, thus convincing and satisfying his credulous patrons at the same time.

I found subsequently that the view taken of the matter by the party quoted is held also by the majority of his patrons.

There is no question among the most intelligent people who have seen and investigated Wyllie's work as to its character. In hundreds of cases IT CONDEMNS ITSELF, and bears upon its face indisputable evidence of fraud; yet he has a large following, strange to say, and there is no lack of enthusiastic admirers who are always ready to testify, in letters to the Spiritualistic press, as to the wonderful beauty and truth of his work.

Boston, Mass. E. D. LUNT.

The Cause in Philadelphia, Pa.

It is some time since you have heard anything from the 1st Association of Spiritualists of Philadelphia, and I take pleasure in sending you some fine specimens of the present membership, one of the oldest, and the youngest member. The oldest is our beloved and honored president, Capt. Francis J. Keffer, who on the 27th of this month celebrated his eighty-second birthday, and who is a hero of two wars: the "Mexican" and the "Rebellion," and was one of the prisoners in Richmond held for some time as hostage. The youngest is Leroy P. M. Shisler, who at the age of six years proposed, of his own accord, to become a member of the association. He is a grandson of Mrs. Minnie Brown, one of our best public mediums, and of course he is a member of the Lyceum, and takes great interest in it.

Our minister the past season is Rev. G. Tabor Thompson, who about two years ago left the Baptist pulpit to preach the truths of Spiritualism, and he has brought in many new seekers after the truths of our philosophy and phenomena. He is an earnest and forcible speaker, and radical for one so lately come into our ranks. He should be, and is destined to become more widely known, and I am sure he would be well received by liberal-minded thinkers at our camps, or anywhere else. He still takes texts from the Bible, but he gives them the most unique interpretations, and draws forcible spiritual lessons from them all. He is proud to be a Spiritualist and a member of our association.

Our members are so well pleased with his work for the cause that the trustees have voted to engage him for another year, beginning September 1, when we usually begin the lecture season.

To-morrow evening, June 30, he proposes as a subject for lecture "Decline and Death of Christianity Here and Elsewhere," which shows that he has well outgrown the creed of his former church.

Quite a number of new people have joined our association the last year, and matters look very promising for our future prosperity, and for the cause of Spiritualism generally.

F. H. MORRILL, Secretary.

Philadelphia.

TO KANSAS SPIRITUALISTS!

Dear Friends:—At the State Spiritualist Convention recently held in Topeka, the office of State President was conferred upon me.

I am indeed sensible of the high honor it is to represent organized Spiritualism, and to the end that during our year the cause in Kansas may clarify and grow, I beseech all Spiritualists throughout the State to cooperate with the State officers in their attempts to invigorate and extend organized Spiritualism. Let us do something—live for Spiritualism this year!

Your president will be happy to come into acquaintance with the work and workers in the various localities, and to arrange for active service in the early autumn. Let us disseminate tend organized Spiritualism. Let us strengthen organization in Kansas!

Yours for progress,

BESSIE BELLMANN,

707 Church St., Winfield, Kan.

Summer Musings

With no public work on hand this summer, and a rural home to loll in, and fields of grass and a garden of truck to witness the materializing processes of nature, and now a rainy day to bring meditations, I wonder what can be said to the Spiritualists who are fortunate enough to have some of their magnificent literature to read and gain its spiritual helping. Our literature, especially the papers and magazines, should one or all be in each Spiritualist's home.

Evolution of God and Christ Ideas.

Such is the title of a valuable book by Hudson Tuttle; and as I meditate about nature, I wonder if any ideas of God or Christ can be within reason that have any relation outside of natural law. Can any divine powers exist in spheres supernatural? Every blade of grass, and leaf of tree, fruit of vine, bush or tree, any attribute of soil or air, or any potency of any expressed form or force, these each and all speak to me here amidst the sunshine or storm, that natural law is the eternal law of the universe in any dimension of space that may belong to the habitat of soul.

I turn to Brother Tuttle's book for any possible conviction of supernaturalism connected with the God and Christ ideas, and I find he has culled from many fields of exploration historical and revealed, and each and all support naturalism. His book is a splendid array of facts connected with this important topic that is invaluable to the student. It may be heavy summer reading, and not conducive to idlings, but the close touch with nature reveals how accurate are the author's conclusions; and he has been these many years such a communicant, hence the refreshing pabulum he gives the reflective mind increases our divine relation to the universe. Listen to him: "As to the Supreme, who blushes in the flower, rounds the dewdrops, flashes in the light of suns, and holds the infinitude of stellar worlds in the meshes of laws expressive of unchanging purpose, there are no atheists." The evolved idea of God, now extant, and superbly promulgated by Brother Tuttle, the spirits and Spiritualists, is assuredly the destroyer of atheism. There is no reconciliation for the reasoning mind with regard to divinity, except by postulations of eternal naturalism. Cosmic processes must be according to eternal processes expressed in primates as ultimates. And these are successive concatenation of cause and effect.

The explorer in naturalism will readily agree that Brother Tuttle tells the truth when he says: "A man physically is a part of the physical universe; spiritually he is a part of the Cosmic Mind—of God. In man all the countless strings are attuned to vibrate to the touch of Cosmic intelligence."

These are sentiments worthy of wide heralding. Reading this book in close touch with nature's fields, where forms and forces are evolving, one cannot avoid its conclusions, nor fail to appreciate its teachings as the greatest of consolation.

O, how much humanity needs to have the myths, dogmas, superstitions and ignorance of the dark ages banished from their thrall over intelligence of this enlightened age! Nothings holds mentality, virtue and spirituality in bondage more than has superstition and supernaturalism. The religion of the future must be and will be postulated in naturalism, and human responsibility will expand with it as atheism flees before the truths of incarnate divinity.

Why should humanity be afraid of new ideas and facts? Priestcraft is responsible for that fear. Science and revelation banishes all fear. Brother Tuttle says: "The older an idea, the greater the probability that it is false." The Christ in each human needs to be developed, and can be until it shines as the sunlight of the soul's morning of conscious immortality. The grand possibilities of each person, and not an incarnation of eternal evil, is the revelation of law and of the spirit denizens of the upper or outer spheres. Listen again to Brother Tuttle: "Boundless capabilities, infinite progress, are the birthright of the human spirit. It does not look without for its redeemer, but within. Man, if redeemed, must redeem himself. Sin cannot be forgiven: it must be outgrown. Here is the ultimate of the christ idea."

Amen! Herald these ideas to the world, O ye advocates of spiritual law and spirit revelation; and then ye will go forth conquering.

These are consoling summer musings that will bring sunshine into the winter of our life. These will help solve the problem of

UNIVERSAL SPIRITUALISM AND ITS PROPAGANDA.

Spiritualism is universal, because founded upon truth; and a truth is always universal. Whatever society, state or church needs, the same must be predicated upon truth; hence, as all truth is Spiritualism, then society, state and church must embody Spiritualism in their ethical systems. To secure that in continuous higher expressions should be the desire of every Spiritualist. Why, then, should we as a class be in despair about the success or failure of our truths to be utilized by the masses? All good powers and conditions for human advancement result only by assiduous endeavors of the earnest devotees thereof. By such soulful people has the progress of humanity been developed. They who sit down and wait for progress are not going to see it very soon but all who labor for it will stand a good chance of seeing some of its utilities embraced by their earthly associates. There is only one way toward progress, and to achieve success in life. That way is by endeavor. Despair is destructive, and confidence is constructive. The Spiritualists of this time need confidence. We need to present the evidence of spirit communion to a materialistic people, and we need to give philosophical and logical expositions of their naturalness, and we need to apply these to the ethical utilities of human lives; then Spiritualism will begin to take a firm place in both science and religion, whilst it shall conserve the highest possible utilities of our personal life. We will then have no cause of fear for its propaganda, for it will propagate itself.

What we sadly need is consecrated Spiritualists.

A Good-Will Manifestation

Some of the Spiritualists are constantly talking about the intolerance of the Christian sects. No doubt but much intolerance has been manifested; but perhaps the iconoclasts have created prejudice. There is a difference between argument and abuse; but many people, even some Spiritualists, use abuse as their most effective weapon. Truths and facts logically and charitably presented, will likely attract attention. I am radical in thought, but trust that I am tolerant of others' opinions. All see as they are led to see. The duty of a reformer and teacher is to lead.

My experience with sectarists over our grand country has led me to temporize my sentiments with judicious verbiage, and in a manner to lead to further inquiry. Some people may need sledge-hammer blows, but there are other delicate souls who can only assimilate tender treatment. Study your patient and treat accordingly. I am a resident, when at home, since 1902, of a Methodist community, their church being only across the way. Some of the pastors have shunned me and our house, whilst others have shown some social politeness to us, and one was a continual questioner of Spiritualism. But I, nor any of my family, have advanced to the people here any dissertations about Spiritualism, but all of them learned what our convictions are. People will get curious and hungry if you let them have their own time to ask for the spiritual and mental food they are all aware is needed.

Like a demand suddenly from the outermost to go forth and preach the gospel, came to me a request to come forth and preach it. The pastor and officials of our neighbor church extended to me an invitation to address their congregation Sunday evening, June 30, and I cheerfully accepted. They further generously said: "Speak on any subject you may desire. This neighborly and Christian act has deeply made an impression upon me as a sign of the times that foreshadows the era to be soon at hand when sectarianism shall be swept away and Christian fellowship be a condition of the churches triumphant, when what we call Spiritualism shall have swept the barriers away and its fundamental teachings be revealed as the true teachings of God, Christ and religion.

My subject on the stated occasion will be "A Practical Life," and I hope that these people will realize, as all must soon or late, that even now some good can come out of Nazareth, or any other community, or from any other class of people than those previously called the chosen of God. We shall realize before long that we are all children of one God, and heirs of one immortality.

Will Spiritualism be Absorbed?

A letter just to hand says that the Catholic church is preparing to absorb Spiritualism and its phenomena, and will claim it as their special movement or revelation; also that all other churches will soon accept it. This seems to be a dread by many.

Why should we as Spiritualists object to any or all sects accepting Spiritualism? We are anxious that the people shall all know and enjoy the truth and teachings obtained by spirit communion.

If every denomination should teach and demonstrate it, there would be just as much opportunity for the distinctive organization of Spiritualism as now. Indeed, there would then be greater possibilities for achievement than now exists. As Spiritualists we shall continue to be iconoclastic. There will always be reforms to achieve, and the Spiritualists are and will be essentially reformers. Do not be afraid of being absorbed, but rather rejoice in the prospect of a world's acceptance of the great truths, of which you have been pioneers.

Some Personal Dates.

On July 5 Mrs. Kates and self will have served the cause of Spiritualism for twenty years together as man and wife. We have given these years gladly, and ask that for some more years we may have the good will and help of mortals and spirits to carry on a humanitarian effort for the emancipation of all people from error and sorrow. On July 6 I will personally reach another mile-stone in my earth journey, and will be of an age to get an increase of pension from the United States for service as a boy soldier, and I trust that it will be the only case of me being a pensioner; for while I rejoice in such help to our needy and infirm mediums, I trust to be always able to help myself and save such increment as shall be sufficient for the hurrying approach of old age. Let us all learn how to best conserve the utilities of life, and ever be able and willing to help each other.

GEORGE W. KATES.

Cheney, Pa.

CLAIRVOYANCY.

Murderous Deeds Witnessed by an Old Bedridden Lady Two Miles Away.

When traveling in Waukesha Co., Wis., in 1887, I stopped one night at a farmer's house. There, while conversing with him about clairvoyancy, telepathy, etc., he said: "We found that very vividly exhibited in this house at one time. My mother-in-law had for years been confined to her bed. Late one evening she appeared to be sleeping, when suddenly she rose to a sitting posture and exclaimed excitedly: 'Those people will surely kill each other; they are fighting in the most beastly manner.' My wife ran to her and said: 'Why, mother, what is the mater with you? Your wild scream strikes terror through the whole house; what do you see?' The old lady answered: 'Down there at —— Hollow [I do not remember now the name of the hollow, two miles from their house] a man and woman are fighting and trying to kill each other, and I see a number of little houses in that hollow which I have never seen there before.' That was when they were building the railroad. A number of shacks and tents had been built there for the workmen. My mother-in-law had no knowledge of that; but in the morning after she had her vision it was found that one of the workmen, in a drunken spree, had quarreled with his wife and killed her, and that about the time my mother-in-law was so much excited."

That, surely, was clairvoyancy, pure and simple. KYMRO.

Tacoma, Wash.

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"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents.

TRENCHANT REMARKS AND CONCLUSIONS

Of these two great evils it is, indeed, difficult to say which is the greater.

The Christian errs on the side of knowledge, but the Spiritualist who knowing the truth, sells his birthright for a mess of porridge is certainly a most dangerous person, and can do more harm in one minute than a dozen noble-minded people could accomplish in a lifetime.

It is not a difficult matter these days to find both men and women with broad intellects, but to find a really honest person—one who would not sell the spirit world for a dollar, appears as difficult as in the days of Diogenes.

I have heard more than one medium complain that as they were giving all their life to the spirit world, the least the spirits should do is to look after them.

Can it be possible that any person could be so stupid as to suppose that spirits are engaged in the manufacturing of dollars and cents? If it were so, many loving mothers would certainly assist their own dear children here on earth; but it is not so. Shall we, therefore, decide not to aid in the cause of justice and truth? Better do that than to think for a moment that the spirit world could not get along without us, or that Spiritualism can be advanced by admixtures of fraud. Better, a thousand times better, have no Spiritualism than have a spurious article. If we cannot have the plain, simple truth, let us have nothing.

The spirit world is anxious, yea, very anxious, to help suffering people, but there are many things they cannot do, and there are many other things, which, if they did do, would turn away from them many noble-minded persons. But their object is pure and noble. They have nothing to gain for their untiring efforts, otherwise than to see us happy and prospering. They must have, however, tools to work with. They do not expect perfection from us; they do not expect knowledge, for they are in a position to know the needs of humanity better than we. They do not expect great magnetic qualities, for they have the power to magnetize any subject, time being allowed for that process, but they do expect, and must have, honest, reliable material to work upon. Give them that and they can do wonders.

Where is the man or woman who could take an interest in, and slave for, a person incapable of appreciating their efforts, or whose sole thoughts were on some selfish gain? Yet we expect all of this from the spirits, and much more.

It is hard to witness the Christian's obstinacy in clinging to old worn-out ideas which have not advanced one step in the past generation; but it is certainly more trying to be obliged to witness the many money-making schemes many otherwise respectable mediums condescend to lower themselves to, and all at the expense of our noble cause.

Indeed, it is not to be wondered at that doubt and suspicions should exist as to our integrity of purpose and truth in our claims.

It is our noble religion which suffers the most by our lack of dignity.

Let us unite in our efforts to separate the chaff from the wheat, so that our enemies may see there is really some truth, something real and substantial about our spiritual claims.

FRED DUGGAN.

OUR SPIRITUAL BODIES.

A Spiritual Explanation of Their Character.

The good angel referred to in our last talk appeared luminous to the new-comer, because she glowed from a light, the spiritual light of a noble character within. Consider, friends, this principle, and doubt not that it is active here. The light must have been acquired within before it can be seen by those whom its owner wishes to help, for in the spirit world you see with the eye of the spirit intelligence, and there is no mistake. All is true as represented or expressed. It can be given or taken no other way. You may be dazzled with the effulgence of some spirit light and effluence before you are competent to receive it, or be in harmony with it; but the divine personality is there, and will uplift you.

Now the body of the spirit man is a spark, so to say, of electric force combined with the atmosphere, and therefore the constituents of the body are atmospheric electricity. Luminous to the extent that in association with one another we express ourselves by the outgoing of our personal electricity, called magnetism. By this personal magnetic element are we known to each other. Every magnetism has its personality, or every individual his own personal magnetism.

As to emanation of such magnetism, it is expressed in every conceivable form and degree. The finer and more potent expressions of the delicate qualities we term effluence, which express every emotion that can be expressed by you through the medium of speech, act, eye and feeling. It can well be understood, we believe, if this idea as to our manner of converse and action be rightly conceived, that we have powers of expression far beyond your own, and, let us add, deeper feelings to express.

All of this is so different from what you expected? Well, now, what would you have? A bright and luminous body with limbs such as you were accustomed to, but all perfect; a spiritual material form perfected at once into the image of the earthly body? That is what you expect? If you are disappointed you are disappointed with the truth. The form the spirit man must develop as does a plant.

But let us say to you further, that our forms are celestial. They are forms, to all intents and purposes, adapted to our new estate. Their elements are perfect for the use to be made of them. Why, our spirit forms are delightful as we make them to ourselves and to others. An atmospheric form! Yes, just that. Illuminated with our own character and nature and as we give our light to shine so are we ourselves.

Now all of this impresses you with the idea of our spiritual envelope as constituting what you would be, if definitely described by yourself, a light, translucent form. A form without, perhaps, a distinct impression as to there being features attached thereto; unless it be of a friend, when you would expect a likeness of that person in a spiritual guise.

This last idea is quite correct as to your imagination, for so would they appear to you could you see them now. But as a matter of spiritual fact, there is no such thing.

We are not in any sense of the word a ponderable body; nor do we have any such appearance to each other. We have acquired, as it would seem, a new sense and a new vision. We observe ourselves and each other through the atmospheric halo or clouds that envelop our spiritual entity, and in that sense we are a body, and only in that sense. Therefrom emanates all that we require for recognition, so you will see that for a body, as such, we have no need. Therefore, being no real body, we are what we make ourselves, both to ourselves and to each other, in the finer sense of what the mind and all our high attributes contain and express.

Fix us, then, in your mind as being mind capable of setting forth for observation all of those qualities that your mind may ever entertain; also as being made up of every desire of the heart, every emotion it is possible to conceive of, and say if, to you, with untrammeled possibilities, this kind of body is not a tangible fact. Your mind and its operations; your aspirations are facts to you, are they not? So when they come to be spiritually manifest or materialized into a spiritual essence that can be understood, are we not indeed a spiritual body?

Now consider all of this, friends, and think what can be done by us. For we have the privilege of exerting all of these essences of the mind unhampered by material surroundings or estopped by any means whatever from working out, as we may say, our own salvation, or from helping one another in the forward and progressive movement toward that eternity of time to which you all look forward.

Written inspirationally by

N. D. A. SAWYER.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrison. A [illegible] containing [illegible] Price $1.00.

HE IS IMMORTAL.

Yes, there's a horse that can read writing and do sums. "King," said Dr. Boyd, "add up those figures." And King Pharaoh gravely walked over and picked up the numbers one by one that made up the correct total. After the performance the ladies present all rushed up to kiss King, and he stood for it just like a pianist or any other celebrity.

Just when President Roosevelt had Jack London, Ernest Seton Thompson, Charles G. D. Roberts, Prof. Long and other writers of stories of animal life made members of the Ananias Club, King Pharaoh comes to town.

King Pharaoh [as set forth in the New York World] is a horse with a human education—not a mere high-school horse, mind you, but a regular "Siss, boom, ah!" college horse.

All the "nature writers" can now give the august personage of the President the horse laugh.

If a horse with an education can know so much, who shall define the mental processes of the most illiterate of animals.

King Pharaoh should receive autograph letters from the nature writers with their felicitations. Not being physically fitted to use a pen or ply a typewriter, King Pharaoh will be excused from personally acknowledging the letters. But he can read. Oh, there is no doubt about that, he can read; and Dr. Boyd, his tutor and amanuensis, says that King Pharaoh's greatest joy in life is reading over his daily mail.

King Pharaoh is a claybank piebald, half Arabian and half Indian pony.

As a colt he was denied even a kindergarten course or even a primary grade opportunity to learn his leters.

He was a poor horse, his parents had parted before he was born, and it seemed as if his destiny was to be a life of ignorance and toil, when something about this bright young horse attracted the attention of Dr. Boyd, a noted equine educator of Shelbyport, Ky.

King Pharaoh proved an apt and willing pupil.

To-day he could take a post-graduate course in any of the correspondence schools and fit himself for bookkeeping, civil engineering, advertisementwriting, window dressing—anything, but he finds the show business pleasant and profitable.

Aside from the pleasures of contemplation that a well-instructed mind inspires, the value of an education in mere dollars and cents is strikingly exemplified in the case of King Pharaoh.

Before he had an education he was worth $36. Four years of schooling has made him worth $100,000.

King Pharaoh made his bow to the press, public and nature lovers of New York last Thursday night in the Madison Square Garden Concert Hall.

Differing from the usual trained or trick horse, King Pharaoh proved he had a solid, and thorough education by answering questions asked him by persons present, so far as a command can be answered by action.

He added up sums on the blackboard by bringing the figures of the answers from a rack, even "carrying" one, or two, or whatever the digit over might be; he divided, subtracted, chose colors, picked out little girls in pink, fat gentlemen, pretty ladies, ugly men, not only by word of command, but when it was written for him on the blackboard.

King Pharaoh has had a "Dothe-boys Hall" education. When he studies a word he goes and does it.

He was introduced to total strangers and remembered their names for the rest of the evening; for when anyone wrote on the blackboard "Pick up Mr. Smith's hat and take it over to Mr. Jones" he never hesitated.

Anyone could write commands for him and he would obey. He thoroughly enjoyed himself, and worked with neither whip, pointer or command or signal that could be noticed.

King Pharaoh will spend the summer at "Golden City," the new pleasure park at Canarsie. And if you do not believe he knows what you say or can read what you write, don't take our word for it, but go down and see.

Added to the refining charms of culture and education, King Pharaoh has a most pleasing personality, and the ladies say he is "a love."

And King Pharaoh loves sweet words as well as sugar. Besides all this, he is right in the news, because he upholds the contention of the "nature writers" that animals do think!—New York World.

"AS TO SPIRITUALISM."

A Christian Editor Brought to Book for Rank Injustice and Warping the Evidence of a Scientist.

To the Editor, St. Louis Christian Advocate:—My attention has been called to an article bearing the above caption in the issue of your valuable paper of May 8. In the interests of fact, as well as of right and justice, I beg leave to correct some of the glaring misstatements found therein. I do not desire to enter into controversy, but I do feel that the testimony of Sir Wm. Crookes should be presented to your readers just as he gave it, and his conclusions, after four years of painstaking investigation, proclaimed with equal emphasis.

I have before me a book entitled "The Phenomena of Spiritualism," by Sir Wm. Crookes, published in 1874. On page 6 of said work, I find the three paragraphs, the substance of which you quote in your article. May I ask why you stopped with those three? Would it not have been much more in harmony with truth and justice to have quoted the four succeeding paragraphs, and then added the foot note which I herewith append to this article?

"In justice to my subject, I must state that, on repeating these views to some of the leading 'Spiritualists' and most trustworthy 'mediums' in England, they expressed perfect confidence in the success of the inquiry, if honestly carried out in the spirit here exemplified; and they have offered to assist me to the utmost of their ability, by placing their peculiar powers at my disposal. As far as I have proceeded, I may as well add that the preliminary tests have been satisfactory."

In the "Quarterly Journal of Science," July 1, 1871, Prof. Crookes refers to an article published by him in the same quarterly, Vol. VII, page 316, July, 1870, in which he says he stated in the most emphatic manner his belief in the occurrence under certain circumstances of phenomena inexplicable by any known natural laws. He says further, "Opportunities having since offered for pursuing the investigation, I have gladly availed myself of them for applying to these phenomena careful, scientific testing experiments, and I have thus arrived at certain results which I think it right to be published. These experiments appear conclusively to establish the existence of a new force, in some unknown manner connected with the human organization, which for convenience may be caled the "Psychic Force."

Prof. Crookes continued his experiments for a period of four years, at the conclusion of which he declared in the book to which I referred in the second paragraph of this article, that he had found that the aforesaid "Psychic Force" had established thirteen different classes of phenomena. On page 86 of the work in question he begins his enumeration of these thirteen classes, concluding the same on page 98. On page 100 the affirmation is made that these phenomena are caused by intelligent beings, but what these intelligent beings are, is a subject for other theories. From page 102 to page 112, inclusive, Prof. Crookes deals with his experiments with Miss Florence Cook, covering a period of three years. "To imagine," he says, "that the work of the last three years is the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms."

From the foregoing you will see, in common with your readers, that Prof. Crookes has written no indictment of Spiritualism, either as a religion or as a branch of science. In a later work entitled "Researches in Spiritualism," Prof. Crookes does not hesitate to declare himself a Spiritualist. You have quoted him as condemning the system of thought in which he himself believes: I request you to be sufficiently just to him, and to all of his co-religionists, to undo what you did in the unfair article in question. I admit that there are counterfeit mediums, and that many of the phenomena presented in the name of Spiritualism are absolutely spurious. Are there no counterfeit Christians—no spurious manifestations of their faith? Because some Christians are bad, no one has a right to assume that all are, and, Mr. Editor, because some mediums are frauds, neither you nor anyone else has the right to assume that all are. Inference is never evidence, but it is one's duty to trace all inferences to a finality in order that the true cause may be determined. Your assertion that Spiritualism from beginning to end is nothing more than an elaborate system of deception falls to the ground through the testimony of the very witness whom you cited to give evidence against it. To this testimony of Sir Wm. Crookes we can add that of Prof. Alfred Russel Wallace, Rev. M. J. Savage, Rev. R. Heber Newton, Prof. Cromwell F. Varley, Prof. Caesar Lombroso, Col. Albert DeRochas, and a score of others equally as intelligent as are they.

Very truly yours,

HARRISON D. BARRETT,
Editor-at-Large.

TASTE FOR LITERATURE.

The goat a learned soul is he!
He takes a tome upon his knee,
And be it ever so profound,
In rarest lore though it abound,
Expounded by some ancient sage,—
Yet he'll devour it page by page
With careless mien and free.
Were I a goat 'twould make me gloat
In glee!

For as the matter stands with me,
I delve in books unceasingly;
Yet some I read of vast portent
And never know just what they meant.
I fear (with sorrow be it said)
My stomach's stronger than my head:
A dreadful way to be!
That's why I'd gloat were I a goat,
You see.

The goat a cultured taste has he.
And catholic as it can be.
Through libraries he'll browse with zest
And find no works he can't digest.
Though now-a-days there's stuff that's writ
Would give a goat a coughing fit
Or so it seems to me.
But, ah! the goat a husky throat
Has he.

With clever perspicacity
I've learned a thing that startled me.
Since I myself have writ a book
I scan reviews with anxious look—
And all the papers that I read
Have hired a goat to do the deed—
'Tis true as true can be.
And much I've wrote has smote a goat
Or stuck, I fear, within his throat.
Ah me!

A DESIRABLE CONTAGION.

"Honesty Is Becoming a Contagion," Says the Illustrious Newell Dwight Hillis.—"It Is the Golden Age for Which the Fathers Longed.

The geologist tells us that the White Mountains were the first peaks to emerge from the sea; then, little by little, the whole continent appeared, rising above the hot waters of either ocean. That was a great moment when Mount Washington first cleared itself of water, steam and mud and stood forth, crowned with sunlight, the forerunner of a new continent.

But more wonderful still the sudden entrance of conscience and ethics into the industrial and corporative life of the republic. For years, doubtless, the preparatory processes have been going on, but the ethical movement has published itself only in the last few weeks and months. To-day the railroads are posting their rates and withdrawing secret rebates. Alarmed, politicians no longer hawk franchises in the lobbies of the city hall. Recently a wholesale house has raised the price for a certain food product. The reason given is that hitherto each pound package contained fifteen ounces, the other ounce being the pasteboard box.

They have to charge more now, because they give sixteen ounces in return for the pound purchased. The merchant says that the saving of that ounce always paid for the pasteboard boxes and the packing. Now that his firm has become honest he has to raise the price. In his innocence he has confessed that for years his firm has stolen one-sixteenth of the goods from the people who bought them.

Henceforth who can say religion is not worth its weight in gold and coffee and rice and sugar? It seems that the appearance of conscience in trade has wrought out the Pure Food bill, and that henceforth the foods that are adulterated will be marked adulterated, and foods that are pure will be marked pure.

Even more wonderful is the influence of conscience in politics. The time was when the world of politics was a wild waste, a Salton Sea. Now the occasional peak of honesty is emerging therefrom. The peaks may seem solitary and separated, the occasional names being as distant from each other as the star named Sirius and our sun. Nevertheless, conscience has appeared.

In Springfield, Ill., a merchant from a certain city wished a bill put through the legislature. On the surface the bill looked all right, representing the interests of the people; secretly it was in the interest of the merchant, who had sent his paid lobbyists to the State capital. Probably the legislators did not know what was involved, but their leaders reported the bill favorably. On hearing of his good fortune the merchant prepared to take the midnight train for Chicago, but in the late afternoon he decided to drive out and visit Lincoln's tomb. Stopping his carriage, he walked slowly about the monument. When the shadows fell the night found him still looking at the face of Lincoln, with his face turned toward the State House, and his hand holding a roll. At length, in the darkness the merchant returned to his hotel. Giving up his berth on the sleeper, he spent the night in the capital, but all night long he tossed upon his bed. When the day dawned he sent for his representative and told him to withdraw the bill. When his attorney expostulated, saying that the bill would pass, since the work was all done, the merchant insisted. Crowded for his reason, he drove his attorney to the park and cemetery, and there, in front of Lincoln's monument, he bade the driver stop, and, looking up, he said the lobbyist: "I cannot do so mean a thing with Lincoln looking toward the State House and watching me."

Being dead, the martyred President lived and spoke eloquently, pleading for justice and honesty. And in every city and State capital honest men are appearing. Every day witnesses a political uprising in some city. With whips and scourges the public conscience is driving the money changers out of the city councils. The time is near at hand when the city council shall be as honorable and distinguished a body as the chamber of commerce. And this is a new note in the political world.

More striking still the ethical note in the realm of public morals. England can no longer say that the multi-millionaire can do anything he wants to in America. If any European reads the American press the last week he will discover that so far from the people living in awe of the multi-millionaire who outrages the laws of decency and good morals he will close the papers with the idea that the aforementioned Croesus has had all the sewers in forty cities emptied upon his be-diamonded, talkative and much-betrothed neck.

That cell in the prison with its inmate warns all youth that legal ability, all the influence of friends and money, avail nothing to keep a successful lawyer who has perjured himself and helped conceal crime from going to his own place behind the bars.

Man wants money—but when a man is hungry he must not eat coals of fire. And when a man is avaricious he must not seek satisfaction by getting money through crime and fraud. The whole nation is rising up to shake off its former lies, vices and sins. In politics, if a youth wants position and preferment he must plead the cause of the poor. In literature and fiction if the novelist wants to succeed he must portray the triumph of honor and the defeat of sham and humbug. If a magazine wants to increase its circulation it takes up some cause and become a voice for the public conscience. On every side are young men of ability and large mental acquirements who have tried to get on by the low ethical ideals of the politicians of the old school, with the result that these ambitious young men are now utterly discredited and without any hope of future preferment.

Honesty is becoming a contagion. It is an auspicious hour for our people. It is the golden age for which the fathers longed. And this new note of conscience in public life prophesies a new era of happiness and progress for the people of the republic.—New York World.

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Spiritualism Wins!

A Law Case of Great Importance Decided in Favor of Spiritualism—A Triumph of of Justice and Right in Illinois.

Mr. Justice Vickers Delivered the Opinion of the Court.

The specific grounds upon which contestants sought to set aside the will, as charged in their bill, are as follows:—

"That the said James T. Crumbaugh, at the time of executing the said instrument in writing purporting to be his last will and testament, was of advanced age, past seventy years, afflicted with disease and was not of sound mind and memory, but, on the contrary, was at the time wholly incapable of understanding the nature and effect of the business in which he was engaged; that at the time of the making of said will the said James T. Crumbaugh was possessed of an insane delusion as to the natural objects of his bounty and the object upon which he attempted by the said alleged will to confer his bounty; that he was insane upon certain religious subjects, and that this insanity, delusion and unsoundness of mind directly affected and controlled the distribution of his property and rendered him wholly incapable of making any just and proper division and distribution of his estate, and that such insanity, delusion and unsoundness of mind continued until the time of his death; that owing to his impaired mind and also to his highly excited feelings in matters pertaining to Spiritualism, the said James T. Crumbaugh was very liable to be unduly influenced by others, and that his mind has been purposely directed and unduly influenced by designing persons, to-wit: Wesley M. Owen, Mrs. Isaac Pemberton, Mrs. Coolidge, Bangs sisters, Mrs. Elizabeth J. Crumbaugh, and various other persons and spirits whose names are unknown, to make such a disposition of his property as he actually did in said instrument of writing, so that, although his mind had become so impaired as to incapacitate him to make a will, this idea of making these bequests to build and maintain a Spiritualistic church and library and leaving his nearest kin unprovided for, remained fixed in his mind, and that the said James T. Crumbaugh was at the time of the execution of said instrument of writing under improper restraint and undue influence from the undue acts and fraudulent practices of these designing persons, and that said undue acts and fraudulent practices consisted in obtaining control of the mind of said James T. Crumbaugh by means of hypnotism, mesmerism, legerdemain, seances, and by working upon the already disordered mind of the said James T. Crumbaugh by means of communications from the supposed spirits, and thus directing the said disordered mind, over which, by these fraudulent means, they had obtained control, in such a way as to cause him to believe that his future welfare and happiness in the world to come depended upon his disposing of his property as he by the said supposed will did attempt to dispose of it, and by causing him to believe that the spirits of his departed friends and relatives ordered him to so dispose of his property, and particularly that "Bright Eyes," the spirit of his dead son, advised and requested such a disposition of his said property, and that this control over his mind was secured by pretenses of friendship toward the said James T. Crumbaugh and by obtaining his confidence, to the end that by and through the means aforesaid this property could be secured for the benefit of the Spiritualist church in general and for the benefit of these same designing persons who expected to profit therefrom."

The issues formed by appellant's denial, in his answer, of all that is material of the foregoing allegations were the questions submitted to and decided by the jury. So far as the issue of undue influence is concerned, considered separately from the alleged delusions of the testator in regard to Spiritualism, but little need be said. While the contention of contestants on this issue is not abandoned, still the evidence introduced in support of such contention is so meager that it cannot be seriously contended that contestant's position on this point is supported to such extent as to require any extended notice by this court. It is apparent from the method of treatment in the respective briefs of the parties that the controversy in regard to Crumbaugh's testamentary capacity is regarded by both parties as the paramount and controlling issue in this case.

Upon behalf of contestants some twenty-four lay witnesses and eight physicians were introduced and testified before the jury in support of the allegations of the bill. No attempt will be made to set out the evidence of these several witnesses in detail. No necessity exists for so doing, and it would unduly extend this opinion if such course were pursued. The non-expert witnesses testify, generally, to a personal acquaintance with the testator varying from a few months to several years, and most of them also say that they had conversed with the testator on the subject of Spiritualism, and many undertake to reproduce the substance of such conversations, and quite a number of the witnesses for contestants express the opinion that the testator was insane on the subject of Spiritualism. From the body of the testimony of the non-expert witnesses a number of facts or occurrences are brought out upon which the witnesses base their opinions of insanity, and which form the basis of contestants' most serious contention that the testator did not possess the sound mind and memory requisite to make a valid will. The facts testified to by the witnesses for the contestants may be summarized as follows:—

The testator had been a Universalist in his religious belief until five or six years before his death. His wife had been a Spiritualist for many years. Prior to the time he embraced Spiritualism he was an ardent Universalist and very much opposed to the views of Spiritualism held by his wife. His views underwent a complete change a few years before his death and he became a pronounced and enthusiastic Spiritualist. He visited distant parts of the country to attend spiritual seances. He made one or more visits to Lily Dale, N. Y., to attend a Spiritualist seance and went to other distant points for the same purpose. On one occasion, when he returned from Lily Dale, he brought a picture with him which he said was the picture of his boy that had died some thirty years before, and also a flower from the spirit land which he claimed had been given him by his son. The picture represented a full-grown young man, which the testator said was the picture of his son who had grown to manhood in the spirit land and that his name in the spirit land was "Bright Eyes." The testator said to one witness that Bright Eyes was his spirit guide and that he attended him and kept him from harm. The testator also had pictures, which he had procured at these seances, of persons who had died long before, and which pictures he claimed had been taken from the appearance of the persons at the Spiritualist seances. The testator also had a picture, made in the same way, of himself in a group with certain deceased persons. It is also shown that the testator told some of the witnesses that Bright Eyes would come to his room at night and bid him good-night; that his mother appeared to him and implanteed a kiss on his cheek many years after she had died. It was also shown that the testator would frequently urge the witnesses to attend Spiritual meetings, assuring them that they could hold communications with their deceased relatives. It is testified to, also, that on one occasion when the testator was in a field where the witness was blowing out stumps with dynamite, a piece of one of the stumps was blown in such a way that it would have struck the deceased if he had not moved just prior to the explosion; that on another occasion the testator fell and his head came near striking a step, and that on another occasion, when the testator was burning brush, his feet became entangled in the brush and he fell and came near falling into the fire. In relating these several occurrences the testator would ascribe his deliverance from the impending danger to Bright Eyes, and told his neighbors and friends that it was Bright Eyes who saved him on these occasions from being injured. On another occasion the testator visited one of his relatives for the purpose of obtaining her signature to some papers which he desired to have executed in furtherance of an adjustment of some pending litigation between certain relatives. There was a state of ill feeling between the witness visited, Mrs. Sarver, and her mother, and she testified that she refused to sign the papers. At this time the testator urged Mrs. Sarver to forgive her mother and become reconciled to her, and said that he had forgiven her mother for the murder of his child. He said that Mrs. Sarver's mother and her husband, who was a brother to the testator, had killed testator's only child many years before; that the manner in which they had become responsible for the death of the baby was, that they had taken a cow from testator's premises, the milk of which had been the baby's food, and that in consequence of being compelled to get another cow and change the milk the baby had died. The testator also said that the cow had been taken away from him in his absence and, without his consent, and that he would have been glad to have bought the cow and paid more than she was worth if they had been willing to leave her with him. It is also testified to that the testator said that he had received a communication from the spirit land explaining the circumstances concerning the death of a neighbor's child, who had been burned to death in a barn. The testator said that the child procured matches from the kitchen and went to the hay-mow in the barn and buried itself in the hay and was smothered to death, and that it was not burned to death, as its parents had supposed. This alleged communication seemed to comfort the bereaved parents, who believed the child had been burned alive.

The foregoing summary of alleged spiritual manifestations embraces substantially all that is testified to by the non-expert witnesses in support of contestants' bill. The evidence also shows that the testator had heart disease, and that he had varicose veins, which caused one of his legs to be black from the knee down, and that he claimed he was receiving treatment for his ailments through spiritual agency, and that he was apparently better, at times, under such alleged treatment; but the evidence shows that if he received any relief at all it was only temporary, and that the general tendency was a decline in his physical condition and that he finally died of heart disease. It is shown by a number of witnesses that the testator would cry when talking about his deceased relations, and sometimes when witnesses would decline to attend Spiritualist meetings he would manifest similar emotions. The substance of the foregoing facts and conditions was embraced in a hypothetical question to contestants' expert witnesses, and they answered that in their opinion, under the facts stated, that the testator was insane on the subject of Spiritualism.

On behalf of the proponents fifty-five non-expert witnesses and twelve experts testified. The non-expert witnesses for proponent were laborers, mechanics, farmers, merchants, ministers and business men, who had known the testator from periods ranging from a few months to all their lives. Many of them were persons who had transacted various kinds of business with the testator. From a general view of the testimony the facts are brought out that the testator was an industrious, economical and successful business man; that he was uniformly methodical and careful in his business habits; that he attended personally to the leasing, renting and management of his farms, made contracts and settlements with his tenants, collected and marketed his rents and personally managed and superintended all the details of his business; that in addition to looking after his farming he gave personal attention to the management of the bank, was its vice-president and a member of the loaning committee, and that he actually and personally participated in the management of the affairs of the bank both before and after the execution of the will in question. These witnesses all testify that the testator was sane, and competent to transact intelligently and understandingly any ordinary business affair. The experts who testified for proponents expressed the opinion that the testator was sane at the time he made his will, in answer to a hypothetical question embodying, in substance, the same facts included in the question propounded to contestants' experts, with facts added which were developed by proponents' testimony. Proponents also offered in evidence the articles of faith as declared in the constitutions and by-laws of the Illinois State Spiritualist Association, as follows:—

"First—We believe in infinite intelligence.

"Second—We believe that the phenomena of nature, physical and spiritual, are expressions of infinite intelligence.

"Third—We affirm that correct understanding of such expressions, and living in accordance therewith, constitute the true religion.

Fourth—We affirm that the existence and personal identity of individuals continue after the change called death.

"Fifth—We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

"Sixth—We believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye unto them.'"

Dr. George B. Warne testified that he was a practicing physician and professor in Hahnemann Medical College and engaged in the general practice of medicine; that he was a Spiritualist, and had been for twenty years; that he was president of the Illinois State Spiritualist Association and vice-president of the National Spiritualist Association, and a trustee of both corporations. He testified that it was a part of Spiritualistic creed believed by Spiritualists, that spirits communicate with mortals by clairaudience—that is, clear hearing, rapping, moving of tables or moving of furniture, trumpet seance, materialization, writing, spirit healing and materialization and spirit photography. He was asked, "What is the general belief of Spiritualists in regard to progression after death, physically and mentally?" This question was objected to and the objection sustained.

From the foregoing statement it is apparent that there is utterly no foundation upon which a finding of general insanity of the testator can rest. In fact, it is conceded by contestants that the testator was sane on all subjects except Spiritualism. Aside from this, the evidence proves, beyond a reasonable doubt, that in all the relations and affairs of life the testator was entirely rational, and acted with that judgment, prudence and foresight usually exercised by careful and successful men. He was able to amass a large fortune for a man engaged in his line of business, and to invest and manage it so as to avoid losses and preserve it intact until the day of his death. The only basis to be found in this record for questioning the testamentary capacity of the testator is the fact that the testator was a believer in Spiritualism and the claim that this belief amounted to an insane delusion, under the influence of which the testator made the will in question. It must be admitted, under the proofs here, that the testator was an altruist regarding all of the doctrines embraced in the articles of faith of the Spiritualist Association, but that there is any evidence in this record of insanity or insane delusions which cannot be accounted for by reason of Crumbaugh's belief in Spiritualism cannot be maintained. Under the law of Illinois every person of requisite age, being of sound mind and memory, has the power to devise all of his property in any way he may elect; and when the validity of a will is challenged on the ground that the testator did not possess the requisite testamentary capacity, the ultimate and final question is, did the testator, at the time when the instrument was executed, possess the sound mind and memory required by Section 1 of our Statute of Wills?

Courts and text writers have often considered the question what is and what is not a proper test of testamentary capacity. In Campbell v. Campbell, 130 Ill. 466, this court, after an extensive review of many authorities in this and other jurisdictions, laid down the following test: "The true inquiry in every case therefore is, did the person whose testamentary capacity is questioned, have, at the time of making his will, such mind and memory as enabled him to understand the business in which he was then engaged and the effect of the disposition made by him of his property? If he did, he was possessed of the sound mind and memory required by the statute; and all degrees of impairment of the mental faculties, or dementia, whether senile or produced by other causes, which destroy the testamentary capacity, will disqualify, whether it has reached the stage of absolute imbecility or not." Any mere mental aberrations resulting in the sub-normal exercise of the faculties, which do not result in such impairment of the reason, judgment and memory as to render a testator unable to understand the business of making a will and the effect of the disposition to be made of his property, will not vitiate the will. The existence of delusions or delusional insanity, is recognized, both by scientists and legal writers, as a form of insanity which, when shown to have existed in the testator at the time the will was executed and to have controlled its execution, will avoid the instrument. The existence of insane delusions on one subject is not incompatible with sanity on all other subjects. Contestants' position in the case in hand is that the testator was sane on all subjects except Spiritualism, as to which it is contended he had an insane delusion within the legal meaning of those terms, and that the will in question was the result of such insane delusions and is therefore void. It therefore becomes necessary to examine with some particularity, whether, under the evidence, such contention can be sustained.

An insane delusion which will render the sufferer incapable of making a will is difficult to define with exact precision. A delusion is said to be a belief in a state or condition of things the existence of which no rational person would believe. (In re Forman, 54 Barb. 274; Prather v. McClelland, 76 Tex. 574; Schneider v. Manning, 121 Ill. 376.) A delusion has also been defined as "a spontaneous conception and acceptance as a fact of that which has no real existence except in imagination and persistent adherence to it against all evidence." (Smith v. Smith, 48 N. J. Eq. 566; Rusk v. Megee, 36 Ind. 69; Philadelphia Trust and Sav. Dep. Co. v. Drinkhouse, 17 Phila. 23.) Again, the same definition, in substance is given in Potter v. Jones, 20 Ore. 239, (12 L. R. A. 161,) as follows: "A conception that originated spontaneously in the mind without evidence of any kind to support it, which can be accounted for on no reasonable hypothesis, having no foundation in reality and springing from a diseased or morbid condition of the mind." Another form of definition conveying substantially the same meaning is given in Middleditch v. Williams, 45 N. J. Eq. 726, (4 L. A. R. 738,) and is as follows: "If, without evidence of any kind, a testator imagines or conceives something to exist which does not exist in fact, and which no rational person would, in the absence of evidence, believe to exist, he is afflicted with an insane delusion." "Whenever a person conceives something extravagant to exist which has no existence whatever but in his heated imagination, and is incapable of being permanently reasoned out of that conception, he is under an insane delusion in a peculiar, half-technical sense of the term." (Mullins v. Cottrell, 41 Miss. 291; Benoist v. Murrin, 58 Mo. 307; Stanton v. Weatherwax, 16 Barb. 259.) A person who believes supposed facts which have no existence except in his perverted imagination, and which are against all evidence and probability, and conducts himself, however logically, upon the assumption of their existence, is, so far as they are concerned, under an insane delusion. In re Shaw, 2 Redf. 107; in re White, 121 N. Y. 406.

In setting out these various definitions we do not do so with the purpose of giving our approval to each of them, but merely to show the different forms of expression that courts have used to express the legal conception of an insane delusion. Whatever form of words is chosen to express the legal meaning of an insane delusion, it is clear, under all of the authorities, that it must be such an aberration as indicates an unsound or deranged condition of the mental faculties as distinguished from a mere belief in the existence or non-existence of certain supposed facts or phenomena based upon some sort of evidence. A belief which results from a process of reasoning from evidence, however imperfect the process may be or illogical the conclusion, is not an insane delusion. An insane delusion is not established when the court is able to understand how a person situated as the testator was, might have believed all that the evidence shows that he did believe and still have been in full possession of his senses. Thus, where the testator has actual grounds for the suspicion of the existence of something in which he believes, though in fact not well founded and disbelieved by others, the misapprehension of the fact is not a matter of delusion which will invalidate his will. Stackhouse v. Horton, 15 N. J. Eq. 202; Potter v. Jones, supra; Martin v. Thayer, 37 W. Va. 38; Mullins v. Cottrell, supra.

The case of Wait v. Westfall, 161 Ind. 648, (68 N. E. Rep. 271,) is an instructive case on this phase of the doctrine of insane delusions. There the testator believed that he could locate hidden treasure by means of a small metallic ball suspended on a thread. He spent a great deal of his time in going over the fields trying to locate the hidden metallic treasure, and holes were dug in so many places that they became a nuisance and had to be stopped. It was shown that a silver dollar hid under the carpet in a room could be located by the peculiar vibrations of the metallic ball when it was suspended over the silver dollar, and this circumstance offered some basis for the testator's belief that he could locate money buried in the ground by the same means and the fact that there was this basis for the testator's belief, however erroneous or mistaken the conclusion drawn therefrom, distinguished the belief from an insane delusion. It is true that the bare fact that the metallic ball would indicate, by certain vibratory motions, where a silver dollar was, might be by most persons regarded as a very trifling circumstance upon which to predicate a belief that one could find treasure hidden in the earth in the same way, but it serves to show that the belief was not a spontaneous creation of a deranged mind. The following excerpt of the opinion of Mr. Justice Hadley in this case is pertinent to the question now under consideration:

"What tribunal occupied by finite beings is qualified to adjudge false, asserted force of attraction and magnetism or the phenomena of mind, because incapable of demonstration, or that certain supernatural powers and influences do not exist because not in accord with an assumed standard of mental action? In all the ages of the world instruments and devices have been employed in locating minerals in the earth. The fact is notorious that there are many intelligent, conservative persons who claim the power of locating water in the earth by means of a forked stick, and thousands of wells located by them have been dug and are still being dug. It is equally a matter of common report that such a stick will point downward some men and not in the hands of some men and not in the hands of others. Many scholars and successful business men sincerely believe in Spiritualism, and of being able, not by all, but through the instrumentality of a few naturally qualified persons called 'mediums,' to converse with and be advised by the spirits of departed friends, and believe they recognize the voices and handwriting of the dead. Mental phenomena are as various as the hues of the autumnal forest. In Chafin's will, 32 Wis. 564, it is said: 'Dr. Carver, a very intelligent medical witness, who had been in the western mines, testified: I have seen hundreds of men in the mountains who came there on dreams, including lawyers, doctors and priests. Business men here in Monroe have been and searched for minerals under the direction of clairvoyants.' Others believe in Christian science; others in clairvoyance; others in the transmigration of souls, and others in witchcraft. To affirm or deny the truth of these things proves nothing, and demonstrates the individual to be neither a sage nor a fool. Who shall be the judge whether the mind that accepts or reflects them is the truly do not ride broomsticks and practice their evil arts upon us, and that there are no witches, than we have Blackstone, the father of our common law, Chief Justice Mathew Hale, Coke, Sir Francis Bacon, Richard Baxter, John Wesley, Martin Luther, Cotton Mather, and a host of other eminent jurists and savants, against us; encyclopedias; Nevin's Witchcraft in Salem Village; Upham's Salem Witchcraft; Campbell's Lives of the Chief Justices, vol. 2. Early in the history of our jurisprudence much difficulty, for the reason above suggested, was experienced by the courts in fixing a standard of intellect by which testamentary capacity could be determined, and legislative bodies were not inclined to relieve the courts of their embarrassment. For instance, our statute for more than half a century has provided that all persons, except infants and persons of unsound mind, may make a will. Similar statutes have long prevailed in other States of the Union and in England. In construing these statutes the courts of both this country and England were at first disposed to hold that any mind possessed of an eccentricity, aberration or erratic trend, such as amounted to an insane delusion, was not a sound mind within the meaning of the statute, and hence incapable. This doctrine has long since been repudiated by the courts of this country—certainly by this State since Teegarden v. Lewis, 145 Ind. 98; 40 N. E. Rep. 1047; 44 id. 9. Under the law as now settled, capacity is not determined by what one believes nor by the character of the horrid tales he can tell. The test is, putting aside all perversion, peculiarities and hallucinations of the mind, does there remain in the subject an untrammeled intellect, sufficiently strong and rational to know the value and extent of his property, the number and names of those who are the natural objects of his bounty, their deserts with reference to their conduct and treatment toward him, and memory sufficient to carry these things in mind long enough to have his will prepared and executed. See cases collected in Teegarden v. Lewis, Ind. 98; 40 N. E. Rep. 1047; 44 N. E. Rep. 9; at page 103, 145 Ind.; page 1048, 40 N. E. Rep."

In the late case of Scott v. Scott, 212 Ill. 597, we held that a belief in Swedenborgianism and an enthusiasm manifested in propagating that faith furnish no evidence of monomania, insane delusion or insanity. There the testator devised the greater portion of his property to a corporation which was organized for the sole object of printing, publishing and circulating the theological works and writings of Emanuel Swedenborg, and the only evidence of delusion was the belief of the testator in the teachings of the so-called Swedenborg church. In disposing of that contention this court said (p. 603): "The great majority of civilized human beings believe in the existence of a life beyond the grave. Based upon that belief, many religious creeds, differing widely, have been established. The fact that an individual holds any particular belief in regard to a future state of existence cannot of itself be evidence of an insne delusion or monomania. An insane delusion is a belief in something impossible in the nature of things, or impossible under the circumstances surrounding the afflicted individual, and which refuses to yield either to evidence or reason. (Riggs v. A. H. M. Society, 33 Hun, 656; State v. Lewis, 20 Nev. 333; Rush v. Megee, 36 Ind. 80.) We have heretofore said that 'insane delusion consists in the belief of facts which no rational person would have believed.' Nicewander v. Nicewander, 151 Ill. 156; Schneider v. Manning, 121 id. 376.) Such a delusion does not exist unless it is one whose fallacy can be certainly demonstrated, for except such demonstration can be made it cannot be said that no rational person would entertain the belief. Consequently no creed or religious belief, in so far as it pertains to an existence after death, can be regarded as a delusion, because there is no test by which it can be tried and its truth or falsity demonstrated. Gass v. Gass, 3 Humph. 278; Buchanan v. Pirir, 205 Pa. St. 123; Orchardson v. Coeld, 171 Ill. 14."

Tested by the rules laid down in the foregoing authorities, it is clear that the testator in the case at bar was not the victim of an insane delusion, within the meaning of the law. In the light of these authorities let us examine the occurrences which contestants rely on as showing that the testator was controlled by an insane delusion. Take, for example, the fact that the testator said that his brother and sister-in-law caused the death of his only child. The evidence explained what the testator meant. The child was being fed from the milk of a cow belonging to the testator's brother. It is not denied that the owner of the cow took it away from the testator's home without his consent, thereby making it necessary to feed the child upon the milk of another cow. It is not denied that the child sickened and died after the change in its food. Who would say that there was no evidence whatever for the charge that the taking away of the cow was the cause of the baby's death? It is a matter of common knowledge that physicians and careful mothers exercise great care in changing the food for infants, and the fact that the testator may have believed that the change from the milk of one cow to that of another was the cause of the sickness and death of his child has some reason in it. If there had been no such circumstance as the child being fed upon the milk of this particular cow and the whole matter were a figment of pure imagination, then there might be some reason for saying that it originated in a disordered brain. But such is not the proof. It makes no difference, with this view, that the testator believed that the facts in relation to the death of his child had been revealed to him by spiritual communication. There is nothing connected with this circumstance showing that the testator's belief in regard to spiritual communication was any different from the belief of Spiritualists in general. The preservation of the testator from threatened harm in connection with the blowing of the stump, the burning of the brush and his falling near a step are other occurrences which illustrate how, in the mind of the testator, he connected events in his experience with his belief in Spiritualism. His belief in Spiritualism led him to account for his preservation from harm by means of spiritual guidance, while another person no more rational than Crumbaugh, but who did not believe in Spiritpalism, would account for the same phenomena in some other way. The testator did not imagine that he was in a field and that there was a person there blowing out stumps with dynamite and that a piece of the stump was thrown in such a way that it would have struck him if he had not shifted his position, but there was, in fact, such a field, and it were stumps which were being blown out, and the testator was there when an explosion of dynamite occurred, and it is testified to by the witness that a piece would have struck the deceased if he had not shifted his position just before the explosion. Now, all that is left of the transaction, which is not susceptible of proof is the fact that the testator believed that he was led to shift his position by his guiding spirit. To hold that this is evidence of an insane delusion, when reduced to its last analysis, is to hold that a belief in Spiritualism is, in and of itself, an evidence of insanity, and that no one who believes in the articles of faith as promulgated by that organization is competent to make a valid testamentary disposition of his property. There is not in this record a scintilla of evidence of insane delusions in the testator outside of the bare fact that he believed in the general doctrine of the Spiritualist organization. This is not insanity and it is no evidence of a want of testamentary capacity.

In Whipple v. Eddy, 161 Ill. 114, this court passed on the question whether a mere belief in Spiritualism was evidence of insanity. It was there said (p. 122): "The fact that a person is affected with insanity or labors under some delusion, believes in witchcraft, clairvoyance, spiritual influences, presentiments or the occurrence of future events, dreams, mind reading, etc., will not affect the validity of his will on the ground of insanity. (Redfield on Wills, 79, note 9; Chaffee will case, 32 Wis. 557; In re Smith, 53 id. 543; Brown v. Ward, 53 Md. 423). Manifestly, a man's belief can never be made a test of sanity. When we leave the domain of knowledge and enter upon the field of belief the range is limitless, extending from the highest degree of rationality to the wildest dream of superstition, and no standard of mental soundness can be based on the belief rather than another. What to one man is a reasonable belief is to another wholly unreasonable, and while it is true that, belief in what we generally understand to be supernatural things may tend to prove insanity under certain circumstances, it is a well known fact that many of the clearest and brightest intellects have sincerely and honestly believed in Spiritualism, mind-reading, etc.

If it be said that the testator believed that Bright Eyes and the spirits of other deceased friends appeared and held communication with him, in and out of the seance room; that the testator believed in spiritual photography and that he had pictures of deceased persons made in this way; it may be replied that there is in this no departure from the usually accepted faith of the spiritualistic organization, as shown by the articles of faith testified to by Mr. Warne, whose testimony is wholly uncontradicted. It may be said that the testator believed that his son, who died in infancy, had grown to manhood in the spirit land, and that there is no evidence that spiritualists believe in progression or growth after death. This point is not available to contestants, since proponents asked Dr. Warne to state the belief of his association on this point, and the contestants objected and the objection was sustained. Contestants will not be permitted to profit by the absence of evidence which was excluded on their objection.

The expert witnesses who were examined for contestants expressed the the opinion that the testator was insane in answer to the following hypothetical question: "Assuming, Doctor, that James T. Crumbaugh, at the time he signed the supposed will in question, wes seventy years of age; that for the greater part of his life he had been a farmer and very active but for the last fifteen years or more had lived in the village of LeRoy; that he was, and for a number of years had been afflicted with varicose veins, which caused his right leg to become black from his knee to the foot; that he was, and for a number of years had been troubled with heart disease, of which he died a few years later; that about three years before the drawing of the will he became a Spiritualist; that previous to that time he expressed himself as being very much opposed to Spiritualism; that after he became a Spiritualist his social life changed;; that he cared chiefly for the society of Spiritualists; that when talking upon the question of Spiritualism he sometimes became excited and would often break down and cry; that he thought he heard the voices of the dead in the seance room and out of it; that he thought he saw the forms of the dead; that they stood before him and patted him on the cheek; that he thought he had a spirit guide who directed him in his affairs and who came to his bed each night and told him good night; that these conditions existed both before and after the signing of the supposed will; what would you say as to whether or not, at the time of executing the supposed will, he was sane or insane on the subject of Spiritualism?"

It will be noted that the foregoing question embraces nothing in the physical condition of the testator that could have any tendency to affect his mental faculties. While varicose veins and heart disease are included in the question, still these ailments had nothing whatever to do with the man's mind. If Crumbaugh was suffering from physical ailments which had a tendency to produce mental aberration, then such results would be as liable to appear at one time as another and in connection with one transaction or line of thought as another, and, as we have already shown, the testator was in full possession of all his mental vigor before as well as during the three years intervening after the will was made and before his death. It cannot be said with any show of reason that the varicose veins of his right leg, causing it to become black from the knee to the foot, or the further fact that he was troubled with heart disease, had the remotest effect upon the testator's testamentary capacity at the time when the will was executed, or at any other time, either before or after the execution. Equally unimportant and irrelevant are the supposed facts that until three years before the making of the will testator had been opposed to Spiritualism and that afterwards he cared chiefly for the society of Spiritualists. With these trifling and unimportant facts eliminated frim the hypothetical question, there is nothing left in it that is not embraced within the articles of faith which are believed by Spiritualists generally, so that, in effect, contestant's experts testify merely that in their opinion one who believes in the doctrines of the Spiritualist organization is, for that reason alone, insane on the subject. In fact, several of the physicians who testified for contestants frankly admitted that anyone who believed in Spiritualism was insane on that subject.

For instance, Dr. Hart says: "I would say, that regardless of his phys-

(Continued on page 7.)

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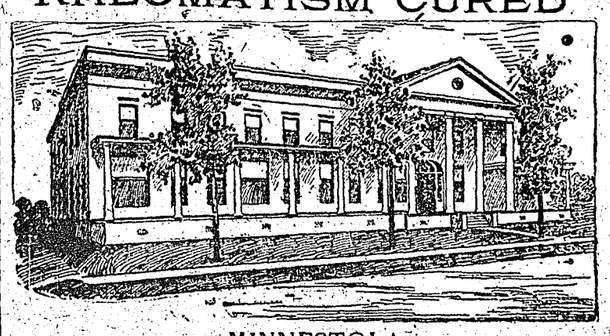
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SATURDAY, JULY 13, 1907.

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CREDIT TO WHOM CREDIT IS DUE.

The officers of the Illinois State Spiritualists' Association have never sought to arrest public attention by boasting of what they were going to do, nor sounded bugle blasts to gain notoriety over what they have done.

In spite of all abuse bestowed upon them by the ignorant and malicious, they have moved quietly along with an alertness and wisdom which has made that organization a power for the recognition of Spiritualism in its own State.

The recent decision of the Illinois Supreme Court sustaining J. T. Crumbaugh's Will, is another illustration of efficient service done our cause. When the contestants began the struggle to invalidate that document the attorneys for its defense sent a special message from Springfield to Chicago to ask the active aid of President Warne of the State Association. That gentleman promptly responded by presence, counsel and testimony before the trial court. The appreciation felt for his co-operation in the contest is thus voiced by Owen & Owen, attorneys of record for the Will.

It is interesting in this connection to also note that after the lower court had, by jury, under the very narrow rulings of Judge Myers, decided against sustaining the Will, Mr. C. W. Stewart, of St. Louis, managing member of the Folsom-Stewart family, forwarded both President Barrett of the N. S. A., and Dr. Warne, of the Ill. S. S. A., sneeringly sarcastic "congratulations over the victory won at Bloomington," voicing thereby his glee over the temporary defeat which the court of final resort has now turned into an overwhelming victory for Spiritualism. Stewart's monumental, vile and malicious vindictiveness with which he pursues all who differ from his own conclusions thus receives another puncture, and the general estimate of his reliability will suffer thereby among all fair-minded Spiritualists. He, with all of his self-appreciated astuteness, will find it difficult to make satisfactory progress against the two adverse decisions of Judge Taylor of St. Louis and the Will decision of the Illinois Supreme Court.

Our readers will not forget that Judge Taylor's action was based very largely upon his estimation of the same exhibits which previously influenced the N. S. A. Committee, its official board, and lastly the Minneapolis Convention. Indeed, his old partisan, Bro. E. W. Bond, of Willoughby, Ohio, is credited with having said that he would have done just as the committee did with the same evidence before him.

In connection herewith we append a letter from the attorneys in the case, manifesting their high appreciation of Dr. Warne for his great assistance in the case.

LeRoy, Ill., June 26, 1907.

Dr. Geo. B. Warne, Chicago, Ill.:

Dear Sir and Friend:—It affords us, and especially the writer, no little pleasure to inform you, of what I apprehend you already know, that of our remarkable victory in the Supreme Court in the celebrated J. T. Crumbaugh case. In the hour of our triumph we are not unmindful of those who stood so nobly by us during the hour of battle, and especially when the smoke was the most dense and the hour the darkest; at that time we remember your presence, your counsel, your assistance and your work in our behalf, and although we had never had the pleasure of seeing and knowing you, yet ties were formed then, and you became such a friend during that atttack, as will ever justify us in believing you are made of that metal which surely entitles you to the reward and gift of better things, even that which this cold world and friends cannot give to you.

We enclose herewith a carbon copy of the opinion. We hope you will read and file as a monument of one of your great works. Should you meet Mrs. Gladys Cooley, give her my kindest regards. If I knew her address I should write her of our victory. Respectfully,

OWEN & OWEN.

LeRoy, Ill.

The Light of Truth Dead!

Its Editor, Willard J. Hull, Leaves the Ranks of Spiritualism—Writes Like One Controlled by a Jesuitical Spirit—Extracts from His Writings Indicate that Something Is Sadly Out of Order with him—Another Hideous Chapter in the History of King Solomon's Mining Scheme.

LIGHT OF TRUTH BOWS TO THE INEVITABLE.

Finis.

With this issue the Light of Truth closes its fortieth volume and goes out of existence, and I as its manager, take my departure for broader fields of endeavor. This is in a figurative sense, for in reality there can be no broader field than that which this paper has occupied in its editorial management, and the work performed. What I mean then by moving to broader fields of endeavor and usefulness, is to close my identity and connection with Spiritualism as popularly understood. In this way I write myself out of a movement that has absorbed my interest and attention for the past 37 years.

A profound respect for the feelings of my friends among the Spiritualists compels me to give a reason for the course I am about to pursue. A few clear-eyed and pure-hearted souls whose friendship and loyalty I prize most highly, and who in their associations with me have learned to know the motives which have always prompted me, are deserving of the reason that impels me to a separation of this kind. As for the mass that "dwells on the Ground of Misunderstanding that stretches away from the Temples of Learning," I cannot hope to receive anything but chidings and rebuffs.

For the benefit then of those who know and love me, and as a further testimony to them that I am sure of my position, and also with the sincere hope that they too will adjust their course in compliance with the power that impels me to adjust mine, I will proceed with the reasons moving me away from this murky mixture of psychical and physical forces and substances known as Spiritualism.

Let it be premised that if a belief in the Fatherhood of God and the Brotherhood of Man, the communion and fellowship of the high spiritual realms, constitutes a Spiritualist, then I may of right be classed as one and I have no desire to remove myself from that belief. Into the nature of man and his relations with the spiritual nature of the invisible world I took my place, as befitted my understanding, at an early age. The first book or writing of any kind that I ever read on the subject of Spiritualism was Robert Dale Owen's "Debatable Land," which was placed in my hands by a sainted sister thirty-seven years ago, when I was a lad of 16. The book produced a great impression on me and I saw in it some confirmation of ideas already forming in my own mind. Subsequently I read Mr. Owen's "Footfalls on the Boundaries of Another World," and I was further led into the study of these matters.

My parents being taken away from me at this time, I was thrown on the world to struggle for what the Master says is the prime motive force of life, Subsistence, and my mind was consequently drawn away from spiritual things. Other disasters somewhat later in youth led my mind to renewed consideration of spiritual things, and I had providential access to Andrew Jackson Davis' "Nature's Divine Revelations, and a Voice to Mankind." This great work and subsequent volumes of the great seer's literary productions under the title of "The Great Harmonia," most of which I read and studied, brought to me at the age of 25 a full and complete settlement of all doubt regarding the divine nature and providence of man in the order of eternal progress and development.

I began even then to see where Spiritualism as a cult or sect might fail, and my studies persuaded me to emphasize in my own mind the distinguishing features of it, which with proper allegiance on the part of those who professed belief in it might sustain it and carry it through the waters of discomfiture in which it was even then making its way.

I am assured now that my perception of the possible failure of Spiritualism as a movement conducted on promiscuous lines of communication between finite spirits in and out of the flesh, was correct. I have always looked disparagingly on the uses of mediumship that place it in the category of other commodities of exchange and barter. We see the effects of this estimate of mediumship everywhere in the degrading prostitution to which it is now subjected, and the precarious situation of those mediums who have sought to keep their mediumship unsullied by the contaminations of barter.

During my career as a public character identified with Spiritualism, I have made it a rule to magnify the essential principles of the spiritual philosophy, and so far as the average mind might be able to grasp and make use of it in life, I have advocated an intelligent and discriminative recourse to phenomena. Unquestionably many thousands of persons have become interested in the ordinary thought, nomenclature, etc., of Spiritualism through these phenomena, but I am prepared to affirm that not more than one in a hundred of them has used these phenomena as stepping-stones leading them toward the summit of the spiritual pyramid.

I became connected officially with the Spiritualist Press, so-called, in 1895, when I took a position with the Light of Truth in Cincinnati, and began my associations with Mr. James B. Townsend, who at that time, and continuing since to the present was and is keeping this publication going. I saw then in the sacrifices and inconveniences to which he was put a field for my best efforts. As I grew to know the man and the impulse that actuated him, I learned of his overmastering and simple desire to benefit his fellowmen by giving them something of the light he had received through mediumship. We have been associated since then in calm and in strife with never a frown nor a harsh word in the work of maintaining the Light of Truth in the field of Spiritualistic enterprises.

As a broad statement of fact, these people calling themselves Spiritualists are not interested in aims and objects as the Light of Truth has been dealing with during the past twelvemonth. Never during my career have I been so impressed with the futility and uncertainty of mediumship when employed in the development of personal interests, having their rise in business and commercial affairs, as I have been during the past five or six years, and the conclusions I have arrived at I hope will be of service to those who pin their faith on the integrity of Spiritualism to the shilly-shally maunderings and mutterings of finite spirits. Of this I am assured, Spiritualism cannot thrive and ought not to thrive on the topics that interest the average Spiritualist and the methods of propaganda instituted to represent and carry it on. As for myself, I am clearly and forever done with it as a sect and propaganda thus instituted and sought to be maintained at the expense of a debauched and prostituted mediumship.

However, I repudiate nothing, and I leave these waters without animosities and without regret. I am admonished that it is not for me to judge. I am told however to take my ship under a new name but without new navigators, new charts, or new compasses, and cruise on higher seas. Let him who tells me this speak again at this juncture in the words he used in his marvelous editorial of 14th July, a year ago, wherein he addressed himself to Spiritualists—

"I have said that you will be the prey of malevolent elements in your own natures. As a closing thought I bring this fact specifically to those who have assumed the name ascribed to the phase of our relationship to mortals, the Spiritualists. You are subject to the impediments of the physical plane, but the larger grace is yours because you have caught reflections of our stewardship through the gates ajar. You have partially solved the problem of Death. Your loved and lost have been returned to you through these beautiful gates. You have had the solace of assuaged grief. You have discovered much. And you have by diligence and ability met and overcome great opposition. But the essence of your inspiration, as a whole, has come from the war-spirit of the Invisible Realms. True, you have had the benefit of counsel from the wise and the beneficent of those spheres. But you have lacked concord and co-ordinate purpose and action. You have taken unto yourselves the slogan of independent thinking. You have prided yourself in the privilege of 'thinking for yourselves' as you term it. You, too, have sought the infallible, and many of you think you have found it in the counsels and commands of finite spirits. In this you have in no wise broken away from methods as ancient as the Sphinx. You have become broken up in your thought and in lines of your procedure, in consequence of these methods. You are at war with one another. You speak unkindly to one another. You are reduced to a position where you are subject to the judgment of the competent. You are no longer criticized. You are judged. Therefore what have you gained? And what do you possess of liberty and wisdom more in abundance than ten thousand other like sects?

"You, then, like all the world, have as yet unclosed your eyes to the pearl of great price. You have missed the infection of our play upon the world's forces. And your spirit inspirers and counselors have missed it. It is blindness superlative for you to assume to be in touch with the Rulers of your world when you are at enmity with one another, and abuse and falsely judge one another—especially marked in this, that you do these things in the name of Holy Gospel. And you must go the way of all others now counted among the hosts that form the deadening forces that stand between us and the object of our pursuit, the immortal soul. Your work will be abortive until you go back and take up the Covenant and enter upon the solution of those issues fraught with the destiny of the world and livid with the flame of our desire to compass. If you would be near us, study these things. Take them into the silence of your inner counsel and weigh them well."

In order that the readers of the Light of Truth could not consider me presumptuous in conclusions I might reach and publish, I set about obtaining the views of leading Spiritualists, and early last spring opened communication with them by correspondence, touching their attitude and what they saw for Spiritualism as an outlook. Replies were forthcoming and my readers know what they were because they have been printed, and in the main add confirmation to my own views. Dozens of these letters I sent out have been unanswered, showing that the recipients of them have no interest in their cause, notwithstanding I put them on the defensive provided they had any defense, all of which I take to mean so much more to the grave shroud of militant spiritism. Some of the parties to whom I addressed these letters replied privately and gave their reasons why their names should not be used in connection with the publication of their letters. From some of these I took extracts. Others manifested such a weak vertabrae in their replies to me, hedging about from one thing to another in non-committal. "Please don't quote me," style that I threw their letters into the waste basket. Enough has been published, however, to give the intelligent reader an idea of Spiritualism as propagated and what the leading thinkers think of it.

The disclosures made during the past year or more by high and wise intelligences in the unseen have made a deep impression on my mind, and I have reason to believe they have stirred the minds of many of my readers. In these disclosures the high aims and some of the plans of the ruling spheres of spirit life have been set forth. They have come as many of them came half a century ago at a grave crisis in the affairs of the world. They have intimated what what I believe and what many other disinterested people believe should be the attitude of Spiritualists toward the creative and providential features of spiritual philosophy. Events transpiring almost daily confirm these disclosures, and it seems to me that Spiritualists (presuming themselves to be a working hypothesis in the world's affairs) should make some pretense of alligning themselves therewith to the extent of discussing them, provided of course they have any interest in Spiritualism further than the helter-shelter, scrambling and wasteful appetite for "tests," the "Lord's prayer," and the "Sweet Bye and Bye."

But aside from a comparatively few letters and some terse and comprehensive comments on them by several Spiritualist writers, these disclosures have had no response in the propaganda of Spiritualism, and not one Spiritist publication in the English language to my knowledge has made any reference to them whatever. One English publication, I believe, has made excerpts from one or two of the communications.

I speak of these things not in a spirit of animadversion or fault-finding, but to show what I really believe to be the indifferent and wholly selfish and self-satisfied condition of these Spiritists, who make such a hue and cry about proclaiming the wonderful things Spiritualism is doing for the world.

So far as my own work in the future, and that what I conceive to be the work of the great Masters and Stewards of almighty Providence, is concerned, the continual iteration and re-iteration of the proofs that man survives death will be regarded as a solecism. There is no longer any need of dilating on the fact that the souls of men, women and children can communicate with mortals—that is, in connection with the aims and objects now in view. Science and philosophy everywhere recognize nowadays the indestructibility of life. Indeed many scientific investigators have outstripped the Spiritualists in their discoveries and researches in cosmic properties.

The problems confronting the spiritual scientists is the application of these proofs to the persistence and insistence of life to the advancement and happiness of humanity. On these lines I shall continue to hold my course, letting go of nothing that is secure in Spiritualism any more than I let go of anything that is secure in any other ism; and I shall refer to Spiritualism just as I shall refer to any other ism that has anything in it supporting the principles of the philosophy of life and the place of man in that philosophy.

In his communication to the publisher under date of June 1st the being who calls himself "One of the Masters" suggested what had better be done, and with the full concurrence of my associates I hereby say that it shall be done, and the great work hitherto sent forth under the name of the Light of Truth will be continued under more auspicious and less irritating conditions. I have felt myself cramped and confined, as many of my readers have felt, and why these supernal and masterful Intelligences should ally themselves with Spiritism has been a puzzle. I can answer it only by reference to the general trend of thought and the hope implied if not expressed that the Spiritualists would act as a consecrated body or phalanx and help these exalted spirits to extend their work in an ignorant and besotted world. As the Master put it, they knew a year ago what we know now and doubtless it was necessary that we have the lesson. At any rate I am willing to learn. That I have made mistakes I freely grant. In my judgment it is a very poor sort of man who goes through life bragging that he makes no mistakes—and there is a crown of failure. If anyone desires to write my epitaph, let him say above all other things, "He still lives."

WILLARD J. HULL.

Willard J. Hull and His Attitude Towards Spiritualism and Mediumship.

(We reproduce in the following several excerpts from Mr. Hull's editorials during the last two years, illustrating the spirit that actuates the man, and his bitter opposition to Spiritualism. Though they have often appeared in the columns of The Progressive Thinker, we publish them again for the benefit of hundreds of new subscribers.)

The above editorial from the Light of Truth of June 29 indicates that Willard J. Hull has **left the ranks of Spiritualism**, and that the Light of Truth is at last **DEAD—DEAD** because it catered solely to the fraudulent element, and was continually sending forth vituperative, slanderous remarks against our cause—remarks that ought to have killed the paper long ago. Just think of it, the proprietor has sunk $50,000 in his vain efforts to keep the paper afloat.

Every fraudulent medium who has been exposed in the columns of The Progressive Thinker has received the **UNQUALIFIED ENDORSEMENT** of the Light of Truth, until at last the paper became an actual stench in the estimation of honest Spiritualists, and at last not a single one of our prominent speakers and mediums would allow their names to be mentioned in its columns.

The Progressive Thinker is not only in **REVOLT** against Legerdemain Spiritualism, but it is in **OPEN REVOLT** against this answer to an important question by the Light of Truth. The question submitted to it, and the answer by Willard J. Hull, are as follows:

Question:—"What is the end and aim of mediumship as carried on at present?"

Answer:—"Its aim is Dollars, and its end is Death. Mediums who are really carrying the messages of the higher realms of spirit life to man the mortal can be counted on **THE FINGERS OF A SINGLE HAND.**"

"Only four mediums on earth to-day really carrying the messages of the higher realms of spirit life to man!" ONLY four mediums! What do you think of that pernicious statement?

What think you, honest mediums, your aim is the almighty "Dollar," and your end is "Death"—a disgraceful one, of course. We are in **OPEN REVOLT** against this statement—that slander hurled against hundreds of honest mediums who are as pure as the angels of light.

So **FLAGRANT HAS BEEN ITS ABUSE** of our rank and file, and so ardent has it been in its defense of fraudulent mediums, that one is inclined to think that Mr. Hull is obsessed by some crazy spirit.

Another Rank Insult to Spiritualists by Willard J. Hull.

"The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally.

"This test will go on until the fibre of the goods is thoroughly known and understood.

"For the MOST PART THE STUFF SO FAR TESTED IS EXCEEDINGLY SHODDY. Some of the PACKAGES TIED WITH FANCY STRING AND BABY RIBBON offered for inspection WILL NOT BEAR IT AT ALL.

"A FEW SMALL PACKAGES tied with the ordinary binding cord contain big values. They are the kohinoors among the diamond fields of things Spiritualistic. On them the Light of Truth depends for courage to continue the test."

The above testing of Spiritualists by Editor Hull, for **RANK IMBECILITY** excels anything we have ever seen in print during the last quarter of a century. Just think of it! Among all the Spiritualists of the United States "There are only a **FEW SMALL PACKAGES**, tied with only ordinary binding cord, that contain big value."

Spiritualists have been tested by The Progressive Thinker, and as a class they **ARE THE MOST INTELLIGENT, THE MOST MORAL, AND THE BEST ADAPTED OF ALL OUR POPULATION TO ADVANCE THE WORLD TO A HIGHER PLANE.** Instead of there being only a **"FEW SMALL PACKAGES** of big value," there are thousands of them, and the above statement is a rank insult to every Spiritualist and medium in the land.

Still Another Rank Insult.

The Light of Truth Says:

"LET IT BE REMEMBERED THAT SPIRITUALISTS AS THEY GO, DO NOT SUPPORT MEDIUMS. IF MEDIUMS HAD TO DEPEND UPON THE TENDER MERCIES OF THE AVERAGE SPIRITIST AND TEST-HUNTER, THEY WOULD STARVE TO DEATH. MEDIUMS ARE SUPPORTED AND PATRONIZED LARGELY BY CHRISTIAN AND INFIDEL ALIKE, OUTSIDE THE RANKS OF THE WARRING, SNIVELING FACTIONS THAT NOW MAKE UP THE RANK AND FILE OF WHAT IS LEFT OF SPIRITUALISM."

There are no qualifications in the above. The charge that our ranks are composed of "Warring, **SNIVELING** Factions," stands forth prominently. According to the Century Dictionary, "Snivel" means as follows:

"Mucus running from the nose; SNOT. Figuratively, in contempt, weak, forced or pretended weeping; hypocritical expressions of sorrow or repentance in a nasal tone; hypocrisy, cant."

The above definition is comprehensive, and you can select any part of it you desire to, to apply to the declaration made in the above. However, we desire to say that it is utterly false, the statement that our ranks are composed of warring, sniveling factions. Of course there is a difference of opinion (a healthy condition) among Spiritualists, but they are working harmoniously in their efforts to impart to all **a knowledge of spirit return,** and that is the main factor in what is designated as Spiritualism or Spiritism.

Here is another statement that will receive the hearty endorsement of every fraud in the land:

"In view of the dastardly tricks of fraud-hunters and grabbers, resulting in killing some of the mediums, and injuring others for life, it is in order for physical mediums to absolutely refuse admittance to their seances to any stranger not properly endorsed and recommended by some well-tried friend or friends of the medium. In ths way only can these ignorant and brutish grabbers be kept out of the seance room."—Editorial in Light of Truth, January 27, 1906.

That paper must have been a monstrosity to make the above declaration. There has NEVER BEEN, in the whole history of Spiritualism, a medium killed by being "grabbed"—NOT ONE—nor has there been one grabbed who was in any wise seriously injured.

Was Charley Winans seriously injured when his half-bushel of toggery was taken from him at Hot Springs, Ark.? No!

Was Mrs. Griffin injured in any wise when she was caught posing as a spirit, dressed as an Indian chieftain, in Milwaukee? No!

Elsie Reynolds, when grabbed, dressed in a wig and other paraphernalia, with spectacles on, posing as the spirit of old "Aunt Betsey"—she was not hurt even a little bit.

Was Mrs. French injured when grabbed in Boston, as a spirit, dressed in illuminated apparel? No.

Was Mrs. Bliss-Green injured when grabbed in this city, with a wig on and other paraphernalia, posing as a spirit? Indeed not!

Was Maybee, when grabbed in Michigan, posing as a spirit dressed in artificial toggery, hurt in the least? No! a thousand times NO.

Was one of the Nichols sisters, who was lately grabbed in this city, decked in "spirit" paraphernalia, posing as a spirit, injured? Not in the least.

We might go on indefinitely almost, enumerating those who have been grabbed, did space permit, and the only thing hurt about them was their —FEELINGS!

But the crowning piece of folly on the part of Mr. Hull is his assertion in the **DEATH-WAIL AGONY** of the Light of Truth as follows:

"Of this I am assured, Spiritualism cannot thrive, and ought not to thrive, on the topics that interest the average Spiritualist, and the methods of propaganda thus instituted and sought TO BE MAINTAINED AT THE EXPENSE OF A DEBAUCHED AND PROSTITUTED MEDIUMSHIP."

The above is the last dirty, contemptible fling of Editor Hull at Spiritualism and mediumship, two potent agents which have done so much to advance the world to a higher plane. Alas! he ought to hide his face in shame!

From the start the Light of Truth has exploited a mining scheme, known as "King Solomon's Mine," named after one of the worst characters of Biblical times, and exploited by Mrs. Stowell, formerly a medium residing in Cincinnati, and whose name was prominently mentioned in connection with an exceptionally unpleasant affair in Pennsylvania, an account of which was published in full at the time in the columns of The Progressive Thinker. This new chapter in connection with the King Solomon's Mine is taken from the June Number of Profit and Loss, a magazine published at Denver, Col., and which is regarded as authority by all engaged in honest mining work. It is as follows:

"King Solomon's Mining Company."

"It appears that this corporation began business some twenty years ago and has its stockholders principally among Spiritualists. It is said to be a promotion of James B. Townsend, publisher of "The Light of Truth," formerly of Lima, Ohio, but now of 703 Plymouth Building, Chicago. The capitalization is $3,000,000, and it is generally understood about $5,000,000 in stock has been sold, sometimes at 50 cents a share, and at other times at 25 cents with a promise that the higher price would be soon re-established. The officers at last accounts were: President, James B. Townsend; vice-president, W. L. Hardin; secretary, W. P. Christie; treasurer, E. F. King; general manager, D. H. Nellis. Three requests to President Townsend that he make a report of the operations and finances of the company has not met with the courtesy of a reply. One of our subscribers at whose request we invited the company to make a statement, writes that he has been unable to get any information direct from the company's office in Chicago. The subscriber sends in a piece of literature issued by "The Light of Truth" calling upon subscribers and readers to join in a "Conference Corner" at a certain hour each week, at which time the thoughts of all were to be brought into communion for mutual benefit. A paragraph of this circular reads: 'To make a beginning, we suggest that all our readers for a few weeks center their mind upon Mr. James B. Townsend, proprietor of The Light of Truth, and president of the Altruistic Trust known as King Solomon's Mines company. As an aid to this mental soul effort we enclose you his picture. Mr. Townsend and his associates are now engaged in a great undertaking and no doubt would be pleased to receive your kind thoughts for their success. In our hearts we know they are succeeding, yet we would be pleased to know that each of our readers send them this helpful thought force.' In June, 1904, President Townsend sent 'To the friends of King Solomon's Mines Company' the following statement: 'I again write a general letter, giving our friends the condition of our enterprise. Owing to the financial condition of the country it has been impossible to sell the company's treasury stock. Under these circumstances, and in the light of the fact that I alone must furnish the money required during the current year, we feel we are doing our part if we succeed in holding our property together and successfully complying with the exactions of British Columbia province. I make frequent trips to our properties during each year, so as to consult with those in charge. The lack of trails, roads and funds interferes seriously with pushing the work. With the presidential election over and the country back to a normal state we will surmount these difficulties. I can truthfully say I have not abated my faith in the successful outcome of our project.' In May, 1904, the secretary in a communication declining to make a full statement of the operations and finances of the company, stated that the company had not made any active effort to sell its stock during the last two years, but had been developng its property, and that it was about ready to begin shipments of ore. He considered the property to be in good merchantable condition and that the company's affairs were in first-class order. As an offset to the above statement that the company was not actively selling stock we quote from the letter of our inquiring subscriber as follows: 'We want to know why it is that the King Solomon's Mining company do not answer two letters asking them for some information as to the workings of their mining concern in which we have 1,000 shares all paid up in solid cash, October 27th, 1902. The letters were dated February 8th, 1906, to the Light of Truth Publishing Co., and on January 16th, 1907, to Mr. Townsend himself, the president of the mining company.' The property of the King Solomon's Mines company is said to be located in Woodbury Creek mining district, British Columbia, and in the Weaver mining district, Yavapai county, Arizona. We have failed to observe any mention in newspapers and mining journals of these sections about its operations. A remarkable feature about the King Solomon's Mines Co. is the admission of its promoters that its affairs are directed by spirits. A personal letter from President James B. Townsennd to an inmate of the Los Angeles Soldiers' Home admits that 'It is not 19 years since the initial steps were taken and the first open work was inaugurated by their (the spirits) direction.' One of the company's chief promoters also confirms this unusual method of running a mining company by consultation with spirits. 'It is true,' Mr. Hull said, 'that the affairs of this company are aided by messages from the spirit land. The design is to get up before the world an altruistic object lesson, and King Solomon's Mines belong to a group of enterprises which are a creation of the invisibles, with the intent of demonstrating how spirits and mortals may co-operate in harmonious action. The plans for the working of the mine and the site of the mine itself were revealed through spirit messages. We keep a medium at the mines all the time and work as directed through messages received by him.' This statement of Mr. Hull was made and published in London, where he went, it is presumed, to interest capital in the enterprise"

"May 15, 1907."

The above is no doubt a correct statement in reference to "King Solomon's Mines," and it is enough to **MAKE ONE'S BLOOD RUN COLD TO READ IT.** Hundreds of Spiritualists have been ruined by investing in this mining scheme as exploited by Mr. Townsend, proprietor of Light of Truth, aided by Willard J. Hull, the editor, and Mrs. Stowell the medium. Expecting big returns from the investment in the mining stocks, homes have been mortgaged, and many have been impoverished thereby. They cannot get even a letter of inquiry answered, but are treated with **SILENT CONTEMPT** by the coterie who have handled their hard-earned money. It is enough to make angels weep to think of the hardship brought upon them. "Thank the Lord" that Willard J. Hull has left the ranks of Spiritualism, as his voice and pen has thrown a black cloud over it that will require some time to remove.

LETTER FROM DETROIT, MICH.

Testimonial of High Esteem Presented to Rev. Mary A. Stein.

To the Editor:—The Spiritual Earnest Workers of Detroit concluded their regular Sunday evening services on June 23. The hall was crowded, and the lecture by the guide of our pastor, Rev. Mary A. Stein, was of the usual high order. The messages through Mrs. Dr. Fish, Mrs. Line, Mrs. Hurni, and the Pastor, were well received and recognized. Our president and pastor, who is about to journey to the Pacific coast for a few months' vacation and to fill engagements at the camps, was tendered a reception by the members of the society at their hall, 333 Mich. Ave., on the evening of June 27, which was a real love feast to all present, felicitations being interchanged between the pastor and the friends, followed by a bountiful repast, interspersed by scintillations of wit and humor, and a fine musical program. Mrs. Dr. Fish, our worthy vice-president, in a few fitting remarks in behalf of the society, presented the pastor, as a token of love and esteem, a beautiful brooch, set in garnets in the form of a heart, cross and anchor, emblematical of Faith, Hope and Charity—qualities possessed in no small degree by our esteemed pastor, to whom so much credit is due for her unflinching devotion to the society and to the cause of Spiritualism in its purity.

Upon the presentation of the brooch the following poem, composed for the occasion by a member of the society, was presented to the pastor:—

We've gathered here to honor one
Who's been to us a friend,
Who's been a credit to our cause,
And loyal to the end.

Three years she's been our guiding star
To illuminate the way,
And guide our steps through paths of peace
And joy the livelong day.

The task was hard, but you've been true,
You've worked with might and main,
And oft when few were near to help,
You've gone through storm and rain.

And now united here we stand,
To bless the day you came,
And join the angels from above,
Your virtues to proclaim.

This little token of our love,
We offer, sister dear,
And with it goes our earnest wish,
That joy be yours this year.

And in our parting prayer we ask,
That angels may attend,
And scatter roses in your path,
And ever be your friend.

WILSON FISH, M. D.

A WONDERFUL TEST.

A Spirit Voice Saves a Person From a Dangerous Surgical Operation.

Until May 25, 1904, I knew absolutely nothing of Spiritualism. My health had been very bad for some time, and I and my family realized that nothing could save my life unless it be an operation, and I had decided to submit to it as a last resort. This was about May 15, 1904. After so deciding, my daughter, Mrs. Clara Binder, and I went to bed in one room, and in a short time a voice was heard by my daughter, saying, "Tell your dear mother not to think of undergoing an operation, as it would probably mean death. Then the voice described my ailment, and also told of a medicine I should get and take, and no operation would be needed.

My daughter could not get the full name of the medicine, but a bottle with the medicine in was shown to her. The next morning I found out entirely by accident what the medicine was, got it, and took it for three days, suffering terribly all the time. The third night we went to bed, and in a few minutes the voice was heard again, and said, "I am your grandmother. Tell your dear mother I have my arms about her neck now, and tell her this hour she will get better," and I did get better at once. I suffered no more and commenced to gain in strength right away. Then I said to my daughter: "You have a wonderful gift, and from this time on I will leave no stone unturned until I find out what it is."

On the 25th of May an acquaintance called, and spoke of going to a Spiritualist meeting, and was wonderfully impressed with the presence of my sainted mother near me. I got no test, but learned of a trumpet circle to be held the next evening, and at this, my first circle, I got a message of love from my father.

My suffering was caused by kidney disease, and I will gladly give full information to anyone who wishes to know more, and who will enclose a stamp for reply.

This is only a beginning of my experience. I have learned so much, and been blessed in so many ways by the knowledge of spirit return, that nothing in this world could change my mind, even if I stood entirely alone in the belief.

MRS. M. A. HAYNES.
Allegheny, Pa.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

Heart keeping is the secret of happy housekeeping.—Anon.

Correction does much, but encouragement does more.—Goethe.

The Illumined Life

As Vividly Portrayed in an Inspired Lecture Delivered in Schmidt's Hall, Washington, D. C., by Alfred H. Terry.

When we descend on to this planet, we come from a world of spirit. Our environments here depend on our stage of progress. We all come from different stages of unfoldment of the past. We are like miners, who go out into the West from different parts of the world, when the gold craze takes them. They mine, they go down deep into the earth to get the precious metal, and thus enrich themselves, and ever thereafter live in comfort and luxury. So we descend into this great mine of earth to work out a life, and seek for its treasures of experience, and so return, taking all the precious jewels we can find, even our lives, which have become illumined, or perhaps darkened, in the struggle.

Illumined with what?

Radiant with Truth, for Truth is the eternal Light of the world, and through all ages of the past, and through all eons of the future, it will give forth its light to mankind. As through the darkness of a forest, one golden sunbeam filters down into the dry leaves on the dark ground, so in the world to-day spiritual sunbeams are here piercing through the obstacles the cloudy environment of the external world, carrying radiance, glory and light. Your life may be lonely; your skies hang heavy with clouds; the sun may not seem to shine for you, but your sun is there just the same, and you will radiate the light your spirit absorbs, through every mortal environment. You may be passing through sickness and trouble, but your mind is free as the birds that sing in the tree tops. It can soar far above the influences that rest upon your physical world. It can come en rapport with its God, and thus receive benediction, a fuller, stronger influence to lift it out of the swamps of despair, the forests of despondency, into the bright, green Valleys of Truth. Though manifesting in a material body, it is free. Freedom must come in thought before it can come in material environment. The despair that rends you is in your mind. As soon as this is discovered, human souls are like the arena at Rome—lighted only from above. If you look up, the rays of sunshine will be there, even as the stars would be visible if you were standing in a well looking toward the skies. The light of Truth is a messenger that speaks of the eternal Light beyond.

This Web of Life, spinning day by day, how often we weave on, groping in the darkness with no guiding light except a tiny voice within, which bids us ever "go on, go on, though present signs display." So we weave on and push farther; and some sit still and spin not.

And why?

Because they have entangled their own webs with that of others, and they sit discouraged and despondent, and the longer they sit there the closer they wind their web around them. The Guiding Voice has become tired. It has knocked upon the door of the heart, which has not been opened, until some guiding angel, clothed in flesh, has the power to break through that environment and let in the light. There many such messengers on this planet, who are performing their good offices alone. But a truly good deed does not need to be heralded afar. All the angels in the spirit world realize that such as these are working hand in hand with them for humanity.

Other mortals, while weaving their own web, are ever looking to see how they can help another to weave his web, which is the best of all works—to unfold all that is good within us, by ever doing good to others. He who gains recognition of Divine Truth, scatters seeds of sunshine each time he expresses it, and these seeds will germinate and grow, until they burst forth in a flower, to bless his own life as well as others.

Earth represents a vast wilderness with rocks and trees, with perhaps a Great Dismal Swamp, and all the conditions of a wilderness. We have to push through the undergrowth, cut and scratch our hands on the rocks, penetrate tangles hard to pass through and work long to get out into God's sunshine, to some clear oasis where we drink of the clear crystal water, but after we have passed through all these difficulties and leave them behind, as we look back we discover how the struggle has strengthened us. We had no idea we could climb so high and endure so much. We had no idea we could go so long without drinking of the clear water. The hard experience has shown us our power, and if we were called to pass through the wildnerness again, it would be far less difficult. Spirits, as well as mortals, often say: "I am so glad I had that lesson; the experience was a hard one, a severe test, but I found after it had passed by that I was stronger; I had a firmer foundation to stand upon." Let the Web of Life we are weaving be sweet, strong and clear. See that it is individualized, and so strong that those other webs which might come in contact with our own will seem, by comparison, too delicate and weak to hinder our progress, but only enable us to help them along the path.

Life's highway is many-sided. It has a shady side and a sunny side, and few mortals walk habitually where the sun shines, where they feel the Light of the Spirit within themselves. The rays grow stronger as we use them for good purpose. We then absorb the full benefit of all the spiritual glory within our souls. Mortal minds are apt to see only the evil and pass the good by. They criticise and pick flaws in a person in whom there is much good to speak of. Our neighbors and friends pick us to pieces, three or four times a day, or every time they happen to think of us, until it seems remarkable that we are what we are; but we all have an Infinite Power behind us, to uphold and encourage us. When we do good, and evil is thrown in our face like mud, it cannot stain us, because it does not wound the face. But like an arrow sent to the target and hitting the bull's eye, so good words of Truth sink deep into the heart of those who hear them. Then send forth good thoughts, and your life will be more beautiful, as the rain-drops from heaven descend on the rose petals and fringe them with diamonds to enhance their beauty. As they are divinely breathed forth by a divine artist to a state of perfection, so it is with good deeds, a good life; even its thoughts stand forth as sunbeams in the world of mind; and like the flowers of the spirit world, they never fade.

How strange it is that such a beautiful expression of divinity as a flower should not last longer on this plane. Strange why nature could not endow it with more enduring life. We note the bud form and slowly expand into the rose, and then in a few hours its petals are fallen, the flower gone, whereas in spirit life, after the rose is fully blown, it rolls back again into the bud, to unfold again with still greater loveliness.

Life is but a picture we are painting to-day, and when it is wiped off the canvas, it will seem like a house we once occupied, which stands forth clear-set with diamonds of great and good deeds, symbolizing jewels won, or our crown, a higher degree of perfection in our soul. One little hour is all that life is. Hold not of such great importance the day that is not bright; reflect your own spiritual light upon it. There is no darkness that light cannot penetrate; no dense materialism that the power of the soul cannot descend into, like the red light of the sun, and make it sweet, clear and pure. So as we pilgrims tread life's path, the higher influences from above bend over us and crown us with their love. To all the Cup of Life is offered. Drink deep of it, and then carry to the reservoir again; it will be filled. Then drink again in full measure and pass on through life's gateway, where conquering souls will bid you welcome into spheres above.

In all stages of life we see motion. Nature is ever climbing upward toward higher conditions. True progress is made when we add the good of yesterday to the good of to-day, until our days become a cluster of gems, to be guarded and cherished. All the good and beauty of the present time we have accumulated from past experiences. To progress is to constantly step onward, guided always by that which is highest and best. Look not to men for upliftment and strength. Look to God. Do not imitate even the progress of your neighbor. You have a pathway particularly your own. You have a strand of life to follow; do not entangle it with other threads. Do not copy the success of another. Aspire for good, and good shall reach you. Remember that you and you alone are responsible for your progress. Concentrate upon yourself, and this does not mean selfishness. Reflect the best. Make that which you give forth to the world full of love and beauty.

Imagine a grand mountain with its lofty peak reaching far above the clouds, but around its base is a dense forest, then higher up are shrubs, green moss and grass, while here and there a pure white flower gleams out. The mountain is symbolic of life. The dense forest symbolizes the ignorance that we have to surmount, the tangled growth of vegetation where no fruit is yet brought forth; then comes the soft green grass and the flowers, as we develop our spiritual nature, and finally we reach the summit of the snow-capped mountain, and like the bird that soars from his mountain home into the ether above, so we are ready to soar to other worlds and realms. We are all now climbing that mountain; some of us are still in the forest. We all begin at the base, and we shall all reach the top; but all this struggle is for the purpose of aiding our development. It is our School of Wisdom, which teaches us to overcome all obstacles here, to realize that matter is naught, that spirit is all in all; and the progress of this life shall fit us for that grander progress which awaits us in the future life.

Therefore open the eyes of the spirit. Let not the conditions of the flesh so dull your senses that you will not understand life. Look through the eye-glasses of spirit. Ignorance will be overcome. The spirit in yourself will rise to the surface like the bubbles on the sunlit surface of a lake. We are bubbles of purity on the sea of life. We are sparks from the Infinite Anvil, and shall give forth of our radiance to the world. Always carry seeds of peace, strength and health. Sickness has to-day a clutch upon your land, but at last humanity has begun to awaken to its true life. We are not here to wade through error, to sink deep in sin, or to bow down to the ground with illness and pain. But disease will die; the result of ignorance and error will flee away from this mortal world, and life shall be as it should be. This is not an impossible ideal. The greater life lies within you. Take the key of the spirit and unlock the treasure within. Make every step one of progress, onward and upward. Progression is like a great and beautiful golden bridge, over which the race marches on to immortality. The keystone in the arch bears aloft the inscription of eternal life. Each step brings you nearer to the Great Beyond, from whence you can look back and see your acts in their full-blooded beauty. As within the diamond rests every color of the rainbow, so within ourselves lie all possibilities to become living messengers to the Divine Fatherhood of God.

The soul is the eternal part of us. What is spirit? The offspring of the soul, as the sunbeams which flood the world are the offspring of the sun. So from the soul, the primal element, the perfect being, the spiritual potency, goes forth to represent it on earth, to taste many experiences, and thus bring back to it a gratifying unfoldment. So we are souls, and we are spirits. Spirit may be likened to a sculptor who models his clay to any form he has in mind, so we are the clay which our spirit seeks to mold into a perfect image. When perfection has been reached, the clay is thrown away; it was only needed to bring out the power of the conscious mind, and then pass on from this intellectual plane into the land of souls. The spirit breaks many models and passes through many embodiments before it reaches a state of perfection. Every life is recognized for its true worth.

This remarkable power in us which is the soul, is the true entity, which always has been and always will be—an idea hard, perhaps, for mortal minds to grasp. But we never can think of ourselves as dead. We cannot imagine a time when we did not live, yet on this mortal plane our life is but a few short years. But each year or each day means so much to our spiritual unfoldment. As the earth calls from the sun its heat and light, so we call down from the soul life and radiance, and thus bring forth flowers of spiritual beauty. Look upon your soul as the sun, the creative power, on which you live. Draw it deep into your consciousness, that every corner of your mind may be illuminated with its divine light, until your voice may thrill with the music. Every time you look on the sun, see symbolized there the sun, that means your own soul. Realize the life that is immortal now, as in the eternal years that lie beyond. Drawing this life into your own consciousness, you become creators of good. We are all creators of bad many times, and of good sometimes. Every word we speak lives on and brings about some result, to blossom forth into expression of its power or truth. Therefore remember you are creators of your own life. As you draw near the soul center, that which you create will be good.

Seek, then, the Light; hold to it as you do your breath. All the error of this mortal world is but a fog, which seems very thick and heavy with the eyes of earth, but with the true gaze of the spirit, we see straight through it. There is never a fog that is not dissipated by the bright rays of sunshine, never a thunder storm that is not illumined by the lightning, and so in your life, the light of the spirit is like the lightning, which breaks into the darkest night. One flash of God's light can break the very heavens of your sorrow. Then look within your heart all the glories of the heavens above.

Blame not the conditions of earth if your life is not what you would have it. In your past life you will find the source of your present condition. Past mistakes persistently leave their blots and stains. Act so that you would not be ashamed to see your every deed burn in the heavens for all mankind to behold. When your own face is radiant with truth, behold! falsehood will fly from you; but when you are animated with false motives, falsehood, with all its power will roll in upon you and seek to work out its purpose on this plane. Willing with open arms to receive the truth, the illumination and light of true spiritual unfoldment will come, the radiant glory of your soul will shine through your eyes, the light beyond all imagination.

This is your mission. You have come here to live, to act and to do good, and if you do not thus live, you waste your years, and make the necessity that you come again. Then do something with your life. Make up your mind you will bloom, and not be a weed to choke all growth. Be an ideal of God, and then life will be godlike to you. You will become an incense lamp, one glad, grand instrument, as you should be, to give forth light to mankind.

No God can bring you to the goal you seek; no devil can prevent your reaching it. Within you and you alone lie the necessary ability and power. We so often meet the world in a mask; we sit there crouching behind it; we hide ourselves under a cloak. Drop the cloak. Be yourself. It is the only way you can develop individuality or spirituality. The ideal of a pure life here, while still in the mortal, carries more power than to conquer a kingdom. Every error in your own nature can be placed beneath your feet; therefore curse not destiny, curse not blind fate or your ill luck, but realize that you and you alone are responsible for everything that reaches your life today. You are an instrument of your own soul, and an instrument of the divine to bring about this plan. This is only one stage of many lives that are to come; our every act casts a reflection on the future, will bring a record to our souls.

You are a creator, you are a conqueror. In painting Life's picture, you bring forth its coloring from your own souls, for it must symbolize the soul in upward progress. In the gallery of your souls hang the pictures of many lives of immortal glory. But your hand must guide the brush. The background of this painting of your life is often dark, sombre and dreary, yet it is the shadow which brings forth the foreground clearly. Your life at present may be the background, which will later receive more brilliant colors and work out your design. Therefore be not discouraged. Take a firmer hold of your brush, make bolder strokes, work rapidly. Let the light of spirit illumine your countenance and lend an added power; then with a step of mastery you will advance on Life's pathway, soaring far above these environments. Then live not in the body. The force, the fire that manifests through it, is you, and you will always be. The clay is but a lump through whose windows the soul will shine. Then let its glory through the bright light of Spirit.

You did not come from God only to become a conqueror. If you are a weakling, you make yourself a weakling. God helps those who help themselves. Until you do help yourself, no God will help you. The very thought that puts grand ideals in your mind is the prophecy of their fulfillment. The angel of your soul tells you that you are a divine spark of perfection, that there is no death, that you are eternal. You are simply being trained, worked out, to be still stronger and brighter when you have arisen. We do not have to be diseased. It may come and pierce us, but we can put it out. So with all the darkness and struggles of our life that come to us almost like demons; we pass through these material depths to make us stronger. Otherwise there would be no virtue in being good—it would be so easy; but when we are scathed through temptation, or crawl year after year, to pass around some obstacle, with our very soul-strings torn, and then rise superior to this mortal plane, then we are the angel; our angelhood rightly won, even though we have gone through almost hell to reach it. Then life is radiant with the glory of the conqueror, and we pass on to conquer added worlds rolling off in space, the illuminated light of the future. There shine the gems we have gathered here; there the good thoughts we have held here illumine the glories that burst upon us. We find waiting there our dear ones, who gladly lead us forth into the light, away from pain and sorrow, and we realize that our life has been rich, has indeed been "well done."

Therefore let your mind rise from earthly things; it is a child of the spirit. This world is only a stage, and you are the player. If the part to which you are assigned, or the costume you are wearing, is not to your taste, change it. It is within your power. The light of the Great Spirit is yours. Use it. Absorb its illuminating power. As the sunbeams in the natural world unfold the leaves and bring forth the flowers in their beauty, so the eternal light of God can bring forth within you rare flowers of the spirit. Draw its wealth, its brightness, its radiance, into your souls and you will be yourself a God.

Don't Allow Your Children to Attend the Orthodox Sunday School.

Under the head of "Strictly Optimistic," in number 916, is a letter written by Mrs. Pomeroy, of California, asking of her friend Mrs. Stookey of Seattle, "What harm is coming to the children who are going to the orthodox Sunday School? Are they learning anything bad? Are their morals being corrupted in any way? Is it not better they should go there than nowhere at all?" Mrs. Pomeroy states she has two boys reared in orthodox Sunday Schools.

We are surprised that intelligent Spiritualists do not comprehend the harm which is done to their children by attending orthodox Sunday Schools.

Are children encouraged to think, to use reason, when in answer to questions they are told, "All things are possible with God"—so contradictory are the teachings! God is said to be love, all kindness, and yet deeds are attributed to God which no natural parent could do—perfectly fiendish!

Children are impressible. These early impressions are permanent. Can false impressions be erased easily? Does not the priest defy you after he has trained children to a certain age?

We understand that orthodox Sunday Schools teach a majority of ideas opposed to Spiritualism. True, they may not emphasize descriptions of hell, etc., but the teachers are very human, and do they respect your religion? We have known such persons to sneer and make light of Spiritualism to their pupils.

"Jesus paid it all," eleventh-hour repentance, etc., are antagonistic to individual responsibility, which is taught and practiced by Spiritualists.

Suppose there is no lyceum in your town, parental instruction can be given. To take the children into the country, close to the heart of Mother Nature and there impart knowledge of the simplest leaf or flower, is to provide the best of Sunday Schools.

ELEANOR K. EAGER.

Waterford, Conn.

A NEW EVANGELISM.

It is Needed, to Convert the Orthodox to True Christianity.

Orthodox Christianity is held by the religious masses to be infallible in its divine origin, but the student of ancient history and bibliography well knows that this cannot be substantiated by even a shadow of truth. The Golden Rule was promulgated by Buddha in India, by Confucius in China, by Pythagoras in Greece, Prometheus and many other redeemers, saviors and mediators, ages before the advent of the Christian era.

The beautiful story of the life, sufferings, teachings, temptations, miracles, and death of Christ, is simply a duplication of the same history of Christna, hundreds of years before Christ is said to have been on earth. This is too well known to even demand the proofs.

The orthodox religion is held up to the world as the embodiment of all that is pure, holy, peaceful, loving, long-suffering, harmonious and happy, but on the contrary, history shows us that for hundreds of years it has been the religion of bigotry, envy, strife, malice, bloodshed, and all the evil passions the human heart is susceptible of. It has cost many millions of lives; it is estimated that the Crusades alone cost over a million lives; and yet it accomplished virtually nothing.

The teachings of Christ, as handed down to us through the Scriptures, were grand and beautiful in their sweet simplicity, as were all the teachings of this nature before this time; but what a vast difference there is between his teachings and the teachings of that religion that was built up for him in his name. The sweet, loving precepts of the lowly Nazarene have nothing in common with the latter. His teachings are heavenly in their pure conceptions, and are soul-purifying and uplifting in their sweet grandeur—full of love and hope, faith and good works, not vaunted up, doing good at all times when and where possible; while the latter is debasing to the human soul that is touched with its influence, and while it has carried civilization to many nations, yet it has also carried to them the torch of destruction, torture, murder, rapine, and, in fact, all the known evils of so-called civilization.

Most of these nations were pure in their daily lives, and entirely innocent and happy but what are they to-day? After hundreds of years of orthodox teachings and civilization, as a rule, they have advanced in knowledge and retrograded in morality. No doubt they would have advanced in civilization just the same if they had never seen or heard of a missionary, but they would have been minus the evils of orthodox teaching.

Orthodoxy has been responsible for many millions of murders that have been committed in the name of Christ, not only in the wars that it has fostered and waged, but the dungeon, the stake, and hundreds of other devices of torture and death. The millions that have perished in the religious wars that have been waged in the name of Christ are but a moiety of the lives that have been sacrificed in this cause by the orders of the church.

Christ could not have done this, neither could his true followers; but it was done by the teachers of the false religion that was built up in his name, and this religion has been divided into more than one thousand different sects, all having different creeds and each claiming to be the only one that is right, and that all the others are totally wrong.

There is but one kind of light that emanates from the sun, giving life, health, strength, and well-being to the whole universe, and its powers are at all times the same, until perverted and modified by the devices of man. The teachings of Christ were the same as had been promulgated for ages before him, and were of the very highest order for the good of humanity, but they were greatly modified by Paul and the Apostles, and they have been constantly twisted and curved into this and that shape by the different fathers and ministers of orthodoxy until there is hardly a vestige of the original left.

Many of these same ministers know absolutely nothing of the Bible outside of their particular creeds—just what is taught them. They pretend to believe every word of their particular creed, but down deep in their hearts they do not; they are simply following that calling for a living; it is their trade, and they are trying to make an honest (?) living. Many of them have never been converted to Christianity, and what the church needs to-day, more than anything else, is the true conversion of the ministers that proclaim the glad tidings.

This is a hard saying, but the world at large knows that it is only too true. There is a larger per cent of ministers in the penitentiaries of this country than of any other class of professional men; this of itself speaks volumes.

Who will start a revival among the ministers of the church and convert them to true Christianity? It is a crying need that should be looked after at once, for the good of humanity.

Danville, Ill. C. E. INGRAM.

LOVE.

Oh, the mystery, oh, the gladness
Waiting in celestial spheres!
Where no parting, pain or sadness
Floods our eyes with blinding tears.
All the joyous peace abiding, filled
with sweetest charity,
All are equal, true and tender: Love
sees no disparity.

Swift on wings of mercy speeding
When they hear a suffering cry,
Angels now are softly hov'ring,
though no earthly help is nigh.
Let us then, our souls uplifting, welcome give with grateful heart,
In the world's redemption aiding angels bright to bear their part.

Yes, they look to us to help them
knit the cord of Love Divine,
Which unites our Earth and Heaven
with a strong magnetic line;
Up and down this Angels passing
carry blessing from above,
Comfort, Peace, and Heavenly Wisdom, yet the chief of all is Love.

Love of country, home and kindred,
love of sister, husband, friend,
Mother love so true and tender, all
enduring without end!
All these loves must merge in union
with our source, for God is Love.
Grant us, Lord, Thy benediction!
May we less unworthy prove.

HESTER HORTON.

Los Angeles, Cal.

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Some Things Important to Think of.

There are three things which clearly apprehended and well considered, will be of stupendous benefit to mankind. The first is clear apprehension of truth.

I. Truth is its own authority; that is the conception of truth is its revelation. There is nothing real but truth, and nothing but truth can save humanity. The unreal is nothing, and nothing can save nobody. The power is not in truth per se; it is in him who conceives and utilizes it. It depends on no man's ipsi dixit. No one can create nor destroy truth.

It is error conceived as truth, and acted upon as such that is the cause of the evils that have their rise in human agency. Knowledge is one thing; the conception of things is another thing. Reason is the only interpreter of truth; that is the recognition of the relation of cause and effect. They are the only things in existence, the one the cause of all things, the other the effects of causes. The non-recognition of this relation is the great sin of omission; and its consequences give rise to the conditions precedent that lead to the sin of commission.

2. Absolute purity of heart and life is the richest of human possessions, and the only method of its attainment is implicit obedience to the highest intuitions of the soul. (Davis). Every unfair dealing, every act of deception, every impudent word is in so far impurity of life, which will inevitably follow us with its consequences; for we must reap what we sow, and every act of disobedience of the dictates of conscience is treason to the soul, robbing us of purity, and impoverishing the soul. The sentiment of Pope, it is well to consider:

"What conscience dictates to be done,
Or warns us not to do;
This, teach me more than hell to
shun—
That, more than heaven pursue."

We can do no wrong with impunity. What we pursue, thinking it to be good, if the result is not good, what was pursued was not good.

3. Bad feelings can never be changed to good feelings. They must be burned out by the fires of suffering. When better feelings dominate the life, the suffering begins and continues until in some way, the wrongs committed are made right; for in the course of human destiny, at some time and in some way, ever will justice be done. Reward, self-awarded, and punishment self-inflicted are sure to follow as destiny is sure. It is because we do not know this, that we suffer; and in so far as we know this we enjoy. Therefore these things above mentioned, clearly apprehended and well considered are of stupendous importance to mankind.

They are not apprehended and considered, which if they were inconceivable benefits would accrue to humanity. Why are they not? This is a momentous question, demanding immediate answer. There are two reasons why. Our early teachings, supported by public sentiment, are one reason why we do not know. Our lack of knowledge of human nature, and of the laws of mental action, is the other. We are not to blame for either mental condition. The first was unconsciously thrust upon us, so to speak, in the formative period of our lives—infancy, childhood, youth, and adolescence. The second had its rise in the prevailing errors we have inherited from our ancestors, which we take in as we acquire our mother tongue.

A careful review of the above will appeal to the experience of every thinking mind. What we know we must learn, and as a condition precedent we must desire to learn those things. E. J. SCHELLHOUS.

My Grandfather's Warning.

'Twas early winter, and a light snow
Had fallen covering all the earth below.
He, on his horse was riding through
the place.
A man appeared to him on foot,
who did keep pace,
The man with pick and shovel on his
back
Walked just ahead, the horse kept in
his track.
In passing by the steps of graveyard
bare,
Grandfather's horse kept on; the man
stopped there,
Ascended slowly, walking out of sight.
Remember this occurred in broad daylight.
Then he wondered, wondered more,
Why he had not heard before—
Why he had not heard the bell
As it tolled the funeral knell
Of the one that passed away
And whose grave was made that day.
Wondered, wondered, more and more
Why he had not heard before.
At that time, so long ago,
Every one in town would know
Who was dead by tolling bell—
Man and woman, and child as well.
So he thought he would ride to town
And ask who's dead, of people around.
He met some people who ought to
know.
As he neared the town, and told them
so.
They did not turn their horses about,
They were so eager to find out,
But kept close to grandfather's side,
Not caring how far they had to ride;
If they only knew who filled that
grave
Time nor horses they would save.
At length they came to the churchyard drear,
Stopped at the gate, looked far and
near
For footprints in the new-fallen snow,
But found no track, high nor low.
Dismounted, wandered o'er the
ground,
No sign of grave or digger found.
They knew no mortal had entered
there,
For they had searched with greatest
care.
Ere spring had come or winter fled
Grandfather Moore was with the dead.
This as a warning has been told
And wondered at till it is old.
They did not knew at that early hour,
That warnings were given by spirit
power.
I lingered often by his grave,
And memorized the verse they gave—
It seemed so solemn and so sad.
These were the lines the headstone
had:
"O! ye who read with little care,
And go away and leave me here,
Remember that you all must die
And be entombed as well as I."

HARRIET A. CHASE.

Onset, Mass.

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SIX HISTORIC AMERICANS.

A Book That Every American Freethinker Will Delight to Own.

By John E. Remsburg.

The work consists of two parts, "The Fathers of Our Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical freethought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in the rejection of Christianity as Paine and Ingersoll. That Washington was not a Christian nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more than one hundred witnesses.

The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin, Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant; also portrait of the author.

This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, $1.25. For sale at this office.

Three Remarkable Books

"The Divine Pedigree of Man."
"The Law of Psychic Phenomena."
"A Scientific Demonstration of the Future Life."

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thompson Jay Hudson, LL. D. A most remarkable work, demonstrating the existence of the Soul and Future Life. It is scientific throughout. Price $1.50. Dr. Hudson's work on "The Law of Psychic Phenomena" is also valuable. Price, $1.50. His "Scientific Demonstration of the Future Life" should be read by all. Price $1.50.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Inquiries come from the East in reference to a Prof. Geo. H. McNeill, who says that he had a hall on the South Side and held overflow meetings. If any of our readers know anything about the man, please inform us at once, and greatly oblige.

Mrs. C. M. Chown writes from Lima, Ohio; "On the 21st I received a letter from Georgia Gladys Cooley saying she was to pass through Lima, O., on her way to Chicago from Meadville, Pa., and would stop off between trains to see us. I invited a few friends in to spend the evening. Other friends got to hear of her coming and our parlors were packed. She gave us a nice talk, and a great many tests which were all recognized. We hope it will not be long until we can have her with us again, for when the people of Lima know Georgia Gladys Cooley is here for a lecture our hall is packed."

Evelyn L. Pomeroy writes from Belvidere, Cal.: "I am located for the present at this place, and have sent my papers to the State Board for endorsement, and I will be glad to respond to the call of any society in this State, asking only my traveling expenses and entertainment, and any free will offering the society may see fit to give. I make no specific charges for my work. I will also officiate at weddings or funerals."

A. F. Hill of Boston, Mass., writes: "A magazine employing the best scholarship of the age is needed, to be devoted entirely to the literary frauds of the Christian Church. It would be in great demand. Who will undertake its publication?" The Progressive Thinker, June 29, 190, page 4, column 3, "Sorrow for the Distressed." I am ready and willing to expose one or two frauds of Christians in history. I can call one of the greatest writers and expert translators of the Bible to expose the frauds of Christians."

Mrs. E. H. Thompson writes: "The Fraternal Daughters held their semi-weekly meeting at the home of Sister Rowe, 1151 Monroe st. The afternoon session was taken up with readings, and supper was served at 6 p. m. We had quite a number of new faces with us and all enjoyed a very nice supper. It being the evening before the 4th, the rooms were decorated with flags and red, white and blue bunting. It seemed that all were filled with patriotism for our grand and noble cause of Spiritualism, which we find so ably set forth every week in the columns of The Progressive Thinker, and the writer never fails to have some papers on sale at every one of our social gatherings, and never seems to have any trouble to dispose of them. Our evening session commenced at 8 p. m., with a short talk by Brother T. S. Warner, one whom we all like to hear. Then came the Black-Bird Pie Party, and the pie was there, and those whom the writer heard speak of it said that the Black Birds looked natural enough to be real. It seemed that everyone wanted 10 cents worth of that pie, which contained both prizes and readings, from any medium present. The following mediums took part: Mrs. Dr. Caird, Misters Bloom, Knapp, Adams, Warne, Minor, Lichtig, and Brothers Traver and Thompson, and Brothers Knapp and Adams had the most strenuous work of all, as it took their combined efforts to wash the dishes, which brought to a close another of those enjoyable, spiritual and uplifting meetings. Our next meeting will be held on July 17, at the home of Sister Gilmore, 217 N Central Park avenue, at 2:30 p. m. We are going to have a real Gypsy Camp, and the mediums in costumes. A hearty invitation is extended to all. Take either the Lake street or Chicago Avenue cars, to Central Park avenue. The society extends its heartiest appreciation to Sister Rowe, and all her co-workers, who helped us make our last meeting an all-around success."

Samuel Huntington writes from Malden Mass.: "On June 30, we held our last meeting of the season with Mrs. Annie M. Coggeshall, of Lowell, Mass., on the platform. She devoted the whole evening to message work, and gave many interesting evidences of the continuity of life. While we have not had a great rush to our meetings during the season, yet we feel that our growth has been a healthy one, and steady, and that our society is now strongly intrenched in this community, and we hope we will be able to have a home of our own ere many years roll away, where all interested in Malden or vicinity may come and worship in the same spirit in which the world's great medium, Jesus Christ worshiped. Mrs. B. W. Belcher of Marlboro, Mass., Speaker September 1st, and Mrs. Annie M. Coggeshall of Lowell, Mass., September 8. Circles every Thursday and 11 a. m, and 3:30 p. m., Sundays, all summer."

Mrs. Geo. Pooler writes: "I am satisfied that these two facts are being demonstrated to all who will pause and listen: That science and true religion are in perfect harmony, and that spirit messages and spirit return are not fraudulent." There is another truth, that a person who believes the Bible is a Spiritualist. There are no ifs nor ands about it. There are good spirits, and there are bad spirits, the same as there are good people and bad people. We have had in our family some very remarkable demonstrations of spirit power. Some prophecies have been fulfilled that we did not at the time think could ever be. We hoped against hope they might never be, but they were."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

Charles Thompson writes: "The Fraternal Order of Spiritualists is very anxious, when it starts up in the fall, to open a Lyceum in connection with the society, and of course to have a successful Lyceum we must have someone as a leader who is used to that kind of work, we extend a hearty invitation to anyone interested along that line, to come and join us, or we would like to hear from some one who fully understands the running of a Lyceum, so as to make it a success, and have it as a shining light, so that it can show forth its good works and glorify the Infinite Spirit, from whom cometh all good and perfect gifts."

C. S. McL. writes from Minneapolis, Minn.: "The New Thought Spiritual Society of Minneapolis closed its meetings June 1st, after a season of successful work. This society was organized by Mrs. Frances Wheeler and her son, H. E. Wheeler, who has been been the speaker during the past two seasons, his mother following his lectures with spirit messages. This young man is only 21 years old, but is a compliment to Spiritualism every time he appears upon the platform, as he is a graduate of the University of Minnesota in the Law Class of 1907. There has been much said and written in the Spiritual press during the past year about encouraging young speakers and workers in the cause of Spiritualism, and this young man is the youngest speaker in the work to my knowledge. He gives the people logical and profound discourses that would do credit to much older speakers, and it seems it would be a good suggestion to the N. S. A. if at their annual convention they would present some such young workers for short addresses upon their program The writer has been one of the regular attendants at Mrs. Wheeler's meetings during the past season, and feels it is just for him to say, for himself as well as for many others who have expressed their opinions to him, that these meetings have proved instructive and uplifting. Mrs. Wheeler's work a smessage-bearer is too well known in many localities throughout the west to need any added praise from the writer, more than to say that her messages are always spiritual. We hope such young speakers as Mr. Wheeler can be kept inspired by the encouragement due them by all lovers of a pure and scholarly order of Spiritualism. These meetings have seemed to fill a long-felt want in Minneapolis, as the class of people attending them have been seeking intellectual Spiritualism, and there is room in a city with the population of Minneapolis for all classes of workers. "Let the good work go on," is the wish of one who believes in the progress of Spiritualism."

Elizabeth M. Lowe writes as follows but gives no date or place from which she writes: "we were hungry for spiritual food when there came among us the ever faithful Mrs. Elizabeth J. Demorest, lecturer and message bearer of Pittsburg, Pa. What a feast we had for four short weeks, and we are selfish enough to wish she would linger longer with us this time."

Mrs. May C. Pierson writes as follows but fails to give the date of the memorial services: "There will be anniversary services held at the home of Josephine Pratt at 2 p. m., at Spring Hill, Kansas, in honor of the late J. H. Pratt, who was a staunch advocate of physical phenomena. Many speakers and mediums are invited to take part."

Harry J. Moore united in marriage Geo. Lichenthaler and Miss Minnie Campbell, both of Portland, Oregon, on Wednesday evening, June 26. He organized a class for instruction in Spiritualism with upwards of thirty-five members during the latter part of June in Sellwood, Oregon.

About the time this issue of The Progressive Thinker reaches its rural subscribers and those at the Wonewoc Camp, Wis., Georgia Gladys Cooley will be in their midst with her elevating lectures and clinching messages. She will be absent on engagements for the next three weeks, as busy as she can be, making new Spiritualists and bringing comfort to the old ones.

LIKE THE MAN WHO WAS.

Strange Mental Plight of a New Jersey Citizen.—Charles P. Brewin Restored Alive to His Family After Being Mourned Four Years as Dead—Is Three Score, but His Memory Dates Back Only Twenty-four Months, and He Thinks He Is a Tailor—Puzzle to the Physicians.

Special.—Restored alive to his family, after having been mourned four years as dead, but lost to himself, is the strange fate of Charles P. Brewin, for thirty years a staunch citizen of this old revolutionary town, Burlington, N. J. He is the man that was.

To himself Brewin is a child with but a two years' memory, in spite of the three score years that have set the snow on his head. He is now, he thinks, Charles Johnson, a gray-little tailor, whose interest in life does not extend much beyond his "goose." Yet his wife and children are weeping over him, trying to pursuade the amazed little man that he is of their flesh and blood.

A stranger case of dual identity, with one self-dead, seldom has been disclosed. Physicians who have known the whilom tailor, as prosperous Charles P. Brewin say the pressure of a small bone on the brain is the cause of his trouble.

Brewin's dual history dates from four years ago in November when his wife and children awoke to find him gone. A search failed to find him, and he was believed to be dead. Last Monday, however, an old acquaintance recognized him in Plainfield, only a few miles from his old home.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 25 cents.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

The Illinois Sunflower Club will have an excursion and picnic to Michigan City, on Saturday, July 13, on the famous new steamship, Theodore Roosevelt, Chicago's greatest ship. It leaves Chicago 10 a. m. and 2:30 p. m. Leaves Michigan City 4:20 p. m. and 7:45 p. m. Tickets, only 75 cts. round trip. Children, 5 and under 12 years, 40 cents. Get your tickets early. Docks: South end Clark St. Bridge. Tickets can be purchased of Mrs. Belle Curtis, 615 Otto street; Mrs. A. W. Bloom, 1113 Lincoln avenue, on the North Side; Mrs. Dr. Cross, 560 E. 55th street, and Mrs. O. B. Wilson, No. 6 East 47th street, on the South Side; Mrs. Peet, 874 W. Madison street, and Mrs. E. J. Bloom, 896 Turner avenue., and Mrs. J. R. Francis, 40 Loomis street, on the West Side, and also at the boat landing. We expect a delightful time, and invite everyone to come and join us. Remember the date, July 13, in the sultry summer time, for what is so healthful and invigorating as a day spent on beautiful Lake Michigan.

THE JAMESTOWN EXPOSITION.

Mediums There Must Pay a Large License Fee.

The attention of the executive officers of the N. S. A. has been called to the fact that mediums for different phases of phenomena have gone, and are still going, to the Jamestown Exposition, with the hope of making use of their special powers for financial gain. The civil authorities exact a license fee of one hundred dollars from every person who sets himself forth as a medium, or a fortune teller. The people round about Jamestown are very conservative and do not patronize mediums in any way whatever. It is also said that the Management of the Exposition does not hesitate to make it unpleasant for everyone who engages in psychic work. In view of these facts it would be well for all mediums to give the Jamestown Exposition a wide berth, unless they have plenty of money for license fees and cost of living. Mediumship can be used to better advantage in other places. This warning is made necessary by reason of the fate of those who have thus far been there.

HARRISON D. BARRETT,
President N. S. A.

LILY DALE.

It Is a Center of Education.

There is no mistake in the sign of the times that Lily Dale is becoming one of the most popular centers for education along lines of psychical and physical culture of any summer resort in the country. It is here that they will come in touch with the various forms of metaphysical philosophy and speculation, as you can at no other camp in America; and it is at Lily Dale that the inductions of history, the demonstrations of scientific art and natural philosophy yield a wider presentation and application than at any Free Thought camp in the world. The rostrum has always been noted for its liberality in social ethics, and had an eye open to the intrinsic value of progressive effort.

This season the Management has added to its educational system a vocal music and voice culture. Certainly the Spiritualists throughout the East and West ought to rise up and bless the Management for this one effort, if for nothing else. Vocal music and congregational singing have been reduced to a low state of penury in consequence of the desire of audiences to sing something in which all could join, resulting in the retaining of a few old songs and hymn-tunes of very common character, as the special property of our musical curriculum.

The Managing Board at the Dale never did a wiser thing than to engage Wm. J. Sheehan, of Buffalo, to open a class in choral music and part singing this season, affording all who desire an opportunity to learn how to sing, and sing correctly.

Having attended Mr. Sheehan's chorus rehearsals and concerts in Buffalo, and having had in former years extended experience with vocal societies in the State of Wisconsin, as secretary of the Wisconsin State Musical Association, which position we held for several years, we feel that we have a right to our opinion that Mr. Sheehan is an erudite, conscientious, careful and painstaking instructor, and we sincerely hope that the effort of the Board of Managers and Mr. Sheehan's superior qualifications will meet with the greatest success at Lily Dale.

W. M. LOCKWOOD.

THE PITY OF IT.

I.

Bent and wrinkled and stout and gray
You totter slowly with awkward care;
Perhaps you were graceful and glad one day,
Eager young men may have called you fair.
Your eyes are dull; o'er your furrowed brow
There hangs not any rebellious curl;
I watch you pass and I wonder how
You looked as a young and handsome girl.

II.

The world is a serious world to you,
Your lips have forgotten their ancient mirth;
You have ceased to think that a little shoe
Is a sign of beauty or gentle birth;
Yet once, perhaps, you were slight and trim,
And once, perhaps, you were gay and glad;
I wonder, seeing you stout and grim,
What kind of a temper you may have had.

III.

You have ceased to babble of foolish things,
Your chin hangs down in many a fold;
Your hands, that once were bedecked with rings,
Are bare and brown and shriveled and old!
I watch you tottering slowly by
And I know you were once a delightful miss,
With a slender waist, and I wonder why
It was ever your fortune to come to this

S. E. KISER.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual evidences. Cloth, $1.00.

THE LAST CALL!

The officers of all local spiritual societies in the United States, who have not made their reports for the census, are requested to take notice that this is the last chance. The time is now short and they are earnestly requested to forward the cards they have in hand, filled according to instructions, at the earliest possible moment. The books will close July 20, and it is highly probable that any society whose report is not in hand on that day, will be recognized after that time. Inasmuch as less than one-half of the local societies that are supposed to be in existence, or are known to have had an existence, in the last seventeen years, have thus far reported, it becomes the duty of all delinquents to attend to this matter at once. Spiritualists and friends of the cause, will you not interest yourselves in this very important matter? Now is the time to act. Let us hear from you at once. If you have no cards to fill for your organizations, send me the name of your societies, their dates of organization, membership and how divided, and I will fill the cards for you, giving you credit for having furnished the information. Remember this is the last call! Further delay is dangerous!

Yours for Spiritualism,
HARRISON D. BARRETT.

FROM THE I. S. S. A. SECRETARY.

In re the matter above referred to by Brother Barnett, I wish to say that with all the notice I have given in The Progressive Thinker regarding the importance of making returns to the National Census Bureau, I have had so few replies that it is hardly worth while sending them in, and especially from the unorganized districts.

It is really not unexpected, for the indifference of Spiritualists generally to anything like "keeping tab" on themselves, has been one of the greatest drawbacks and hindrances to organization. Whether it is always to be so remains to be seen. But from a letter recently received from Brother Barrett, most of our auxiliaries, those connected with the I. S. S. A., have already sent in their reports, and it leaves but little for your Secretary to do in this line, as we have not a very large individual membership at the present time. The societies that have reported to him from this State outside of Chicago, are from Genoa, Wheaton, Watseka, Decatur, LeRoy, Farmer City, Bloomington, and two societies in Rockford. Those in the city of Chicago, are, Central Spiritual Church, Church of the Soul, Bund der Wahrheit, North Star Spiritualist Union, Light of Truth Society, Golden Rule Spiritual Society, Metropolitan Spiritual Society, Truth Church, Hyde Park Occult Society, Students of Nature, Progressive Spiritualist Society, Occult Scientists, Church of Psychic Forces, Psychic Circle, Nora E. Hill's Branch, First Society Fraternal Order, Church of Light and Truth, Luigt und Wahrheit, and Band of Harmony, have reported.

Sorry to say that many of these are not auxiliary to the State Association, but we do not expect to encompass all individuals and their individual societies with our strong arms, long and far-reaching as we feel towards all. But if the organization was complete within itself, as we believe it should be, it would not take longer than 15 minutes of your Secretary's time to give a complete census of organized Spiritualism in the entire State. It should be thus, and toward that end, we promise to bend our efforts in the coming days of our office-holding.

If there are any societies in the city and State not mentioned in the above list, wishing to be numbered with the "live ones," and they will send to me I will send them cards to be filled out and send in at once. There is no time for delay now. We must stand up and be counted or sit down and be obscured for another term of years from the ranks of organized religious bodies. Which will it be? It is "up to you."

T. WILKINS.
Sec'y. I. S. S. A.,
15 Park Avenue, Chicago, Ill.

From Seattle, Wash.

Seattle, Wash., June 28, 1907.

I wish to notify our Spiritualist friends that there will be no encampment at Edgewood, Washington, this year, owing to the absence of the president, vice-president, and other prominent members of the official board during the time when necessary arrangements should have been made for the successful conducting of the camp.

The Annual State Convention will convene in the city of Tacoma, September 17, 18 and 19, 1907, during which time some of the most prominent speakers of the order will participate in the evening exercises.

I wish to call the attention also of all local societies of this State that it will be necessary for them to remit to the secretary of the S. S. A. of W. the sum of 50 cents per capita on or before September 1.

THOS W. McPHERSON,
Secretary S. S. A. of W.

HAECKEL'S LAST WORDS ON EVOLUTION.

A popular retrospect and summary. By Ernst Haeckel, Professor at Jena University. Translated from the second edition by Joseph McCabe. With three plates and Haeckel's latest portrait. Price, cloth, $1.00 net.

CONTENTS:—Introduction. Preface. Chapter I.—The Controversy about Creation; Evolution and Dogma; Plate I.; Genealogical Tree of the Vertebrates. Chapter II.—The Struggle over our Genealogical Tree; Our Ape Relatives and the Vertebrate-Stem; Plate II.; Skeletons of Five Anthropoid Apes. Chapter III.—The Controversy over the Soul; The Ideos of Immortality and God; Plate III.; Embryos of Three Mammals. Appendix.—Evolutionary Tables; Geological Ages and Periods; Man's Genealogical Tree—First Half; Man's Genealogical Tree—Second Half; Classification of the Primates; Genealogical Tree of the Primates; Explanation of Genealogical Table I. Postscript.—Evolution and Jesuitism.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, $1.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

PROF. W. M. LOCKWOOD.

will send you for 5 cents a list of **FORTY-SEVEN GODS** mentioned in the bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

RITUAL for Spiritual Services. Issued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have one. Price, Leatherette Cover, 20 cents.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

MANUAL of Magnetic Healing. Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25 cents.

BOOKS BY LEROY BERRIER. The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 cents.

The Power of Self-Formation, Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80 cents; paper, 50 cents.

The New Life. This book deals with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to spirit life, May 21, 1907, Mrs. Mabelle Hull, daughter of Mr. and Mrs. A. C. Pettis, and wife of Frances Hull, and niece of the writer. While conscious of the approaching change her mind remained clear and the spirit attuned to the higher life. She addressed the writer in the familiar home language, as follows: "Uncle Dick, I want you to play for me when I am dying," and this pathetic request was literally complied with, as the veil between the seen and the unseen was gently drawn aside. The services were conducted by Rev. J. S. Hull, an earnest Spiritualist of this city. The floral tribute of friends and neighbors was indeed beautiful and inspiring.

* * *

Seattle, Wash.

Passed to spirit life, Mrs. Louisa Hartwick, on June 11, at Council Bluffs, Iowa;; aged 80 years. She was a devout Spiritualist. Funeral services by the writer.

C. O. KEMPSTER.

Jacob H. Schwennesen, of Muncie, Ind., passed to the higher life, Sunday evening, June 30. The transition was sudden, Mr. Schwennesen being a sufferer from heart trouble. He is the husband of our esteemed co-worker, Mrs. Lou. Schwennesen, treasurer of the Indiana State Association of Spiritualists. The funeral occurred Wednesday, July 3rd., Will V. Nicum, of Dayton, O., officiating. The body was taken to Indianapolis for cremation.

—Mrs. Martha Osborne passed to spirit life from the residence of her son, Edward Osborne of Decatur, Mich., July 2, at the age of 73. She had been an avowed spiritualist for many years, and patiently waited for the change which she knew would reunite her with her loved ones gone before. The large home was crowded with friends, and the beautiful floral decorations were silent testimonials from loving friends who will ever hold sweet memories of Mother Osborne. The transition services were conducted by Georgia Gladys Cooley.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Have You Read OUR PREMIUM BOOK OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

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GEMS OF THOUGHT, by SEVENTEEN leading authors, is our last Premium Book.

Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, $1.25. But if you order more than one Premium Book the price is as follows:

Any two of the Thirteen Premium Books you may order, price 70 cents.
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Any four of the Thirteen Premium Books you may order, price $1.50.
Any five of the Thirteen Premium Books you may order, price $1.75.
Any six of the Thirteen Premium Books you may order, price $2.05.
Any seven of the Thirteen Premium Books you may order, price $2.35.
Any eight of the Thirteen Premium Books you may order, price $2.65.
Any nine of the Thirteen Premium Books you may order, price $2.90.
Any ten of the Thirteen Premium Books you may order, price $3.10.
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The Peace Congress.

Interesting Particulars from Our Special Correspondent at The Hague.

To the Editor:—The Peace Congress was formarly opened last Saturday by a meeting of the official delegates of the governments represented in the "Hall of Knights," and the officers of the Congress were elected; the president elected was Count Nelidoff (Russian.) There have been no sessions since.

Enclosed find copy of Mrs. Richmond's address to the president of the Peace Congress. Nobody but official representatives of the different governments are admitted to the sessions of the conference, but there are International Peace Conferences held at the international correspondents' headquarters, which forms by far the greater peace parliament in its influence throughout the world. Mrs. Richmond is requested to act upon the program committee with Mr. Stead and others in arranging for addresses before the conferences from the representatives of all nations. The Europeans are very adverse to women taking any active part in the affairs of the nations. Queens, really, are only figureheads, so Mrs. Richmond has a great disadvantage in being a woman; otherwise what she accomplishes would be heralded with great acclaim.

WM. RICHMOND.

The Hague, June 17.

Mrs. Richmond's Address to the President of the Peace Congress.

To his Excellency, M. Nelidoff, President of the Peace Conference:—I am honored to present to your honorable body the credentials that I bear from the following societies and federations, representing people numbering into the millions.

These societies are:

1. "The Church of the Soul" (with members in every country) and the "School of Psychosophy."
2. The World New-Thought Federation. (International.)
3. The World Unity League. (International.)
4. The National Spiritualists Association. (U. S. A. and Canada.)
5. The Fraternal Order of Spiritualists of America.
6. The Morris Pratt Institute.

These societies and federations are religious, educational, ethical, scientific, artistic, literary, and the membership represents the advanced thought and scholarship of this age.

It is held by them that human advancement and civilization progresses in times of peace. We revert to ancient Greece, greatest in all arts and enlightenment during the centuries of peace that was hers. Rome, after her wars of conquest were over, possessed also the best form of government that the world had then known.

We believe the nations are growing nearer and nearer to each other, because of the necessities of commerce, because of the increasing enlightenment of the age, and because of the ultimate destiny of the human race.

We desire, not only through the representatives of our respective governments, but also by our special representatives, to urge upon this wise and honorable body:

1. The formation of a federation of nations.
2. The creation and continuance by that federation of a permanent congress of adjustment or arbitration for the final settlement of differences that arise between nations.
3. The recognition of the primal truth, that there can be no difficulties between intelligent people that cannot better be adjusted by intelligence than by physical violence.

We are not of those who favor "peace at any price," but rather that the causes of war may be removed in the more perfect understanding of nations one with the other.

We recognize fully the sincerity of the intentions of the members of the Peace Congress, and we also recognize the many obstacles to be overcome, but we know that every effort will be made to bring about a final and complete Code International, that shall, through the perpetual congress of all the nations, thus federated, bring about the peace that poets, philosophers and the Divine Teachers of the world have prophesied.

It may form an added strength of purpose to this honorable body to know that the millions of people whom I have the honor to represent, in common with the whole world, await with breathless and prayerful attention the results of your deliberations.

REV. CORA L. V. RICHMOND, LL. D.

MR. AND MRS. RICHMOND AT THE HAGUE.

They are Heartily Welcomed there on All Sides—An Interesting Letter.

To the Editor:—I have mailed you papers announcing our arrival here, our reception by the Count Nelidoff, president of the Peace Congress. Our presence at the reception of the Baroness Suttner, and at the Press reception (with synopsis of Mrs. Richmond's speech there in a morning daily) and notice of Mrs. Richmond's address next Wednesday evening.

As I write you no one is permitted to be present—not even the representatives of the press—at the sessions of the Peace Congress, but the official delegations of the different governments; so we sought an interview with the president of the Congress. First, through the American Minister, who said it would be absolutely impossible for Mrs. Richmond to have an audience with the president, but that I might succeed in securing an interview with him and present our credentials and address.

However, Mrs. Richmond and myself concluded to try and secure an interview together, unassisted by any official influence. So we went directly to the president's headquarters, sent in our cards, stated our mission, and requested to see the president.

We were requested to wait a few moments, when the secretary of the Congress came and said: "The president will receive you the next morning at 11 o'clock."

The next morning when we presented our cards we were promptly ushered into his private room, where he was alone. He received us very graciously. I briefly explained to him the object of our mission, and that Mrs. Richmond wished to present to him credentials as the representative of a number of societies, national and international, with a brief address expressive of the sympathy with, and their views regarding the work of the Peace Congress, and introduced Mrs. Richmond.

He took the papers and read the address over very carefully. Then he looked up and said he was very much pleased to receive them and thanked Mrs. Richmond heartily. He said he would present them to the Congress at one of their sessions. Then, it seemed to me, he handled the envelope containing the address and credentials very affectionately. He had invited us to take seats when we first entered.

After our business or mission was completed, we entered into a very pleasant and enjoyable conversation. While we were talking, the secretary came and announced some one.

The president told him to have him wait. After talking a few minutes more, we felt that we could not trespass upon his time any longer, as he is a very busy man just now. He seemed very reluctant to close the interview, as were we. He politely escorted us to the door and opened it for us, as the handle was concealed by a portiere. We found him a very gracious, broad-minded, idealistic man. He would make a splendid American.

Now all the people we meet here who have heard of our interview are wondering why the president should receive us when people of rank and influence are denied. Mr. Stead said to us: "Why, why, how did you manage it?"

The Society of Internationalism here, in conjunction with Mr. Stead, has established an international headquarters, called the "Cercle International," in a large mansion, with very beautiful and commodious rooms, to which Mrs. Richmond and myself were presented cards of membership, and where we have met a number of very interesting men and women.

Last Thursday was the initial reception, of which there are to be two each week—Monday and Thursday afternoons the Baroness de Suttner presiding as hostess. After a social half hour, and the partaking of tea and lemonade, the Baroness opened the discussion of the afternoon by a short address on "The Rights of Conquest." The address being in French, we took no part in the discussion.

Just as I was writing the above the mail brought me my "Courier de la Conference," in which I see a picture of a number of the guests present, in which Mrs. Richmond and myself are included. I will send you the paper and let you pick them out. They are about the clearest of any in the picture.

The Press of The Hague have established an international press bureau in magnificent quarters, for the meeting, and use of the correspondents of papers and journals throughout the world. I called there and presented my credentials as the accredited correspondent of "The Progressive Thinker," which gave me and Mrs. Richmond tickets of membership, which gives us entree to many places otherwise inaccessible, and also invitations to the grand reception of the Holland Press to the representatives of the press of the world, which occurred last Thursday evening, the invitations being for 9:30.

So at 9:30 we drove up to the place in our carriage. It was a stupendous affair. We were received in a very large, beautiful reception room by the president of the bureau and his wife (the president of the bureau being an editor of one of The Hague's daily newspapers). There were congregated there the representatives of many of the most important papers in the world, a number of ministers of foreign countries and official delegates to the Peace Congress and members of the Holland House of Parliament, caled "The First and Second House." After the guests had been formally received, wide doors were thrown open leading into a magnificent banquet hall, at one end of which was a raised platform, at the other end tables loaded with all kinds of choice viands, champagne and wines of all descriptions.

After the company had partaken of some of the refreshments, the president of the club ascended the platform and gave a very eloquent address of welcome to the representatives of the press of the different countries. He spoke fluently in four different languages—French, Dutch, German and English.

After a number from different countries had responded to his eloquent words of welcome, he came to Mrs. Richmond and escorted her to the platform to voice America's thanks for such a royal reception to the members of the press, which Mrs. Richmond did in a few appropriate words. At the conclusion of her remarks the president or chairman hurried to the platform and escorted her back to her seat, thanking her profusely all the way for her kind words. To-night Mr. Stead gives the first of a series of addresses to be given at the "Cercle International." The second address will be given by Mrs. Richmond next Wednesday evening. After that I will feel ready to return, for we have accomplished more than my most sanguine expectations could anticipate.

Holland is certainly a most interesting place to visit. It is unique among the civilized nations of the world. The Hollanders, in mass, seem to be a peaceful, happy people.

The weather since we have been here has been cold, cloudy and windy most of the time, with some rain and some sunshine. It seems to both of us as though it had been years instead of weeks since we left home, we have had so many unusual experiences.

WM. RICHMOND.

June 22, 1907.

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SPIRITUALISM WINS!

(Continued from page 3.)

ical condition,—if he had no varicose veins and no trouble with his heart,—if he believed in Spiritualism, as stated in the hypothetical question, I would believe from that alone that he was insane on the subject of Spiritualism. Any man who believes in Spiritualism, as Mr. Crumbaugh believed, whether he was sound or unsound physically, I would believe him insane."

Other physicians made similar explanation. Whatever the weight the opinion of these learned physicians might have as tending to establish that the testator was insane because of his belief in Spiritualism in a purely scientific and theoretical sense, they cannot be regarded as any evidence whatever tending to establish the existence of insane delusions, within the legal meaning of these terms. Where the proof shows, as in this case, facts which prove beyond all doubt that a testator was in the full possession and proper exercise of all his mental faculties, an opinion of an expert, based on a hypothetical state of facts not inconsistent with legal insanity, can have little or no weight, and in the absence of any other evidence of insanity will not warrant the court in refusing to direct a verdict notwithstanding such opinions.

The conclusions we have reached in this case are not in conflict with our previous decision. Orchardson V. Cofield, 171 Ill. 14, in a case where the jury found that the testatrix possessed testamentary capacity but that the will was the result of undue influence, and the verdict was upheld. The belief of the testatrix in Spiritualism in that case was important as bearing upon the undue influence exercised over Mrs. Merrick Orchardson. There the evidence showed that a woman eighty-three years old was induced to marry a Spiritualist medium fifty-seven years old, and afterwards to make a will in his favor, devising a large estate to him, and that she believed that she was directed to contract this unnatural marriage relation, and to make the will, by the spirit of her former husband. There is not a particle of evidence in this record that the testator ever claimed to have had any spiritual direction from Bright Eyes, or any other spiritual manifestation, directing or suggesting the making of the will in question. On the contrary, he expressly declared in the will itself that "I have not been influenced by any person or spirits, but have only made same after many weeks of study, thought and consideration," etc., thus showing, as clearly as language can make it appear, that the testamentary scheme to build a church and a public library in his city,—the former, especially, for the benefit of the Spiritualist organization and the latter for the benefit of the public in general,—was a plan originated, worked out and matured in the mind of the testator, uninfluenced by any persons or spiritual manifestations whatever.

The case of American Bible Society V. Price, 115 Ill. 623, relied on by contestants, is not in conflict with the views we have expressed in the case at bar. It was there held that when a testator has an insane delusion in regard to one who is an object of the testator's bounty, which causes him to make a will which he would not have made out for such delusion, such will cannot be sustained. So, also, it is held, that where a person has an insane delusion in regard to his duty or moral obligation to make a will in favor of a particular person, corporation or society, and a will is the result of such insane delusion, it cannot be sustained.

This is good law, and if we should strike out "insane delusion" in the above propositions and insert "religious belief," it would fit this case, but it would not then be the law. It can never be held that because a testator believes in the doctrines of a particular church, and because of his preference for the one rather than the other, he makes his will with a view of promoting the interests of his peculiar denomination, this fact is to be accepted as evidence of insanity. The owner of an estate may devise it to aid the Methodist, Baptist, Presbyterian, Catholic, Universalist, Swedenborgian, or any other religious organization he may choose, or he may, if is meets his wishes, like Stephen Girard, give his property to a non-sectarian school and provide that no ecclesiastic, missionary or minister of any sect whatever shall ever hold or exercise any station or duty whatever therein, not be allowed, even as a visitor, to enter the school or to go upon the premises, and such will is valid and will be upheld. Vidal V. Girard's Exrs. 43 U. S. 126.

It is a constantly recurring source of error in will cases that there is a strong inclination in courts, and especially in juries, to do by their judgments or verdicts what they would have advised had the testator consulted them beforehand. One who is strongly imbued with the belief that the propagation of Spiritualism is detrimental to society, and that there is nothing in the claims of its adherents that cannot be accounted for by fraud and deception on the one hand and credulity on the other, will be liable to accept any plausible theory upon which he may find a verdict correcting the supposed infirmities of the testator's disposition.

The verdict of the jury in this case is entitled to the weight and consideration that is accorded to a verdict in a law case; but a verdict in a law case cannot stand without some evidence to support it. Here, as we have seen, there is none, unless we are prepared to say the bare fact that the testator was a Spiritualist proves that he was insane. Such a holding would find no support in the law.

Proponents requested the court to direct a verdict in their favor, which was refused. If there was evidence requiring the court to submit the case to the jury the refusal of the request was not error. If, upon the whole case, there was evidence fairly tending to support contestants' bill the motion was properly denied.

After giving this case the careful examination which its importance requires, we are firmly convinced that there is no evidence here even raising a suspicion in our minds that the testator was not entirely sane and as competent to make a will or transact any other kind of business as the average business man. We have examined the evidence with great care, and when it is all summarized and reduced to its final results it only proves that Crumbaugh was a believer in Spiritualism; that he thought that he was doing a philanthropic work for his friends in LeRoy by leaving this estate to establish this church and library, and however much one may differ from him as to the advisability of such a devise, that has nothing to do with the legal status of the will. If the testator had the capacity to make the will he had the capacity to select the beneficiaries. This he has done, and there the matter must rest.

The court erred in refusing to direct a verdict for proponents, for which the decree must be reversed, which is accordingly done and the cause remanded to the circuit court, for further proceedings not inconsistent with the views herein expressed.

Reversed and remanded.

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Professor McIntyre has a basketful of letters, from people in many parts of the world. They are, indeed, startling. Mr. James Kubal, a prominent business man of Chicago, writes the following:

"I never dreamed such things possible. If I had only known of this sooner. This system has made a different man of me. I shall give up business and make more money through the use of this system than I can in my business. It has brought back my sight. I can see without glasses, and work without them, too. It has overcome my backwardness, and I can now handle my customers in fine shape. I did not know I was so full of the magnetism. I think your system wonderful."

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If you wish a free copy of this wonderful book write a postal or letter to Professor F. T. McIntyre, Dept. 1057 No. 126 West Thirty-Fourth street, New York, N. Y. All who write will receive it; no one will be disappointed. It is sent by mail, postage paid, absolutely free.

The Wonewoc (Wis.) Camp.—Important.

The management of the Wonewoc Camp is pleased to announce that the Western Passenger Association has granted a rate of one fare and three-fifths for the round trip, on the certificate plan. This means that the friends visiting the camp will pay full fare going to the camp and three-fifths returning, provided that one hundred have purchased tickets at over fifty cents in value, between July 11 and July 17.

We wish to call upon the friends everywhere, who intend to visit the camp, to see to it that they get their tickets on the above plan. Make up parties in your town, and come to the opening meetings. A program of unusual strength has been prepared for this camp, and the meeting will be of absorbing interest from its opening to its close.

The above-mentioned rates are on the basis of fares which went into effect in May. These rates are good over lines in Illinois, Minnesota, Wisconsin, Iowa, etc. Thus the friends in Minnesota and elsewhere can take advantage of this rule.

Send at once to the secretary for one of our programs. See what splendid talent we have, then come and enjoy the beauties of our camp.

Here are some of the workers: Harrison D. Barrett, E. W. Sprague, Mrs. E. W. Sprague, Georgia Gladys Cooley, Mrs. J. P. Whitwell, Frank T. Ripley, Mrs. Lichtig, Will J. Erwood, and others. In addition to these Mr. Jo. Johnson, materializing medium of Toledo, and Mrs. DeWolf-Kiser, slate-writing medium of Chicago, will be in attendance. The best of everything will be had. Come and enjoy yourself.

GERTRUDE SPOONER-GRISWOLD, Sec'y.

Wonewoc, Wis.

Lake Brady Camp.

The Lake Brady camp opened on June 30, under more propitious conditions than for a number of years. The new rooming house with dining hall is a great addition. Several rooms are already occupied for the season, and others are engaged for a little later. Those who patronized the dining hall on Sunday said they never sat down to a better meal for the price. Everything is in the best of order and under the efficient management of the Ladies of the Aid Society promises to be a complete success in every way.

Dr. W. O. Knowles is chairman for the season conferences, and various meetings will be the program during the week, with two lectures each Sunday.

Owing to the inability of Anna R. Gillespie to be present, Mrs. D. A. Morrill was secured to take her place. As a logical and forceful speaker, Mrs. Morrill ranks among the first. She has many friends at Brady who gladly welcome her, and regret her departure each time she comes. Mrs. Mary Gaskill has a fine six-room cottage on the camp ground. Several others talk of building this season. All together, the future of Brady looks very bright. The electric cars run by the entrance every half hour. It is only a minute's walk from the car-stop to the Auditorium, which is one of the finest in the country.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

A GOLDEN SHEAF.

To Our Friends:—October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches.

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Pepper-Vanderbilt Marriage.

The Inside Facts in Reference to This Happy Event.

The action of the representatives of the associated press in reporting the recent marriage of Mr. Edward Ward Vanderbilt and Mrs. May. S. Pepper, while not exceptional in its sensational character, is yet out of keeping with the spirit of high-toned journalism and up-to-date newspaper work.

The press despatches have been sent broadcast over the world. Secular and religious papers alike have published them with startling headlines, and have descanted upon them to their readers, as if something of the most heinous nature had transpired through this union of two people, whose chief offense seems to be that they are Spiritualists, and one of them a singularly gifted psychic. Everything connected with the affair has been distorted and misrepresented by these so-called newspaper men, until even Spiritualists who read the secular papers are wondering if everything IS all right in this quiet wedding of two people of their own faith.

There are always two sides to every story, and it is but right that the side of our brethren, the interested parties, should be heard. To that end I purpose devoting myself in the following paragraphs. I am well aware that the associated press will refuse my story. The great outside world will judge these good people, our Spiritualist friends, upon ex parte testimony. In order that the Spiritualists may know the truth, the whole truth, I submit my facts solely to the Spiritualist press of the world.

First of all, let me "lay the ghost" of the silly charge that this marriage was a secret one. It was known that it was to take place June 1, 1907, to scores of friends of the contracting parties, as long ago as January of this year. Wedding cards were issued and were in the hands of hundreds of people several days prior to June 1st. There was no attempt at secrecy on the part of either Mrs. Pepper or Mr. Vanderbilt. They did not rush into print with detailed statements of their private affairs, but they discussed the approaching change in their lives with their friends openly and candidly, but with a dignity that is ever befitting such an important event in the experience of mortals.

Secondly, let me deal with the charge of "undue spirit influence" upon Mr. Vanderbilt by which he was led into this marriage. I have seen papers and letters that prove that his first wife, Mrs. Kezia Vanderbilt, and Mrs. Pepper were close friends. I have also examined evidence and heard testimony that prove that Mr. Vanderbilt has been a life-long Spiritualist, and that his wife was likewise a firm believer in Spiritualism. His mother was a Spiritualist, a rare psychic, as was her mother before her. Mrs. Pepper, therefore, did not convert Mr. Vanderbilt to Spiritualism. It was but natural that his first wife's friendship for Mrs. Pepper should impress him in her favor, and lead him, after her transition, to take an interest in her work. He did have sittings with Mrs. Pepper, and was pleased with them, but he received nothing from the angel-wife, nor from any other spirit, in the way of advice to marry Mrs. Pepper. This is abundantly proven by documentary evidence, and by the oral testimony of reliable witnesses. Mr. Vanderbilt knows his own mind and followed his own course in his wooing of his present wife.

She did not seek to influence him in the slightest degree, and for a year and a half declined to yield assent to his proposal. Letters are in existence that establish this fact beyond the shadow of a doubt. "Bright Eyes," the special guide of Mrs. Pepper, did not interfere in the slightest degree in this affair. She advised neither her medium nor Mr. Vanderbilt to take the step. There was no influence brought to bear from the spirit world to urge Mr. Vanderbilt on with his suit. The spirit friends left the matter wholly in the hands of the interested parties, whose business it alone was, and had mortals minded their own affairs as the angels did theirs, there would never have arisen this wicked newspaper sensation.

It takes people who read into the lives of others that which they themselves would do if they had a chance, to circulate slanderous reports about their betters.

Mr. Vanderbilt consulted his own wishes, was influenced by his own judgment in the choice of his wife and only succeeded in winning her consent to the union after a year and a half of effort.

Great stress has been laid upon Mr. Vanderbilt's gifts to his present wife, and the most absurd stories are afloat in regard to this matter. He did give her the home at 587 St. Marks Ave., Brooklyn, costing $10,500. On this home there was a mortgage of $7,000. In order to take up that mortgage, he gave his bride another house and lot, worth $8,500, in Manhattan Borough. Her equity in the second property is but a trifle more than sufficient to clear the mortgage on the St. Marks home. Neither property is worth $50,000, and the two are far below—(about one-tenth)—the valuation placed upon them by the associated press. No one save Mr. Vanderbilt knows the valuation of his entire estate. It is nobody's business how much he may be worth. He chose to make his wife a present of a house. He had a perfect right to do this, and thousands of others have done the same thing before him. He did it of his own free will and accord, and upon the advice of neither mortal nor spirit. His action will appear to every fair-minded person as being eminently just and right under the circumstances. He has provided his wife with a home as long as she stays in the form, no matter what happens to him.

At this point the story regarding Mr. Vanderbilt's age comes to the front. He will be sixty-six years of age on his next birth-day not seventy-nine, as reported by the associated press. He is a match mentally for any hundred dozen penny-a-line reporters that may be sent to him. His intellectual powers are a marvel to all who come into close association with him. He is at home upon the subject of agriculture, and can give, at a word, the chemical agents in certain soils, and what is best in the way of fertilizers to hold the same up to a high state of production. In the laboratory of the electrician, he is in his element, giving pointers even to Thomas A. Edison, and showing why there has been such increase of insects wholly unknown before, since electricity came into use.

"Vibration has called the latent life life force," he says, "and we now see why the disturbances of the atmosphere produce effects upon the lower orders of life."

He can turn calmly to the task of decomposing a ray of light from the sun by means of spectrum analysis, and give his hearers the results of his labors. He will tell you of radium and prove that its light shows no diminution, no matter how much time may pass as it sends its energy forth. He will show you that there is something in the light of radium not possessed by the sun, and that scientists are now trying to discover what this second energy is. He likens the sun to the first energy found in radium, and does not believe that the sun's heat is decreasing, feeling that it, like radium, is capable of holding its power without diminution, throughout all time.

The New York Herald sent a reporter to him recently for a special interview. "Are you a Spiritualist, Mr. Vanderbilt?" was the first question.

"Well," said Mr. Vanderbilt, "let me ask you a question: Are you a Spiritualist?"

"No, indeed, I am not!" blustered the reporter. "I think I have more sense!"

"Do you know anything about Spiritualism?" questioned Mr. Vanderbilt.

"No, I don't, nor do I want to do so!" replied the reporter.

"How then can you discuss a question concerning which you know nothing?" asked Mr. Vanderbilt; "Are you a competent witness?"

The reporter hesitated, and then declared his disbelief in "ghosts and other nonsense in which Spiritualists believe!"

"How do you know this?" queried Mr. Vanderbilt.

"I suppose that that is all there is to it;" replied the perplexed reporter.

"My friend," observed Mr. Vanderbilt, "that is far from being all there is of it. On one of my farms I have an apple tree; one side of that tree bears an apple with a delicate purple flush on its cheek, with a pleasant acid flavor; the other side bears a sweet apple and is yellowish in color. When you can tell me what it is that produces that phenomenon in my apple tree—why one part of a tree with the same body, fed by the same roots, nourished by the same juices, is so different from the other; what it is in the soil, air and moisture, that makes the tree what it is, I will tell you what a Spiritualist is. Or, if you, my friend, will tell me what it is that puts the soft love light into a baby's eyes, gives it its happy laugh, its radiant smile, then suddenly transforms the little figure into a piece of icy marble—what it is that has happened to produce the change—I will tell you then what a Spiritualist is. If you will apply this last question to all forms of Nature's laboratory, not excepting mature men and women, and determine the first cause, I will still tell you what a Spiritualist is!"

"Mr. Vanderbilt" exclaimed the reporter, extending his hand, "I ask your pardon. I was sent here to do you up, and I go away a wiser and better man. You have something I have not found; I apologize." Away he went, and not a word did he write against Mr. Vanderbilt, or any member of his family.

Mr. Vanderbilt is accused of senility and insanity by his enemies. Do the above paragraphs indicate either condition? Is he not rather a philosopher, a clear reasoner, a man who knows men and things? He has been a Spiritualist all his life. He is a vegetarian in theory and practice and has been for many years. He is a firm believer in the Vedanta philosophy and makes it the guide of his life.

To him, killing is wrong in all forms. He is a born reformer, and has endeavored to live up to his profession. He does not believe in the law of inheritance in property. When his parents took leave of earth he renounced his share in their estates to the very brother and sister who are now alleging that he is insane. He has made his own way in life and his competence is the result solely of his own unaided efforts. To men and women who think, who are capable of rising even "to the dead level of an idea," there is nothing in Mr. Vanderbilt's belief to indicate insanity or imbecility. He is simply a profound philosopher, far in advance of the age in which he lives.

He believes that every boy and girl born into the world should be taught some useful trade, or fitted for a profession, by means of which he or she can earn a living in case of necessity. In harmony with this belief he endeavored to rear his children. One of them, however, has been refractory and disobedient from her tenth year up to the present time. She induced her father to fit her for a musical career, for which she had no real talent. He spent about four thousand dollars in this endeavor and abandoned it only when she told him to his face, "Papa, if you are fool enough to spend your money on me in this way, I am perfectly willing that you should." She was then placed in a select school of an expensive character, but played truant daily for months before she was found out. She then told her parents plainly that she would neither work nor fit herself for any position or profession in life.

Her mother fell ill and besought her daughter to remain with her, but she refused, and left the care of the invalid to hired nurses and to her sorely distressed father. The night her mother took leave of earth this dutiful (?) daughter was at the theatre, and never by word or look did she exhibit the slightest degree of sorrow over that mother's transition. Instances of like nature are on record all along the pathway of her life for the past fifteen years, showing her ingratitude, and her unnatural, unfilial spirit. She has not scrupled to contract debts in her father's name in face of his express command to the contrary, and has even gone so far as to break into his private desk.

Last January or February, her father told her of his approaching marriage, and said that she should have a home with him as long as she wished—that he would assign her one whole floor in his new home for her personal use, and that she could mingle with the other members of the family as freely as she chose. She made no objection to the marriage, neither did she then decline her father's offer of a home. A few days later she called upon her married sister and asked her to join her in a suit against their father, declaring he would gladly give them $30,000 each rather than to go into court.

She knew that her father was a Vedantist in belief, hence felt assured that his non-resistant policy would lead him to settle outside of court. Her sister indignantly refused to become a party to such an infamous scheme.

Shortly after this, in March, 1907, this daughter brought a joint suit against her father and her sister, with the hope of having the courts assign her a position that would give her the control of her father's property, of course to her sister's disadvantage and injury. This suit against father and sister is ample proof of the love (?) she has for them in her heart. Her hatred for Spiritualism and her willful desire to inflict suffering upon others carried her too far in this distance, for the court promptly dismissed both suits with a sharp reprimand to the lawyers who brought them. The cases were stricken from the calendar, and Mr. Vanderbilt and his elder daughter were left in peace for a time. This unnatural child continued her plotting, however, and after her father's marriage on June 1, had him haled into court to answer the charge of lunacy, and his wife to that of having exercised undue influence over the father by reason of her psychic powers. If successful in her suit, Mr. Vanderbilt will be placed under guardianship and his property held in trust for his care during his stay on earth. The daughter will gain nothing financially at present from her infamous acts.

The case is now in court. Everything that a vicious and unprincipled lawyer can say about Mr. Vanderbilt in the way of slander and vilification is being said. The lady and gentleman in question have no redress for the attacks made upon them in the courtroom, for all lawyers are privileged to say what they please when before the bar. Mr. Vanderbilt's opponents will leave no stone unturned to have him adjudged insane. The present suit is for the purpose of having the court appoint a "commission in lunacy" consisting of a lawyer, a doctor, and a layman, who will be empowered to take testimony in the case. If these men decide that Mr. Vanderbilt insane, he will lose control of all that he has earned during a lifetime of honest labor. No doubt the guardian, if one is appointed, will be a man whose mental power, in contrast with those of Mr. Vanderbilt, will be as a tallow-dip to an arc light. Steps even may be taken to annul his marriage and to render null and void all of his business transactions for the past four years.

For what reasons will these things be done? To gratify the spleen of an unnatural child, to feed her hatred for her father's religion, to give her revenge for having been well cared for by that father, whose attempts to fit her for a useful life made her hate him, and, last of all, to enable her to injure her father's wife because that wife is a psychic and a teacher of the religion of Spiritualism. Mr. Vanderbilt and his wife will fight for their rights unto the uttermost. Their victory, if they win, will be a triumph for Spiritualism as it will establish a precedent by which similar cases in future years can be decided. As a body the Spiritualists of the world should send this couple their sympathy and good will, with an accompanying prayer for their complete success in their contest for the right.

Had they been Catholics or Presbyterians, no notoriety would have been given their marriage by the sycophant press. Religious prejudice and personal spite are at the root of this trouble. Mrs. Vanderbilt is an exceptionally endowed psychic; her powers transcend those possessed by the great majority of human beings, which fact has aroused the envy of many of them and caused them to persecute the one to whom they should ever be true and tried friends.

Mr. Vanderbilt is a scientist, philosopher, poet, and man of affairs combined. He possesses a giant intellect and the energy of a veritable Boanerges. He is a man who does things because he knows how to do them. As a buyer and seller of lumber, he is one of the keenest of the keen. As a scientist he ranks high among the skilled analysts of the age. As a philosopher, he not only "loves wisdom" for its own sake, but he loves it because it takes him to the root of things and shows him why they are as they are. As a student of literature, he has made the acquaintance of the greatest writers of all ages, yet he has become the imitator of none. Above all, he has found Nature to be his wisest teacher and in following her counsels has himself become wise.

This patriot, this man of affairs, this scholar, this poet, this philosopher, this scientist, this religionist, is a Spiritualist, and knows WHY! Is that a crime?

Yours for the truth,
HARRISON D. BARRETT.

An Aged Spiritualist Passed On.

To the Editor:—I now write to announce the transition of my mother, Mrs. C. C. Field, on June 14th, at the age of seventy-five years. Our mother was known always, from early young womanhood, as a medium and Spiritualist. In the wilds of Michigan, long before the Fox rappings were heard of by Mother, she had manifestations through her own powers that remained with her all her life—a comfort and solace.

An aged husband and four children are left to weep in hushed silence, well knowing it can be but a little time ere we shall meet again.

Mrs. Belle Fuller accompanied the writer to northern Michigan, where the transition occurred. The services were held in the M. E. church with full consent of minister and people. The address by Mrs. Fuller was listened to with wrapt attention by a church full of people, filling the minds of the hearers with larger ideas of life everlasting.

So it came to pass that our mother's passing on brought to the people of Indian River, Mich., that which she had never been able to accomplish while in the body, namely, to place before her friends and neighbors a presentation of Spiritualism in its true light. This Mrs. Fuller did fully, and still further was of great comfort in the home the days succeeding the putting away from sight the earth-temple of our mother. This is the test for Spiritualists; if we live up to our knowledge, when the time of parting comes. For myself, I acknowledge it was hard, very hard, to rejoice in the presence of death, the transformer, I missed the loving word of greeting, the hand clasp as of yore. I could not, and cannot now, see beyond the veil. I feel alone, alone! I reach out and clasp no loved one in my embrace.

EFFIE F. JOSSELYN.
Grand Rapids, Mich.

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Our efforts are at all times centered in placing before the public the opportunity to come in direct touch with the best of talent, and witness the finest psychic demonstrations. This is shown to be true by the very excellent program prepared for the coming season at the Clinton camp.

Beautiful scenery, a health-giving climate, cool, sparkling water, all go to make an ideal spot in which to rebuild physical and spiritual energy.

This, in view of the present low rate of two cents a mile, makes me feel to urge all who need an outing to seek Mt. Pleasant Park for a few days or weeks' stay. The two-cent rate is, on the whole, and advantage in more ways than one to those wishing to attend our camps, for it does away with the bother of the "certificate plan," with its frequent mistakes and disappointments, and yet secures substantially the same rate, and permits travel every day in the week. As you all know, Iowa, Nebraska, Minnesota, Wisconsin, Illinois, Missouri and Arkansas have all made legal reductions in railroad rates, and our camp is easily and directly reached from any part of those States. Consult your agent as to schedule time, board the train and spend a few days in camping "under the canopy of glittering stars." The open-air life now so popular means the curing of disease in both mind and body, and Mt. Pleasant Park is an ideal place to practice it.

Or, if you are in close proximity to the grand old Mississippi, board one of the Diamond Jo steamers and enjoy a brief period on the water. There are many points of interest along the way that appeal strongly to the lovers of history and of nature.

Write for booklet.

MRS. M. B. ANDERSON, Sec'y.
Mt. Pleasant Park, Clinton, Iowa.

(Advertisement)

The Grand Ledge Camp, Michigan.

Grand Ledge, Michigan, Spiritualist camp meeting opens July 21. The speakers and mediums engaged this year are among the best known on the Spiritualist platform.

The programme for the forenoons, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work.

The fact that Oscar A. Edgerly is being engaged for the fourth season as speaker and chairman of our camp is sufficient warrant of his congenial and affable manner as chairman and entertaining and instructive as a speaker, to insure the successful direction of our present camp.

Mrs. A. E. Sheets, our former president and chairwoman for many years, is so thoroughly established in the hearts of the progressive and initiated public mind that the mere mention of her name as the first speaker upon the list is an agreeable insurance of intellectual eminence in spiritual ethics and oratorical pleasures for the opening session. Her homely welcome to each and all will be a cordial and sympathetic feature in the social environments of the camp.

Mrs. R. S. Lillie, known throughout the length and breadth of America as the "Queen of the Rostrum," is comparatively a new speaker with the patrons of Grand Ledge Camp, but who has been in the spiritual field since (nearly) the advent of modern Spiritualism, but because of the unremitting demand in other fields for her labors have we been unable heretofore to secure the services of this far-famed oratress. That her inspirational gems of thought will be a delightful treat is forecast in her presence with us.

Elizabeth Harlow, who was a new speaker with us last year, proved to be one of our best and will be with us again. She comes highly recommended to the management as having been long in her appointed vocation of saving souls to higher and brighter spiritual aspects of life here, while the future of eternity will take care of itself, and none should miss hearing her.

Mrs. Al Atcheson, of Buffalo, N. Y., with us last year for the first time, is a very good and true message medium, has acted as pastor of a Buffalo Society for several years and is highly recommended by them. She will give messages during the greater part of camp. They are always convincing and to the point.

Geo. A. Letford, known from North to South as the Drummer Medium, and one who has done some wonderful work in Georgia and Florida, where he travels, and has made the South more liberal toward Spiritualism, will also be in attendance and follow some of the lectures with messages.

Spiritualist, skeptic, and all friends are cordially invited to attend Grand Ledge Camp. Remember the date it opens, July 21st, lasting until August 18th. Don't fail to attend.

For programs write

J. W. EWING.
Grand Ledge, Mich.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
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[Advertisement.]

OFFICIAL PROGRAM

OF THE

Lily Dale Assembly,

LILY DALE, N. Y.,

July 12 to Sept. 1, 1907.

Mrs. Esther C. Humphrey, president; H. W. Richardson, vice-president; Laura G. Fixen, secretary; Dr. Geo. B. Warne, treasurer; R. W. Savage, trustee; J. W. Stearns, trustee; Lee Morse, trustee; John T. Lillie, chairman; Mrs. N. L. Nutting, president Ladies' Auxiliary; Mrs. Amelia Peterson, superintendent of Lyceum; Miss Lucy A. Greene, librarian; Miss Helen Smith, pianist; Miss Matilda Orr Hayes, press correspondent; I. G. Turner, superintendent of grounds; Mrs. L. L. Hinman, ticket seller; Mrs. Jean Read, collector; Riley Johnson, gate keeper.

Eminent Speakers.

Dr. Geo. B. Warne, Mrs. A. J. Pettengill, Mrs. Carrie E. S. Twing, J. Clegg Wright, Mrs. Elise Stumpf, Thomas Grimshaw, Mrs. R. S. Lillie, Mrs. Tillie U. Reynolds, H. W. Richardson, Miss Elizabeth Harlow, Hon. Wendell C. Warner, Georgia Gladys Cooley, Geo. H. Brooks, Cora L. V. Richmond, Mrs. Helen L. P. Russegue, W. J. Colville, Mrs. Mary Seymour Howell, Dr. J. C. Batdorf, Mrs. Mary S. Howell, Laura G. Fixen, Mattie E. Hull, Dr. W. M. Lockwood, Oscar A. Edgerly, Lyman C. Howe.

Platform Message Mediums.

Annette J. Pettengill, July 12 to 25; Mrs. J. A. Murtha, July 26 to August 3; Georgia Gladys Cooley, August 4 to August 8; Geo. W. Way, August 9 to August 18; Mrs. M. Gaule-Reidinger, August 19 to September 1.

Morning Classes will be Conducted:

July 13 to August 3 at 10:30 a. m. by J. Clegg Wright.

Cora L. V. Richmond will conduct classes on Astro-Psychology—second series:—

August 6, outline of lessons; August 7, Planetary Order and Influences; August 8, Angels of the Planets; August 9, Influence of Mars Upon the Earth; August 10, resume.

W. J. Colville's class, August 13 to 17.

Dr. W. M. Lockwood's class, August 20 to 31.

Forest Temple meetings at 9 a. m. and 7 p. m. daily, Mrs. A. J. Devereaux, leader.

Mr. W. J. Sheehan will direct a school of vocal music, including all grades of instruction, from foundation to finish. Before opening, address him at 567 Elmwood Avenue, Buffalo, for further information.

Mrs. Sarah T. Rohrer, the authority on Domestic Science, will conduct a school of cooking, of special interest to all women.

Mrs. Francis Baker will have charge of the Arts and Crafts, including book binding, leather tooling, work in brass and copper, and outdoor sketching. This new feature will be enjoyed by young and old.

Lyceum drill every Friday morning.

The Lily Dale Assembly Band will give three concerts daily. This orchestra is composed exclusively of artists; Ernest Gerdon, leader.

Recreation and amusement have been amply provided for, and no one need be dull for one minute. There will be card parties Monday evenings, dances Wednesday and Saturday evenings, tea parties on Thursday evenings; boating, with sixteen boats, fishing and bathing, with free bathing house, if you bring your own suit, or Mrs. A. H. Winchester will rent you a suit or furnish hot or cold baths; bowling alleys with three excellent runs; billiard and pool tables, and a covered and inclosed pavilion has been built over the water, which will be one of the spots enjoyed by old and young.

Omnibus and livery.—Mr. C. D. Greenamyer will meet the trains and convey passengers to any part of the grounds.

Trunks will be hauled for 25 cents. Those who wish to enjoy the beautiful drives around Lily Dale can get good rigs.

The library contains a valuable collection of over 1,300 volumes of poetry and prose, including a large number of inspired writings from our most noted mediums. There is also a fine assortment of books for children. The library will be under the charge of Miss Lucy A. Greene.

Board and Room.—Ample provision has been made to care properly for our visitors.

The Maplewood is the hotel of the Assembly. It will be managed this season by Mr. M. R. Rouse, who will furnish room and board for $1.25 per day and upward for single rooms and $1.50 per day for double rooms. Table board, $6.00 per week. There are a number of cheaper hotels and boarding houses. Rooms can also be had for light housekeeping, for cottages, rooms or board, write Miss Mae Huntington, Lily Dale, N. Y., inclosing stamp for reply.

Stores and Accommodations.—Those desiring to keep house will find ample supplies, well-stocked grocery stores, containing fresh groceries and vegetables, meat market, laundry and barber shop. Milk is delivered daily, and at the Pagoda is a fine supply of soft drinks, popcorn, souvenirs, books and periodicals.

Rates of Admission.—Season ticket, $4; single admittance, 15 cents; daily fee for those remaining on the ground, 15 cents. Season tickets are not transferable, and if presented by any except the rightful owner, will be taken up. Holders of same can pass in and out of gates by presenting same to the gate keeper.

Single admission tickets will be taken up at the gate. Visitors are requested to pay 15 cents each morning to their hostess, who will pay it to our collectors.

Above tickets entitle you to attend the afternoon lectures and seances in the Auditorium, all conferences and Forest Temple meetings.

Lily Dale is easy of access, lying between Dunkirk on the north, reached by the L. S. & M. S. R. R., and Jamestown on the south, on the Erie Railway; between these junction points the D., A. V. & P. R. R. runs four trains week days and six on Sundays, all stopping at Lily Dale.

Buy your tickets to Lily Dale via the Lake Shore & Michigan Southern Railroad from Chicago, Indianapolis and Columbus via Cleveland and the Lake Shore from Cincinnati; via the New York Central & Hudson River Railroad from New York; via the Boston & Albany from Boston.

These lines sell tickets at special rates and make the best time and closest connections.

Lily Dale and Chautauqua have been granted the same special excursion rates this season. On July 5 and 25 all lines in the Western Passenger Association will sell round trip tickets as follows: Chicago, $14.00; Cincinnati, $11.30; Indianapolis, $12.00; St. Louis, $19.25; proportionate rates from other points. Good for thirty days. Tickets must be deposited with the agent at Lily Dale on arrival. Some of the Eastern and Southern roads will also make special rates good at any time during the season. Inquire of your ticket agent if he has received instructions; if not, ask him to write to the general passenger agent of his road for them.

The Ladies' Auxiliary will have their headquarters in the Huff Cottage, where they will have ample room to display the donations sent them. They will keep the bazaar open all day and will conduct a public bazaar with a social in the Auditorium every Thursday evening, where all their articles will be exhibited to visitors at the Assembly and offered for sale, under the leadership of Mrs. N. L. Nutting, president, and Mrs. Mary E. Clark, their indefatigable secretary.

Visitors are invited to bring trinkets and articles of their handiwork, which will be thankfully received.

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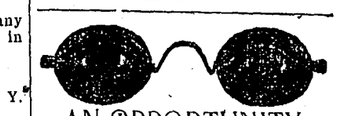
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VOL. 36 CHICAGO, ILL., JULY 20, 1907 NO. 921

TO INVENTORS AND SCIENTISTS.

Some Thoughts and Suggestions for Them to Consider.

I have been reading the very able and interesting article by Professor Larkin in No. 902, wherein he makes this remarkable forecast: "I believe that the time will come when matter will be moved by mind."

This, sir, is the "missing link" that will prove the immortality of the soul. Science is getting very near it, even now. Electric, invisible waves are trasmitted through the ether and move matter at the other end even now; for what else is the receipt of an electric wireless message through an audible, visible signal, but the movement of matter through an invisible force? Of course, so is the electric current that runs along a wire and moves a street car, but the wireless more nearly approaches and suggests the thought force Professor Larkin expects to see. And I submit further that this is distinctly a proof of mind moving matter, because it is easy to send an electric current that will convey NO intelligent message, and it is also easy to make said message move the matter at the other end in an INTELLIGENT manner, directed by the thought at the point of transmission. Even rays of light reflected for long distances (heliographic signaling) can be used to move matter electrically at the receiving station, and can be either perfectly meaningless flashes or intelligent mind messages.

If I am not mistaken mediums claim to have moved matter by their own will power only; but any movement of matter at a seance, without physical contact, is a movement of matter by mind. Unseen human beings (of whose existence Professor Larkin says he has had no proof) are the agents for moving this matter, and although they possess spirit bodies, with hands and feet, they don't need to use their hands to move matter, but accomplish this by will power, which is nothing but an electric force. That there is visible, tangible matter, and invisible, imponderable, intangible matter (electric corpuscles) every scientist must admit. What else is a wireless message but corpuscles in motion? Even a powerful odor, a terrific sound, a flash of light, represents invisible matter (electric corpuscles) in motion.

Spiritualists claim to have proved again and again that the human soul is a duplicate of the physical body, simply composed of this electric invisible matter (corpuscles), and that we are surrounded by these souls, the lower, earthly ones composed of grosser forms of the same "matter," and the higher ones composed of more refined "matter."

Now all that is needed is for some scientist to invent a telephone so delicately attuned that a spirit voice, which would be tantamount to our thought, can actuate it and produce an audible sound.

Can't this be done by means of a microphone attachment to an ordinary telephone specially constructed to magnify or enlarge the sounds or electric forces that are now far too ethereal to be heard, felt or seen by our senses?

I am not a scientist, but perhaps the above suggestions may convey a hint to those who are.

F. A. BINNEY.

San Diego, Cal.

AN ENCOURAGING OUTLOOK.

Los Angeles Spiritualists Looking Forward to a Season of Unusual Activity.

To the Editor:—There is among our Spiritualists a class who are forever looking for trouble, holding the opinion that the Spiritualist movement will become absorbed by other cults; that we as an organization will have to follow this new anticipated imaginative leader or step out of the ranks.

It seems to me we have but to read The Progressive Thinker to see that an optimistic view is far better; that we have every reason to believe this truth, which every earnest Spiritualist holds as a sacred thing, is becoming universally accepted; that the imperfectness, the undesirable, will play a very small part in this great movement later on, knowing that the process of transformation will not be accomplished by suppression, but by substitution. Thus by persistence in well doing we bring a higher state of expression into all degrees of consciousness.

The different societies here in Los Angeles are looking forward to an unusual active season.

The Ellendale camp ground is progressing most favorably, its location beautiful, many improvements under way that will make it one of note, and a great attraction in every way.

We have in this city superior workers in the different Spiritualistic movements, of which we are most proud. A few of our prominent workers are engaged for the camp season, both east and west. Dr. A. H. Waitt will have the pleasure of greeting old friends at Mt. Pleasant Park camp, Clinton, Iowa. Mr. and Mrs. Stanton, of Pasadena, Cal., will also be of the party who will carry with them the great inspiration of our beautiful cities and loving people.

May all paths grow brighter and brighter into a perfect day.

There is so much here in Los Angeles conducive to a larger life, at all times inviting us to be good and do good.

The Spiritualist Relief Association, recently organized by our most [illegible] and greatly beloved sister, [illegible] Howell, who is well known throughout the country, is a movement that has a most encouraging outlook. Their aim and object is to let the light of consideration and helpfulness shine here and now, believing that only by so doing will the great future state be one of peace.

GEO. H. BROOKS.

Los Angeles, Cal.

Reason must be our last guide and judge in everything.—John Locke.

In the court of his own conscience no guilty man is acquitted.—Juvenal.

Give up to science entirely, for science is but one.—Seneca.

Honest error is to be pitied, not ridiculed.—Chesterfield.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

WHAT WE ARE HERE FOR!

Earth Is a Training School for Successive Stages of Life's Expressions and Usefulness.

To the Editor:—This was more forcibly realized by me than ever before, after carefully reading your and other so-called spiritual journals.

Strange how life's divine purposes are crossed and re-crossed by mortal ambitions, and the power of will and voice employed to gain the attention and favor of those with whom MAN wishes to labor for purposed results.

But when demonstrated facts prove that put-forth efforts are not in accord with Divine purpose for general improvements, then here and there, on different lines of mortal activities, a halt is called, due to this: that mortals are variously indicted before higher than world's tribunals, by those whom they have wronged. This because there is no redress for them on earth, viz.: those classes that are made the victims of cunning schemes for the furtherance of selfish aims and ends. This, then, causes conditional litigation, and through such processes close attention is paid by spirits in authority to the motives, thoughts and conduct of all concerned pro and con. The decisions when rendered are cast back on earth as conditional forces for just effects. To these modes of regulations it is due, mostly, that history repeats itself so often.

Truly, the present is a time when craftiness is rampant and carried on too often behind a garb of piety. It is well to remember here "that unless piety and a man's interests be in the same thing, piety cannot long be maintained."

Man in this age of the world is supposed to positively know that he is an immortal as well as a mortal being. The greater part of mankind is supposed to have been graduated up in mental and moral, if not in spiritual degrees, so that their developed rational faculties can grasp the fact that man, no matter where born or under what circumstances, is a citizen of the world and a part of it, and a factor in its operations, for which reason the universal brotherhood of man as well as the Fatherhood of God is above all things THE ONE that man should strive to make the practical realization.

We know there is a very large per cent of humans who have not, as yet, developed the rational faculties to see things in their true light and do not think and live according to the rules of right, and these are the weak links in the golden chain of human brotherhood that should be strengthened by those of superior development, and therefore greater strength of manhood, etc. But what do we see instead? We see so many, many able-minded ones use their superior knowledge, not to aid and uplift their weaker brothers and sisters, but to make tools of them to further their selfish ends as above indicated.

It will certainly require very much bitter experience until these wrong pursuits of mortals are duly rectified, and every one active as they should be to aid one another. Only then the word "redemption" will have its true definition, when man is raised to a higher plane of thinking and living and is redeemed from his animal instincts and crudities, and when those of acquired intelligence to be so-called leaders, are duly redeemed from their selfish selves, to realize that there are others in the world who need their assistance in a different way than it has been given.

Pardon me, I just had to write this. I know and see all the good that is being done by those who are in condition circumstantially to help the poorer ones and rescue truth from its pollution by foul pretenders of things sacred. The angels keep the records correctly and you will all be well rewarded for all the good you do, and truly all are helped by a kindly Providence, who help those in need in whatever way they can.

MRS. M. KLEIN.

Van Wert, Ohio.

WHAT IS COMING?

Says Luxury Ruins Church; Foresees Smoking Concerts—Bishop of Michigan Tells Chautauquans That if Tendencies Continue Preaching Will Be Done Away With.

Smoking concerts will be a feature of future church activities, if present tendencies continue, according to the Rt. Rev. Charles D. Williams, bishop of Michigan, who conducted the morning devotional hour at the Chautauquan assembly, Chautauqua, N. Y., July 2.

"At such a service people will have all the conveniences of their clubs, including the privilege of smoking, with concert music thrown in. Even sermons may be dispensed with if more convenient to the churchgoers.

"There was a time when we were satisfied to sit on hard benches in cold churches and listen to interminable discourses," said the bishop, "but now we must have plush pews and churches delicately comfortable, and ministers are not allowed merely to preach the gospel. They are called on for something particularly interesting, and the most sensational preacher is the one there is most demand for."

Love's Scepter.

If Love wholly reigned on this planet,
How happy earth's children might be;
All wrongs to forever be righted,
Each mortal unfettered and free!

Love's scepter would make earth an Eden,
Her inmates as Angels right here,
Harmonious, holy and happy,
Life never again to seem drear!

True Love is the Living Redeemer,
Which saves from the evils of earth,
And ope's to the eye happy visions
Of the higher heavenly birth.

Oh! hasten the hour when her brightness,
In fullest effulgence may shine—
From sea unto sea the world over,
Be swayed by her scepter sublime!

JULIA H. JOHNSON.

West Pittsfield, Mass.

Genius always gives its best first; prudence at last.—Lavater.

Man alone is and shall be our god.—Feuerbach.

COMES TO LIFE IN COFFIN.

Man Still Conscious, Prepared for Grave—Hours of Horror—Consumptive, About to Be Buried Alive, Escapes Awful Fate Through Habit of Undertaker, Who Measures All Corpses Twice—Manages to Move After Desperate Efforts and Is Restored to Life—Describes Sensation as He Lay in Coffin.

James Fegan, of Rochdale, has the distinction of being the only man in England who was ever measured for his coffin and regularly "laid out" for burial who lives to tell the tale and laugh at the undertaker. His grave had been dug, and for hours he lay with only a sheet covering him, and all the time conscious that he was going to be buried alive. His struggles to escape the horror are best told in his own words.

"It was like an eternity," he says; "an eternity of unspeakable mental agony. I knew that I was alive the greater part of the time and made terrible inward struggles to manifest some outward sign of life.

"It was a wonder that I did not kill myself in these attempts to escape the grave.

"When the undertaker came I thought I should have gone mad. Fancy a man supposed to be dead thinking all these things. How awful it seemed that I should be unable so much as to open my eyes or even wink, while I could plainly feel the undertaker measuring me. I hoped for something to happen that might so startle me as to produce a sign of life."

His Struggles to Make a Sign.

"If the undertaker had not measured me a second time I suppose I might have given up the ghost. He told me afterward that he always measured bodies twice—not in order to make sure whether they were dead, but only to be correct in his measurements to make them comfortable.

"Imagine my despair when I thought the undertaker had done with me, and imagine my joy, coupled with an awful dread, when I felt him lower my head from the pillow and repeat the process of measuring me. I made desperate efforts to raise myself, and once actually succeeded in making a slight movement over my stomach, but no one observed it. My despair was heartbreaking. After all my ineffectual attempts to show a sign of life, was I to succeed unobserved? Perhaps I should never be able to make another such sign.

"That was hard lines if you like, and, of course, my strength could not but be failing, because, if I was not dead, there is no mistake about it that I was certainly dying again, so to speak. I pulled myself together for a final effort, as it seemed to me my last chance. Once more I could distinctly feel that I had moved, and this time the undertaker noticed it. I hear him shout: "He's not dead! He's alive! Bring cold water! Bring brandy! Bring the doctor! Look! look! look! He's moving. Look at his eyes, they're twitching."

Shrill Whistle Wakes Him.

"Then the undertaker whistled as loudly as a steam engine for those downstairs to come up. The whistle was my resurrection trumpet blast. It fairly woke me up. (The undertaker afterwards described how he whistled with his fingers.) And in a few minutes I heard my own voice saying: 'I am cold, cold, so cold.' Of course, I must have been as cold as death, otherwise they would not have taken me for dead.

"The undertaker soon had me wrapped in blankets, and then they brought me brandy as quickly as was humanly possible, though it seemed to me they could not have taken longer if they tried. I am a total abstainer, but I suppose I should be bigoted if I did not acknowledge my lifelong indebtedness to brandy as a 'pick-me-up' for a dead man."

Fegan, who was suffering from pneumonia, had lain for three hours with no covering but a sheet. A grave in Rochdale cemetery had been selected and dug, but the order was, of course, canceled as soon as the mistake was discovered.

Southport, Eng.

One Night.

One night, in the infinite silence
Of the infinite realms of Thought
I sat apart in the home of my heart
And reverently asked to be taught.

Silently, out of the fancies
That haunted my toiling brain,
These questions, weighty and solemn,
Arose in a voiceless train:

Oh! why, I inquired, should sorrow
Inhabit a world so fair?
Why should its shores be darkened
With shadows of grief and care?

The sky bends lovingly o'er us,
And earth smiles lovingly back,
And everything seems to whisper:
"Oh, what do earth's children lack?"

Hath not the all-merciful Father
Placed every good gift at our door?
Why, then, is there sighing and anguish,
And why are our hearts so poor?

I would know the sweetness of sorrow,
And the mystical missions of pain;
I would know of a truth—an ennobling truth:
If we die shall we live again?

Who can tell why the best and the wisest,
Whose names are a radiant host,
Have wept o'er the world and its sorrows,
And labored and suffered the most?

Thus queried my soul in the silence,
And a soul to my soul replied:
"Child, look within for the truths you would win,
With the pure in heart they abide."

"Ask and your soul shall receive;
Seek and you will find,
Is Love's command, and its flat grand
Of the all-embracing Mind."

Seek first, then, the Kingdom of Heaven,
With the trust of a dutiful child,
And know that living is loving and giving,
And truth is the undefiled."

BELLE BUSH.

Weymouth, Mass.

Some Experiences in a New Town.

To the Editor:—In brief I do not hesitate to say that I never take up one of your Progressive Thinkers without finding something very interesting, and although there is much in these last issues that I should like to comment on, I must, in order to be brief, come directly to what prompted this communication. I refer to a communication at the foot of the last column of No. 912, headed, "He Kicks Violently."

In my early boyhood I began to notice the difference between the way the poor were treated by the so-called "clergy," and the elegant and sumptuous manner in which the latter lived, and when I inquired why it was so when, according to what I was being taught in the "church school," that God regulated all these things, and that we must not question our condition, because it was sinful to do so. As I think of these things, as they crowd themselves upon me, I am at a loss to know where to begin, for I could fill a small book with the personal observations that I have made in my life's journey so far, but to come to modern incidents, will say that fifteen years ago I located with my family in a new town, and settling in a new town, ahead of railroads and all other advantages of modern life, there are not many luxuries to be had, and often not many of the real necessities. At the time here referred to we were passing through the hard times of the last decade of the last century, under what was then known as the Cleveland administration.

I can never forget, that on a beautiful afternoon in July, 1894, a young man, of fine physical appearance and well dressed, came to our domicile and announced himself as Mr. ——, the Presbyterian minister, who had been sent to try to establish a church. We knew by common report that such a man was there, but we had never attended any of his meetings, which he also knew. He commenced very modestly to say that the people were all so poor that he could not collect enough money to pay his board. This I took as a gentle hint that he would like me to help in that particular line. I asked him why those who sent him (for I knew that he came uninvited, so far as the public were concerned) did not support him, and you can imagine his answer which was right in line with the principles of all aggressive invaders, to "ALWAYS QUARTER ON THE ENEMY." I then informed him that just at that particular time men were in demand in the hay field at $1.50 per day, and that if I were as big, strong, and healthy as he seemed to be, I would go and earn my board in the hay field.

He drew himself up very indignantly to his full height and asked me if I did not know that "it was very unbecoming of a minister of the Gospel to work?"

I told him that if the historical record of the beautiful character, "Jesus, of Nazareth," whom he professed to serve, was true, I was strongly impressed with the idea that he worked as a carpenter, and further, that another who stood very high in the estimation of the Presbyterian church, and whom they delighted to designate as St. Paul, gloried in the fact that he earned his living by the labor of his own hands.

These hot shots from his own gun were too much for his "reverence," so he quietly withdrew from our humble abode and never visited us again.

A year or two after that incident a man met me on the street and said: "Mr. A.— how much will you agree to pay each month toward the support of a Methodist minister in this town?"

I replied, "not one cent."

He, with an astonished air, said, "What!"

I replied again with a strong emphasis on each word: "NOT ONE CENT! Do you now understand what I say?"

He said, "Yes, I understand what you say, but don't understand what you mean. Don't you believe in supporting a minister?"

I said, "No, not of such a faith, and if you or any one else does, under our great and grand principles of religious liberty, you can support or worship a gate-post if you want to, but don't be offended with me, my brother, if I claim the same right for myself."

He replied that he had no more to say. I knew this man to be good, honest and sincere, but, to my mind, misguided in his ideas of liberty, and all that is implied in that much-abused word and sentiment.

SUBSCRIBER.

CHRISTIAN SCIENCE.

It Wrecks the Home of a Pennsylvania Man—Wife of Prof. Edward Hart, of Lafayette College, Leaves Husband, Taking Children with Her.

Easton, Pa., July 2.—[Special.]—Inability to agree on the subject of Christian Science led to the separation of Prof. Edward Hart, head of the chemical department of Lafayette college, and his family, consisting of Mrs. Hart, two sons—one recently graduated from the college—and a daughter. The trouble was of long standing, but culminated this afternoon, when Mrs. Hart and her younger son, Francis, left the home to join her other children, Richard and Miss Marion.

The differences reached an acute stage about five years ago, when the eldest son of Dr. and Mrs. Hart died, just as he was about to complete his college career. He was unusually bright, and the blow was a hard one for Dr. Hart. The young man had been impressed with the teachings of Christian Science, and, finding he was not in good health, obtained treatment from a Christian Science healer.

Dr. Hart was in ignorance of this and of his son's condition. When he learned of it he sent for a physician, who said it was too late. The son died, and Dr. Hart attributed his death to Christian Science practices. Mrs. Hart resented this and said it was because Dr. Hart had insisted on having a physician. Since then matters became more and more serious until the climax came.—Chicago Tribune.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

SHALL WE WORSHIP ANGELS?

Some Trenchant Reflections Thereon.

Who, to-day, has personally known or even seen a mortal worthy of being worshiped by the generations that will spring up centuries hence?

Furthermore, what mortal possessed of normal intelligence and of due consideration for others can look forward with any feeling but that of repugnance to becoming an object of worship for any of earth's unborn mortals?

If we, using our most vivid imagination, cannot picture ourselves in so exalted a future state as to be worthy of the worship of others, nor can so degrade the future generations as to imagine them finding satisfaction in worshiping us, should we, then, worship to-day the spirits of those mortals who lived a few years, a few centuries, or even a few thousand years ago?

Though there are angels and angels yet this does not justify man's worshiping and of them.

The angels of theology are supposed to be an order of spiritual beings endowed with immortal life, who have never possessed a physical body, and who are next in rank to a God whom they serve with music and hosannas.

Angels, according to Christian Science are without personality, and are simply spiritual intuitions or thoughts of God passing to the mind of man.

The angels of Spiritualism, however, are personalities who have survived the death of their physical bodies, and who can under proper conditions return to mortals, tell them of this wonderful fact, prove it, and relate their observations and adventures upon their new plane of existence.

There is little danger, among those who think for themselves, of worshiping the angels of theology, while no one pretends to worship Christian Science agents.

But with the angels of Spiritualism, there is a real danger of angelolatry. I refer to those invocations common among Spiritualists, which in the main are addressed to the Spiritual Father of all mankind, but are nevertheless interspersed with laudations of, and petitions to, the spirit friends.

The word "worship" was formerly employed, we are told, in a very broad sense, and then meant, to regard with respect. In this sense there could be properly much worshiping of man by man, or of angels by man; but today worship has a more specialized meaning and relates only to those feelings and acts of religious homage which each one reserves for his highest, best, or supreme God, whatever may be the individual preference with regard to his name.

It has been well said that "In church, cottage, college, camp, on sea or land, around the world, wherever is adoring affection and trust toward Him on high, expressed by the aspiring spirit, there is true worship." And this is the kind of worship implied in our question: "Shall we worship angels?"

Now I believe that sometimes it is possible for man to worship angels more easily than he does God, and thus in a sense become polytheistic; but this is just the thing that I hope each progressive Spiritualist desires to avoid. Many of us have after a great struggle freed ourselves from the error of idolatry, that is, the worship of a God in the form and figure of a man sitting on a heavenly throne; let us not be caught again in another and similar snare of angel worship.

Communion with our spirit friends is not worship any more than loving or sensuous communion with our mortal friends may be regarded as worship. We can love, honor and respect the angels without worshiping them, in just the same way as we respect, honor or love those in mortal life who are near and dear to us. But this is not addressing prayers and invocations to them.

To those who claim to be devoid of the instinct of worship naturally, or who, believing it to be a relic of superstition, have smothered it, I am not concerned at present. Our question applies only to those who feel that they must worship, but who have not thought out fully their idea of God.

There can be but one true God, and He is the highest and best, God revealed to the mind of either a mortal or an angel. This God, though he may be differently interpreted by different minds, is nevertheless, many many have faith to believe, the same God in every case, only viewed through different colored mentalities.

And is He not more than physically perfect and mathematically accurate mechanism? Is he not humane? Is he not voluntarily instead of automatically good, and because of the greatness of his goodness worthy above all others of our worship?

B. W. MORRISON.

Meadville, Pa.

I HAVE ASSURANCE.

88 Gospel Hymns, No. 5.

I have assurance naught can outshine,
Giving a foretaste of what shall be mine
When I've ascended to regions above,
Entered the home of those that I love.

Chorus—

Telling their story, singing their song,
Makes me so happy all the day long.
(Repeat.)

Now I'm completely filled with delight,
Visions of beauty greeting my sight;
Deeply entranced, I seemingly rise
Enter the gates of Paradise.

(Chorus.)

Guided by those who love me the best,
I am so happy, cheerful and blest,
Sorrows forgotten, banished all pain,
Listening to songs of sweetest refrain.

(Chorus.)

Bowers of beauty, perfumes most rare,
Sweetest of flowers, lovely and fair,
Greeting me ever, fills me with joy,
Tells me of life that's free from alloy.

REV. G. C. LOVE.

Lents, Ore.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

CAPTAIN FRANCIS J. KEFFER.

A Man Whom Many Delight to Honor.

To the Editor:—Will you lend me an ear that I may join others in singing the praises of dear old Captain Francis J. Keffer, whose eighty-second birthday was celebrated in Philadelphia on the 27th of June.

Word comes to me from the old home that not only the First Association of Spiritualists of Philadelphia, of which he is president, but many men and women standing high in the world's progressive movements elsewhere united in paying loving tribute to "Our Captain," as he is familiarly called.

Letters of congratulation and glowing appreciation were sent him from Mr. H. D. Barrett, president of the N. S. A., also Mrs. Longley, its secretary, Mrs. Fannie Allyn, and many others.

Our Captain is one of the oldest Spiritualists in the world, having a record of over fifty years. A medium of wonderful powers, but modest to a fault regarding his splendid gifts, rarely allowing himself to be persuaded to use them in public. I, who have been asssociated with him for a number of years, as his adopted daughter, know, perhaps, better than anyone else the wonderful power of the spirit through his organism in many phases of expression. Clairvoyance, trance, automatic writing and raps sufficiently audible to be distinctly heard in a large hall full of people, are his special gifts.

It has been said that a prophet is not without honor save in his own country. Just the reverse is true in Captain Keffer's case; many high honors have been paid him by the people of the State and city in which he has lived ever since the day he came from Switzerland, a little fellow of eleven years, to make his fortune in a new world; and he made it, and many hundreds of dollars went to help build up The First Association of Spiritualists of Philadelphia, the oldest association in the world.

The life of the Captain has been intimately connected with the history of Spiritualism, though confined almost wholly to his own city, where for many years as president of the old First Association, and manager of the Parkland Camp, he became familiar with the oldest and best speakers and mediums of the early days.

It was through the Captain's mediumship that Prof. Robert Hare gained much information regarding the truths of Spiritualism.

He was also an intimate friend of the late Theodore J. Mayer.

I wish you could all know him. I am sure you would love him. His noble bearing and magnetic presence attract to him men and women alike, and the children swarm around him like flies around a sugar barrel.

Dear Captain, let me, too, a tribute rear
On this, your eighty-second year.
I know your power, and truth, and worth,
Better than any soul on earth.
No written word can half express
Your power to love, and cheer, and bless.
Only the soul's most sacred thought
Can speak the beauty you have wrought.
I've stood beside you many years,
In hours of joy, or grief and tears.
To me, your life an open page
From earliest youth to honored age
Reads clear, without a blot or scar
Its purity to stain or mar.
All that I am of worth or power
I owe to you as counselor.
You've been to me as father, friend,
A guardian spirit's power to lend.
I honor you for truth and worth,
And bless the day that gave you birth;
A shining star with sacred power
Presided o'er your natal hour;
Its beams that touched you from above,
Were radiant with the light of love.
Your nature, generous and good,
Knows naught but human brotherhood.
Never a soul more brave and true
Honored our flag "red, white and blue."
Never a man of greater worth
Lifted a hand for freedom's birth.
I honor give with tongue and pen
To one of nature's noblemen.

ALICE C. BARRY.

Clinton, Iowa.

ANIMALS VS. CHILDREN.

Children Should Be Cared for First; Cats and Dogs Afterwards.

Seeing an article in your paper regarding "Dumb Animals," I would like to give my ideas regarding the maintenance of a society called the "Animal Rescue League."

I attended the annual meeting of the society, which was held in Park Street Church, Boston, recently, and seating myself, I soon began to think I had come to a "Dog Meeting," instead of a talk for men and women. Stylishly dressed ladies entered, many of them attended by dogs, bedecked with gay neck ribbons, and blankets of various hues. The dogs all of them occupied chairs, and many growls, grunts and barks were expressive of their appreciation of the President's remarks.

I wondered if it would not have been better if little starved, homeless children could have been led in by those elegant ladies, an each child been fed, dressed and their home life looked into; and when the president of the "Dog Society" asked for members to join the League, let the ladies with one accord say, "Our duty lies to support children rather than dogs. Children need our support for a home."

I also visited the "Cat and Dog Home," in Carver street, Boston, and found tramp cats, and mongrel dogs, all being fed, and housed. I say it would be a mercy to annihilate them. No one would want any of them. Look out for the CHILDREN FIRST.

I am a lover of animals, to excess, having had cats and dogs in my suburban home, but would rather contribute my money to a home for little crippled boys and girls than all the stray cats and dogs that ever did or will live.

MRS. GRACE COBB.

Boston, Mass.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

EXPLORATION OF THE WORLD INVISIBLE.

Glorious Words from the Eminent French Scientist, Camille Flammarion, Who is a Firm Believer in Spirit Return.

It is absolutely certain that one soul can influence another soul at a distance and without the aid of the senses. Many dead people, I know, have been told by telepathic communications, by apparitions, subjective or objective, called by voices they distinctly heard by songs, noises and movements and impressions of different kinds. We can have no doubt on this point—the soul can act at a distance.

Mental suggestions seem equally certain.

Psychic comunication between persons who are living is also proved by a large number of cases that have been observed and reported. There are psychic currents as well as aerial and electric currents.

Telepathy is nothing new; it held a foremost place in ancient literature. The works of Homer, Euripides, Ovid, Virgil and Cicero often bring forward cases of manifestations from the dying and the dead.

We may see without eyes and hear without ears, not by unnatural excitement of our sense of vision or hearing, but by some interior sense, psychic and mental.

The soul, by its interior vision, may see not only what is passing at a great distance but it may also know in advance what is to happen in the future. The future exists potentially determined by causes which bring to pass successive events.

Positive observation proves the existence of a psychic world, as real as the world known to our physical senses, and I shall never give up the exploration of this world, which I hope to carry to an end if the time indispensable to the work shall be allowed me. But, on one hand, it is proper and prudent not to give one's self up exclusively to occult subjects, for one might soon lose the independence of mind necessary to form an impartial judgment.

It is better to look upon such studies as not one's main object in life, but as recreation of a superior order, most curious and interesting. These are foods and drinks which it is most wholesome to take only in small quantities.

On the other hand, our earth turns very quickly, and days pass away like dreams. I hope, nevertheless, to give myself the scientific pleasure of studying a portion of these mysteries, and perhaps what one man cannot do may be done by others. Every one may bring his little stone to assist in the construction of a future pyramid.

I ask my readers and friends to lay up knowledge, to work and hope. We live in the midst of an invisible world, in which forces are at work of which we know very little, and this agrees with what we know about the limitation of our physical senses and the phenomena of nature.

CAMILLE FLAMMARION.

SUGGESTIVE THOUGHTS.

Toleration and a Decent Respect for the Opinions of Others is the Crying Need.

Would that there were more advanced leaders with courage to radiate truths along the ages, for Progression is the "watchword." The stain of the "Old Salem Days" is of the past, and in these days, despite much fraud, no one denies but that some do have spiritual gifts, and the day is not far distant when science will teach how to use psychic powers in ways that will bring good to the earth.

God places health-giving herbs right at our very doors, and leaves it to man to determine their use and abuse.

No one person possesses all the virtues, neither can any one belief contain all of the truth, and nothing but the truth.

There is so much to be learned, Prof. Edison says, "that perhaps in five hundred years we will just begin to suspect."

There can be no higher religion than the truth that any belief contains, and that truth belongs to no one sect any more than air and sunshine. If it were not right for the children of earth to know, the ever-present desire would not be implanted within them. "Seek and ye shall find." The "Good Book" has been miraculously saved for the spiritual truths it contains, and it bids us "try the spirits."

The Peace movement is a gigantic stride toward bringing the Kingdom of Heaven upon the earth, but the Congress of Religions is of no less vital import.

Toleration and a decent respect for the opinions of others is the crying need. There can be no surer way of keeping humanity from coming into greater truths than attacking unkindly the beliefs that they have grown into with their growth, and they will not relinquish the faith that has sustained them through affliction and bereavement; but add knowledge to their faith and they will gladly accept it.

Many lives have been sacrificed and millions—expended in foreign lands, and now an Oriental comes among us teaching a better way to come in "Tune with the Infinite," finding the joy of right living by discontinuing the paths of petty vices, that verdure may spring up, eschewing the fleshpot that health and strength may be given—at peace with all mankind, that powers can unfold little dreamed of, worshiping not a god of filthy lucre, but our Maker, who is a God of Love.

MARY E. MALLETT.

Lee, Maine.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Concluded Its Meetings.

The First Society of Spiritualists of New York City Closes Its Meetings for the Summer—It Had Great Success with Miss Margaret Gaule as Medium.

On June 30 the First Society of Spiritualists of New York City concluded its meetings for the season. The past year has been marked by unusual activity and success. At a meeting of the board of directors held recently, Miss Margaret Gaule was asked to remain with the society during the season of 1907 and 1908 and continue her psychic work from its platform. A goodly share of these harmonious conditions may be traced to the efforts of the Ladies' Auxiliary, which is in the second year of its existence. Much good has been accomplished by this band of workers, both in spiritual upliftment and material assistance to those who needed such help. Mrs. George Sporn is president of the organization; Mrs. E. S. Reynolds and Mrs. M. A. Everett, vice-presidents; Mrs. Mary A. Newton, secretary, and Miss Margaret Gaule, treasurer.

Special mention is here made of those who have donated their time and abilities to the society for the furtherance of the cause. Among these unselfish workers may be named Mme. Louise Voight, whose singing has added much to the enjoyment of the audiences of the past season; Mr. Robert McIntyre, violinist, and Mrs. Jennie Kuhnert, pianist.

Space forbids giving the full stenographic report of the closing services of the season held in Elks Hall, Columbus Circle, on June 30, so we will limit ourself to such portions as we think may prove of interest to to the readers of The Progressive Thinker.

After some music, a poem, "The Spirit's Return," was read by the president, Mrs. Mary A. Newton, which she followed with a short address, introducing Mr. John Templeton, the editor of The Tammany Times. Mr. Templeton said in part:

"St. Paul wrote Faith, Hope and Charity,—these three, but the greatest of these is charity. But the greatest of all words is not charity. The word you have in your mind, the word I have in my mind, is IMMORTALITY—universal immortality, because we most qualify it. If immortality is anything it is universal. It is either that or it is nothing. We have no great use for immortality, if it is a matter of promises for something done; or if we say, 'You BELIEVE so and so and you will have eternal life; or you SAY so and so and eternal life will be yours.' That is eternal life by virtue of a PROMISE. Immortality is UNIVERSAL because it is the universal, immutable, unchangeable law of God. Immortality is immortal simply because it is God's changeless, loving, everlasting LAW; unchangeable by virtue of man's or woman's belief—this having absolutely nothing to do with it, absolutely nothing."

Mr. Templeton closed his remarks by mentioning by name many of the workers in the society, making a motion that a vote of thanks be tendered them for their labors in behalf of Spiritualism. Carried unanimously.

After a few remarks by Mrs. Newton (the president) and some more music, the following tests were among a number given by Miss Margaret Gaule, readings given June 30, 1907, at Elks Hall, New York City, before the First Society of Spiritualists:

The table has on it a good many articles; I know not to whom they belong.

For some reason I am unable to state, I am attracted to this article, and will read from it as best I can. The conditions that come to me with this are like a chain of flowers, but broken—just white roses, Oh! beautiful flowers. Then they fall. The chain seems to break wider. What does it mean? I come along toward the center of the chain; there is a bright red rose. Then the chain is linked again and then broken. Then I see lilies of the valley, and I see a lady holding in her arms a little child, a baby. I think this child has not passed into the spirit world very long. Then I see the little child mending the chain—a bridal bower, a baby born to this world, and then passing away. And then again, the broken hearts made one. I want to say to you I hear the words, "Have them dry their tears,"—how strange! Then there stands here also the spirit of an elderly lady. This lady is the mother of the one who carries the package. And now I hear the words, "Keep the children home." The baby that was born into their lives preached of peace; perhaps the blood red roses will bloom brighter than ever before. What a strange condition! Is it perfectly correct in every way?

"Yes."

You cannot say that you are not a Spiritualist; but this has something to do with the baby. These may be the flowers from the casket. It is your daughter, and it is her baby that has passed away. There has been a separation, and the little angel came into the world to bring back the husband to the loving girl. The baby came back as an angel of peace. Is it perfectly correct?

"Perfectly right in every way," was the answer.

Shall we feel that Spiritualism has not anything to do?

Shall we not stand for a religion that brings peace and not tears? Oh! friends, every one of you, when you find in the name of Spiritualism that which appears to you to be disgraceful to mankind, suppress it, suppress it, no matter what it is.

I am so far away with this. I find myself journeying and traveling from one place to another. There is someone here who has suffered with trouble here. I sense a condition as if I could not stand perfectly straight. My arms and hands seem to be weighed down with pain. It is not from you, but I sense that from the condition of the spirit who is attracted. It is an intimation to you to be very careful. I sense a condition as though a most perilous step—I can see you moving from right to left. It is not along the line of business we are speaking; it is not so much the health question. You do not know, perhaps, but you are strangely psychic, peculiarly so. You have endeavored to bring forth these conditions into the surroundings of your life, and I feel that they will come; but still I am journeying and I am traveling, as though I sensed the restlessness of the individual. To whom does this article belong?

"To me."

"Do you understand it?"

"Yes."

"I feel as though I wanted to say Lila."

"Yes."

You wish you may be settled. Oh, all the peculiar environments and conditions that are around you—they are so strange. One idea of religion—from that into another! This is a woman who has delved deeply into many of the social problems and explored different books and different religions until to-day you stand on a very peculiar ground, as though to say, "I am thinking for myself." Your hopeful condition will make that better. I want to say something about a daughter. "There shall be peace, and there will be," for often thoughts come to you from that daughter, and telepathic communication will assure you. Is it right in every way?

"Perfectly."

"Thank you."

After the messages Mme. Voight rendered the beautiful song, "Dry Those Tears," with Mr. McIntyre obligato. (Encored.)

The president introduced Mrs. Aber-Cam, the president of the society of Spiritualists in Jersey City, who spoke as follows:

Miss Gaule said this afternoon that she was made responsible for many things, and I am going to make her take a responsibility that perhaps she has not known before she carried. I do not believe there was ever a more bitter skeptic than myself. For twenty years I went everywhere, which led me to a great many places, and it remained for Miss Gaule to convince me of the truth. I attended one of her meetings and I came away from there knowing my friends could reach me. I have not the gift of inspirational speaking, and I am not a medium. But two years ago a little church was started in darkest Jersey City, and I was asked to be its president. I was overwhelmed. I said, "Certainly not. I am not worthy. I don't know enough." But they insisted, and I assumed the presidency two years ago, determined I would only draw the very best, that would instruct the people for the highest good. And whenever I get discouraged and cannot carry the work on any longer, I come to hear Margaret Gaule, and then I feel strong enough to take the whole of Jersey City on my shoulders, for I think in the whole world Miss Margaret Gaule is the greatest medium. If I could have any choice of gifts, it would be to comfort the sorrowing, and I would be glad to do so. I am glad to pay this public tribute to Miss Gaule.

Mss Gaule responded: "I am responsible for lots of joys and lots of sorrows!"

Mrs. Aber-Cam closed her address by reading the poem entitled "Some Time," by Mary Reilly Smith.

MRS. MILTON RATHBUN.

"THE WATER WITCH."

Some Startling Evidence in its Favor.

Number 917 of your valuable paper contains "Some Reflections," by Mr. Geo. Thomas, of Easton, N. Y., which bear the impress of sincerity, but unfortunately are not founded on fact.

Many years ago my father undertook to make sport and derision of "water-witching," and was greatly surprised to find that the witch hazel or peach crotch would turn in his hands in spite of his best efforts to prevent it so doing. He located living wells on the old home farm in the town of Lewiston, Niagara Co., N. Y., and in adjacent territory, and I never knew him to fail in locating a vein of water wherever the stick indicated. My uncle, living on an adjoining farm, also possessed the "gift" or ability to do the same, of which he was not aware until he tried to make derision of the mater.

One of our neighbors said he would have his well "just where he wanted it," irrespective of the claims of "water witches." He dug a well on the east side of his barn, and at a depth of nearly fifty feet he failed to find any water. My uncle, with a peach crotch, told him where to dig on the west side of the barn, and at a depth of eleven feet they found a living well that has not failed in over fifty years. Truly, "facts are the most stubborn things in existence."

Wendell Phillips said: "The chief element in obtaining an education is to get rid of our prejudices." I am getting rid of some of them. Haeckel, in "Riddle of the Universe," speaks of Henry Slade as "the clever American conjurer" who "imposed" upon Prof. Zollner and others at Leipsic, and further adds: "The fraud was afterward fully exposed; he was discovered to be a common impostor."

Twenty-five years ago my wife persuaded me to accompany her at a private seance with Dr. Slade. As a precaution, I purchased three slates on our way to Mr. Slade's parlors, and I was permitted to hold two of them together, with no other human hands touching them, and mesages were written between them, which I positively know were not written by mortal hands. Though the whole world assail him, I shall always bear witness in his favor.

In justice to the memory of an honest man, who was my loving, tender father, I write this in defense of the "Water Witch."

Albany, N. Y. EDWIN A. DOTY.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents.

"Worry, Hurry, Scurry, Flurry Cured." By the Bliss ful Prophet and Wm. E. Towne. It is how to cast away worry, anxieties needless cares, etc. Price, 25 cents.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"The Light of Egypt." Volumns 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

Tried and Acquitted.

An Excellent Medium, Mrs. Lydia Marquette, of New Castle, Pa., Passes Through the Fiery Ordeal of a Trial, and Her Mediumship Is Sustained.

Commonwealth of Pennsylvania Vs. Mrs. E. H. Marquette.—On the 2nd day of April, A. D. 1907, and at divers other times within two years last past, the said defendant, E. H. Marquette, unlawfully did pretend, for gain and lucre, to predict future events by cards, tokens the inspection of the head and hands of persons by any vesage and by consulting the movement of the heavenly bodies, and did unlawfully for gain and lucre, pretend to effect a purpose by spells, charms, necromancy and incantations (and did for lucre and gain pretend to tell future by other means than those aforesaid) at her residence, No. 39 Neshannoch avenue, New Castle, Pa., contrary to act of assembly in such case made and provided.

J. S. MARTIN, Complainant.

New Castle, Pa., June 28, 1970.

To the Editor:—The Spiritualists of New Castle, Pa., and vicinity, during the past two months, have been allowed to experience the presence, as it were, of a reincarnation of Cotton Mather, in the physical living entity of one Rev. J. S. Martin, a minister of the Reformed Presbyterian church of this city, who with others conspired to remove from our midst one of our Spiritual Mediums, Mrs. Lydia E. Marquette. One of those who assisted this modern Cotton Mather is the Rev. A. J Magill, who openly circulated around that Mrs. Marquette would surely be sentenced to the penitentiary for her misdeeds. This latter Rev. a United Presbyterian dominie. A third person who was instrumental in the persecution was Deaconess, Mrs. Mame Rice of Epworth M. E. Church. She seems to have been most directly instrumental in securing others of her sex to participate in this reactionary "reform" work. A fourth was Mrs. Rev. Stratton, the wife of a Croton avenue M. E. preacher.

This lady tried in every way possible to place Mrs. Marquette's mediumship into the same category as Necromancy or sorcery, or a pretended communion with the "dead."

(The evidence produced by the prosecution you will find in the various blue penciled items of the New Castle News, and Herald, sent you under separate cover.)

Among the Spiritualists of this and surrounding towns the following were selected to testify as to the genuineness of this woman's mediumship, and to claim for all true mediumship a place in our religion, comparatively the same as the Methodist prayer-meeting, or the catechetical lectures or studies of other churches, etc., and to speak of and testify that to our knowledge a medium never spoke to, or communed nor pretended to commune with the "dead," but with the "living spirits," all of whom are constantly with us if we but know.

This we were not permitted to do as the Judge sitting in quarter sessions court at the time ruled out very nearly all our testimony, claiming that religion had nothing to do with the case. The Judge did, however, allow the prosecution to show that according to their belief Mrs. Marquette practiced necromancy, thereby establishing (in their minds) it as a fact to the jury that Mrs Marquette had been demonstrating a "false doctrine," or had been practicing a false religion before the public of New Castle.

Our witnesses were the following:

Mrs. Wm. Becker, wife of ex-Sheriff Becker of this city, a resident of this community for over sixty years, and a staunch advocate of Spiritualism, for more than 20 years. Mrs. Jas. Peebles, wife of a retired merchant of this city, who carried on a successful business here for 40 years. Mrs. Peebles has enjoyed the pleasure of being a thorough Spiritualist for over five years, and is herself becoming very clairvoyant.

Miss Margaret Evans, a Spiritualistic investigator, and sincere advocate of its philosophy for several years. She is a young lady of culture and refinement.

Mr. Wm. Becker, although not a Spiritualist, gave his moral and intellectual support to our battle for victory, purely upon the principle of "Religious Toleration."

Mr. and Mrs. Frank Megown of Sharon, Pa., both of whom are highly respected by all liberal minds in their town, and Mrs. Hampsen of the same place, a widowed lady of purity and good repute, were among our witnesses.

Last, but not least, was our friend and co-worker, who, ever seems to be on the firing line of our progressive thought forces, and who, although of a rather mild disposition, would at all times rather fight than run when he knows it to be for the upbuilding of our dear cause—Rev. H. E. Boerstler, pastor of the West Side Spiritual Church of Columbus, O., and vice-president of the Ohio State Spiritual Association;

He was here to testify as to the character of Mrs. Marquette as a lady, he having known her for 16 years and was also going to testify as to his knowledge of her religion and the genuineness of her mediumship; but he had scarcely uttered a word before the court ruled him out from further testifying in the medium's behalf.

The court, after having heard the testimony of the prosecution, and after ruling out the evidence offered, left the question of guilt entirely open to the jury, who in just a few hours returned a verdict of "not guilty," which, thanks to the open minds of that jury, has given me courage to strive forward, with our Spiritual Banner in this community.

Several of our best speakers should come here while the iron is hot, and help uplift the banner of our cause until we have won the opponents if not their admiration.

The opposing forces to Spiritualism have planned their diabolical plot very well. Like a good general, they have combined their forces and have struck at our religious liberty at its weakest point. It seems, therefore, at least to the Spiritualists here, the duty of all interested to give their support to our cause, and if possible send into our town a speaker who can thoroughly explain our philosophy to an aroused people. Now is the time.

The reason I name this as the weakest point, is because, as all know, the laws of the commonwealth and the court practice here are not very salutary toward our cause, and we are dwelling in the very heart of commercialism, bustle and industry. There is scarcely a drone of any kind among us except such who are employed for that purpose, the people, in general being so busy at their various trades and business that their ethics and religion are almost entirely delegated to the preachers and the press. These two control the sentiment here—all but the silent monitor of the ego, the conscience. We have now aroused this conscience, and it is for all who love the cause to help convince these people.

Mrs Marquette did not make a specific charge for her readings, but accepted the offering that people gave her. The custom of the people established, fifty cents, and Mrs. Marquette became so used to receiving that sum that if a greater offering was made her she would return the amount over and above the 50 cents. She often held circles, at which I was a frequent attendant. In her circles she refused to receive any money whatsoever, claiming her circles were solely for the purpose of opening the consciousness of the people. We who are Spiritualists repudiate the testimony of the conspirators who testified against her, and we believe all who wish to can easily see that the purpose of the testimony was constructed as it was purely to drive this medium and spiritual phenomena from our midst and prevent the many from enjoying a communion with their loved ones.

The whole trouble with Mrs. Marquette was and still is, that her mediumship was and is so genuine that she became the "talk of the town," and therefore the "Ministerial Association," "Temperance Union," "The Country Detective," etc., made the move given in the News items sent your valuable paper.

Expressing the motive of these preachers, deaconesses and preachers' wives sociologically, I would say: "It was only a matter of Economic Determinism," by a body of "Reactionaries."

The attorney who defended Mrs. Marquette made a very able plea to the jury, and we commend him highly for the honesty and sincerity of this learned man. He defended Mrs. Marquette in his plea to the jury on her and our religious belief and our right under the Federal Constitution to enjoy the same.

(A fair exposition of his pleading is among the news items).

Yours for the truth and Spiritualism.

MRS. JOSEPHINE PEEBLES.

The Society of Spiritual Truth, Kansas City, Mo.

To the Editor:—All the Spiritual societies of Kansas City, Mo., excepting the one above mentioned, go under the name of "The Spiritual Church," while there are a great many people in this city who do not regard Spiritualism exclusively in the light of a "religion," but who attend these meetings because, until the organization of the Society of Spiritual Truth, there were no other spiritual meetings held in this city. But its success from the very start aroused a spirit of rivalry, to use a very mild term, and efforts were made to attract attendance to the Spiritual Church meetings, not characterized, however, by the most honorable means, and not attended with much success.

The fact was realized by many of the most prominent Spiritualists that a mere belief in the continuance of life beyond the grave, the return of spirits and their communion with mortals, and the assurance that no sulphurous flames awaited unrepentent sinners, did not satisfy all the needs of life; and that those who had these assurances and nothing more, might be among the meanest of mankind. There were others who felt there was something more in life that they needed.

They organized The Society of Spiritual Truth, realizing the fact that life is too full of opportunities for the unfoldment of man's higher nature and the enrichment of his life. It was reported that the members of it were "a godless set," "atheists," "infidels," and were holding their meetings on Sunday evenings, in which "religion" was ignored, and the Christian churches objected, and efforts were made to prejudice the people against it; but its meetings were always attended with increasing numbers.

At these meetings Mrs. Inez Wagner, the medium, is controlled by Dr. Lortz, who delivers lectures replete with good, sound, practical sense, dealing with the affairs that come into daily life, declaring that "Truth is truth, wherever found, on heathen or on Christian ground," explaining life, its purposes and duties.

A large and beautiful hall is secured, and good music—instrumental and vocal—is provided. After the lecture Mrs. Wagner gives platform tests of a remarkable character. Slips of paper are distributed among the audience, upon which questions are written addressed to some spirit friend and signed by the questioner. These are gathered and placed upon the stand. The medium is then blindfolded by some skeptic in the audience, who assures the people that it is impossible for the medium to see anything. From forty to sixty of these questions are answered, and in some instances the writer of the question is corrected by bringing to his or her recollection, by the communicating spirit, some long-forgotten event.

An adjournment to the first Sunday evening in September was declared by the president at the meeting on the 23d of June. At this meeting the people were favored by an eloquent lecture from Mrs. Laura Fixen, secretary of the Lily Dale camp, to an audience of nearly five hundred interested hearers.

Spiritualism is not a sect whose instincts are to be controlled by sectarians. It is too deep and too broad for a specialty; and its monopoly in the interests of those who want to manage it after the manner of the churches, is to be deprecated. All have an equal right to accept it in their own way; and to "cut and dry it" for the benefit of a few "expounders" is a serious mistake.

E. J. SCHELLHOUS.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

For Spiritualists to Consider.

The Race Problem Must Be Solved, and that, too, from a Spiritualizing Standpoint—The Views of Henry Watterson.

The people of the United States (and when I say the people of the United States, I mean all the people, black and white, northern and southern) have no greater issue to meet, no larger problem to solve, than that which goes by the name of "the race question." The institution of African slavery is gone—let us all thank God for that!—but the African we have still with us. He is with us in ever-increasing numbers. He is here to stay.

There are bad white men and there are bad black men; there are foolish white men and there are foolish black men, and what are we going to do with them and about them?

This, our planet, would be heaven, indeed, if all of us were wise and good. But, if all of us were wise and good, why, each of us would be ten feet tall, and beautiful, and educated, and rich—above all, mark you, rich! None of us would have to work; just only to loll back in the shade of summer and eat watermelons, and to snuggle by the roaring log-heaps of winter and tell fairy tales, with angels to wait upon us. That is the promised Jubilo. I am afraid it is a good ways off yet. Meanwhile, both winter and summer most of us—very nearly all of us—have to work; and even the few who have nothing to do but sip custards and clip coupons, to play policy and to beat the races, are not the happiest. What, then, is best for us, black and white alike? For be sure the interest of one race is the interest of the other race, that neither can prosper if either suffers.

I must tell you, after forty years of experience and observation and reflection, that I think we began wrong. We put the cart before the horse. Four millions of poor black people, with some centuries of abject slavery and many ages of barbaric night behind them were not equal to using the freedom that came to them so suddenly and especially the ballot, with prudence or intelligence. How could they? I don't blame them in the least. On the contrary, I sometimes wonder at their self-restraint. As, during the sectional war, they were faithful servants, remaining at home and tilling the fields and taking care of the women and children, so, since the war, according to their lights, they have tried to be good citizens. I glory in every step of progress they have made—and they have made many strides—from that day to this. Temperamentally ever for the under dog—a crank about personal liberty, if I am a crank about anything—my heart goes out to the black man wherever I see him honestly struggling to raise his children to a condition better than his own.

The race question is a mystery. For the matter of that, life is a mystery. The negro—you will understand that I say negro as I would say Briton, or Egyptian, as a racial designation and not as a nickname—the negro is thought to be especially imitative. All of us are more or less imitative—particularly the ultra-smart set of high society—which, on the seaboard, imitates the little it knows about the English nobility, and, in the interior, whatever it can find out about the smart set of the seaboard. It is an unfortunate characteristic of imitation to take for its examples rather the bad than the good of whatever attracts its admiration or its envy. "Jess like white folks" is sometimes heard in colored circles of fashion—that is, among the colored smart set or the colored "four hundred." Now, for my part, I scarcely think much more of the colored "four hundred" than I think of the Caucasion "four hundred," who live for vanity and pleasure, and who, if they can't go to heaven in their automobiles, don't want to go at all!

Every shoemaker to his last, the saying has it, and that say I, each mother's son to his vocation, whatever it be. Men in their places are the men who stand.

"Honor and fame from no
condition rise;
Act well your part—"

The lines may be something musty, but they are even truer now than when Pope wrote them, 200 years ago, amid class favoritism and caste distinction, uncontested and immovable. "You cannot make a silk purse out of a sow's ear," the familiar aphorism tells us. No more can you make a musician, or a poet, or a lawyer, or a doctor, out of material that was heaven-sent and earth-meant for blacksmithing, dray-driving and plowing.

All of us are creatures of evolution and education. The white race seems to have got along faster in the great eternal plan than the black races. Why, I cannot tell you. It is a simple fact, obvious to all of us, that, just as Europe and America are farther advanced in arts and arms than Africa, are the Europeans and Americans ahead of the Africans in the developments of modern culture. As this ought not to be the subject of vainglorious exaltation among the whites, it should not be considered or felt as either a humiliation or a reproach by the blacks. In case it should become so, the future would be dark indeed for both races. Each needs to grow in grace; but it is my belief that each can and will thus grow in grace in the south first of all and most of all, and within lines plainly fixed by God and nature, leading to the ultimate peace that passeth understanding, when the lion and the lamb shall lie down in harmony.

We may not escape our manifest destiny. Neither of us can get rid of the other. Schemes to that end, however ingenious, are wholly visionary. Since this is so, let us take account of what has been done these forty years of freedom.

The world has never witnessed any such progress from darkness to light as that which we see in those districts of the South where the negro has had a decent opportunity for self-development. Look at Jamaica—nearly a century of emancipation, the negro at a standstill; look at South Africa—riches piled on riches, the negro still a savage and less considered than the animals, yet it is England that prides herself on what she has done for freedom and the black man.

Let the negro go to any New England community and try to get employment. Barred on every hand; plenty of sentiment, but no work. There are regions north and west which never knew slavery and were a unit for the union where the negro is refused admittance. He is told to move on. He is what the president described the other day as "an undesirable citizen." Turn southward; plenty of work and wages for all who bring tranquil minds and willing hands. Bad people, slothful people, get on nowhere; but nowhere on the habitable globe has the liberated slave fared so well, nowhere has he so fair an outlook, as in the southern States of North America.

Why? Because we know one another and because, no matter what anybody says to the contrary, there is a common bond of association between us. Never can the white man of the South forget what the black man did during a war waged for his freedom; and what he might have done. Never should the black man of the South forget that he is the weaker in the race toward perfection, and for a long time must look to the white man for help of many kinds. It is through these reciprocal obligations and interests that the two races will reach an institutional system of living and doing entirely satisfactory to both.

Nothing is to be expected from the rushing hot-house process, or from any artificial arrangement; everything is to be hoped from nature left to herself, unvexed by misdirected political considerations, uninfluenced by outsiders teaching false philosophies—simple justice and kindness presiding over the ordinary laws of common honesty and common sense.

The negro in Africa has scarcely burst the chrysalis of the primitive state of man. In America he is yet in a state of racial childhood. As he realizes this the faster he will grow, the quicker he will learn, the sooner he will reach his racial manhood. In less than half a century he has done wonders. Before the century we have just begun is half over he will have done greater still. He has yet, and upon an extensive scale, to learn habits of method and order, habits of tenacity and acquisition, habits of sustained industry and sobriety, without which no race—white, red, brown, or black—or any individual man, can get on and prosper.

He is a bad white man who will not help his neighbor black man when that neighbor black man shows the spirit to help himself. He is a bad black man who cherishes hatred in his heart against the white man because he is a white man. He is a foolish black man who thinks because the mirage of social equality, which would prove a curse rather than a blessing, is denied him that the white man hates him. Social questions the world over create their own laws and settle themselves. They cannot be forced. It is idle anywhere for anybody to contest or quarrel with them. No man should want to go where he is not wanted; true, self-respecting men dismiss the very thought of it, going their own way, hoeing their own row, and giving praise to God that their happiness is within themselves and beyond the reach of any man, be he white or black, king or vassal!

Then let the negro forward each to his appointed task no bitterness in the heart, the love of God supreme, but this love of God measured by man's love for man, even as it was revealed to the good Arabian sleeper in that exquisite poem of Leigh Hunt, with its equal blending of religion and humanity:

"Abou Ben Adhem, may his tribe increase,
Awoke one night from a deep
dream of peace,
And saw within the moonlight in
his room,
Making it rich and like a lily in
bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben
Adhem bold,
And to the presence in the room he
said:
'What writest thou?' The vision
raised its head
And with a look made of all sweet
accord,
Answered, 'The names of those who
love the Lord.'
'And is mine one?' said Adhem.
'Nay, not so,'
Replied the angel. Abou spoke
more low,
But cheerly still, and said: 'I pray
thee, then,
Write me as one that loves his fellow men.'
The angel wrote and vanished. The
next night
It came again with a great wakening light,
And showed the names whom love
of God had blessed,
And, lo! Ben Adhem's name led all
the rest."

IS THE EARTH CRUEL?

Mother Earth! Thy children play,
Heed not thy warnings day by day—
A part of thee in every clime,
They gambol on the shores of time
Trusting, confiding in thy toil—
At last they mingle with thy soil,
They course thy waters from shore to shore,
Thy lands they burden o'er and o'er.
Thy zephyrs smile;
Swifter winds beguile;
Thy dimpled rivers swell;
Thy torrents plunge pell-mell;
Thy tidal waves
Sweep thy offspring to wat'ry graves.

In Arc of Noe thyself then stood,
Didst not thou drench thyself in flood?
Thy cyclone's wrath
Leaves desolation in its path;
Thy simoon's blighting breath
Sears its victim unto death;

Thy belching mountain peaks
Dire destruction speaks;
Thy torrid zones
Lie bleeching bones!
Thy desert wastes far-spread,
No living thing—but dead.

The storms at sea
The staunchest craft must flee!
Thy subtle seismic quake
Dost giant cities overtake,
A continent didst thy woe submerge,
Sang swirling seas an angry dirge.

Thy very self in trembling rage
Has terrored man from age to age.
Bounteous Earth, can'st cruel be,
To thy children, land or sea?
On thy bosom let life remain,
And joy to man forever reign.

JOHN A. LANT.

Kansas City, Mo.

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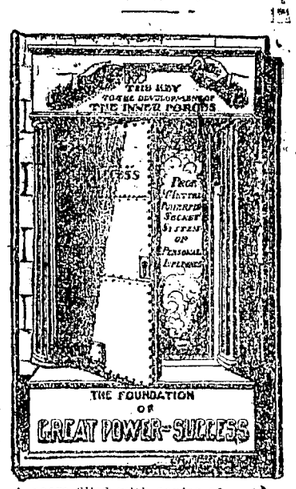
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African Occult Doings.

They Border on the Miraculous, and Illustrate the Universality of Occult Forces, or the Power of Ascended Spirits, as Set Forth in the Occult Review by Ojo Kulekun.

Interior African occultism in the detection of crime may be illustrated by reference to another cult of a very weird nature; it is one which is very rare, and of a high order amongst the tribes. The mystics who practice it are held in great honor and reverence. The aid of this system of detection is generally requisitioned in cases of secret assassination or fatal poisoning, to ascertain the perpetrators of the deed and bring them to justice. On the occurrence of such crime, members of this mystic cult are sent for. It sometimes happens that the abode of these mystics is several miles removed from that of the scene of the crime, this high and dread occultism being professed only by a select few in a very large circuit of country.

The corpse awaits the arrival of the mystic detectives; it is needed by them in the ceremonies, and can be buried only after these have been accomplished. The detectives work in bands; and not less than four of them will be engaged in the work of detection. On their arrival they repair to the house wherein the corpse is laid; and closing every avenue of entrance, so that none may surprise them, they spend the greater part of an hour in rites and ceremonies over the corpse. What these are none but the initiates know; the secrets are more jealously guarded than life itself. Concluding their functions, they at last open the doors, and calling for the next-of-kin, they demand a complete set of garments of the deceased, together with his every-day head-gear (usually a woollen or cloth cap). They then quit the house, and leaving the town or village, take one of the wood-paths leading to the forest; entering this, they penetrate to its deepest recess, and there engage in preparing what may be called their "medium."

What this exactly is none know but the mystics—probably matter belonging to the vegetable kingdom forms the greater part of its composition, such as leaves, herbs and vine-like growths. The result is an object shaped into the form of a human being, with the outward parts complete. This is clothed in the garments and head-gear belonging to the deceased. They next construct a rude litter of light wood, whereon the figure is laid; the whole is then lifted up and borne on the heads of two of the junior mystics.

They retrace their steps to the village, and, as they near it, one of them sounds the approach by blowing on a hunting horn. This is the signal to assemble, in preparation for the ordeal. The detectives, arrived in the village, carrying their figure, halt in the large open space to be found in every African village in front of the hut of the headman, in which space the dances take place on moonlight nights. Already the whole population are assembled to witness the trial, the proceedings in which are as follows:

The chief of the band addresses the people and elders. He alludes to the object of their gathering, he refers to the deceased, extols his good qualities, dilates on the enormity of the crime that has been committed and on the wickedness of the perpetrator. He concludes by invoking the Supreme Being, soliciting His help in their efforts to avenge the innocent and bring to punishment the guilty. At the conclusion of his speech the headman of the village responds on behalf of himself and his people. He welcomes the band, in the name of all; he prays for the help of the Supreme Being in their efforts for the good of the commonwealth, and concludes by asking them to start on their work of detection.

The chief mystic then selects two of the assembled youths. These must be boys, not yet arrived at puberty. He transfers the litter with the figure from the heads of his associates to those of these two boys; it is always a light load. The medium, resting now on the heads of "Innocents," the ceremonyf of invocation begins; it is done in the sight and hearing of all; yet can no one but the initiates understand the purpose of the mysterious words spoken.

The Idea is this:— The figure shaped in human form—i. e., the medium stretched upon the litter—represents the personality of the deceased; hence it is dressed in the garments. The disembodied spirit of the murdered man is now invoked; and the understanding is, that he will either control, influence, or possess the medium, and thus openly make known his mind by outward signs. In this way, when the medium is addressed it answers the same way a man expresses either Yes or No, by different noddings of the head. Only, in this instance, the mysterious force sways not only the figure but the litter on which it is resting, and both the heads of the bearers, independently of their wills. A movement forward and backward, slowly, three times; this means, "Yes." And, when the answer which the spirit would give is "No," independently of the wills of the bearers, and more, in spite of the same, the force again acts, this time swaying the whole connection of bearers' heads, litter and medium, to right and left, slowly, three times.

I must here state that, prior to the summoning of these detectives for the discovery of the secret murderer, recourse has been had to one of the previous systems described in Part I. The Diviner-Detective—one of the cult of the "Finders-out"—has been on the scene, and by his system of divination has determined the personality of the assassin. The latter, having been arrested, has been charged with the crime, but has flatly denied it; and therefore recourse is had to the most conclusive way of ascertaining the truth, by sending for the detectives of this weird cult who are now on the scene. In a case of Life, the spirit of the deceased himself must point out his murderer.

Now everything is ready for the ordeal. The culprit indicated before by the Diviner-Detective, and who all this while has been in charge of the authorities, is brought forward. But not yet will he be subjected to the test. As in the proceedings of the Palm-Oil cult, some of those tacitly declared innocent of the crime are first subjected to it;;; i. e., two or three of the villagers present come forward at the invitation of the chief of the detectives, as volunteers, to undergo the test.

Let us say the volunteers are three in number; one of them is called forth by the chief detective, and is stationed at a spot about ten or twelve feet in front of the bearers of the medium, exactly in a straight line with them. The detective then turns to the medium and addresses it; rather, he addresses the spirit of the deceased, believed then to be present amongst them. He salutes him with respect, and humbles himself in his presence. He admits the spirit's superiority, in that he is himself blind and knows nothing, whilst the spirit in his new and higher existence, is qualified with all high intelligence. For the help of himself and the commonwealth, he asks him to point out, in the usual way, the wicked one who secretly murdered him. He reminds him again, that, whilst they of the world are in total darkness and ignorance as to the matter, he, the spirit, is well acquainted with the same; therefore, he humbly solicits his help, so that no secret murderer may be harbored in their midst. He concludes by a second invocation of the spirit, finishing with a long and solemn murmuring of some mystic words.

Ending this ceremony, he then faces the first volunteer, standing on a spot ten or twelve feet away from the bearers, and bids him be ready. He once more approaches the medium; and standing very close to it, pronounces these words in a loud voice, so as to be heard by all the assembled people distinctly—"Reveal unto-us, O! thou with whom there is nothing that is longer secret, who is he, the assassin? Is he the one now standing before thee? Show unto us by signs."

He ends; and as the people are gazing silently, there is a movement perceptible; the heads of the bearers—outside their own wills—together with the litter and medium, bend slowly to the right and left three times.

This sign indicating a negation, the volunteer is sent away. The second and the third volunteer next undergo the test, and their innocence being manifested by the medium, the business of confirming the "Finding" of the Diviner-Detective in relation to the crime must now take place. Lead-forth the accused to the spot whereon had stood the "volunteers," the chief detective addresses him in the hearing of all; he exhorts him to confess his crime, as that will serve him better than pursuing a policy of unavailing denial, since the ordeal soon to take place will reveal the exact truth. The culprit, face to face with the weird ceremony, may think better of it and confess. In such cases his admission ends the matter, for native law is then put in operation. But when the accused is of tougher metal and continues to deny stoutly, the ordeal is proceeded with forthwith.

The chief detective, taking his former stand by the medium, asks the usual question. He has scarcely ended when an unusual animation is observed to possess the medium; the heads of the bearers, with the litter and medium there on, take a sudden lurching movement forward and backward— bending forward and going backward—slowly, three times. A muffled sound, expressive of amazement, surprise and awe, escapes the assembled multitude. The Affirmative Sign has been given by the medium as its answer.

But this is not all; whilst the people are yet lost in amazement, the chief detective again addresses the medium as follows:

"We have seen thy sign, O! wronged one, answering to the query, and confirming the assertion that he who now stands before thee is truly the murderer. Oh, help us again; and, in place of a sign, perform a plain and direct action conclusive of the fact that this accused person is thy secret murderer."

He has hardly uttered these words, when, as if they had been subject to some powerful wave of electricity, the bearers, who all this while have been standing still as statues—but for the "motions" of their upper parts when giving the signs of negation or affirmation—feel themselves galvanized. Having no will in the matter, the mysterious force impels them; they rush headlong full tilt straight against the accused, bearing him down with them. The accused may be a powerful man whom the combined strength of eight such boys cannot move an inch; yet, in this case, two boys that he could hold together in one hand, and with the other belabor to his heart's satisfaction, bear him down at a charge.

As all three fall in a heap, there is an excited cry from the assembled villagers. The thing is conclusive; the man in charge is the murderer; the spirit has supplemented his sign by his action; the detection is accomplished. The Diviner-Detective was correct in his "finding." The other detectives now approach; and, securing the medium, together with the litter, they are taken in charge by two who will carry them back to the forest, and, destroying both figure and litter, return to the village with the garments and cap of the deceased. These are handed to the relatives of the departed person. The youths, relieved of their weird load, gladly escape to their fellows, and for a time are the heroes of the place, receiving many presents, for only lads of pluck will consent to do this service.

The culprit is handed over to the authorities, to be dealt with according to native law. In most cases he now confesses the crime, giving all the details; but it matters not. The result of his ceremony of detection is conclusive of everything. And finally, the detectives, after receiving high kudos and rich gifts, retire to their place of abode.

The Healing Art.

Let us now deal with another section of the Occult in Africa; this time it is in relation to the healing art. The negro doctors of the interior accomplish at times wonderful results, that where the Western doctor thinks that only amputation of a limb can do his patient any good, the negro doctor can heal the limb so completely, that it will still be of service to the individual. Let us look into the following case. A woodman was felling a tree, using one of the Sheffield hatchets manufactured in thousands for the African trade. By some misadventure, the keen edge of the axe missed the wood and landed on his lower leg, midway between the knee and the ankle-bones. Being a strong man, and hitting with all his might, the blade cut clear through the bone and beyond, all but severing the lower limb; the lower extremity adhered only by a thin strip of the back flesh hardly six inches across. The man was made to remain where the accident happened, his companions helping to lay him down comfortably on the soft grass, with the all but severed member gently and easily placed so as to cause him as little discomfort as possible. This done, they made all haste in securing the services of a specialist.

This great man questions his callers as to the nature of the mishap, and having been informed, sends them back with an injunction not to remove the wounded man from the spot on any account whatever. After the departure of the callers, he sets about preparing his medicines. He hastens to the forest, collects his herbs, and digs out of the earth his roots; he then returns home; and if he can get a young chicken—not more than six days old—either out of his own stock or that of his neighbors, he secures the same. He cleans his mortar and his wooden pestle, and he prepares to compound his medicine. First he throws into the mortar the live chicken, adding the herbs and roots. The chicken being thus covered, he begins beating up the whole, pounding it with the pestle so as to reduce the various ingredients into a pulpy mixture. After manufacturing this he transfers it from the mortar into another vessel; he next cuts up strips of coarse cotton, country-made clothes, to use as bandages; and, lastly, selecting some sticks to serve as splinters, with these things he hastens to the place where the wounded man awaits him. Getting someone to assist, he brings together the two portions of all but severed limb, taking care that the bone fits edge to edge where the severance took place. After thus getting the parts into union, he is helped by his assistants to keep them firmly held together in position, whilst he prepares his mixture and then proceeds to the dressing.

He lays thickly all over the limb—from the very knee to the ankle—the mixture which he has prepared; he next wraps up the whole limb, using the strips of cloth as bandages over the application. Then, adjusting the splinters in the best positions he binds them together with cords. The dressing is now over, and the wounded man is gently carried home, particular care being given to the maimed limb, that no rough shaking or handling shall disturb the "union" of the parts. Arriving at his home, the doctor directs the laying down of his patient, seeing that he occupies a soft pallet-bed on the ground; before leaving, he enjoins on the patient and his relations the most absolute non-molestation of the limb. In the place where he has been laid, there he must continue without any shiftings or changes for fully six days. During this period the limb must be untouched by anyone, and the same dressing is to hold during all that space. The doctor now returns home, promising to put in appearance on the seventh day, to perform the next act in his work of healing the leg. He is not necessary before that time.

About the fourth or fifth day of the dressing, tiny worms begin to show themselves all over the limb, working their way to the light from underneath the bandage-folds; they appear about the splinters, and from there fall to the ground. By the sixth day, they literally swarm all over the limb, giving both the patient and his helpers a rather trying time. On the seventh day the doctor arrives; and, undoing both splinters and bandages, he next peels off the limb the dried and caked "mixture." The limb is exposed to view, and is found to present the appearance of a whole member, but for numerous small orifices on the surface of the shin. Through these orifices the tiny worms had made their way from within the limb to the outside. The several parts hold together firmly, but, as the "cementing" is not quite perfect, the limb must be handled with much care. It is straight and compact-looking already, but it is not strong enough to uphold the trunk of its owner, so that it is not yet fit for use. Once more the doctor applies the mixture, which he has prepared and brought with him; he uses the bandages, and ends the dressing by putting on the splinters firmly held in position by cords. This second dressing is to serve for another period of six days, during which it should be allowed to remain on the limb absolutely untouched. For the first four days the worms continue to be still in evidence, forcing their way from under the folds of the bandages, and swarming all over the limb, eventually falling to the earth; during the remaining two days, they are seen no more. On the seventh day again, the doctor is on the spot; as before, he bares the limb, when a wonderful improvement is observed. The little openings have healed, and where seven days before the orifices were to be seen, now only small dots mark their places. All the worms having escaped from within the limb—by the action of the mixture applied to it—the outlets quickly heal. The limb as a whole looks healthier than it did after the first application; it seems to be in almost natural health; yet it is not strong enough for immediate use, notwithstanding that the "cementing" of the once divided bone is now complete.

The patient can at last be lifted from the spot where he has been lying, and his pallet-bed spread out on another site; but the lifting must be done very gently and under the direction of the doctor. On this new spot he is to lie for another six days, not stirring hand or foot; and the damaged limb is to rest full-stretched-out on the pallet-bed. The treatment is also varied;; the doctor has brought with him a flask containing some medicinal fluid of an oily nature. Pouring out some into the hollow of his hand, he rubs it all over the limb, beginning from the knees right down to the ankle, past this, right to the tips of the toes and all under the foot, rubbing the sole as well. There is one point worthy of notice in connection with this rubbing; it must always begin from the knee, and descend the limb to the toe-extremities; it is always a downward movement; never an up-and-down rubbing.

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"THE SECRET KEY."

Abstract of a Lecture Delivered by Mrs. S. B. Seip, of Portland, Ore. —Reported by Rebecca Rowland.

Through and by the spirit of the Father we are permitted to meet with you again, in what we hoped to be the sweetest of spiritual unions, with the overshadowing power of the spirit surrounding and throwing about us a clearer perception and insight into these wonderful truths, this wonderful light, the light that shines for all; the light of the soul, the light of the Spirit, God, in which dwells the secret power of man.

We wish to present to-night for our mutual consideration this question: Where may we find the secret key that unlocks the sacred and spiritual nature of man, that we may attain to these spiritual gifts so much coveted, and realize, to some extent, our higher aspirations.

When we have learned the power of the soul, then we are better prepared to understand the special gifts bestowed to each faculty in man.

We are beginning to realize the great work to be done for those who start out on the road to spiritual unfoldment and spiritual freedom. There is yet much practical work to be done by those who seek spirit and soul culture. We have been moving along through the dark ages, as it were, where we have been afraid of speaking or manifesting anything in advance of the restricted scientific agencies.

But old things are swiftly passing away, and the new order of things is rapidly coming to the front.

This light is not something that is yet to be, or something beyond our comprehension, but it SOMETHING that ALREADY is. NOW is the time for us to open our soul and drink in wonderful light, as does the beautiful flower the sunshine.

We know spirit force is real and tangible. If we are the chosen people, if we are the torch-bearers of this wonderful truth, let us uncover our light to the world, and manifest through the voice of the soul this, our great mission, and message to the children of men.

We have had sufficient proof of the power of spirit and the continuity of life to enlist ourselves in the progress a little further along on the way. We know that death does not end all, nor mean forgetfulness, or lack of love on the part of those gone from the physical form. All these we know. We know there's but a "thin veil between us" and those gone before. We know that many take a very active part in our earthly career and affairs of this life. All these things we know, and in consequence of this knowledge the heart cries out for more knowledge, more wisdom, and for more freedom.

The yearning for more fills and thrills every fiber in our being. Then we turn and ask: How, just how, may we each attain, this unfoldment of the spirit perception within our own organism, that some one of these gifts of the spirit may become yours; may become mine. But just where to enter this great realm of spiritual silence, this secret and sacred arcana, and pluck from the Father's mansion this key that unlocks the choice gift of the spiritual nature of man, the soul, which, when once gained, brings us to our own, and its revelations teach us the real, true faith in Christ, until we may commune with our guardian angel, who prepares the way and makes possible the communion with the spirit and the angel world, where dwells this light, the Christ.

These are the questions that fill the hearts of men, that are asked on every hand. If we could just touch this great question, as if it were a something to open at our touch, and reveal all its intricate mechanism, how easy all the world of knowledge and wisdom would be attained. But to understand ourselves more intelligently, and unravel to some extent this part of our lives, we must begin at the beginning. The substance of existence, spirit, soul, God. Out of its depths of knowledge comes every manifestation.

Only by knowing something of this can we know where to find the key that unlocks the spiritual nature of man.

Our theme should then be that which is at once the supreme subject and object of culture, and the necessary basis of all religion and science, for it is the substance of existence, the soul universal and individual of humanity. Only when we know something of the nature of this can we know what we ourselves are, or what we have it in ourselves to become. For our potentialities necessarily depend upon the substance whereof we are made.

In the soul of man dwells discernment and spiritual perception. Unfold your interior thinking. Prayer for good and deeper insight into these intuitive gifts reveals the knowledge and wisdom of this bond between God and man; and thus we learn that the soul of man must be singled out from the entanglements of external life, and rise above—even in this life—the dogmas, doubts and fears of the flesh, and the light, as bright as it can shine from within, together with the guardian angel, will lead us up and onward, until we gain possession of the key that opens this great spiritual nature of man, where dwells the Christ that waits to speak through every human breast.

We then no longer wander aimlessly searching in the desert of doubt. We know we have come face to face with our own. We know we stand on safe and solid ground.

When science penetrates the arcana of this limited world, and standing below the dome of the unknowable, it says: We have reached thee, thou immortal evidence, but we see that thou art just beyond, we want proof. Intuition, the soul, lifts her dove-like wings over the broad waters and breaks from the tree of knowledge one peaceful branch of faith and bears it back to the ark with her. That ark, my dear friends, is our spiritual reason resting in the soul of man; and while science is vainly seeking for proof, intuition, the soul, has plucked both the leaf and the blossom.

Friends, would you win this prize? It is not won without a price. We cannot ascend this ladder with a halting stride, or with a slippery slide. We must ascend this ladder with a firm step. Do what is right, with all our might. Put down the wrong, in spite of the throng.

Choose for ourselves the infinite rod,
If we would have all power of a loving God.

And now we must say to every cherished heart, to every outstretched hand, know that when the heart is led only and alone by the soul, then, and only then, is the true Christ known. The spirit around us, above and below, is all concentrated in the center of God's child on this earth below; and knowledge of self, my friends, through the voice of the soul, will lead us through the gateway of the portals of our home, where the soul's conscious oneness with eternity's wholeness will at last find its blessedness through its universal perfectness." REBECA ROWLAND.

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Lake Pleasant Camp Meeting.

I have just returned from a visit to this famous camp. I am surprised at the rapid erection of new cottages.

There are over one hundred of the former cottages, which escaped the fire.

Now there are thirteen new cottages in process of erection or finished.

Among the campers building new cottages are Frank Bickford, Mr. Waterhouse, A. Fales, Mr. Jordan, Mr. Booth, Frank Fletcher, Edwin Putnam, Mr. Wheeler, Mrs. Jackson, Mr. Fairbanks, Mr. Wilbur.

Postmaster Henry has completed a new store and postoffice at the bridge.

Mr. Carbee, of Boston, is preparing to build a cottage.

There are some seventy-five rooms now ready and furnished for guests.

Hotel Home Comfort, in the park, with a large annex, has numerous rooms for gents and an excellent dining table.

Grove House, on the Highlands, will accommodate many.

Some of the cottages will be fitted for light housekeeping for guests.

The Floyd cottage, in the park, has been nicely prepared and it soon will be for rent.

The water plant is in order so all can have running water in their homes.

People need not hesitate about coming to camp, as rooms and board are ample for a large number.

The programs for the meetings are ready and can be obtained of clerk A. P. Blinn (enclosing stamp), at Lake Pleasant, Mass.

The spacious temple is saved, so the meetings can be held as usual.

Preparations for the Children's Lyceum have been completed and the little folks will be well cared for by the conductors, assisted by Geo. Cleveland.

The camp debt has been largely reduced by the insurance money received. If the bondholders will now evince their love for the cause by accepting fifty cents on the dollar, the whole debt can be canceled.

Ex-president Dailey and family are settled for the season in one of the Haslam's cottages, and Mr. Haslam and her family are in another.

There is a demand for lots on the Highlands—one of Mr. Dailey's having been sold.

President Churchill has taken the Alexander cottage, and is actively at work perfecting the arrangements for the coming meeting.

Clerk Blinn is in constant demand for information, circulars and general help for the campers. He is justice of the peace and can write and execute deeds for those who wish to buy lots.

J. Clegg Wright will arrive August 15, or before, and conduct his classes as usual for a number of days.

For dates of speakers, see the circulars. They are: President Churchill, Nettie Holt Harding, Alice M. Whall, Tillie U. Reynolds, Albert P. Blinn, Carrie E. S. Twing, Geo. W. Kates, Zaida B. Kates, W. A. Hall, Edgar W. Emerson and May S. Pepper.

Mrs. Twing expects to remain at camp some three weeks. She will come August 6.

The public test mediums employed by the association are Tilley Reynolds, Alice Whall, Nettie Harding, Zaida Kates, Edgar Emerson and May Pepper.

A history of Lake Pleasant has been issued by the Star Publishing Company, of Springfield, Mass., which will be on sale at the camp, as well as The Progressive Thinker. This book of 88 pages, with illustrations, narrates the history of the camp for 1874 to 1907, inclusive, and gives a full description of the great fire of April 25, 1907. Price, 30 cents; postage 3 cents.

There are already many campers on the grounds, and the prospect is good (from the large number of letters of inquiry received by the officers) that there will be a satisfactory attendance for the season of 1907. Visitors will do well to come early so that they can have more rooms from which to select.

Come to Lake Pleasant. You need not stay away for fear of want of accommodations. If there should be an overflow, tents for lodging and catering will be put up rapidly.

Herbert Streeter, at the camp, will have a stock of tents to let. Life in a tent, in the still remaining ample grove at Lake Pleasant, will be delightful in the warm, sunny weather of July and August, which generally prevails.

Come early and enjoy the pine-laden air, the delicious water, the pure food from the farms, the fresh berries from the hills, and the comforting and uplifting gospel of the best religious philosophy on earth.

H. A. BUDINGTON.

Springfield, Mass.

BEREAVEMENT.

No faith is strong enough to heal
The broken links in friendship's chain;
No hope so bright that we can feel
Our loss is but eternal gain.

No power we know can heal the heart
That ruptured ties have caused to ache;
"No balm in Gilead" soothes the smart
That Death and separation make!

What tho' there comes from further shore
A message from departed friend;
It but reminds us o'er and o'er,
Our union here is at an end!

A solace it may be to know
The vanished partner of our joys
Has entered higher spheres, to grow
Away from earthly life's alloys!

Yet faith and hope and fond belief
Cannot suffice to dry our tears,
And banish loneliness and grief,
When loved companion disappears!

"Oh, Death, thy sting" is ever here;
"Oh, grave! thy victory" is won;
When forms of friends we hold most dear
Dissolve, and are forever gone!

A. HARTER REYNOLDS.

Auburn, N. Y.

YOUR FORTUNE TOLD FREE

My Advice May Mark the Turning Point in Your Life—Unlock Closed Doors Leading to Avenues of Usefulness—Turn Defeat Into Victory.

Knowledge is Power. To know yourself and the times when you can make the most of your inherent powers is to become the Architect of your own Destiny. This information can be secured by you.

You can know how to plan for weeks, months, years ahead. Your life is not the Product of Luck. Success should attend your efforts if they are guided by Astrology. You should be in the possession of the reading I offer to send you free.

Sometimes all goes wrong with you. Forces beyond yourself seem to conspire against you. Darkness and gloom accompany your steps. At other times your plans do not miscarry. Everything that you put in motion works smoothly. Your pathway is strewn with roses. The mysterious reason for both these conditions may be known by you.

At the time of your birth there were certain planets occupying certain positions. Their influence was felt during your babyhood and will be felt to the end of your career. Astrology, as interpreted by myself, takes cognizance of the various positions of these planets and that knowledge may be obtained by you.

A Reading of your Life will demonstrate my ability. You will be astonished and surprised that a perfect stranger can know you so well. The information conveyed will describe you to yourself in a manner that will astonish you.

You, in writing to me, are communicating with one who has made Astrology a Life Work. All that could enrich my knowledge of it has been taken advantage of. I have visited Rome, Athens, Palestine and elsewhere to fully equip myself for my Mission of Helpfulness. Institutions of learning have honored me with Membership and have listened to my lectures. Years of experience, gained while seking to guide thousands of persons, have enlarged my knowledge, giving me the power to be of the best value to my clients.

By my system you can know the kind of person for you to have advantageous relationship with. The seasons that may be used with great profit to yourself will be indicated. You will be shown what will be best for your health.

As you desire to succeed in the affairs of men, of business, of love, of family, of society, of honor and of usefulness, you should be sensible and write me, confidentially at once.

You know of persons high on the Roll of Fame who are frequently consulting Astrology when they wish to speculate or to embark in new enterprises. This same Science is at your disposal. Are you "wise?" Will you seek its help or will you continue to be outstripped by those who are no brainier than you, but who know what to do and when to do it. That is why they win.

Three letters of gratitude are here printed. While all letters are confidential and are so considered these people were so grateful that they insisted upon recommending me to others. What I have done for others is an assurance of what may be done for you. Your life may be cheered and benefited because my advice is given you.

Everything You Predicted in My Horoscope Came to Pass as Accurately as Clock Work.



Miss Bertha Axt

Newark, N. J. Feb. 11, 1907.

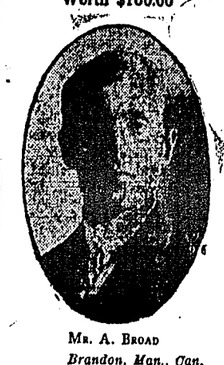
Dear Mr. Postel:

My marriage took place just as you predicted and I am the happiest woman in the world. In following your advice, I married the only man to make life a grand success for me. I feel that you are the one really great Astrologer to whom the American people should turn for advice and counsel. Everything you predicted in my Horoscope came to pass as accurately as clock work. My friends are all sending to you for their Horoscopes.

Sincerely your friend and patron,

Bertha Axt.

Says His Horoscope is Worth $100.00



Mr. A. Broad

Brandon, Man., Can. April 8, 1907.

Prof. Postel,

My Dear Sir:

*My horoscope is the best instrument of guidance that I have ever had put in my hands. * * * I would not take a hundred dollars for the information you have given me, unless I was sure that I would get another one as accurate as this one. * * * I feel as though it is my duty to help my fellow men along, and on these grounds I will agree to answer any inquiries upon receipt of a two-cent stamp to cover postage.*

I remain,

Yours very truly,

A. Broad,

Real Estate Agent.

Says She Followed My Advice and Secured a Position at a Much Higher Salary Than Anticipated.



Miss Bergliot Horne

Lynchburg, Va. March 1, 1907.

Prof. A. H. Postel,

New York, N. Y.

I write to inform you that I am indeed thankful that I received my Horoscope from you just when I did. I followed your advice and succeeded in securing a position at a much higher salary than I anticipated. I consider the Horoscope worth hundreds of dollars to me and wish you much success in your grand work.

I took the trip to Europe and many things happened just as you said.

Sincerely yours,

Bergliot Horne.

Some have written me because they were curious. My reading has convinced them. They are now in constant consultation with me. They are now most willing to be guided by me.

When you write state the day, month and year of your birth. Also sex; if single, widow or widower. It does not matter what your religion, your position in life, the ordeals you have passed through. Astrology will aid you in all matters. There is before you an offer of great value to you. Show your appreciation of it.

My Reading of your Life will make you my friend. You will endorse me to others. In this way I will get pay for my Free Reading. If you wish you may enclose 10 cents (silver or stamps) to pay postage and clerical work. However, the reading will be promptly sent whether you enclose the 10 cents or not.

Address plainly **PROF. ALBERT H. POSTEL,**

Dept. 561, No. 120 West 34th St., New York, N. Y.

Shall a Monkey Earn a Living for a Man?

"Man's inhumanity to man makes countless thousands mourn."

Man's inhumanity to monkeys makes countless thousands laugh. The ancient Romans dragged their barbarian captives through the streets chained to their chariots. The modern Roman drags the captive monkey through the streets chained to a handorgan. This poor, weak, defenseless little animal must earn a living for some good for nothing whelp of a man, who ought to be run out of the country.

No matter how hot, or how foul the atmosphere, this little beast must go through his performance. If he is tired, no rest; if he becomes weak and lays down in exhaustion, he is jerked to his feet by the chain, until, in fear and torture, he staggers around again as long as he is able to move. The crowd that watched gladiators fight was on a higher moral plane than the crowd which stands around a chained monkey. Every man who sees such a sight ought to hang his head in shame. It is not the place for children to learn kindness and mercy. The monkey does not know enough to commit suicide. With all his strength he holds on to life.

As he looks on the giant beasts that surround him, he must imagine he is chained in hell. The theory of evolution is that man descended from the beast; yes, descended is the right word—descended lower in bestiality than the beasts; descended lower in degradation, depravity and cruelty than wild beasts. I will ask every reader of these lines to never give another cent to the organ grinder. Give bread to the monkey, if you will, but not a penny to the man until he releases his captive. We would petition councils and legislatures to forbid the dragging of trained wild beasts through the streets in chains. If we can first learn to be kind to beasts, after a while we can learn to be kind to human beings.

DR. C. C. CARTER.

Lancaster, Ohio.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

THE RELIGION OF CHEERFULNESS
By Sara A. Hubbard.

This little booklet sets forth interestingly a religion which all may admire and experience with benefit to body and spirit. Very nice for a holiday present. Daintily printed and bound, in a case. Price 50 cents.

LIFE OF THOMAS PAINE.

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wollstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

Paine's Theological Works.

Age of Reason, Examination of the Prophecies, etc. Illustrated edition. Post 8vo, 488 pages. Price, cloth, $1.00.

Journeys to the Planet Mars

Or, Our Mission to Ento (Mars)

A Narrative by Sara Weiss, Illustrated With Thirteen Original Drawings by the Authoress.

This strangely attractive narrative does not assume to be either scientific, philosophic, or as advancing any special religious creed. It is a plain statement of facts based upon the experience of a woman whose highest aim is to acquire a knowledge of truth, to earnestly strive to live it, and so offer to others a stepping-stone which may aid them, in their progress towards the light.

From the standpoint of Spiritualists this is a most interesting book, as Mrs. Weiss actually took these journeys in spirit and has given them in all sincerity, to the world. The book is uplifting and full of beautiful thoughts. Price $1.50

Human Life,

With Character Readings of Persons Born Upon the Cusp.

The principles found in this volume are both a science and a religion, for a better and a far happier humanity. It points to the planets as an index to the human character and liability to diseases; also gives the gems and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladies known to man can be entirely dominated, forever cast out, by those who realize that mind is the master and body the servant." Price, cloth, $1.00.

RHEUMATISM CURED



MINNESTOLA,

H. D. C. MILLS.

Opposite St. Joseph Sanitarium and Bath House. Mt. Clemmens, Mich.

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The price of The Progressive Thinker per year to foreign countries is $2.

SATURDAY, JULY 20, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENTS each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

G. W. Brown, M. D. at Emporia, Kan.

The Emporia, Kans., Gazette says that city was greatly honored at her semi-centennial celebration, July 3. Dr. G. W. Brown, of Rockford, Ill., who was president of the town company that founded Emporia, February 20, 1857, was present and talked to the Old Settlers of the work of the beginnings of this town. Dr. Brown is eighty-seven years old, but his clear, vigorous memory holds much of Kansas history.

The good Doctor has had an eventful history. He was captured by a pro-slavery mob at Kansas City and passed through many exciting incidents, for days expecting at any moment to be shot. He finally reached Lecompton, May 20, 1856, the day before his office was first destroyed. He was held for four months, indicted for high treason, guarded by a regiment of United States troops, Governor Robinson, General Deitzler, Judge Smith and Gaines Jenkins, his companions. They remained until September 10, when, without trial they were discharged on their recognizances.

Major Glotfelter, who presided at the meetings, in a short speech introduced Dr. Brown, who gave the address of the afternoon. The Doctor was president of the town company which located and founded Emporia fifty years ago. As the editor of the Herald of Freedom, an anti-slavery paper published in Lawrence during the fifties, he played an important part in the early history of the state, and as the only living member of the company which founded Emporia, it was especially fitting that he should be there to address the citizens of the town on the fiftieth anniversary of its birth.

Dr. Brown is now 87 years of age, and is a picturesque figure, with white hair and beard. He is still strong and hearty and in his sixtieth year as an editor.

Sabbath-Breaking and Rock-Breaking.

A revivalist down there in Georgia lately beat his twelve-year-old boy almost to death for playing base ball on Sunday. When arrested for the offense, to justify his brutality he said he had prayed to God with the boy before using the lash, and gained the divine will to punish him severely. The court sent the offender to the rock-pile for six months. Will God interfere in the premises, and set his servant free? He should, if he approved of the act; but some people entertain the opinion such claim is a priestly fabrication. God and the Devil are the scapegoats of Christians, on one of whom is piled the vices of the entire church fraternity.

A Penalty Unknown to Law.

"We, the jury, find that Miss Hattie Briggs and Miss Dorothy Tillotson should each be taken from this court room and well and truly spanked."

Such was a verdict rendered a few days ago by a jury in our neighboring city of Aurora. The girls were some 16 to 18 years of age; were daughters of respectable parents, and had been guilty of some trifling misdemeanor. The Justice wisely set the verdict aside and discharged the prisoners.

A punishment of such a character should be inflicted by the defendants on the jurors.

Judge Landis Tells Youthful Defendant That He Must Shoulder His Own Sins.

If you should chance to be haled before the august bar of justice, don't fancy you can issue a subpoena for his Satanic Majesty and transfer the onus of your wrongdoings to the shoulders of that fiery theological abstraction.

The learned members af the Chicago judiciary all admitted, on July 10, that they had not encountered the Arch Fiend since they threw aside the well-thumbed school text of "Paradise Lost" years ago.

As for summoning him in court to appear as a witness against himself—well, there are limits to human courage even if Judge Landis did stretch the limit last week by inviting John D. Rockefeller to appear as his personal guest. And listen! This is a secret. They don't all of them believe in him, anyway.

The truth is that psychology has about ended the efficacy of his Satanic Majesty as a witness in a court of law. Science has erased him from the judicial slate. Wouldn't that grieve the soul of the good Cotton Mather? Just fancy how the starch in his collar would crinkle.

Here is a case in point. Ignorance of the changed judicial attitude involved Samuel Bergh and his clergyman father, Rev. Hans P. Bergh of 272 Grand avenue, in a controversy with Judge Landis, and brought forth the awful secret. Young Bergh admitted that he had forged a money order on the Chicago Medical College. Judge Landis fixed his fine at $200 and arranged to have him pay it in weekly installments.

"Your honor, I don't believe the boy was responsible," interjected Rev. Mr. Bergh. "I'm sure he must have been in the hands of the Devil. He has always been a good son."

"Now, young man," said the Judge, with his most majestic air, "Don't you get into your head that the Devil is responsible for your predicament. It is your fault and not the Devil's, so you can't shift the blame onto him."

Judges who have occupied the juvenile bench, and probation officers who are in the business of exorcising personal Devils, approved of Judge Landis' outspoken position. They said it was no use trying to give the Devil a blacker name than he had already.

Hear Judge Richard Tuthill:

"No, I can't say that I ever had the Devil invoked in court before me, although a good many of those who came seemed to have him in 'em. Of course, I don't care to go into any theological discussions, but seriously, it seems to me that the only way to achieve good is to train youngsters to recognize their personal, moral responsibility.

"Pedagogically, it is certainly unwise to teach them that they are helpless agents in the hands of some external evil force; to teach them that they can compound their quarrels with their conscience by blaming their wrong-doing on Satan or anyone else. They must be taught self-reliance. It is remarkable how young they will seize the idea that you expect them to do right and act on it.

"As regards the theological phase of the situation, I cannot do better than to quote 'Bobbie' Burns:

The fear of hell is a hangman's whip,
To haunt the wretch in order,
But when you feel your honor grip
Let that a' be your border."

Henry W. Thurston, chief probation officer, added his condemnation of using "bogey men" to frighten children into being good.

"I fancy that the Devil has a black enough reputation without gratuitously blaming him with other people's faults," he said. "I can't say that I ever heard him personally invoked as a scapegoat in court. Most of the boys will try to lay the blame on the other fellow, but their imagination doesn't often stretch as far as the Devil.

"The only hope is to eradicate in the boy the idea that he is not a free moral agent. He must be told that he can be good if he wants to and that if he isn't it's nobody's fault but his own. That is the very basis of moral growth in a boy."

The above from the Chicago Record Herald presents a splendid object lesson for the whole world to consider. In due time the Orthodox Devil will be completely extinguished.

Too Good for Earth.

A late forest fire in Wisconsin, easily controlled in the beginning, was allowed to run its course because the property owners were Adventists, and would not labor on the true Sabbath day — Saturday — to extinguish it. Their action proved they were loyal to their creed, but such men with such principles are too good for this earth.

It is related of the Jews that they would not resist a public enemy on the Sabbath, but allowed themselves and families to be slaughtered rather than break their Sabbath, which was as sacred to them as is the "pig tail" of the Chinese to them.

The Jewish Sabbath became a feature of these people while slaves in Babylon. And the pig tail of China is also evidence of their being dominated and enslaved by the conquering Tartars.

Thus marks of degeneration in time become sacred.

The whole Christian system owes its existence to a reconstruction of Paganism, which was forced upon an unwilling people. Scholars know this, and the masses are learning the facts.

Platitudes against sin are as harmful as applause for sin.—Anon.

An Astounding Statement.

John Wilkes Booth, Who Assassinated President Lincoln, Was Not Killed as Asserted at the Time—The Psychometric Reading by Miss Margaret Gaule.

The following remarkable account of a "Psychic Test," made on Sunday afternoon, June 23, 1907, was taken down in shorthand by C. L. Cox, and afterward submitted to Mr. Hubbell, for revision, and may be relied on as accurate and truthful in every particular.

Walter Hubbell, the actor, who has been playing King Herod in "The Holy City," in California and the far west this season, while playing in Enid, Oklahoma, on January 23, 1907, went to see the body of David E. George, who died January 144, 1903, and of whom it is alleged that he was John Wilkes Booth, who assassinated Abraham Lincoln, April 14, 1865, and escaped instead of being shot as recorded in history.

Mr. Hubbell, being personally acquainted with all of Booth's brothers, and particularly so with Edwin and Dr. Joseph A. Booth, was particularly impressed with the resemblance of the body to the Booth family. Without any solicitation on Mr. Hubbell's part, Mr. Penniman (who has the body in his keeping) presented him with a lock of the alleged assassin's hair. At the time it was cut from the head, no persons were present in the room except Mr. Penniman, Mr. Hubbell and Miss Lillian Alexander, a member of Mr. Hubbell's company. Mr. Hubbell placed the lock of hair in an envelope and never mentioned too any person that he had such a gruesome object in his possession, and Miss Alexander also kept the matter secret.

On his return to New York he determined to test the fact of its being the hair of John Wilkes Booth, at the hands of some well-known psychic or medium.

On June 23, 1907, he went secretly and for the first time to the Elks Hall, Columbus Circle, and attended a meeting of the "First Association of Spiritualists," for whom Miss Margaret Gaule is the medium. He does not know Miss Gaule at all, never having seen her before. On entering the hall, Mr. Hubbell placed a small wooden box containing the hair, on the table where objects and letters were placed for "readings," but it was not taken from the table by Miss Gaule.

In passing from the hall, he accidentally met Miss Gaule at the entrance door, surrounded by a number of the members of the Society, and said to her—rather abruptly, perhaps—"Madam, this box was in the centre of your table, and though you "read" articles and objects all around it, you passed it over every time. It is perhaps of great importance) and I am very sorry you did not "read it."

The lady hesitated for a moment, and then said: "Give it to me now and and I will see what I can get for you." She held it for a second in her hand and said:

"I see a large audience room—a building brilliantly lighted, crowded with people. There is music—laughter—all is enjoyment and pleasure. Suddenly there is a crash—some mighty man in power has been overthrown. There is confusion—officers in uniform—Washington—Lincoln—And yet how can it be Lincoln, for this object I hold in my hand did not belong to him. This should have been buried; it has a subterranean aspect. Has it been buried, or should it be buried? What is it? The owner of it died a suicide.' It is petrified. What you have in this box came from the center of the head."

As a matter of fact, Mr. Penniman, who has possession of the body, which is now in a petrified condition (or rather a mummy), is at the present time in Enid, Oklahoma. Miss Lillian Alexander, is either at her home in Kansas or playing in Canada at the present time, and neither of them have been in New York for a number of years, if ever, and neither of them know Miss Gaule or have any connection with Spiritualism; nor has Mr. Hubbell.

Mr. Hubbell's communication with the ghost of John McCullough some years ago, has been published in the "Life of John McCullough," by S. C. Clark, and has also been published by Dr. Funk, in his recent work "The Psychic Riddle."

If David E. George, was really John Wilkes Booth, as positive evidence now in the hands of reliable persons in Tennessee, Texas and Oklahoma, seemingly proves, it is probable that Booth, assumed the "David E." in memory of his accomplice, David E. Herold, who was hanged and the surname "George" after George Washington, Washington City being the scene of his bloody deed.

It is needless to add that Mr. Hubbell is an expert in testing mediums and getting tests that will bear so-called "Scientific Investigation."

The foregoing statement has been revised by me and is correct.

WALTER HUBBELL.

New York City, June 4, 1907.

THE PROGRESSIVE THINKER

Glance over the columns of The Progressive Thinker this week and observe the vast amount of miscellaneous matter pertaining to Spiritualism in its various aspects. While four other journals, the Banner of Light the Religio Philosophical Journal and the Light of Truth, and the monthly published by Mr. Howe of Los Angeles, Cal., have suspended, The Progressive Thinker is MORE ALIVE THAN EVER.

It is very sad to contemplate that within a few months four organs of Spiritualism have been compelled to suspend publication—STARVED OUT, as it were, for the want of adequate support. In that one respect the outlook seems deplorable; but when one considers that the publication of a Spiritualist paper is purely a matter of business on the part of those engaged in it, as much so as starting a drug store, a grocery store, a dry goods store, or a machine shop, then one at once realizes that poor business methods or very limited capacity for the work in hand may eb behind a Spiritualist publication, the same as in any other of the various avenues of industry in the mercantile world and failure naturally result.

This view of the case, removes at once all thought of gloom that may arise in regard to any Spiritualistic publication that starts up, scintillates for a brief reason and then dies. Having passed off this line of work, one can then readily discern the causes of the decline and death of any Spiritualistic publication.

But The Progressive Thinker has prospered from the start, pursuing a course in many respects diametrically opposed to the Banner of Light, Religio Philosophical Journal and the Light of Truth. It has worked assiduously for a clean mediumship and a pure Spiritualism, and it has WON A VICTORY of which it feels proud. It is the largest paper devoted to occult and Spiritualistic subjects published in the world to-day, and hence, merits the support of all Spiritualists.

Glance over its eight pages, from the first to the last, and observe the VAST AMOUNT of matter contained therein.

No Spiritualist who wishes to keep abreast of the great movement, which is now assuming great importance before the world can afford to be without The Progressive Thinker.

NOTICE.

Owing to the fact of my being out of the United States for a time as we will be located in Summerland, British Columbia, I have deemed it my duty to send my resignation as National Superintendent of Lyceums. Would ask all Lyceums contesting for Prize to send further reports to Mrs. Mary T. Longley, secretary N. S. A., 600 Penn. Ave., S. E., Washington, D. C.

To all Lyceums I send a tender greeting and loving wishes for future success, and desire to still assist at any and all times you may need me though not in official way. Work hard for your banner or prize and rest assured it will be placed justly and wisely. Yours with love and regret. ANNA L. GILLESPIE.

Internalism.

Two new battle ships are to be built by this government to cost twenty millions of dollars. Instead of laboring to prevent national slaughter, the wealth of the world is being wasted in preparing more destructive methods for human butchery.

COMPETITION IN RELIGION.

That Is What Is Contemplated at the Present Time.—A Revival Christian Science.

That Christian Science is making headway among the other churches has long been evident, but until now none of the other churches has given sign that it is aware of it. In Chicago they have seen five large organizations gradually grow into being, but they have not acknowledged their existence.

But at last there is an indication that one of the churches, at least, feels the competition of Christian Scientists and means to take steps to end it. This is the Protestant Episcopal church, in which a movement has been begun to revive the ancient rite of divine unction for the healing of disease.

A convocation in the diocese of Los Angeles has petitioned the council of that diocese to memorialize the general convention of the church in favor of that revival, and this action has awakened much interest throughout the country. It is argued by those in favor of it that the sacrament is a divine institution that should never have been allowed to fall into disuse. They believe that the power of healing was given by Christ to the apostles, who transmitted it to the bishops, as is shown by that part of a bishop's commission which instructs him to "hold up the weak and heal the sick." That bishops do not now exercise this office is due to lack of faith. If they had faith, it is said, they could perform miracles to-day as well as the early churchmen.

Nothing is more certain than that Jesus practiced healing all through his ministry, or that the apostles were physicians of the body as well as of the soul. "They shall lay hands on the sick and they shall recover." Christ is reported by St. Mark as saying, and all through the writings of the disciples there is evidence that the promise was fulfilled.

Nor is it inoperative to-day, as is shown by the cures wrought in the Roman church, which continually performs miracles in every part of the world. There is no doubt that the Protestant Episcopal church can avail itself of the same power, if it will do so.

All that is needed is a revival of faith among clergy and people to keep members of the church from seeking relief in Christian Science, which grows because orthodox churches have lost belief in their own teachings.

The above from the Chicago Journal indicates that active competition between the various churches and Christian Scientists will become a prominent ifactor in the future, resulting, no doubt, in great good.

JUS TICE.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

REFLECTIONS.

As They Come From Bishop A. Beals, of Summerland, Cal.

To the Editor:—I read a great many interesting and instructive articles in The Progressive Thinker from week to week, and from the pen of able, progressive minds, and upon all subjects, and in a spiritual paper that is, now really the only radical exponent of our philosophy and the cause of spirit communion.

Among the many able writers no one has more merit and interest than the writings of Brother Wilkins, especially his poetic productions, and at this writing I wish to mention and felicitate him on the recent poem entitled "When I Return."

So much has been written and said on this mooted subject of "Re-embodiment," pro and con, of repeated lives on the earth plane, that his poem comes in apropos, and covers the whole debatable ground and gamut of argument, and preaches a sermon on simple life and the law of growth here and hereafter.

A lady subscriber of your paper said to me once, speaking of Brother Wilkins' poems: "I never read one of his poems that I do not feel an impulse to write him and thank him for the good they do me."

Now, as thoughts are said to be things, may it not be these appreciative thoughts from the many admirers may not find wings, and react unconsciously by the objects of their admiration, and are the silent means of stimulating, aye, of inspiring the writer to do his mental work for the etheric waves are the bearers of messages, and from the living sources we little dream of?

Beliefs and theories on doctrinal subjects are often the cause of bitterness to the adherents when contested by the unbelievers, and discord and antagonism cause estrangement of feeling instead of a union of brotherhood as should be.

It is the province of true poetry to lay before the eyes of reason the simple truth, and in such attractive forms that all bigotry of feeling is disarmed, and the dispassionate mind feels the mysterious workings of a divine spirit leading the mind into the subtile process of nature's laws whose cause and effect are operative—not distant and transcendental, but wise and ever near at hand.

It is a good thing, Brother Francis, that our spiritual philosophy is not built on a lie, a myth, but stands upon the foundation of eternal principles, and breathes the divine whisperings of the "Over-Soul," as Emerson puts it, that it dispels darkness through the open door of reason, and makes our lives here under the doom of bitter disappointments the steppingstones to success in some future and fairer world.

The seething turmoil of our spiritual Cause at present, is portentous of much good eventually, inasmuch as we can see the winnowing process going on, eliminating from our ranks the fraudulent element that had become so rampant, and threatening the destruction of our Cause and hampering the arms of our workers, reformers, honest mediums and lovers of spiritual truth.

Mr. and Mrs. Lillie have been working here and at Santa Barbara the past winter, and up to the present time, holding one Sunday meeting a week, and at both places the Cause has prospered, and had a revival and uplifting that it has not had in years before. There is not a more efficient and faithful exponent of our Cause than Mrs. Lillie, nor one more worthy to bear the crown of "well done, thou faithful sister! Enter thou into the glories of thy spiritual inheritance."

It is a pity there are not more who have ample means to come forward to the support of our Cause, instead of masquerading in the so-called liberal Christian churches as they do, notwithstanding the acknowledged fact of spirit communion, and that too, by the intelligent ministers in nearly every Christian church to-day. Yet they fight shy of the spiritual platform, and hold themselves aloof from the movement, and do not encourage it in any way by their presence.

But all great movements and inventions have had their humble beginning and exponents who have given their lives to establish the truth for coming generations that they might reap the benefit.

Inventors as well as simply stewards of the divine mysteries of nature as given them, that the world may be the better for their living in it.

But our workers one by one
From Life's labors depart,
Leaving the work they have done
And the pain and smart,
But in the ages yet to come
Their inspiration will impart.

BISHOP A. BEALS.

H. SPENCER LEWIS.

He Is Not the Man Who Wrote the Offensive Letter.

In explanation Mr. Lewis writes as follows: "Mr. Barrett says that there appeared in the Washington Post an attack on Spiritualism, written by me. This he promptly replies to in the same paper. Now, Mr. Barrett is an editor-at-large, but if he had limited his large field for a few hours and investigated the article in the Washington Post, he would have found that the Post has clipped the article from another paper, which is recognized as the most prejudiced against Spiritualism in this country. If he had investigated a little further he would have found that the article was never written by me at all and further, that I never authorized such statements as were made.

"I do not blame Mr. Barrett. He is doing an excellent work in defending the cause of Spiritualism and even though I do not receive pay for doing so, I never lose an opportunity of defending the cause and principles of true Spiritualism."

H. SPENCER LEWIS.

above all station, above the noble—
the robed and crowned—rises the sincere man. Happy is the man who
neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

Thought controls the universe,
Controls your life and mine.

A Spirit's Explanation.

The Reception and Transmission of Thought Explained—Spirit Writing in a Sealed Envelope.

Much has been written in pursuance of this marvelous influence, or philosophy of the intellect.

Whether (we stand on the side of the pros or contras as to belief, or opinion, cannot be evidence conclusive of its operative influence;; its existence, or non-existence. Scientific research alone can deduce the facts in the case, and spirit manifestation the proof thereof.

As the telegraphic instrument possesses both the receptive, and transmitting influence, or force, whereby thought is symbolized, by sounds and tracings; so the human brain is qualified, by which means the individual consciousness receives, and disburses thought.

As the telegraphic line is necessary over which the vibration extends to convey thought, or intelligence to a given point; so are spiritual chords necessary over which thought vibrations reach a distant sensitive intellect.

In the latter part of 1894, the writer had a seance with Mr. George Cole, of Canarsie, Kings Co., N. Y., (now deceased), whose phase it was to receive communications within sealed envelopes.

On this occasion I enclosed blank paper, addressing one of my guides on the top sheet of paper, requesting him to give me a communication, he to choose his own subject. I folded the paper, placed it in the envelope and sealed it perfectly, and awaited the manifestation. When he had finished, I took the envelope, which remained in exactly the same condition it was in when I placed it for the manifestation, opened it, and found it to contain the same sheets of paper I had placed there, upon which was written in regular order the following message:

"Good Brother in Mortal Life,—The wisdom of the past is about to dawn again upon the world. The thoughts originated in the brains of mortals will again be transmitted to the farthest ends of the earth, and be read more intelligently than if conveyed in the sound of the voice through the modern telephone, which latter, is but the precursor of mental projection.

"In pre-historic times, mortals were obliged to guard their thoughts, else the privacies of the domestic circle would become as public as the daily issues in a modern newspaper.

"There will soon be another thummim such as used by Moses, the Israelitish priest, as a means of communication with spirit messengers.

"This thummim is a mirror of light and knowledge, and the thoughts will be carried in the future, as in the past, by the magnetic currents which also carry the mental vibrations on the spiritual chords, which radiate from every mortal to the four points of the compass.

"Mortal light is red, Spirit light is white, which form these chords; and the electric current conveyed into space, attracts the opposite or negative current, and these currents are proreciprocal in attraction, and produce an equilibria in consonance with mental balance.

"By such means you can send your thoughts to the most distant points of the earth, where the mortals you desire to make mental thought communications with, will be enabled to understand as well as if they were in the same room, listening to your verbal expressions.

"In certain parts of East Indies, this science as a principle, is still understood, having been handed down from generation to generation, for many agea past, and the cave-dwellers of the Himalayas, are adepts in this science, and send their thoughts to their friends at great distances.

"During the Seppy Rebellion, intelligence was conveyed in this manner, and the English were ever at a loss to understand how natives could convey intelligence of intended army movements, when such natives were under strict guard, and by trustworthy sentinels.

"The poor, despised Sepoys descended from an illustrious, and great race, were more intelligent than their presumptuous masters.

"Good brother, then, develope your soul resources, there is more knowledge hidden in its recesses, and imprisoned by false theories, and foolish aphorisms, than would rule a great empire.

"Solomon of Judea, was well versed in this art, and it is the foundation of religion, as by it, if understood, you can commune with the great Infinite God who fills all space.

"A prayer in thought is as powerful as a prayer in words, and herein lies the foundation, or fundamental principles governing the whole range of silent mental telegraphy.

"In conclusion, good brother, you in your profession of music, may think an air, and its melody and rhythm can be understood by a friennd to whom you may wish to project your thought, though he were thousands of miles distant.

Your brother and guide,
SAALAMBO OF SHEBA.

From the fact that this communication was wrought inside of a sealed envelope, by mental force, that controled the material part of the manifestation as well; it might be of interest to the reader to know the process employed by the manifesting spirit to the ultimatum. This can best be given by quotations from a description given by a spirit who was manifesting to her brother at one of Mr. Cole's seances, which was published later in one of the New York papers. It is to-wit:

"How do I write inside this sealed letter? This manifestation of independent spirit writing inside of a sealed envelope, by a spirit, is mysterious to mortals, because the manifestation is not understood. I will endeavor to explain: At seances, a spirit approaches the table upon which is a closed box; in which is found an envelope, and three or four different kinds of lead pencils, well sharpened. By waving my hand over the box in which the letter lays, I detach lead from the pencil I have selected, and bring it out in the atmosphere of the room, where it is brought in contact with the negative principles, sulphuretted hydrogen gas extracted from the atmosphere; it then becames sulphide; but, it is still palpable and ponderable. By treating it with the aeriform principles of sulphide of ammonium, and extracting all organic principles, the substance becomes reduced to air, in which state it is waved inside the envelope, and directed upon the sheets of folded paper, materialized in letters and word forms, in obedience to the thoughts to be expressed in language, and the substance and color restored by the inversion of the method adopted for reduction. This is to say, when I have selected the pencil and commenced to wave the hand, the lead is being extracted from the pencil, brought into the atmosphere and treated as described, at the same instance its air is waved into the envelope, materialized in letters and words on the paper, and the substance and color restored on the paper to their normal condition the following instant. A wave of the hand to the right performs one part of the process; and a wave to the left the other, and so on alternately—a word being written, or materialized at each wave of the hand. This is the manner in which all spirit communications are written inside sealed envelopes."

Signed, SARAH E. BUTLER.

It is not the purpose of the writer at this time, to dwell upon the theme of transmission of thought in all its phases; but simply to call the attention of the reader to the existing forces of Electricity and Magnetism, or, the positive and negative, as responsible influences, whose co-operation is ultimately resultant of motion.

That motion establishes vibration, which in turn is conductive; therefore, a transmitting influence existent throughout space.

That man is possessed of a mental organism capable of receiving, and disbursing thoughts in accord with his individual vibratory forces.

That his power to do so is conditioned by spiritual and material development, which limits his spiritual, or material terminals.

Secondly: That Nature is a great laboratory of chemistry, whose laws and combined forces spiritually, are beyond the conception of mortal brains; but, are better understood by developed spirits who use them to aid in their manifestations on the material side of life. A profound subject, the consideration of which will be as lasting as life itself.

J. BEN LESLIE.

Buffalo, N. Y.

"TRUE TO HIS IDEAL."

This is the title of a biographical novel, founded on the life of a man, "Timothy Trueheart," who, when a boy, resolved to live a true, noble and a useful life, and who kept that resolution to the end. Marrying a girl who was in full accord with him, their wedded life was an ideal one. Indeed, the courtship, marriage and loving companionship of Timothy and Jennie, is one of the best love romances as I have ever written. Through storm and calm, toil and triumph, their faith in and love for each other grew stronger and sweeter. Together they grew in knowledge and wisdom, and together they sought to make the world better and life more earnest and true. Through consecration and serene courage they won genuine success.

This is, in some respects, the best book I have written. In these times of false ideals, such books are needed. I hope to be able to have it published for the early Fall trade this year. I want a few hundred orders in advance to insure me against loss. It will be a book of about two hundred pages, printed and bound in good style at $1.00 a copy. Those who give me their order now, for one or more copies, shall have it for 75 cents, to be paid when notified that the book is ready for delivery. This plan enabled me to publish my "Pioneers of Progress" last year.

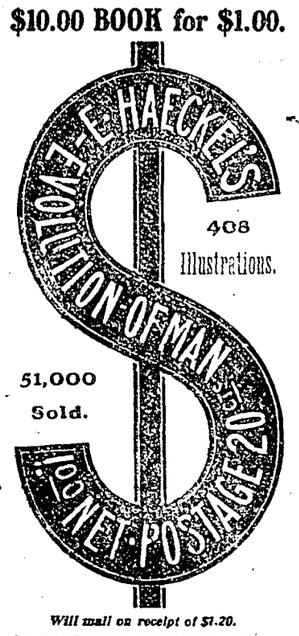
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I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rossitter.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

Sacred are the lips from which has issued only truth. Over all wealth,

What Is the Message

That Spiritualism Brings to the World, That Is Superior to the Message of All Other Religions?—An Important Lecture Delivered by Mrs. H. L. P. Russegue of Hartford, Ct., at Elks Hall, New York City.

It is well sometimes to remind ourselves that the phenomena of modern Spiritualism is not new, and that it is as old as time. It is well sometimes to recognize the verities that belong to the scriptures of old religions, therefore I shall read to you a part of the 15th chapter of 1st Corinthians, beginning at the 35th verse:

"But some man will say, how are the dead raised up? and with what body do they come?

"Thou fool, that which thou sowest is not quickened except it die.

"And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain.

"But God giveth it a body as it hath pleased him, and to every seed his own body.

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorrruption:

"It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.

"It is sown in a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

"And so it is writen, the first man Adam was made a living soul; the last Adam was made a quickening spirit.

"Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.

"The first man is of the earth, earthy; the second man is the Lord from heaven.

"As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed."

It is well, friends, that the lessons which Spiritualism teaches may be shown as correlated to the teachings of spiritual revelation of the long, long ago.

I shall read a poem by Ella Wheeler Wilcox, entitled:

"The Journey."

I think of death as some delightful journey that I shall take
When all my tasks are done.
Though life has given me a heaping measure
Of all best gifts, and many a cup of pleasure,
Still better things await me farther on.

This little earth is such a merry planet,
The distances beyond are so supreme.
I have no doubt that all the mighty spaces
Between us and the stars are filled with faces
More beautiful that any artist's dream.

I like to think that I shall yet behold them,
When from this waiting-room my soul has soared;
Earth is a wayside station where we wander
Until from out the silent darkness yonder
Death swings his lantern, and cries, "All aboard!"

I think death's train sweeps through the solar system,
And passes suns and moons that dwarf our own,
And close beside us we shall find our dearest,
The spirit friends on earth we held the nearest,
And in the distance God's great throne.

Whatever disappointments may befall me in plans or pleasure,
In this world of doubt,
I know that life at worst can but delay me
From that grand journey
On the Great Death Route.

I shall select for my subject this afternoon,

"What is the Message that Spiritualism Brings to the World, that is Superior to the Message of All the Other Religions.

The door of the kingdom of Heaven has not been ajar for ages for nought. The angels of God have not been descending and ascending upon the ladder of growth for ages without having brought some message and some truth that shall continue its revelations for all time to come. It has been proclaimed that truth is the same forever; that religion is the same yesterday, to-day and to-morrow. It is, if the human mind does not grow. There is no greater interpretation to spiritual stagnation of the lack of the higher conception of truth than the apprehension that religion has attained to a stand-still, and has found its uttermost limitation. It is worthless if it does not keep pace with human necessities, with spiritual desire, with the souls hungry for more wisdom.

It is a parody on progress if we are to accept from any compartment of God's universe any truth that does not bear the most crucial criticism and the most careful dissection. It is a parody of divinity, if it is not, and shall not always be a revelation, and what does revelation mean? It means the unfolding of something greater, something better, something truer, something mightier, something more godlike than has ever been opened to the consciousness of man. Before it implies that the world needs development; it needs the unfolding powers of its inherent processes that are bringing forth to the whole universe the glory of intelligence and wisdom. We are ready to ascribe to the kingdom of nature the power of improvement of culture; of refining processes. We are ready to assign to the outer world the developing forces that are continually beautifying, continually enlarging, continually expanding the uses to which they may be applied, but we have been loth to apply this principle to the spirit of religion that inheres in human nature. It has been labeled by dogma "Thus saith the Lord," therefore we have no right to open its doors to define its mysteries, to penetrate its inner realm, and find its foundations and its summits. But a religion has come to the world as a revelator of human nature, human aspiration, human progress, human intelligence, human intellect, and spiritual unfolding. It has come to the world as the revelator of nature, a revelator of human souls, a revelator of human consciousness, and in the religious realm it has brought us to the doorway that is between the lower and the higher levels of life. It stands in this religious revelation a reformation.

We have come to the consciousness that we need something more spiritual, more spiritualizing, more divine, than we have ever attained in our growth heretofore. Modern Spiritualism, we believe, has brought this message to humanity. It has come to the world a revealer of life's mystery. It has probed nature to its depths. It has brought forth her secrets. It has portrayed her laws. It has revealed her wisdom. It has allied the divinity in man to the divinity of God and in God. It has united the spirit without to the spirit within. It has wrested from the throne of imagination that image or being we call God and brought Him home to the universe of man and enthroned Him in human souls and is revealing the powers of intellectual reason and spiritual growth. It has brought the message that there are no limitations to human consciousness; no boundaries to human intelligences, no such things as walls to protect or shelter good from evil, righteousness from ignorance, heavenly things from earthly things, the spiritual from the material. All are one, because all are quickened by the same spirit.

If God dies breathe his soul, his life, his spirit, into the unfolding leaf, or into the coloring of the flower, or into the song of the bird, or into the glistening stars, or into the glory of the sun, He has breathed it into the souls of men and women, and they are at one with them, because the observer or thinker who analyzes life and its relations, must recognize the inter-dependence between all that is outward and all that is interior to man's life. He is dependent upon nature, and nature is as dependent upon him for the revelation of its mysteries as God is dependent upon His universe that the writing of His law may be read by human consciousness, and is heeded by a wise intellect.

Modern Spiritualism has brought the message that leads us to a clearer comprehension of law. No longer does science stand before the world ready to receive any affirmation without seeking the cause, the foundation of that affirmation. The astronomer when he was gazing into the heavens and saw the erratic action of the planet, was not satisfied with the theory that there was some cause outside that induced that activity, and he directed his telescope until at last he proclaimed to the world, "Lo! a new planet is revealed," and thus the action of the planets so erratically moving is explained.

The chemist in his laboratory is not satisfied in the combination of elements to know that they are combined; he must go to the foundation, and know what causes such combination, and what has been the result. All these things apply to human life. The result has been a better sanitation for the earth, a better condition for the universal health of mankind, and it is what? The revelation of religious wisdom. He who does the most for the benefit of his fellow-men is he who lives the higher religion of the world, and he who accomplishes the greater good for mankind is he who is doing the will of God more effectively than all the others.

Thus we are discovering the relationship to one another, and to the divine source of all life.

Modern Spiritualism has taught no separation of God from man, no high wall built between humanity and the source of life. Its phenomena have demonstrated to the world who think, and whose eyes are open to see, and whose ears are open to hear, the one truth of life is not only eternal, but is eternally progressive; that it not only continues beyond the grave, but it is unfolding continuously—forever, and not only this, but it teaches that there are barriers that can be overcome between all conditions of life.

Have you stopped to consider that there are barriers arising between the different levels of human society that are sometimes difficult to overcome? Have you ever considered that there is such a thing in your experience as a force that you are not able to resist, that leads you or repels you? Have you realized the great psychometric or soul-force that holds you within your orbit, and that your influence may blend with, be attracted to, or repelled from, those who are congenial or repulsive.

These are not outer influences; they are inward forces, and what have they accomplished? They have brought to the scientific world the completion of the wonderful potency of mental telegraphy, but the scientist has stopped at the door of the demonstration, and has not questioned how wonderful the effect must be on society of man can think for the world.

The spirit of man ennobles him to all the universe. Whether a sound escapes your lips or not, you are speaking volumes to mankind; you are telling your story of your life to the world. Hypocrisy, deceit, and no illusion of ignorance can conceal the verity of your spiritual language.

Modern Spiritualism has brought to the world a higher spirit of helpfulness; it has given to humanity a higher conception of human relationships. We have come to know that the man who thinketh evil, or presents undeveloped principles to the world, is injuring his fellow creatures; he is affecting the nerve forces of other individuals, either to depress or enchain those forces. He has learned to-day that these are the sequence of human relationships that are spiritual.

No man dreamed of such a thing as wireless telegraphy until Professor Crookes began his investigations in spiritual telegraphy. He being in London, a person in Manchester, a sensitive, was communicated with, and the experiment was observed by scientific men. Professor Crookes drew upon a blackboard a figure, and being artistic in his cultivation as well as in his natural tastes, the figure could be particularly well drawn, but the ignorant boy in Manchester had the pig and the horse, and the man imperfectly drawn at the same instant that the figure was developed upon the blackboard in London, thus establishing the fact that time and space seemed obliterated in the transmission of thought. It is the wonderful potency of the human soul that can project the thought from one location to another and define itself so accurately through the prism of another mind and brain; but this repeated experiment has been proven beyond all cavil, and to-day the scientific world has accepted it, foretold by the messages from on high that came more than half a century ago.

Out of this has grown the wireless telegraphy that is borne upon the undulating atmosphere from one locality to another. Out of this has grown the knowledge that we may do good as well as evil by our thought acting upon the brain or nerve forces of another individual. Thus a higher level of helpfulness can be established.

Thus mental healing and Christian Science have a grain of truth in their law they have tried to demonstrate, that mind is everything, and the repeating the formula of Dr. A. B. Childs who taught for years that whatever is is right, because right is the law, and the law is God, and God is the Spirit, and now Christian Science heralds it to the world as something new—only new to him who has just discovered it; not new in its existence, or in its apprehension, that it has lived for ages.

In the common walks of life the same influence has been recognized. Neighbors do not associate with neighbors because of the uncongeniality of the influences felt. Children are not allowed to associate with other children whose influence is pernicious to the moral unfolding, and so through every grade of human life you are classifying and creating human society.

What is the law?

It is the law of spiritual communion; the law of your spirit communicating with that of yourself, with that of one another. That is what is doing the work. It has been recognized as caste; been recognized as aristocracy; labeled "society." It has been recognized as the gradations of human life, but if we say that it is the spiritual recognition of our attraction and repulsion, you will come nearer to the truth.

Again the varied phenomena of modern Spiritualism are classed to-day differently from 25 to 50 years ago. We are recognizing where the great, wonderful phenomena finds its origin. In the lower creation, the scientist declares that the lobster, the elephant and the camel are clairvoyant. He affirms that this has been proved beyond doubt. Why? Because there is spirit, living in all those forms of life, thus expressing itself to the outer world, and so far as consciousness is concerned, becoming the acknowledged intelligence that inheres in all life.

Volmer, the wonderful scientist, at first could not accept clairvoyance or mediumship; he could not believe the door was open between heaven and earth. By his careful study of human nature, by the application of intelligent criticism to the varied phenomena presented through mediumship that has been inaugurated by modern Spiritualism, he became so convinced that he was ready to sacrifice position, wealth, everything, toward which ambition had directed his thought, to proclaim that which he believed to be true. To-day this spiritual law has entered the Vatican, and gone to the heart of the Pope, who refuses to condemn the wonderful investigation of its principles blindfolded. Aye, it is not something to be laughed away; it is not something to be eradicated from human society. If there was never another rap, another voice heard from on high, or never another spiritual manifestation through the mediumship of the human organism, the world is awake, and the spirit of God would speak in no uncertain terms to humanity, and the souls of men would be quickened to a higher growth and to a richer development than they have ever known before.

Oh! open your eyes, your souls, your hearts. Do away with prejudice and superstitious awe. Stand upon the high levels, with souls upturned, and your spiritual eyes open, your souls vibrating with the desire for a higher revelation. It will come.

When you think of the messages that have come through the open door upon this platform, they have told you of eternal life, of the joy and perpetuity that belong to those you love; that they carry with them every attribute of their nature; that love and memory are perpetuated beyond the grave, and that individual strength is continually unfolding its potencies.

These messages have been the key to the great vault of the Almighty's truth, the revealer of His laws, and the portrayer of His wisdom. They have told you that there is no such thing as death. They have spoken a language that you have not always heard, for they have told the story of a conscious, growing, broadening, eternal life.

Aye, the world is going on and on, and from day to day to the end of time this wonderful revelation that has come up out of the past will move onward and upward to the higher goal of the spiritual hope.

The sign that comes with all this, the prognostication for the future, is a better humanity.

It has been difficult to sectarianize modern Spiritualism, simply because it has sifted through different brains; it has adjusted itself to different organisms; it has answered the call for different testimonies.

One man is satisfied with the writing upon the wall; another with the three raps, and two, and one; another it may be with clairvoyance; another with clairaudience; another is clamoring for various manifestations. As the need is defined the answer has come, and thus the varying understanding has so individualized the investigator and the thinker that he cannot conform to the experience and theory of someone else.

Spiritualism has answered the call of individual necessity, spoken to individual lives, and told its story in answer to individual prayers. It has come to the sorrowing mother who has grieved, and prayed to know, "Where is my child? who is caring for it; who loves it?"

Theology, vicarious atonement, or dogmatic faith, has never answered the question. The prayers of the multitude have ascended, but the voice has not answered, and the hand has not been touched, the soul has not vibrated to the presence of those they love.

The wife who has laid away the form of her beloved, asks, "Where is he? Oh, what has become of him?" Theology has answered, but modern Spiritualism has come with an unmistakable voice, with no uncertain sound, and has told the story: "I live, and I love you. I am growing into a larger life. I can and will help you. I will aid you along life's journey, and I will meet you at the open door."

Modern Spiritualism has done this. It is not faith, not hope; it is the message that is real, the story that can be measured, that can be proven, until it is no longer a phantom, but a living fact. It solves the problem of life, the problem of death. It solves the problem of God's law, that we are co-eternal with Him, co-eternal with His spirit, with His divinity, with His revelation.

Benediction:—May the angel world seem so near to you that the angelic spirit within your lives may be awakened, and may your hands be outstretched to all who are in need, while your souls are opened to the outpouring of spiritual help from on high. This blessing we ask from one to another here, and from heaven to earth. Amen.

THE BEST THAT HE COULD DO.

If ever man merits just all the kind thought
And love of a world, it is when
The treadmill runs backward and he has been caught
In the cogs with his own fellowmen,
Of labor and failure (success unto some),
Of the old mill that grinds out his food;
When fortune and justice both turn away dumb,
And he did just the best that he could.

'Twas that way with Adam, as told in the book,
Alone in the garden for life—
The job was a good one—the contract he took;
But there was great need of a wife.
He studied and worried till in a deep sleep
He fell, and the Lord, who was good,
Made him a companion—made one he could keep—
He kept her the best that he could.

A kind of helpmate, (and tempter) she proved,
A tempter with wisdom and wit;
The fig-leaves and nudeness this tempter removed
For dresses and clothing to fit.
She gave him an apple, or some kind of fruit,
And told him to taste; it was good;
Although 'twas forbidden, his wife he must suit,
He did just the best that he could.

Man has been striving 'gainst fate since that time;
While some have succeeded quite well—
In making their fortunes, a means to the crime,
And making for others a hell—
The masses were fated to drift on in strife,
And could not succeed if they would,
Except as the servants of masters through life,
Tho' all did the best that they could.

When Noah, the chosen, projected the ark,
And looked o'er the stock he should take,
He labored from morning till long after dark,
The best of selections to make,
And built with his hammers and tools of each kind,
And with his own choice of the wood,
His ark, to leave drowning the masses behind,
He did just the best that he could.

Old Joshua tried it, and tried with a will,
To have his own way in all things;
He made the great sun and moon to stand still
Till he trod on the necks of five kings;
He slew many others throughout his whole reign;
The good Lord had ordered he should;
He slaughtered not all—the reason is plain—
But he did just the best that he could.

And Nebuchadnezzar, the king who had dreams,
Prophetic and rare in that day;
Although a great ruler of men, yet it seems
He needed a Daniel one day,
To tell him the drift of a dream he'd forgot,
And that boded his kingdom no good,
But Daniel just gave him the truth of his lot—
And Neb. did the best that he could.

And Jonah, the preacher, and prophet as well,
Knowing the Lord and his wish,
Just disobeyed orders, and over him fell
The jaws of a large, friendly fish.
The storm was a tempest, but soon settled down,
As Jonah had stated it would,
But angels had told him that he wouldn't drown
If he did just the best that he could.

All Solomon's wisdom, his wealth and his fame,
Could stay not the hand of old Fate,
Who, passing his portals and temples of shame,
Just took him to Justice the Great.
He showed how his record in goodness and crime,
As husband and father had stood;
But Justice discharged him, for all that long time
He had served God the best that he could.

Though ancient or modern, the law is the same:
Man needs but the touch of a friend
When downed by reverses, by sickness or flame,
All men are alike in the end.
To-day he is floating or flying with time;
Tomorrow he begs for his food.
Old Fate always rules him, in goodness or crime,
And has ruled the best that he could.

DR. T. WILKINS.

"Temple Oak" Services

At Sunnybrae, the California Home of Elizabeth Lowe Watson.

Mrs. Elizabeth Lowe Watson is well known to your many readers, as an inspirational speaker of high rank, and a spiritual teacher of the lofty principles upon which Spiritualism is founded, therefore they will be interested in a glimpse of her home, as seen by the writer upon a recent visit there.

Sunnybrae, her country seat, is about ten miles from San Jose, Cal., in the lovely valley of Santa Clara, set in the midst of surpassingly beautiful natural scenery, overshadowed with the irresistible influence of invisible harmonies.

The valley spreads out before Sunnybrae like a "calm earth goddess" crowned with fruit, vine and flowers, stretching out in an endless panorama of Nature's master touches—a land most fair, where the dove-gray branches of the olive blends in gentle benediction,

"Where the lemon trees bloom and the gold orange glows,
And the groves are of laurel and myrtle and rose."

Behind are mountains veiled in a mystic haze of purple and gold. Nestling at their feet, a few miles away, is the village of Los Gatos in the northern end of the gap of mountains, that opens to the sea, through which we catch the far-off melody of the "deep-voiced, neighboring ocean." Taken all in all, a picture of Elysium is suggested.

This is the natural environ which this gifted and soulful woman has made her own. Here her heart-treasures have grown in nobleness to man's and woman's estate. Here her son, a splendid young man, just as he touched the noonday of a noble manhood, passed out of the entanglements of Time into the larger, fuller life of the spirit. And the silent white angel has often entered this dear family circle and claimed his own. Yet there are also other angels of Light and Love that have woven their fascinating spell around this sanctuary of home. The beautiful daughter Lucretia was here wooed and wedded by a worthy young man, Grant B. Taylor.

In these softening shadows and deeper melodies of life Mrs. Watson dwells. Here we tarried a golden while with our charming hostess and felt the kindred touch of soul.

Mrs. Watson for sixteen years has held annual memorial services, in the early June days, under the mighty boughs of "Temple Oak." This tree is one of the most magnificent oaks in all the valley round. It stands on a circular lawn near the residence, and its ever-widening branches form a perfect natural auditorium, with a picturesque view from all sides.

The second Sunday in June, the occasion of "Temple Oak" services for 1907, was a perfect California day, the air was redolent with orange and rose and jessamine sweetness.

Mr. Taylor, Mrs. Watson's son-in-law, opened the meeting with a few timely words of welcome to those who had gathered from all parts of the country—numbering about seven hundred. These yearly memorial days have now become an acknowledged institution of this great valley.

The Rev. Edwin Sydney Williams, a prominent minister of Saratoga, closed his church for the day in order that his congregation might attend "Temple Oak," he joining in the worship with the opening prayer.

Mr. Taylor also spoke at some length on matters involving present conditions. His address was suggestive of hope and vibrant with a faith which reaches to a grander and greater humanity as the cycles evolve.

Mrs. Watson's eloquent address was upon "Progress," a theme ever new and ever old. She handled her subject in a masterful manner, with that fervor and earnestness that marks all her efforts. But there is something in the saying which is back of the saying that cannot be transcribed by cold type in all this inspired teacher utters.

The San Jose Mercury pays the following tribute to Mrs. Watson's lecture on "Progress":

"It was a spirited one and fairly overflowed, as her talks always do, with messages of hope, love, courage and faith. She is an inspirational speaker, always speaks without notes and apparently without effort. Her easy-flowing remarks come from the depths of a soulful nature, and she carried her audience with her in rapt attention until the close of her address. She has a cheerful, hopeful philosophy of life and her gospel is one of far-reaching love and helpfulness. It is a privilege to come in contact with such a fine, strong personality. It gives an uplift to one's thoughts and life for days to come. That the speaker is fully appreciated in this county was quite apparent at yesterday's gathering by the large number of people who were present.

"The Union Church at Cupertino was represented at Temple Oak. The Youths' Choir at Cupertino led the singing. The King's Daughters and the Political Equality Club were in attendance. The Good Cheer Club of San Jose attended in a body. Many people from San Jose, Santa Clara, Mountain View, Los Gatos and Saratoga were present. Mrs. Watson entertained a large number of personal friends at luncheon and had as house guests a number of San Francisco people.

"The majority of these attending services Sunday spent the day on the grounds, which are quite extensive and beautiful. Luncheons were eaten under the shade of the fine oak trees and the house was thrown open to guests all day. The people were conveyed to and from the cars in carryalls, although many came in private conveyances.

"Mrs. Watson is not only an interesting and inspiring speaker, but she is also an ideal hostess, radiating love and cheer to all with whom she comes in contact."

As we left Sunnybrae in the mellow evening light we could but feel that

"The touch of an Eternal Presence thrills
The fringes of the sunsets and the hills"—

round about the holy shrine of "Temple Oak."

I append the following poem, which was given as the peroration to the address by Mrs. Elizabeth Lowe Watson.

The valleys shake with travail pains,
The shuddering hills show sympathy,
Broad rivers break o'er burning plains
And islands lift from troubled sea.
The cities built by puny man
To gratify his pride's desire,
Give way before God's greater plan,
Licked up by crimson tongues of fire.

Old empires throb with purpose new,
The people's hope like eastern star,
Is guiding to a state more true
And peace is bought in place of war.

The altars built for sacrifice,
Are wreathed in Love's immortal flowers,
And fear no longer blinds our eyes
To good that works in master powers.

E'en Death, that old, old enemy,
Once yawning gulf that threatened all,
Has proven door to liberty
Through which we hear the angels call.

Old things are passing; let them go!
Put shoulders to Progression's wheel;
Plough deep in thought, Truth's sweet seed sow,
Till peace and joy perennial grow
And God as Good, all things reveal.

MRS. J. J. OWEN.

"THE PSYCHIC RIDDLE"

This Remarkable Book is by Dr. Isaac Funk, Eminent as a Profound Thinker, and Published by Funk and Wagnalls, New York and London, and Reviewed by Harbinger of Light, Australia — For Sale at the Office of The Progressive Thinker; price $1.00.

Anything from the pen of Dr. I. K. Funk on the greatest question that can engage the attention of the human mind, namely, the survival of the soul after the change called death, and the possibility of the discarnate spirit communicating with incarnate spirits still upon the earth, is entitled to a respectful hearing and a patient examination. It is so for two reasons. In the first place, Mr. Funk has acquired the academic degrees of D.D. and L.L.D.; and has received therefore a university education. In the second place he is the senior partner in one of the greatest publishing companies in New York and London. For this reason he may be safely credited with exceptional business qualities and regarded as a shrewd, level-headed and successful man of the world. In both these capacities he came before the public some time ago as the author of a striking book entitled "The Widow's Mite," in which he brought together some hundreds of experiences along psychic lines, and embracing the testimony of nearly forty of the best known psychologists of the day in Europe and America, as the result of a quarter of a century's careful and scientific investigation of all the various forms of what are generally known as Spiritualistic phenomena.

This has been followed up and supplemented by "The Psychic Riddle," which is really a satisfactory solution of that riddle. Indeed no impartial critic reading the book from cover to cover with a free and open mind can arive at any other conclusion, I think, than that the potent array of facts adduced by Dr. Funk establish beyond contestation the two fundamental truths of Spiritualism, namely, the continuity of our personal existence after the dissolution of our mortal frame, and the free and full communion between beings on the spiritual and material planes of life, which is enjoyed by hundreds of thousands, nay millions, of the inhabitants of both worlds. In fact Dr. Funk proves these things up to the hilt; and his second book like his first is an armory of trenchant weapons available for employment by every combatant for the truth.

Dr. Funk hesitates however to own himself a Spiritualist! It is as if Copernicus, after the completion of his great discovery, should have exclaimed "Nevertheless I do not believe in the heliocentric theory of the universe;" or as if Blaise Pascal, after working out all the problems of Euclid, should have declared to his father, "I decline to accept these mathematical demonstrations;" or as if Herbert Spencer, at the close of his philosophical career should have assured the world that he was no Evolutionist.

I entirely agree with this able writer that "the science of psychology must be constructed out of a great multitude of psychic experiences." But these lie close to our hand. They are incalculable in number; they are being simultaneously observed, examined and recorded by multitudes of investigators in all parts of the civilized world; and those of an indisputably genuine character related by Dr. Funk in these two books might well carry conviction to the minds of a whole college full of skeptical Montaignes. It would be difficult to imagine anything more rigorous than the test applied to some of the mediums who were experimented upon by Dr. Funk and his friends. Here is a case in point. A sonorous spirit voice was in the habit of speaking with great power and fluency at a seance at which a Mrs. French was the medium. It was supposed the voice might emanate from herself; and she was requested to fill her mouth with colored water and retain it while he was addressing those present. She did so and did not eject the tinted fluid until he had ceased doing so; then it proved to be that which she had imbibed. But this is only one of a great number of test phenomena witnessed by Dr. Funk, who frankly makes the following acknowledgment:—"That intelligences who are foreign to us, that is, who reside beyond our five senses, can and do communicate through the physical sense organs with those—or with some of those—who are living in the flesh;" and yet he resolutely declines to call himself a Spiritualist because he does not consider Spiritualism to be scientifically demonstrated. What further demonstration could any reasonable man require than is to be found in "The Widow's Mite" and "The Psychic Riddle"? J.S.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, Bank. Price, 25 cents.

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By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, $1.00.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Mr. John W. Ring wishes to announce the marriage of his niece, Miss Lina Grace North, to Alexander Bourg, Thursday, June 13, 1907, Colorado Springs, Colorado. At home Crystola, Green Mountain Falls, Col.

W. P. Brittain writes: "I have read in The Progressive Thinker the opinions of various writers on locating water with a forked stick. I have seen such a method practiced by different parties for over fifty years, and find as many or more failures than otherwise. I have practiced the method, and the stick would turn either way in my hands, and would twist off if held tightly. The whole thing, as far as finding water with the stick is concerned, is a fraud, pure and simple."

Emma A. Ellis writes: "The next Social of the Band of Harmony will be held at the home of Mr. and Mrs. Tressness, 379 N. 51st ave., on Thursday, July 18. The afternoon will be devoted to cards and tea-cup readings. The evening entertainment will consist of music, etc. Score cards are 25 cents, and coffee checks 10 cents. Those attending, bringing their own supper. Everyone is cordially invied. It would be considered very unkind by the writer if mention of the last social were not made at this time. The ladies who went to Elmhurst and enjoyed the hospitality of Mrs. Stone are loud in their praise of the lovely time, and delightful entertainment."

Mrs. C. Northridge writes from San Jose, Cal.: "Dr. and Mrs. Noyes of Utica, N. Y., have been with our First Spiritual Union Society seven weeks, and Mr. Noyes, as he stood before us, with a face radiant with divine light, poured forth words of inspiration and truth that touched the hearts of the audience. Mrs. Noyes followed in her usual way. I have been pleased to find in her one of the very best mental message mediums that I have ever met. Her readings are unsurpassed. Dr. and Mrs. Noyes are on their way to Galveston, Texas, to fill a fall engagement, and will stop at Santa Barbara and other cities on the route for short engagements."

Mrs. M. C. Jacobs, president of the Ladies' Aid, writes: "The Chesterfield Camp opens July 25th, and continues until September 1st. I will call a meeting of the Ladies' Bazaar for Monday, the 29th of July, to elect a Secretary to fill the unexpired term of Sister Adelia Dowell, who passed to the higher life June 26. Any friends of the camp who may desire to send donations for the Bazaar can send the same to my address, 932 North Illinois street, Indianapolis, Ind., and the same will be thankfully received."

The Lynn Spiritualist Association sends the following: "Spiritualists and honest investigators of Psychic Phenomena will take notice that the Rev. May S. Vanderbilt, formerly Mrs. Pepper, of Brooklyn, N. Y., has, after much persuasion by her friends, consented to conduct services at Unity Camp Auditorium, Saugus, Mass., on the following dates: Saturday, July 27; Sunday, July 28, and August 4. Good soloists. Seats will be reserved if notified by responsible parties. Good protection in stormy weather. Fifth Annual Fair, July 25th, 26th and 27th."

Ferd C. Suhrer writes: "Inquiries concerning the Fraternl Camp Association are being received from people in Illinois, who have been waiting for some time for just such an opportunity and we feel elated with the results thus far obtained. Our officers who are more or less acquainted with the speakers of note, are always keeping sharp look-out for the stars that illumine the Spiriualistic horizon, and we take great pleasure in announcing that Miss Elizabeth Harlow of Columbus, Ohio, one of the ablest speakers in our ranks, has finally been induced to come to Chicago, and address the society and its friends on the evening of Wednesday, August 28. Miss Harlow has many friends here who will be pleased to learn of her coming visit, and we expect our hall at 406 Ogden avenue, (top floor) crowded. Those who wish to join our large chorus are requested to send their names and addresses to the writer, 95 Loomis street, that we may arrange for a rehearsal early in September. Our young people are also busy organizing a social club, and will give enertainments during the coming winter. The first meeting was held Friday evening, July 5th, at the home of Miss Loretta Miller, 95 Hermitage ave. We meet again Saturday evening, July 20, at the home of Miss Pearl English, Ogden avenue, and 48th st., and all young people who would be interested are invited to attend, as we will combine business with pleasure. Those who are interested in Lyceum work are requested to send their names to Dr. Alexander Caird, 598 W. Monroe st., as we intend to take care of the little ones also. Repairs in our hall will be completed in time for our opening in October, which will add much to its appearance and to the comfort of our members and friends."

Frank T. Ripley has the Sundays of September open for engagements to lecture and give messages. Terms reasonable. Address all letters to P. O. Box 278, Wonewoc, Wis.

Mrs. Virginie Barrett is now located at Bonfield, Ont., where she can be addressed.

Mrs. Elixabeth J. Demorest of Pittsburg, Pa., has just closed a very successful engagement with the East Liverpool, Ohio, Spiritualists. After another four weeks engagement in Pennsylvania, she leaves for Lily Dale.

Services will be resumed by the Worcester, Mass., Association of Spiritualists September 22, with Mrs. N. J. Willis of Boston, as the speaker.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

A large and much interested audience heard the closing lecture by Dr. B. F. Austin before the Spiritualist society in Meadville, Pa.., at the Odd Fellow's temple. The speaker, after giving a brief survey of the principles of modern Spiritualism, related a number of strange experiences that he had personally met with in psychic research. Spiritualism, he said, is a revival of New Testament Christianity. No great religion of the world was ever founded without miracles and prophecy, and these are to be found in Spiritualism. Miracles are not a violation of law. They seem to be a disturbance in nature's order, because they are not understood. They result from a higher law, temporarily displacing a lower law, and in this sense miracles are coming in more and more. Spiritualism is a scientific religion, because it requires no more belief from any man than what can be ratified by facts. No other religion in half a century has ever won the allegiance of so many brilliant minds. No doubt this is due to the fact that it is based on verification more than on faith. However, there is need for faith even in the life of a Spiritualist. The faith of to-day becomes the knowledge of to-morrow and thus faith must ever be the forerunner of knowledge. The address was followed by spirit messages, through the mediumship of Mrs. J. S. Steele, of Pittsburg.

Stuart L. Rogers writes: "I wish to make a statement regarding one of the best all-around mediums it has been my pleasure to meet, in my 50 years investigation of Spiritualism. I refer to "Rev. Mary C. Ward," who has been sojourning in our midst for the past three or four months. Mrs. Ward has made it her headquarters in this hamlet, and filled engagements in Erie, Pa., Buffalo, and several smaller places, and is at this date filling an engagement in Middlefield, Ohio, where she has been engaged many times in years agone."

Mrs. Dobson-Barker writes from San Jose, Cal: "The First Spiritualist Union of San Jose, Cal., held meetings during the month of May, Mrs. Mattie E. Hull being engaged for four Sundays previous to her return east. We have just closed a month's engagement with Mr. and Mrs. Noyes, from Nebraska. Mr. Noyes lectured on Sunday evenings, Mrs. Noyes following with spirit messages and many good tests. They are both good, earnest, honest and faithful workers. We wish them success wherever they may go. July 7th, 12 m., a membership meeting was held and a motion was made and carried that the F. S. U. take a two month's vacation. The Sunset Lyceum and Mutual Helpers, both auxiliary societies to F. S. U., have also taken a vacation. July 7, at 7:30 p. m., Mrs. R. J. Stone gave a very interesting lecture, followed by Miss Tillie Gunderson with spirit readings. We will renew our meetings again September 15, 1907."

Mrs. E. Duncan writes: "The members of the First Spiritual Church of Elwood, Ind., were honored by two very interesting lectures, delivered by Mr. Earnest Amberg of New York. The lecture on "The Spiritual Conception of Jesus Christ, June 30, was to the point, and highly appreciated. The tests were good and all recognized."

Dr. T. Wilkins writes: "The Sunflower Club Picnic and boat ride to Michigan City were all right and the success was pronounced by all who attended. There was some disappoinment about the boat on the outward trip, though all went well in the main. There was no formality used or seemingly desired; it was a free for all picnic, and good social time, and everyone enjoyed it to the limit of their individual capacity. The ride was cool and refreshing to Michigan City and return, and the little city was in its prime On Saturday, July 13 and no ill luck to the little party was experienced on this supposedly unlucky day. About 100 tickets were sold by the Club, and those not in attendance missed a good time long to be cherished in memory. Your correspondent feels just like adding:

Peace to the spirit that strives to give
Some sympathy here to those who live
In sorrow's deep throes, in sickness bent;
Without relief in mercy sent.

Peace to the hearts that throb for those
Hard-pressed by Fate and clinging woes;
Peace to the spirit of harmony;
Peace to this and the life to be.

Peace to the ladies whose hands prepared
The viands of sweetness so freely shared;
Peace to the mothers, companions and wives;
May Sunflowers bloom over their lives.

Peace to the lovers who still are unwed;
Peace to "old baches" and maidens not dead;
Peace to the children; peace to all things;
Peace to the shelter 'neath Nature's wings.

Peace to the paths of men to-day;
Peace to their spirits; peace to their clay;
Peace to the power that makes them mad;
Peace to the power that makes them glad.

Peace to the man with red hair on his coat;
Peace to the zephyrs on which hairs float;
Peace to the widows and widowers too,
Peace to all to whom peace is due.

WOMAN—A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. On the present status of woman physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10 cents.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.00.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

The Illinois Sunflower Club will have an excursion and picnic to Michigan City, on Saturday, July 13, on the famous new steamship, Theodore Roosevelt, Chicago's greatest ship. It leaves Chicago 10 a. m. and 2:30 p. m. Leaves Michigan City 4:20 p. m. and 7:45 p. m. Tickets, only 75 cts. round trip. Children, 5 and under 12 years, 40 cents. Get your tickets early, Docks: South end Clark St. Bridge. Tickets can be purchased of Mrs. Belle Curtis, 615 Otto street; Mrs. A. W. Bloom, 1118 Lincoln avenue, on the North Side; Mrs. Dr. Cross, 560 E. 55th street, and Mrs. O. B. Wilson, No. 6 East 47th street, on the South Side; Mrs. Peet, 874 W. Madison street; and Mrs. E. J. Bloom, 806 Turner avenue., and Mrs. J. R. Francis, 40 Loomis street, on the West Side, and also at the boat landing. We expect a delightful time, and invite everyone to come and join us, Remember the date, July 13, in the sultry summer time, for what is so healthful and invigorating as a day spent on beautiful Lake Michigan.

Opening of the Lily Dale Assembly.

The first blast of the trumpet and the echo by the big base drum announced the opening of Lily Dale Assembly on Friday afternoon, July 12th.

The grounds never looked nicer nor was the weather ever any finer. It was indeed an ideal day.

There are more people on the grounds and there was a larger attendance than there has been on the opening day for years.

Dr. Geo. B. Warne delivered the opening address. It was a masterful effort.

He showed how great strides the cause of Spiritualism had made all over the country, and the victory won through the affirmation of the State Supreme Court of Illinois in the Crumbaugh Will case, involving the largest sum of money ever willed to Spiritualism.

He admonished his hearers each to do their best, that harmony and good will might prevail, calling their attention to the harm often caused through unkind criticism, and said that each would receive exactly in proportion to what they brought and gave to others. The entire address was permeated with a spirit of earnestness and sincerity which deeply impressed his hearers. Mrs. Annette J. Pettengill followed with messages. She gave several very convincing tests and spiritual messages, which brought comfort to hungry hearts.

Mrs. Pettengill is always a welcome guest on our platform and we are glad to have her among us.

In the evening the Board of Trustees gave a reception to all visitors and guests. Short addresses were delivered, after which everybody shook hands with everybody else, and a spirit of harmony and good fellowship prevails. LAURA G. FIXEN.

DEATH IS A BLESSING.

Why should mankind, with bated breath
And fear and trembling look on death?
There must be some good reason why
All things that live are born to die,
And when that reason we can see
'Twill banish fear and mystery.

If it were true that "death ends all,"
'Twere good excuse for crape and pall,
For if it be "eternal sleep,"
'Tis fit for all to wail and weep;
If this short life is all there be
'Tis but a farce, a mockery!

Death is a loan to mortals lent—
Of loving smiles and words bereft;
The friends we've lost, we cannot see,
Nor hear their voices audibly,
And when our hearts are freshly torn,
It is but human we should mourn.

But consolation we should draw
From Nature's grand evolving law
Which shows, when rightly understood,
That every change works out a good.
'Tis even so, as Scripture saith,
With this great change we mis-call death.

'Twas not designed that we should stay
Forever in this form of clay,
For flesh and blood are much too gross,
And longer stay would be our loss,
So Death comes in and sets us free
To have a larger liberty.

Death was ordained in Nature's plan
Long ages ere the birth of man;
It was the method God employed
What lesser creatures then destroyed,
To make the earth a fitter place
To start another higher race.

The change they'll find, when mortals die,
Like that of moth or butterfly.
'Twill give a form of finer mould
That ne'er gets ill, and ne'er grows old,
And for its wants finds full supply
From elements that round it lie.

Each mortal sinner that we see
Is destined yet a saint to be,
But earth conditions are averse,
And oft he goes from bad to worse,
So death removes him to a home
Where earth's temptations cannot come.

What then is death? 'Tis second birth
Through which we leave our Mother Earth,
And as freed spirits then arise
To find our "mansions in the skies;"
There's naught to fear but much to crave,
Let mortals face it and be brave.

Then mourners all, cease tears to pour
For those not dead but gone before,
Whate'er their state in spirit sphere,
They're better off than they were here;
"To die is gain," St. Paul once said,
Then by this truth be comforted.

DEAN CLARKE.

New Dorchester, Mass.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

THE LAST CALL!

The officers of all local spiritual societies in the United States, who have not made their reports for the census, are requested to take notice that this is the last chance. The time is now short and they are earnestly requested to forward the cards they have in hand, filled according to instructions, at the earliest possible moment. The books will close July 20, and it is hardly probable that any society whose report is not in hand on that day, will be recognized after that time. Inasmuch as less than one-half of the local societies that are supposed to be in existence, or are known to have had an existence, in the last seventeen years, have thus far reported, it becomes the duty of all delinquents to attend to this matter at once. Spiritualists and friends of the cause, will you not interest yourselves in this very important matter? Now is the time to act. Let us hear from you at once. If you have no cards to fill for your organizations, send me the name of your societies, their dates of organization, membership and how divided, and I will fill the cards for you, giving you credit for having furnished the information. Remember this is the last call! Further delay is dangerous!

Yours for Spiritualism,
HARRISON D. BARRETT.

Lake Brady Camp.

The meeting of July at Brady Camp was a success, fair weather, a fair audience and fine speakers.

Mrs. Slaughter, Mrs. Judson and Robert Charlie have been engaged for the season to furnish the instrumental music, piano, violin and cornet.

The president, Mr. Hunger, who is a photographer, has donated a picture of the Fox Sisters; he has put them together in one group, and has a copyright on it, so anyone wishing a copy must get it of him.

Dr. Knowles, the Chairman, opened the morning session by reading a poem, "A Gentle Creed," by Ella Wheeler Wilcox. Mrs. D. A. Morrill, the speaker for the day, took for her topic, "How to Unfold," handling it in her usual masterful way. In the afternoon her lecture was on nearly the same lines. This concludes her engagement at Brady for this season, to the sincere regret of her many friends. Trusting she may be with us again next season, we wish her God-speed in her work.

The new rooming house is full and the dining hall well patronized.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

Vermont Spiritualist Convention.

The Vermont State Spiritualist Association held the Semi-Annual Conventionin G. A. R. hall, Montpelier, Vt., June 15 and 16, 1907. The following Vermont State speakers were present: Mr. A. F. Hubbard, Tyson, Vt.; Mrs. Effie I. Chapman, Cambridge, Vt.; Mrs. Laura Cummings, Hardwick, Vt. The president, Mrs. Effie Chapman, in the chair. The opening session was taken up with short speeches from different ones.

Mr. Hubbard spoke of the opening dawn of the Twentieth Century; how it brought us in touch with the higher life and the angel world; what progress had been made in the last century, and still more to follow in this. He gave a short account of his southern trip to Lake Helen, Florida; what a lovely country it is there, and what enthusiasm was manifested there in relation to our cause. He spoke of a little incident that happened on his trip back, about a ship in distress, and then sending out a message by wireless telegraphy for help.

Mr. Hubbard is a very able speaker and his lectures are very interesting and instructive.

Music was furnished by Miss Pansy Severance, of Montpelier. She is a fine soloist and her music was very inspiring.

Mrs. Chapman is a fine lecturer and she has a very pleasing way of giving spirit messages, with the best of satisfaction. May she live long to bring comfort to the sorrowing ones of earth.

Mrs. Cummings lectured twice. Her subjects were: "The Creed to Be," and "The New Religion." She handled the subjects in a way that showed she was in touch with progress and the higher life.

The fairest of weather and the best of harmony made our convention one long to be remembered.

MRS. E. J. FALLON, Sec'y.

Montpelier, Vt.

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A popular retrospect and summary. By Ernst Haeckel, Professor at Jena University. Translated from the second edition by Joseph McCabe. With three plates and Haeckel's latest portrait. Price, cloth, $1.00 net.

CONTENTS:—Introduction. Preface. Chapter I.—The Controversy about Creation; Evolution and Dogma; Plate I.; Genealogical Tree of the Vertebrates. Chapter II.—The Struggle over our Genealogical Tree; Our Ape Relatives and the Vertebrate-Stem; Plate II.; Skeletons of Five Anthropoid Apes. Chapter III.—The Controversy over the Soul; The Ideas of Immortality and God; Plate III.; Embryos of Three Mammals. Appendix.—Evolutionary Tables; Geological Ages and Periods; Man's Genealogical Tree—First Half; Man's Genealogical Tree—Second Half; Classification of the Primates; Genealogical Tree of the Primates; Explanation of Genealogical Table I. Postscript.—Evolution and Jesuitism.

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By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two huadred illustrations. Cloth, $1.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

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will send you for 5 cents a list of FORTY-SEVEN GODS mentioned in the bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y. Address him after July 18, at Lily Dale, N. Y.

THE N. S. A.

The Fifteenth Annual Convention of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT, President.
MARY T. LONGLEY, Secretary.

RITUAL for Spiritual Services. Issued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have one. Price, Leatherette Cover, 20 cents.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

MANUAL of Magnetic Healing. Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25 cents.

BOOKS BY LEROY BERRIER. The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 cnts.

The Power of Self-Formation, Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80 cents; paper, 50 cents.

The New Life. This book deals with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

John Ray, an old-time Spiritualist, passed to higher life, July 2. Rev. G. E. Chesbro ably officiated. Mrs. Maud Chesbro, inspired by the arisen brother, gave appropriate remarks to the friends and to the brothers of his lodge, F. U. A. The sweet voice of Arthur Howe, president C. S. S. A., soothed the audience with his solos. An onlooker said: "That kind of service brings peace and hope, and shows us our duty to our fellowman here and hereafter.

FRANK WERNER.

Passed to spirit life, at Ft. Wayne, Ind., Charles A. Burchard, June 22, 1907, age 55 years of age. The deceased was a staunch Spiritualist for many years, his wife being a fine medium. Spiritualistic services were held at the home of the deceased, and was largely attended. H. Brindle officiated.

Dr. Alfred Russell Wallace, the world renowned English Scientist and philosopher, in a recent letter to Dr. Bland, pays a high tribute to his new book, "Pioneers of Progress." He says in part: "I have read your 'Pioneers of Progress' with much interest and pleasure. I like the style, which is simple and effective, and in brief space you give an excellent idea of the men. It makes me wish for more. I thank you for what you say about me." This charming book is for sale at this office., for $1.00.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and

"New Testament Stories Comically Illustrated." Drawings By Watson Heston. With critical and humorous comments upon the Texts. Heston's drawings are incomparable, and excruciatingly funny. Price, in boards, $1.00.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in $1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

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Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

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Any seven of the Thirteen Premium Books you may order, price $2.35.
Any eight of the Thirteen Premium Books you may order, price $2.65.
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5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.

6—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

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The Universe By L. M. Rose. This booklet contains 71 pages of explanation regarding force; the beginning of creation; what matter is; what life is; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche," by Emma Nickerson-Warne. Price 25 cents.

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This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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THE ARCANA OF SPIRITUALISM; A Manual of Spiritual Science and Philosophy. Price, $1.25; postage, 10 cts. THE EVOLUTION OF THE GOD and Christ Ideas. Price, $1.25; postage 10 cents.

EMMA ROOD TUTTLE.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

E. A. Crepin.—Q. What is your opinion of the book "Angelic Wisdom Concerning the Divine Providence," by Emanuel Swedenborg?

A.—While the high order of the mediumship of the Swedish seer cannot be called in question, unfortunately he was so saturated by his education and surroundings with superstition that his inspirations are all colored therewith. His cardinal doctrine of "biblical correspondence" is interesting as a theory, but has no support beyond his assertion. His books were written in Latin, and the verbose, involved and wearisome prolixity of his style, made more conspicuous by the translators. The reader constantly feels that he is being led through a fog by one who sees through the mists no better than himself.

With these characteristics of the seer, while he at times voices truth, at all times he looks through colored glasses, and must be taken with reservation.

J. B. Alson.—Q. Is it a superstition, or is it founded on fact, that there are more deaths at the going out of the tide?

A.—There is sound science in this saying. It is a fact, from some inscrutable reason, the aged and infirm are most subject to be called at the ebb-tide. A Connecticut physician says: "I have stood by hundreds of deathbeds of fishermen and farmers, old and young, during the last quarter of a century, but I can hardly recall a single instance of a person dying of disease who did not pass away while the tide was ebbing. If a patient who is very low lives to see the current turn from ebb to flow, I know the case is safe till the ebb sets in again."

Of twenty-one cases observed by Captain Edwards, at Orient, Long Island, with only one exception, the aged of those suffering from long sickness died at the ebb of the tide.

Not that the coming and going of the ocean wave as it rolls around the world has special influence; the cause is more profound, and blended with the force of gravitation. Not only is the ocean agitated and piled up beneath the moon. The deeper and more elastic aerial sea is more strongly fluctuated, and the electric and magnetic conditions change with certain periodicity. The maximum of positive force is attained at high tide, constantly increasing as the tide comes in, and then recedes to the zero of negativeness with its outgoing. With the flood of water and higher pressure of atmosphere, the forces of life are stimulated by the increasing positiveness. When these stimulants withdraw, the influence runs to the negative pole, and the spirit ebbs from the mortal shore.

During health these subtile changes are not felt, or too feebly to be remarked. During sickness the physical energies are so enfeebled that slight forces turn the balance for or against.

It is well known that many diseases are aggravated by the approach of night, while others are most severe during the day. All nervous ailments become intensified at the approach of night. During the day the half of the earth illuminated is positive to the other half remaining in darkness. Hence the sensations of evening are different from those of morning. The day is positive, for the whole lighted hemisphere is positive, and the opposite is negative.

T. D.—Q. Can a good, honest, pure-minded person become obsessed, or does like beget like, in that as in everything else in nature?

A.—Experience and conclusions reached by experienced observers seem to conclusively show that low and mischievous spirits cannot control the pure-minded and honest sensitive. "Obsession" is understood by this correspondent as having the usual meaning given that word, the possession and continuous control by an evil-disposed spirit. A loving and pure spirit might control in precisely the same manner, but it would not continue if it produced annoyance and discomfort. It may be taken as a general expression of the truth, that as the recipient is—not in exterior appearance, but in inner soul—will be the spiritual beings who can come near to him, and the more similarity, the nearer will they approach, and more persistent their abiding.

E. W.—Q. What is the difference between diabetes and Bright's disease? Are they curable?

A.—There is a wide difference. Bright's disease, or nephria, is a degeneration of the epithelium of the kidneys whereby the excretory functions of those organs is impaired, and albumen excreted. The presence of this albumen is an important indication of the disease, and shows that, contrary to the received theory, the trouble alone lies in the kidneys; that it involves the digestion which takes place in the blood.

Diabetes may not in the least disturb the healthy functions of the kidneys. It appears in two forms: insipidus and mellitus—the latter being usually understood when the disease is mentioned. The first is not alarming, but may drift into the latter, which may be set down as incurable. It involves the processes of blood-digestion, the sugar and starch in the food remaining, in the partially digested state, as a form of grape sugar (in the scarcely distinguishable modifications of muscle-sugar and liver-sugar). The secretion of the kidneys is excessive and sweet from the excreted sugar.

As for cure, medical science is hopeless for a remedy and the treatment is empirical, and simply bluff. Whatever may be done, the end is certain, yet the patient may be relieved and life indefinitely prolonged by careful diet, and as far as possible removing the causes. As in diabetes, the starch and sugar are excreted only partially digested, and hence cause a waste of energy instead of strengthening; they are useless or harmful as food. Substances like gluten flour, eggs, milk, etc., should be selected.

But the physician who holds out the hope of permanent cure of these diseases when well established, knows very well it is an illusive dream that will not be realized. Hold fast to right living when well. Do not believe for a moment that the human body is like a machine that can be repaired by some mechanical tinker, and oiled, with medicines so as to run easy as when new.

A GOLDEN SHEAF.

To Our Friends: — October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half-century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes.

HUDSON TUTTLE,
EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

Mrs. Martha Woolsey in the East.

To the Editor:—I left Indianapolis, June 20, and had a very pleasant trip. I arrived at Newport News on the evening of the 21st, and had to wait for some time for a boat to convey us across to Norfolk. It was a delightful trip.

The city proper is quite a business place, but very uncleanly and negroes at every step—beggars everywhere.

Well, I took in the Exposition. The ride by Ocean View is a delightful one, and about fifteen miles, and every time the car stops, one comes and collects a fare. Great crowds get off at Ocean View; it is a beautiful place, but few stay on for the Exposition. The grounds are not near completed; and the buildings not half done; the exhibits not more than half in place.

Well, I must say something of Spiritualism. There it is on the decline, or never has been resurrected, I don't know which.

The officials will not allow, so they say, a Spiritualist to come there and give lectures and tests from a public platform, and take money at the door. All mediums must pay a license of one hundred dollars for one day or one year's work, and this does not entitle you to hold public meetings.

Our next trip was a delightful one, up the Bay to Washington. I took in the sights there a few days and also called on Brother Barrett and Prof. and Mrs. Longley, and spent a very enjoyable hour with them.

I hope to meet lots of Indiana and Illinois people at the convention, and hope every society will feel it a duty to be represented there. Let them feel that each one makes our own beautiful religion still stronger and paves the way to a brighter future. We cannot stand alone, friends, everywhere, buckle on your armor. Conie prepared to work for the good, the true and the beautiful, and success will only follow you.

MRS. MARTHA WOOLSEY.

Philadelphia, Penn.

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It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

Humane Education.

A Lecture by Mrs. Emma Rood Tuttle, before the Literary Club at Berlin Heights, O.

Madame Chairman and Friends:—I was more than glad when the ladies of the T. T. C. programmed this afternoon for the consideration of Humane Education. It is a good subject to be understood, because if it is once comprehended it is never set aside, but is a guide to good actions every day. It civilizes, it refines, it benefits the whole world for it unitizes all sentient life.

The result of humane education is to make us considerate of the sensibilities of others; to feel their needs and try to relieve their sufferings; to be kind, benevolent, and to make all lives happy lives, whether of humans or animals. A good humanitarian is in touch with every creature about him, and tries to get at the understanding of things. He works for a moral brotherhood, and that aim has been growing through all ages.

Whether we wish to or not, we must learn our lessons, and we must put them into practice.

From low to high the notion of eliminating barbarism and cultivating civilization is growing and spreading out.

Just recently our loved President Roosevelt has been taking a strong lesson in humane education from Mr. William J. Long, the nature writer, whose books Mr. Roosevelt, who is a hunter but not a naturalist, took it upon himself to criticise, and to state that Mr. Long is not true to nature. Mr. Long refutes this by giving the way he gets at the hearts of the wild things, and how Mr. Roosevelts gets at their hearts. The latter goes out to hunt, and the only way he gets at their hearts is to put bullets into them—the more the better—not to use, but to kill. He quotes from Mr. Roosevelt's own books to prove the accusation. Here is one instance of a sportsman's keen enjoyment: A deer and fawn appear. "He bore his antlers aloft; the snow lay thick on his mane; he sniffed the air as he walked. As I drew a bead his bearing of self-confidence changed to one of alarm. My bullet smote through the shoulder blades and he plunged wildly forward and fell full length on the blood-stained snow. I jumped off my horse and covered the fawn. As I pulled the trigger, down went the deer, the bullet having gone into the back of its head. I felt much pleased with it. My nerves were thrilling and my heart beating with eager, fierce excitement. Drawing a fine bead, I pressed the trigger. He did not reel, but I knew he was mine, for the blood sprang from both his nostrils and he fell, dying on his side before he had gone thirty rods, his hind quarters trailing. Racing forward I broke his neck. Two moose birds followed the wounded bull as he dragged his great carcass down the hill, and pounced with ghoulish bloodthirstiness on the gouts of blood that sprinkled the green herbage."

Was it after such a hunt that Mr. Roosevelt wrote: "No sportsman can ever feel keener pleasure and self-satisfaction than when he walks up to a grand elk lying dead in the cool shade of the evergreen."

It is a barbarous way to take pleasure. It is not the way of the scholar and naturalist, and we are sure that Mr. Roosevelt will feel, after his lesson from Mr. Long, that he is only a big boy in the primary, when he sets out to criticise the nature-writers who go into the solitudes to learn the heart of the wild things, "never killing except when in need of food, and then with a heartache." He will have a conviction that he needed a lesson, just such as William J. Long has given him, and which press and people approve.

Looking back we could learn a lesson from Pharaoh, of the twenty-fifth dynasty, who left a sermon in stone which has recently been deciphered and thus brought from ancient Egypt into the present:

In an inscription on an Egyptian memorial stone discovered recently at Mount Barkal, there is evidence that acts of cruelty in high places by educated men were severely punished in the days of the twenty-fifth dynasty in the land of the Pharaohs. Dr. Brugsch thus translates the passage to which we refer:

"When his majesty visited the stables and the studs of foals, he observed that they had let them starve. He said, 'I swear, as surely as the youthful Sun-god Ra loves me, as surely as I breathe in life, it is a viler thing to my heart to let the horses starve than all the other faults that thou hast committed. That thou hast laid thy heart bare through this, evidence is furnished me of thy habitual views. Hast thou forgotten that the shadow of God rests upon me? The proof thereof shall not be wanting to Him on my part. Would that another had done such a thing to me, an ignorant man, not a haughty one, as he is. I was born out of my mother's womb, and created out of the egg of a divine essence. I was begotten by a God—by his name; I will not forget Him in what He has commanded me to do." Then he ordered his (Nimrod's) possessions to be assigned to the treasury, and his granaries to the property of the government. Amen of Apet."

Looking again into the past we find that the ancient Greeks were most merciful to animals, and that it was a part of their religion to be so. Death and torture had no place in their daily pastimes. The laws of justice and mercy were strenuously observed, and the entire scope and bearing of humane education was comprehended by the Greeks as by no other nation in that remote age.

Triptolemus was one of the most learned and cultivated men of his century. One of his three precepts was, "Hurt not animals." He it was whom the people of Attica honored as being chosen by the goddess Ceres to drive her chariot, drawn by two dragons, to distribute corn all over the earth and establish festivals, to commemorate the great good of the grain in making bread.

Phocius expatiates with delight on one occurrence which gave an opportunity for a strong expression against cruelty as disqualifying a man for the administration of justice.

The Areopagites of Athens was a society of the highest importance. It looked after the welfare of the nation; its morals, health, the treasury, idleness—which it regarded as the most dangerous of vices. It aimed to secure the administration of justice. The members must lead noble and blameless lives. Their demeanor must be serious. Their meetings were held in the open air, usually at Mars Hill, a short distance from the Acropolis in Athens. It was a Court of Justice.

In an open space were two rough stone seats; one for the defendant and one for his accuser. In trying the cases no blandishments of oratory were used for fear they might bias the judgment. Decisions were rendered in the night, that the eyesight might not divert from justice.

One of these august meetings was convened on Mars Hill one day in old Greece, when it chanced that a tragedy was going on in the air overhead. A sparrow was pursued by a hawk and to escape death the little bird flew down and took refuge in the bosom of one of the members, a man who was naturally of a harsh, cruel disposition. He seized the little trembler and threw it so violently from him that it died instantly.

The whole assemblage was disgusted with his refusal of protection to the helpless sparrow, and declared it showed a lack of principle, which would interfere with the administration of justice.

By the unanimous vote of the society the cruel man was deprived of his senatorial dignity and barred from membership in the Areopagites.

We hold that a thorough humane education will build up men and women who can be trusted in all positions they qualify to fill.

MAN, KNOW THYSELF.

Gerald Maesey on the So-Called Christian History.

To the Editor:—I would like to draw the attention of your many readers to the champion trust-breaker, Gerald Massey, in the Historical Jesus and the Mythical Christ, a book of 224 pages. Gerald Massey, being like Thomas Paine, turning his spiritual searchlight onto the false trust established by the Emperor Constantine, in the year 325. On pages 178-9 of the book we find the following:

"Never were men more perplexed and bewildered than the agnostic Christians of the third and fourth centuries, who had started from a new beginning altogether, which they had been taught to consider solely historic, when they turned to look back for the first time to find that an apparition of their faith was following them one way and confronting them in another; a shadow that threatened to steal away their substance, mocking them in its aerial unreality; the ghost of the body of truth which they had embraced as a solid and eternal reality, claiming to be the rightful owner of their possessions; a phantom Christ occurred in cloud-land; a parody of the drama of salvation performed in the air, with never a cross to cling to; not a nail wound to thrust the fingers into and hold on by; not one drop of blood to wash away their sins.

It was horrible, it was devilish. It was the devil, they said, and thus they sought to account for gnosticism and fight down their fears.

"You poor ignorant idiots," said the gnostics, "you have mistaken the mysteries of old for your modern history, and accepted literally all that was only meant mystically."

"You spawn of Satan," responded the Christians, "you are making the mystery of converting our accomplished facts into your miserable fables; you are dissipating and dispersing into thin air our only bit of solid foothold in the world, stained with the red drops of calvary. You are giving a satanic interpretation to the word of revelation, and falsifying the oracles of God. You are converting the solid facts of our history into your new-fangled allegories."

"Nay," replied the gnostics, "it is you who have taken the allegories of mythology for historic facts," and they were right.

It was in consequence of their taking the allegorical tradition of the fall for reality that the Christian fathers considered woman to be accursed and called her a serpent, a scorpion, the devil in feminine form.

Such was the Christian trust that was organized by the Emperor Constantine in 325, which Gerald Massey worked at twelve years faithfully to discover its falsehood, and hypnotic power, that the writer of the Great Psychological Crime is warning humanity about, so they can escape the withering curse of hypnotism that is being used so freely at present by mortals and spirits to the detriment of all that comes under its blighting curse. Man, know thyself.

A. C. DOANE.

Summerland, Cal.

THOMAS PAINE.

Freedom bent over thy cradle the day
thou first saw thy mother,
Lighting thine eye from hers as a
flame leaps on a new altar:
High and serene at the startling out,
fed by the woe of thy brothers,
Soon, soon roaring and spreading the
doom of Cant and Oppression;
Melting and fusing cold T formulas.
Strange stuff was this new metal
Flung on Thor's anvil before thee,
hot, strong smith of Equality,
Hammering eyes into sword-points,
filling the world with the clamor,
Liberty! Liberty! Liberty! blows like
passionate heart-beats,
Only to find thou were freeing arms
to be quick raised against thee.
Casting thy life in the balance, vainly, for that of a puppet;
Then at the last in the prison, planning to topple the temple,
Seeing the sword over-pass thee. Dying alone in the open—
Ishmael, to storm down the centuries,
a ghost fighting ghosts and forever.

CHAS. T. ROGERS.

Louisville, Ky.

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Morris Pratt Institute

The catalogues and circulars of the Morris Pratt Institute—17,000 of them—are now ready for distribution. In sending these where they will do the most good, you who read this article can be of great assistance.

Do you not know of workers in our ranks who would be benefited by a two-years course at this school? If so, please send me their names and addresses, that I may write them and send them notices of the school.

Do you not know of others, not active workers, but who could become so did they possess a better education? If so, will you not hand me their names and addresses also?

Do you not know of people who have a taste for study and who have money and time to gratify that taste for self-improvement and yet are too old to enter the public school, and who are not qualified to pass the examination required to enter any other advanced institution of learning? If so, please let me have their addresses, that I may inform them of this school, where no examination is required and where anyone over fifteen can enter.

Do you not know of Spiritualist parents who have sons or daughters graduated from the public school and yet who intend to give them a still higher or more special education? If so, please write me of them, that they may be made to know they are not obliged to send their children to institutions where Spiritualism is ignored and often insulted.

Do you not know of men and women who would like to fit themselves to be workers with tongue and pen in the great field of human welfare outside as well as inside the ranks of Spiritualism? If so, and you will inform me, I will write them and call their attention to the advantages of this school over the more conservative schools of the land.

Furthermore, if there is a society of Spiritualists in your city or town of which you are a member or with which you are acquainted, is there not some one of its members whom the society would be glad to aid in coming here? Some state associations have already voted to send one student from each of their respective states. Would it not be well for every state organization to do the same?

Not only does the school need students, but direct contributions of money as well. I receive letters from those who want to come, and who ought to come, but who are kept from coming by the lack of means. Are you not willing to aid such? Can you contribute money for a noble purpose?

The world needs nothing so much as schools whose class-room work is illumined by the light of Spiritualism; as teachers, who understand and accept the principles of our phenomena and philosophy. We have heretofore bent all our efforts toward pushing Spiritualism into the realm of religion. We have organized churches and religious bodies throughout our land that we might aid in reforming and even reconstructing the religion of the world. This is a noble work. But is it not time we take another step in advance by bearing Spiritualism still further on into another great field of human activity—into the field of education?

Let us not forget "'Tis education forms the common mind." Let us remember that it is the teacher more than the preacher or lecturer that moulds the character of the coming age. Spiritualism is needed nowhere more than in the educational world; and this is the very world we have neglected to enter. This school is its introduction into that world, and this introduction must not, shall not fail. The school is small now, but the Spiritualists of America have the students, the money and the ability to give it a commanding position among the schools of our land.

I can remember when Oberlin was the only college of letters in this country which admitted women on an equality with men. Now co-education is almost universal. Morris Pratt Institute is the first school in America, or even in the world, to admit Spiritualism and make it one of its chief corner stones. Doing this is a new departure in Spiritualist work, and it calls for the support of every man, woman and child in our ranks. It calls for students; it calls for money; it calls for sympathy; it calls for words of encouragement from every speaker on our platform and every writer for our papers and periodicals.

Spiritualists of America! Send your young people; send your sons and daughters, seeking an education, to Morris Pratt Institute instead of patronizing Unitarian or other Christian institutions, unless you wish to be disloyal to truth and to yourselves.

This magnificent property, worth from $15,000 to $20,000, and almost free from debts, belongs to the Spiritualists of America so long as it is used for School purposes. When such a noble gift as this is made to us and we prove unfaithful to the trust or incapable of its proper management, or indifferent to its interests, can we find fault if moneyed men bequeathe their property to Christian or other people who are glad to accept it and use it? If we turn our backs on education—on genuine intellectual culture—can we or ought we to expect to have the confidence of the educational, or even of the commercial, world?

Let this call go to the head and heart of every Spiritualist in America. This school has been deeded by Morris Pratt to you and it is yours.

What are you going to do with it? Let us prove by our words and acts that Morris Pratt did not cast his pearls before swine. Let us repudiate such an idea. It is false.

A. J. WEAVER, Principal.

Morris Pratt Institute,
Whitewater, Wis.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

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**WHO ARE THESE SPIRITUALISTS, AND WHAT IS SPIRITUALISM?

Interesting Notes of Work.

Letter From Mrs. Anna L. Gillespie.

Since leaving Pittsburg I have had a busy time of it, but it has been a pleasant one. On my way down the coast I stopped at San Francisco, and words fail to describe the awful changes since I last was there; but in spite of the unhappy state of affairs, the city is growing phenomenally, and debris is fast giving way to order and progress. I was most cordially and lovingly entertained at the handsome home of Mr. and Mrs. Joseph Wells, where also was Aunt Fanny, of my old home, and they made my stay most pleasant. On the following Sunday I met with the Lyceum, which is under the care of Mr. Wadsworth, who, under the most trying circumstances, is holding the scattered children together in a wonderful manner. We had a good lyceum and a most happy time. In the evening I lectured for the Ladies' Aid Society, of which Mrs. Ella York is most able president. A large audience welcomed me, many of whom were members of the People's Church. Memories of all the happy past brought smiles and tears, but with all it was a glorious meeting.

Thursday the several societies tendered me a reception at the home of Mrs. Sexton, where a dainty collation was served and a happy social time was enjoyed. From there my course was due south and I arrived in Los Angeles on Saturday afternoon. The following day I found I was advertised for five addresses: Lyceum, Mrs. Vlasek's meeting, to open the Los Angeles Camp in the afternoon with an address, address the Young People's Progressive Club at 6:30 p. m., and a lecture for Truth Seekers' Society at 8 p. m. It was a strenuous day, but a happy one, for never have I met with a warmer welcome, meeting old friends from many cities as well as the resident city. On Monday evening the State Association and local societies under management of President Arthur Howe and Mrs. Howe, gave me a public reception at Burbank Hall. Many speakers took part, among them Mr. and Mrs. Howe, Mrs. Nettie Howell, Mrs. Ada Patterson, Mrs. Vlasek and many others. I must not forget to mention the address of the president of the Young People's Progressive society. This society is one of the best signs of the growth of Spiritualism in the city of Los Angeles. They are a splendid working body, and as an honorary member I am truly proud of its work, and wish for it all the success its earnest efforts can make. This society and lyceum are both under the directorship of Sister Vlasek, who is one of our best lyceum workers and builders, and whom it was a pleasure to meet. In fact the cause of Spiritualism in Los Angeles is a growing one and every meeting well attended. The camp opened with a large attendance and best of conditions, and gives evidence of being one of the best. The situation of the grounds is ideal, and best of all nearly clear from debt.

The Truth Seekers' Society, where I lectured at night, had an overflow meeting; the hall could not accommodate all who came.

After a pleasant introduction by the president, Mr. Dryden gave a short address in a most able manner, followed by a solo by Mrs. Lettie Allen, after which the writer was presented for an address. Mr. Gillespie had then joined me and we started out for the trip to San Diego. It was full of pleasant events, meeting there Mr. John Ring, the pastor of the church there, and Mr. Buss and family and Brother Gaines and family of Anderson, Ind, with many new friends.

My work there consisted of a lecture Monday night in the new church owned by the society, and of which they may well be proud. It is most modern and complete in every respect. Mr. Ring, as resident party, is doing a great work for the young people and lyceum, as well as for the older ones, and is loved by all. On the following night the lyceum gave a unique reception to the writer, holding a lyceum session in full to show their work, which is splendid in every respect. This was followed by short speeches and addresses by children. One of the happiest events was the presentation to Mr. C. Buss by Mr. Ring of a handsome gold badge as a token of the love and appreciation felt for him by the lyceum. A handsome donation was also made the writer to assist in the expenses of traveling, and a store of good words with it. It was a grand meeting and the value of lyceum work was most apparent. A trip to National Park next day, where to our surprise we found a lovely little church owned free from debt by the society under charge of Mrs. Jane Lemmon, a grand worker and loved and respected by all. We had a fine meeting, with Mr. Ring as speaker of the day, whilst I followed with a few remarks which were all too weak to express my delight at the pleasant meetings.

After lingering good-byes we left the beautiful city of San Diego, only hoping that the wings of fate would some day blow us back to the dear friends who made our trip so delightful. We stopped over one Sunday on our return trip, taking part in the meeting conducted by Mrs. Nettie Howell, known as the People's Mission. Mr. Will Hodge was speaker and gave one of his best lectures. It was truly a pleasure to listen. The audience was large for the morning. Mr. Gillespie sang and I helped a little and we had a most enjoyable time. In the evening I lectured for Mrs. Vlasek to a large audience, thus closing my work in Los Angeles.

I stopped in San Francisco for an all-day meeting, beginning with lyceum and ending late at night. Mrs. Wells, Mrs. Place and Mrs. York gave addresses and a number of message bearers assisted. It was a grand day, every moment full of interest. I can't tell how I felt when leaving all the dear ones there. It seemed as if they had doubly endeared themselves to me. I must not forget to speak of the entertainment by Mrs. Thomas Johnson and Mrs. O'Brien, for they were among the pleasantest of the many kindnesses shown us.

Mr. Howe, as State president, and his able board, are doing a great work for our cause, and too much cannot be said as to the results of his most earnest efforts. God and the angels bless California, and out of the sorrow of its past, the trouble of its present, may it rise to greater heights and grander work, is the prayer of ANNA L. GILLESPIE.

Summerland, B. C.

"How to Train Children and Parents." Mrs. Elisabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

THE WATER WITCH.

Some Interesting Particulars in Regard to It.

In No. 917 Progressive Thinker, I find an article entitled "The Water Witch," signed Geo. Thomas, bearing on what he designates "The Water Witch Superstition." His criticisms are laughable.

During the last 20 years I have repeatedly seen the fact demonstrated that certain people of sensitive natures can and do designate localities where those wishing to dig wells can find a supply of water.

My cousin, Justin Hulburd, was such a sensitive. Twenty-one years ago, being desirous of locating a well to supply the house with water, I requested Justin to assist in selecting a spot most desirable for sinking a well to give us a permanent supply. I procured for him a crotched branch of willow, which he took in his hands, walked around the premises, and finally designated a spot which he said would furnish what we wished.

We located the well at the spot he indicated and from that time to this have a bountiful supply of good water, the drouth of several years in Southern California having no perceptible effect except a slight diminution in the quantity.

A widow lady living near us wishing a well, requested Justin to locate one for her. He went to her premises and told her where to dig, but the location not suiting her, she said she didn't take much stock in witches, and selected another place, with the result of digging to a great depth without finding water.

I several times took the "witch hazel" and went over the same ground after Justin, holding the stick exactly as he did, but could obtain no movement, others had the same experience. Your correspondent's statement in regard to the manipulation of the "witch hazel" by the witch, or sensitive is simply bosh. I have watched Justin and others, and know there was nothing of the kind. Justin told me that at the same time the "hazel" moved he felt a strong influence in his legs, that as he walked beyond the certain spot that feeling would cease, at the same time the "hazel" stop moving, I have seen the matter tested scores of times, resulting as Justin stated it would.

I had a neigbor who was a highly educated lawyer and an ex-judge, who would frequently, through a metallic witch indicate where water or mineral could be found. He located several gold bearing ledges in San Diego County, all of which turned out as he predicted, when developed.

He traced the course of the subterranean stream supplying our well with water. He followed it about three-fourths of a mile in all its windings, until it apparently reached the Sweetwater river. During the years of drouth, when the Sweetwater showed no running water above this spot, it was always running below it, which proved he was correct.

A neighbor who, for three years resided in a house near mine, was of the same sensitive nature as Cousin Justin. The witch hazel would turn for him and he would feel the same sensation in his legs. They both said they did not require the forked branch.

The Thomas article reminds me of a seance given by Wm. Eddy in Ohio. I forget the name of the town—which I attended. I had heard he was there and with two others I went from Cleveland to witness materialization. We arrived there in the evening and after supper at the hotel, went to Mr. Eddy's residence in the outskirts of the town. It was a cold winter night and we found him and his family huddled around the kitchen fire. He said he had not intended giving any seance that evening, but as we had come from Cleveland he would see if the spirit would assist him. With our assistance a big box-like arrangement was moved and placed in a doorway for a cabinet. It was enclosed on the back, both sides and both ends. It filled the doorway exactly, except there was a space of about an inch between the top and the door casing. Then a curtain was hung, covering the entire front of the cabinet.

Mr. Eddy entered the cabinet and soon spirits began appearing all sizes, from small children to large, tall men and women appeared. As we were returning to the hotel we naturally talked of the manifestations, when one of the gentlemen remarked that he thought it wonderful until it occurred to him how easy it would be for a confederate to get in the top of the cabinet and push the clothing through that space between the cabinet and the door casing, with the curtain hung close to the wood. Every spirit that appeared was clothed differently from the others. Some children, some adults of both sexes, 12 to 15 in all. No two dressed alike, and the curtain was not disturbed. That man and your correspondent were endowed with about the same reasoning faculties.

During my pilgrimage of eighty years I have many times seen verified the truth of the old adage, "None so blind as they who will not see."

E. W. HULBURD.

Descanso, Cal.

WARNING.

The paths of life are devious;
Tread carefully, my boy,
For days of gloom and nights of doom
Go forth in hand with joy.

Beware of witching damsels, boy,
Whose charms strange ways may prove,
For this is not the sacred spot
Where dwells the God of Love.

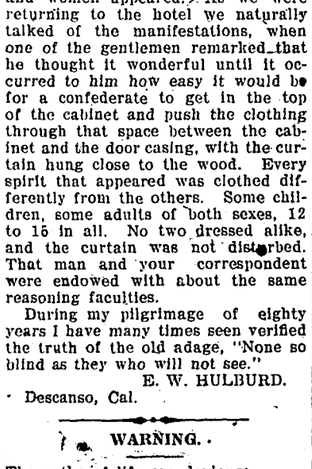
Judge not too quickly, it is not
Within your hands to give
The words to chide or hands to guide
The sinner here to live.

Be kind to older persons, boy,
No manhood can be true
That seeks for youth without a truth;
Be sure it is not you.

Trust not to those who show you, boy,
Where leads the path of scorn,
For those, too soon o'er waning moon
Will break the judgment morn.

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OFFICIAL PROGRAM
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July 12 to Sept. 1, 1907.

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Eminent Speakers.

Dr. Geo. B. Warne, Mrs. A. J. Pettengill, Mrs. Carrie E. S. Twing, J. Clegg Wright, Mrs. Elise Stumpf, Thomas Grimshaw, Mrs. R. S. Lillie, Mrs. Tillie U. Reynolds, H. W. Richardson, Miss Elizabeth Harlow, Hon. Wendell C. Warner, Georgia Gladys Cooley, Geo. H. Brooks, Cora L. V. Richmond, Mrs. Helen L. P. Russegue, W. J. Colville, Mrs. Mary Seymour Howell, Dr. J. C. Batdorf, Mrs. Mary S. Howell, Laura G. Fixen, Mattie E. Hull, Dr. W. M. Lockwood, Oscar A. Edgerly, Lyman C. Howe.

Platform Message Mediums.

Annette J. Pettengill, July 12 to 25; Mrs. J. A. Murtha, July 26 to August 3; Georgia Gladys Cooley, August 4 to August 8; Geo. W. Way, August 9 to August 18; Mrs. M. Gaule-Reidinger, August 19 to September 1.

Morning Classes will be Conducted:

July 13 to August 3 at 10:30 a. m. by J. Clegg Wright.

Cora L. V. Richmond will conduct classes on Astro-Psychology—second series:—

August 6, outline of lessons; August 7, Planetary Order and Influences; August 8, Angels of the Planets; August 9, Influence of Mars Upon the Earth; August 10, resume.

W. J. Colville's class, August 13 to 17.

Dr. W. M. Lockwood's class, August 20 to 31.

Forest Temple meetings at 9 a. m. and 7 p. m. daily, Mrs. A. J. Devereaux, leader.

Mr. W. J. Sheehan will direct a school of vocal music, including all grades of instruction, from foundation to finish. Before opening, address him at 567 Elmwood Avenue, Buffalo, for further information.

Mrs. Sarah T. Rohrer, the authority on Domestic Science, will conduct a school of cooking, of special interest to all women.

Mrs. Francis Baker will have charge of the Arts and Crafts, including book binding, leather tooling, work in brass and copper, and outdoor sketching. This new feature will be enjoyed by young and old.

Lyceum drill every Friday morning.

The Lily Dale Assembly Band will give three concerts daily. This orchestra is composed exclusively of artists; Ernest Gerdon, leader.

Recreation and amusement have been amply provided for, and no one need be dull for one minute. There will be card parties Monday evenings, dances Wednesday and Saturday evenings, tea parties on Thursday evenings; boating, with sixteen boats, fishing and bathing, with free bathing house, if you bring your own suit, or Mrs. A. H. Winchester will rent you a suit or furnish hot or cold baths; bowling alleys with three excellent runs; billiard and pool tables, and a covered and inclosed pavilion has been built over the water, which will be one of the spots enjoyed by old and young.

Omnibus and livery.—Mr. C. D. Greenamyer will meet the trains and convey passengers to any part of the grounds.

Trunks will be hauled for 25 cents. Those who wish to enjoy the beautiful drives around Lily Dale can get good rigs.

The library contains a valuable collection of over 1,300 volumes of poetry and prose, including a large number of inspired writings from our most noted mediums. There is also a fine assortment of books for children. The library will be under the charge of Miss Lucy A. Greene.

Board and Room.—Ample provision has been made to care properly for our visitors.

The Maplewood is the hotel of the Assembly. It will be managed this season by Mr. M. R. Rouse, who will furnish room and board for $1.25 per day and upward for single rooms and $1.50 per day for double rooms. Table board, $6.00 per week. There are a number of cheaper hotels and boarding houses. Rooms can also be had for light housekeeping, for cottages, rooms or board, write Miss Mae Huntington, Lily Dale, N. Y., inclosing stamp for reply.

Stores and Accommodations.—Those desiring to keep house will find ample supplies, well-stocked grocery stores, containing fresh groceries and vegetables, meat market, laundry and barber shop. Milk is delivered daily, and at the Pagoda is a fine supply of soft drinks, popcorn, souvenirs, books and periodicals.

Rates of Admission.—Season ticket, $4; single admittance, 15 cents; daily fee for those remaining on the ground, 15 cents. Season tickets are not transferable, and if presented by any except the rightful owner, will be taken up. Holders of same can pass in and out of gates by presenting same to the gate keeper.

Single admission tickets will be taken up at the gate. Visitors are requested to pay 15 cents each morning to their hostess, who will pay it to our collectors.

Above tickets entitle you to attend the afternoon lectures and seances in the Auditorium, all conferences and Forest Temple meetings.

Lily Dale is easy of access, lying between Dunkirk on the north, reached by the L. S. & M. S. R. R., and Jamestown on the south, on the Erie Railway; between these junction points the D., A. V. & P. R. R. runs four trains week days and six on Sundays, all stopping at Lily Dale.

Buy your tickets to Lily Dale via the Lake Shore & Michigan Southern Railroad from Chicago, Indianapolis and Columbus via Cleveland and the Lake Shore from Cincinnati; via the New York Central & Hudson River Railroad from New York; via the Boston & Albany from Boston.

These lines sell tickets at special rates and make the best time and closest connections.

Lily Dale and Chautauqua have been granted the same special excursion rates this season. On July 5 and 25 all lines in the Western Passenger Association will sell round trip tickets as follows: Chicago, $14.00; Cincinnati, $11.30; Indianapolis, $12.00; St. Louis, $19.25; proportionate rates from other points. Good for thirty days. Tickets must be deposited with the agent at Lily Dale on arrival. Some of the Eastern and Southern roads will also make special rates good at any time during the season. Inquire of your ticket agent if he has received instructions; if not, ask him to write to the general passenger agent of his road for them.

The Ladies' Auxiliary will have their headquarters in the Huff Cottage, where they will have ample room to display the donations sent them. They will keep the bazaar open all day and will conduct a public bazaar with a social in the Auditorium every Thursday evening, where all their articles will be exhibited to visitors at the Assembly and offered for sale, under the leadership of Mrs. N. L. Nutting, president, and Mrs. Mary E. Clark, their indefatigable secretary.

Visitors are invited to bring trinkets and articles of their handiwork, which will be thankfully received.

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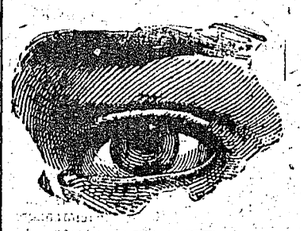
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Grand Ledge, Michigan, Spiritualist camp meeting opens July 21. The speakers and mediums engaged this year are among the best known on the Spiritualist platform.

The programme for the forenoons, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' meetings, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work.

The fact that Oscar A. Edgerly is being engaged for the fourth season as speaker and chairman of our camp is sufficient warrant of his congenial and affable manner as chairman and entertaining and instructive as a speaker, to insure the successful direction of our present camp.

Mrs. A. E. Sheets, our former president and chairwoman for many years, is so thoroughly established in the hearts of the progressive and initiated public mind that the mere mention of her name as the first speaker upon the list is an agreeable insurance of intellectual eminence in spiritual ethics and oratorical pleasures for the opening session. Her homely welcome to each and all will be a cordial and sympathetic feature in the social environments of the camp.

Mrs. R. S. Lillie, known throughout the length and breadth of America as the "Queen of the Rostrum," is comparatively a new speaker with the patrons of Grand Ledge Camp, but who has been in the spiritual field since (nearly) the advent of modern Spiritualism, but because of the unremitting demand in other fields for her labors have we been unable heretofore to secure the services of this far-famed oratress. That her inspirational gems of thought will be a delightful treat is forecast in her presence with us.

Elizabeth Harlow, who was a new speaker with us last year, proved to be one of our best and will be with us again. She comes highly recommended to the management as having been long in her appointed vocation of saving souls to higher and brighter spiritual aspects of life here, while the future of eternity will take care of itself, and none should miss hearing her.

Mrs. A. Atcheson, of Buffalo, N. Y., with us last year for the first time, is a very good and true message medium, has acted as pastor of a Buffalo Society for several years and is highly recommended by them. She will give messages during the greater part of camp. They are always convincing and to the point.

Geo. A. Letford, known from North to South as the Drummer Medium, and one who has done some wonderful work in Georgia and Florida, where he travels, and has made the South more liberal toward Spiritualism, will also be in attendance and follow some of the lectures with messages.

Spiritualist, skeptic, and all friends are cordially invited to attend Grand Ledge Camp. Remember the date it opens, July 21st, lasting until August 18th. Don't fail to attend.

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Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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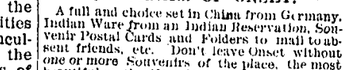
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VOL. 36 CHICAGO, ILL., JULY 27, 1907 NO. 922

THE FUTURE OF SPIRITUALISM.

Abstract of Lecture by Mr. Oscar A. Edgerly, Delivered Before the Worcester Association of Spiritualists, Sunday, June 9, 1907—Subject, "The Future of Spiritualism."

Mr. President, Ladies and Gentlemen:—Once again we are glad to find the requisite conditions whereby we can express, in a brief address, fragments of our independent thought. While a dweller in the earth world, he who speaks to you to-day was for forty years a Presbyterian minister, and to-day for the first time in all my public work, I am called upon to speak upon a subject selected and presented by one of my listeners, a subject I was not familiar with while dwelling in your midst, and one which at that time I would have refused to consider; as I believed it to be my duty to reject any innovation which was not in strict accordance with the tenets of my faith. This is a new departure, and the Spiritualists are the first to introduce it, however, I believe it to be the right one. In the past you all know there was a great distance between the man in the pulpit and the man in the pew. In those times the minister went into his pulpit and delivered a sermon and his listeners were supposed to sit like a young robin and accept anything that was offered them any argument, questioning, or antagonism on their part would call down upon their head the anathema of the church, and possibly excommunication. To-day, in the twentieth century of the world's progress, no man in the pulpit or on the rostrum has the right to claim he is greater than his listeners.

My friends, the brother has asked us to consider the future of Spiritualism. First, I would give my own definition of the word Spiritualism, which is Naturalism. While living in the material world, I labored for forty years, as I believed, to save the souls of men. I was sincere in my belief. I firmly believed that salvation through Christ was the only way, and when after forty years of faithful service I passed out of the material life, I had reason to expect I would be among the saved. I expected to hear the words, "Well done, good and faithful servant," and to the lost, "depart from me, ye cursed, into everlasting punishment."

But my expectations were not realized. As a decarnate spirit dwelling in the realm of souls, I have seen thousands of spirits enter the spirit world disappointed, unhappy, and I believe it devolves upon the Spiritualists to instruct the people, to prepare them for what is to follow in the next stage of existence, that their expectations may be fully realized.

At times, from the present outlook, it may seem as if Spiritualism was waning, but not so; there never was a time in the history of the movement when Spiritualism per se occupied the minds of the world's greatest thinkers as at the present. If we go back fifty years or more we will find that greater progress along all lines has been given to the world since the inception of modern Spiritualism. We see progress in the trial and sentence of your so-called criminal classes; we see progress in the care and treatment of your insane, in the beautiful parks which are laid out in all your large cities—those veritable breathing-places for the inmates of the tenement districts and those who are confined during the hours of the day in the factories of your large cities; we see progress in the religious thought of the world to-day, in the various cults which are springing up all over your land—"Christian Science," "Theosophy," "Mental Science," "New Thought"—all a part of Spiritualism; while to-day seemingly they do not affiliate with each other, and their paths seem to diverge, they will in the future converge and come together in one amalgamated whole.

To-day we see churches with their spires pointing heavenward adorned with a cross, the symbol of a by-gone age, colored glass windows with pictures representing the myths, the fables, the errors of the past. The meeting-house of the future will be erected on the grounds of your beautiful parks.

You ask, what is to be the future of Spiritualism? My friends, before me is a mental picture. I see a building, a temple, if you like—no spire adorned with a cross. We enter the building. Here we find the observatory of the astronomer, furnished and equipped with telescope and spectroscope, where we may gaze out into the abysmal depths of space and behold the planetary system and view the very genesis of all world-building in the starry heavens above. We find the laboratory of the chemist, the physicist, the X-ray, the seance room of the Spiritualist. Now a large audience is presented to my view. Here by my side stands a living man; now the room is in darkness; out there the X-ray focused upon him. It has been said of old, "Man, know thyself," and yet to-day in the twentieth century of civilization the masses are still in ignorance. We look at the man by my side; we see the red blood coursing through the veins and arteries, we see the wonderful mechanism of the human form in action, we see the brain in its functioning, we watch the thought waves come and go, the soul and its relation to the physical body is revealed to our gaze, and here we learn more in twenty minutes than we have learned in two thousand years through the teachings of Christianity.

"Man, know thyself." When this time shall come, then conditions shall be right, and the materialized spirit form will stand upon your rostrum and deliver a lecture; then will you receive these truths direct, and not strained through the borrowed mentality of the medium. Such is the future of Spiritualism or Universal Naturalism which shall be known and accepted by the masses of the world's people.

Reported by M. LIZZIE BEALS.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

The Red Bird.

A Curious Phenomenon at Kansas City, Mo.

Elijah Cooper Tells of Messages from His Son Who's Dead—The Red Bird Has Quit Coming Now, but Cooper Explains that Its Mission Was Fulfilled When He Was Converted to Spiritualism.

"Yes, I believe that communication between the living and the spirits of the dead is possible," said Elijah L. Cooper, of Thirty-eighth and Cherry streets last night. "And I'm willing to tell of my experience with spirits, and make oath that it is true, to anyone who is honestly interested in the question."

"Through the redbird?" the reporter asked.

"Yes, through the redbird," Mr. Cooper replied.

Mr. Cooper's case is to be studied by Prof. James H. Hyslop, late of the faculty of Columbia University, while in the city. The substance of Mr. Cooper's story as he gave it last night is as follows:

On April 30, 1904, Willie Cooper, 20 years old, son of Mr. Cooper, died of typhoid fever. The family noticed that on the morning of his death a number of birds hovered about the window sill near the sick boy's bed. Conspicuous among them was a red bird. None of the birds seemed in the least afraid of persons in the room. Mr. Cooper, affected by the scene, stepped into the yard. After a few minutes he said everything about him seemed to suddenly glow with a very bright light. He said he felt strange and turned to go into the house. Mrs. Cooper met him in the hall and told him that Willie was dead.

The Knockings of the Bird.

One night about a week after the son's death Mr. Cooper's daughter and a friend visiting her were disturbed by repeated knockings in the folding bed in which they were sleeping. Thee girls were frightened and called Mr. Cooper. He says he laughed at them but investigated to please them. He took everything off the bed, leaving the bare springs. Then, he declares, all present heard the knocks again. Three distinct knocks in succession seemed to come from the interior of the bed, he says. After that they heard no more knocks from the bed, but for four months after the son's death a red bird came every morning and chirped, whisked and pecked on the glass of Mr. Cooper's room just as he was getting up.

"Just as soon as my foot would hit the floor," said Mr. Cooper, "that bird would be at my window. He seemed to come from a grape vine that hung on the side of the house near the window. We could not understand the bird's actions, but grew accustomed to its visits after a while."

The morning of February 6, 1905, at 5 o'clock, Mr. Cooper was going to the barn as usual to milk the cows. He carried a pail in his left hand and lantern in his right.

"About ten feet from the stable door," said Mr. Cooper, "the form of a man rose suddenly from the earth right in front of me. I jumped back and drew back my lantern to hit him with it. Then I recognized Willie. He had disappeared in an instant before I could open my mouth to say a word. He looked exactly as he did in life. The corner of his handkerchief was sticking out of his pocket just as it is in a picture we have of him."

Then He Consulted a "Medium."

This incident continued on Mr. Cooper's mind until some time in the following March, hearing that a "trumpet" medium was conducting a circle, he decided to go.

"There for the first time I had a conversation with Willie's spirit," said Mr. Cooper. "I asked him if he was happy and he said 'yes.' I was so excited that I could not ask him questions very well, but he talked anyway. He told me that happiness in the spirit world depended upon the conduct of our life here, and said that I should mend my ways."

In the spring the red bird made daily calls again.

"What does the red bird mean," Mr. Cooper asked the spirit.

"That is my emblem, father," the spirit replied. 'It will answer your questions. One knock means 'no,' two mean 'don't know,' three mean 'yes.'"

"You'll Get a Letter To-Day."

The next morning when the red bird came they asked it questions. Miss Cooper asked if she would get a letter that day. The bird pecked on the glass three times. A letter came that day.

"We had frequent conversations with the bird and always spoke of it as Willie," said Mr. Cooper. "It never answered incorrectly, but sometimes pecked twice, meaning 'don't know.'"

"The bird has continued to come occasionally up to the present time," said Mr. Cooper, "but does not come regularly any more."

Mr. Cooper is an ardent Bible student and believes that Spiritualism is the explanation of all its wonders.

"Peter communed with spirits on the housetop," he said, "so did John on the Isle of Patmos and Paul on the way to Damascus. The mind must be in just the proper state before we can commune with spirits. It must be full of good. Christ held more comunication with the spirit world than any other man has. That was because His mind contained more good than that of any other man."

To Study Cooper's Case.

Prof. James H. Hyslop, the leader of the American Society for Psychic Research, who is in Kansas City, has not yet seen Elijah L. Cooper, the man who says he has received messages by means of a red bird's tappings on his window pane, from his son who is dead. Prof. Hyslop expects to interview Cooper to-day with a view to studying and classifying the case.

Hyslop Once a Skeptic.

A crowd, in which there was a majority of women, filled to standing room the Unity chapel, 911 Tracy avenue, last night to hear Prof. James H. Hyslop, head of the American Society for Psychical Research, speak on the principles of the society. The lecture was followed by an hour of questions and answers.

"I put no faith in supernatural physical occurrences," said Prof. Hyslop. "If a table moves in a seance, it is the result of physical energy, either conscious or sub-conscious. My point is that all communication from spirits must be through natural agencies. I say this as a scientific man, because I have in my records no definite proof of anything further.

"Up to the late '90s I was a thorough materialist and at this time I do not believe in a conscious existence after death, except as I have seen perfectly authenticated messages from persons who have passed over."

Prof. Hyslop says that he has received messages from his father and many other persons, who are dead, through various mediums. "The medium," he said, "goes voluntarily into a trance and sits perfectly unconscious of her surroundings, holding a pencil over a writing pad. The subject, whose identity she has no means of knowing, enters and summons through her the spirit he desires. He asks questions aloud and the hand writes the answer on the pad. It even happens sometimes that the answer is written in a language which the medium herself does not know. My father once gave me a pass sentence whereby I might always identify him. No one besides myself knows this, yet he has introduced himself to me by means of it through several different mediums. There isn't much room left for doubt.

"I do not think these psychic phenomena are inconsistent with Christianity. I am inclined rather to believe that future developments will bring the two beliefs very close together."—Kansas City (Mo.) Citizen, July 9, 1907.

LECTURE ON SPIRITUALISM.

Interesting Talk by Dr. B. F. Austin —The Speaker Related a Number of Interesting Psychic Experiments —The Lecture Was Followed by Spirit Messages Through the Mediumship of Mrs. Steele—Another Lecture To-night.

Dr. B. F. Austin, of Rochester, lectured before the Spiritualist society last evening on the importance and the reliability of the truths advanced by modern Spiritualists. The speaker related a number of interesting psychic experiences, and said in part, that Spiritualism, if true, is one of the most important truths that has been revealed to man. It is even of greater importance than any of the wonders of physical science; for, let a man once become firmly convinced that his spirit survives bodily death and that man's character is strengthened. He begins at once to live for more than the things of this life. He begins to live for spiritual things.

Though Spiritualism may not be able to demonstrate the immortality of the soul by establishing the fact that the personality of man survives the death change, nevertheless it gives the strongest presumptive evidence obtainable in favor of this doctrine. If the spirit can survive bodily death, the presumption in favor of immortality is greatly strengthened.

Spiritualism is the only religion that claims to demonstrate the truth that has been taught by the church for centuries. And in these days of higher criticism, when the old foundations of belief in the Bible are shaken, the church should embrace Spiritualism as a friend; for the miracles that are occurring to-day substantiate the reality of the miracles occurring in ancient times.

This movement is not the product of man's power of organization, but has arisen naturally in many places. In the Methodist church, in the Catholic church, in out-of-the-way places, as well as with the professional and private mediums, Spiritualism springs up here and there spontaneously.

The question is often asked, "admitting that the phenomena is all true, how do you know that it was produced by spirits, and may it not be the working of the sub-conscious mind? This sub-conscious mind is sometimes called the divine part of man. Now, how does it happen, that instead of this mind affirming that it is the operation of one's own sub-conscious mental powers, it almost invariably affirms that it is some spirit that is communicating? Thus it turns out, if this theory is true, that the divine in man becomes one of the greatest of falsifiers."

The lecture was followed by spirit messages through the mediumship of Mrs. Steele.

The second lecture will be held this evening at the Odd Fellows temple. Subject: "Strange experiences in Psychic Research." The address will be followed by spirit messages. No admission will be charged.—Meadville (Pa.) Mesenger.

A HERETICAL CREED.

Whoever was begotten of pure love,
And came desired and welcomed into life,
Is of immaculate conception. He
Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ. We all may be
The saviors of the world if we believe
In the divinity which dwells in us
And worship it, and nail our grosser selves,
Our temples, creeds, and our unworthy aims
Upon the cross. Who giveth love to all,
Pays kindness for unkindness, smiles for frowns,
And lends new courage to each fainting heart,
And strengthens hope and scatters joy abroad,
He, too, is a Redeemer, Son of God.
—ELLA WHEELER WILCOX.

The idle man is the devil's cushion. —Bishop Hall.

A BRIDGED GULF BETWEEN HEAVEN AND HELL

"I Do Not See How the Old Notions About Salvation and Character Can Long Be Maintained With Their Arbitrary Division Between Good and Bad, Therefore I Look for a World-Wide Modification of the Old Conceptions of Heaven and Hell That Will in Large Measure Conform to the Ideas Taught by Modern Spiritualism."

Long have the old theological systems taught that there were but two places in the future life, a hell to be shunned, and a heaven to be gained. And only two kinds of people were supposed to inhabit this other world, the good and the wicked, the saved and the lost. Between these two people a great gulf was fixed, and once in hell, always in hell, and once in heaven, always in heaven, was the hard and fixed notion with regard to these two opposite places or conditions.

These notions reflect faithfully the compound ideas that were taught with regard to character. A man was either saved or in his sins; either entirely good or entirely bad. No gradation existed between the two, nor was it believed that a good man might have bad streaks in him, or that a bad man might have good streaks in him. There were the sheep and the goats; those who were to inhabit the kingdom prepared for them from the foundation of the world, and those who were to inhabit the region of everlasting torment prepared for the Devil and his angels.

But these old conceptions of character are breaking up. They are not found to be true to life. Many of those who profess salvation do not seem to have it, while others who do not profess salvation seem to have it.

All degrees of goodness and iniquity are discoverable in every-day life.

From the lower levels we ascend into the higher by a series of fine gradations; and man is beginning to show greater caution in drawing lines, and saying just where the bad leaves off and the good begins. As evidence accumulates, showing the influence of heredity and environment upon character, man sees the futility of declaring this person to be wholly good or that person wholly bad.

As ideas of religious education or spiritual nurture gain ground, we see less insistence on some catastrophic religious experience, by means of which man must necessarily acquire character.

As the idea becomes prominent that both character and salvation, the latter considered as one's safety in the future life, depend upon the normal unfoldment of all the gifts or talents with which we are endowed, and that the line of progress is in the direction of the ideal, the old distinctions fail, and a new heaven and a new hell are necessary to accommodate this new estimate placed upon character.

More humane and just notions of life require a bridging of the gulf between heaven and hell, over which bridge both the good may pass to redeem the fallen, and the fallen may pass when they are ready to rise.

This new concept of heaven and hell, which makes travel possible between the two places, is an idea current in the messages and literature of modern Spiritualism.

We also learn that both heaven and hell are graded. There are to be found in hell various degrees of repentance and longing for a better life, and in heaven there are degrees of righteous achievement and exaltation.

By this means the arbitrary division between heaven and hell, as between the good and bad in character is largely done away with, and spiritual growth in the other world, as in this, becomes a process of climbing heavenward.

The religious value of this concept over the old notions must be readily apparent to all humane and fair-minded mortals. A dash of the idea of karma is thus given to the situation. Whatever strength of spirit a man achieves in earth-life will be retained in the other world, while the insincere however exalted they may become in this life, will drift to their proper level in the spirit-world.

To feel that all persons will in the long run be fairly treated, and to feel that by continually choosing between the high and the low we are daily determining our spiritual level in the other world, gives an added impulse to achievement.

When one is convinced that there is no short cut to heaven, the idea of immediate work presents itself, and we all feel that the sooner we get to work, spiritually, the better it will be for ourselves and all concerned. The moral unfortunates need not utterly despair, for whatever good there is in them will stand to their credit; nevertheless, the horrors induced by self-wielded ignorance or wickedness are to be dreaded and avoided.

This view of heaven and hell brings God nearer man. His justice and mercy become more akin to what man understands by these words; and man feels safer in interpreting the love of God by the highest impulses that he finds in his own heart.

I do not see how the old notions about salvation and character can long be maintained with their arbitrary division between good and bad, therefore I look for a world-wide modification of the old conceptions of heaven and hell that will in larger measure conform to the ideas taught by modern Spiritualism.

B. W. MORRISON.

Meadville, Pa.

Love and Life.

Through the ages runs the spirit
Of the all-pervading good;
We but catch its radiance dimly
In our weakness understood.

We see glimpses through the darkness
Of the law of love and life.
Love unselfish, pure and Godlike,
Calming all unearthly strife.

We are brothers, sisters, ever,
Through this sacred love sublime,
And we bow in trustful worship
To this law and love divine.

SARAH STONE ROCKHILL.
Alliance, Ohio.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these can happiness exist.—Gelett Burgess.

Pen Pictures at The Hague.

Count Nelidoff, President of the Peace Congress.

During our interview with and while Count Nelidoff was carefully perusing the address that I handed him as representing the sentiments of the Societies from which I bore credentials, there was an oppertunity to study the man.

Past middle life, bald on the top of his head and with gray hair and long flowing side-whiskers, also aquiline nose and sensitive, refined face, in any other time and place the president of the Peace Congress might be taken for an artist, a poet, or a litterateur. He possesses the charmingly simple manner and gracious presence of the real nobility, and when he spoke it was like an echo of our own thoughts: of the "Ideals" of peace, of the great influence and moral effect of the opinions of the people upon the subject of Peace and Arbitration. And after receiving and retaining all the credentials and the address, he seemed to wish to converse longer, and in closing the interview said: "America belongs to the future; here, unfortunately, we are living in the past."

He is intuitive and perceptive, seeming to realize in a subtle way the atmosphere that accompanied us.

Certainly he seemed to us to be the right man in the right place.

His great simplicity of manner and dress (a morning business suit of gray) impressed us as conveying the idea that his rank and position as president of the Peace Congress made no barrier between him and us. Whatever the Congress may do or leave undone, we feel that M. Nelidoff in his innermost heart desires peace.

Mr. Stead.

The chairman of the other Conference (International) is too well known to require a description, yet he has revealed a breadth of thought and moderation of views since we came in contact with him here, that show results of discipline and experience, not only as a writer and editor, but as a reformer. He publishes the Courier de Conference every day, containing the exact proceedings of the Peace Congress, borne by some little bird—for the Congress sits with closed doors. In treating of the subject, "Should the Congress sit with Closed Doors, Excluding the Press" Mr. Stead presented many reasons why upon delicate international subjects, there should be secrecy until results are arrived at, and he deplored, as we all do, the unbridled license of the press. Sometimes in England, more frequently in America.

Mr. Stead is rather more impressive than eloquent, and talks in a pleasing, conversational style. When off duty at social functions, he is almost boyish in his good-nature, and manifest enjoyment.

Dr. Eykman and Mr. Pinter.

Through the kindness of these two gentlemen of The Hague, Dr. Eykman and Mr. Pinter, the "Internationale Circle," or place of re-union and conversation—and of lectures and conferences is made possible. The Internationalist Magazine is published by Dr. Eykman, and the true Internationalists recognize these gentlemen as their friends. Dr. Eykman has a most commanding and charming presence, with iron-gray hair and flowing beard. His wife is a slender, pleasant woman, who believes in her husband and appreciates all that is going on.

Mr. Pinter is a man of affairs and seems to be a strong bulwark to Internationalism here. He is rather short and stout, with close-cut hair and beard, and a very pleasant, appreciative countenance. These gentlemen have arranged with Mr. Stead for the carrying out of these conferences—who knows but they are more important than the Congress of Governments

The Hague

Is enchanting. A town of 200.000 inhabitants, close to the sea, with a fashionable watering-place (Schevenengen) as one of its suburbs, it reminds one of both New York and London, and at the same time, of Hartford and Venice. Canals lined on either side by fine residences, and sometimes by long rows of elms and beautiful promenades—canals in which are boats laden with flowers, fruits and other products, and sold to venders and dealers from the boats. Canals in which are reflected official buildings and beautiful gardens, wide streets with modern electric cars ("tram" cars) and in a step or two narrow, winding streets, crowded with people down which dash bicycles, automobiles and tram cars at a rate that would cause the death of a hundred or two a day in Chicago—but here no one seems to be hurt.

The happy population going to and from their pleasure or work. And the Hotels (not 20 stories, like New York and Chicago) two and three stories high, stretching along the sides of parks shaded by trees with the flags of many nations floating from them. Sojourning within hotel or suite of rooms is occupied by English, American, Russian or other delegation.

Certainly The Hague is a most charming place. But when do they have summer? Every day it is cold, we are told that it may be this way all summer (?) and it may be warm and pleasant in July and August. Verdure flourishes here as in England, and in the country crossed and marked with canals and ditches that look like a chess-board, the grass flourishes and the herds of cattle look fat and happy. Gardens and beautiful fields of grain and flowers are everywhere. Everything reminds one of a dream.

On the streets we are in Paris or London, or Chicago, until suddenly we encounter a woman or group of women dressed in the Ancient Hollandese costume and caps or bonnets, which certainly are unique, but when surrounded by a modern togue or hat the effect is irresistible. The Dutch language seems to me a combination of German and Norwegian or Swedish; there are many consonants, yet most of the educated people here speak French fluently and not infrequently a little or more English.

The sea is so near—and the winds from the "Nordzee" and the Zuyder-Zee are so cold one wonders at the quantities of delicious strawberries sold everywhere,

Of the dykes and canals cleansed by the great tides of the sea, and regulated by locks at important points—in fact the whole drainage system of Holland is a wonderful study. We who have mountains, valleys, rivers and plains unparalleled in the whole world, cannot realize at what labor and cost this land has been redeemed from the clutches of the water and made one of the most fertile and productive on the earth.

CORA L. V. RICHMOND.

The Hague, June 26, 1907.

HELL-FIRE—BRIMSTONE.

The Part They Have Played in the Churches.

There is a burning hell, a located place of eternal torment to the doomed and damned. Read your Bible. Continue as you are, and you will soon be there. Your unbelief will not check the current of that swiftly flowing stream that is carrying you on. The boiling, hurling, foaming, seething, angry waves are irresistible, and you are going down, down; DOWN. There will be awful screaming, howling, gnashing of teeth, torture and torment indescribable, undefinable. This is the sinner's doom! Sinners will make more noise in hell-fire than they ever did on earth. They will long despairingly, for something to soothe their pain and ease their awful suffering. They will writhe in fearful contortions and gnash their teeth through infinite ages. These things will take place in the lake of fire and brimstone. This will not be figurative, but actual. Everyone who does not repent of his sins and get fully saved will go into the lake of fire and brimstone that burneth eternally. Let this be a timely warning to all."

The above is taken from the "Rocky Mountain Pillar of Fire," published at Denver, Colorado, June 5, 1907.

It is just such dogmatic doctrines as the above, hurled from the Christian pulpits, written and published and spread abroad, that are undermining the churches of to-day.

"Hell-fire and brimstone"—superstitious bug-bear of paganism!

Even our children are taught thus, and in fear and trembling they try to honor and obey that mighty supramundane God, who will cast into everlasting fire and brimstone poor, weak, struggling mortals who do not bow down in worship before him and tell him repeatedly what a good and generous Father he is.

Perchance my Christian father, you have a weak and erring child; perchance a daughter.

From your happy home in heaven you look down upon that child. You call the wife of your bosom that she too, can look with you upon the offspring of your mutual love.

Together you watch those loved limbs twisted in torture; those eyes aflame with the everlasting fires of hell; those hands uplifted, begging, pleading for one drop of water—only one little drop of water, but across that gulf that yawns between, you cannot pass; no not for one moment to her relief.

Then, my orthodox father and mother, go back to your God, and as you sing his praise, tell him of his mighty love to save, his wondrous goodness to all mankind. Say to Him: "Not my will, but thine, O, Lord!" and be happy if you can.

The Spiritualist's God is one who loves all—not a chosen few, and is the most beautiful thing in all the world.

Our God of Love does not keep us down in the dust upon our faces, begging Him to be merciful to us poor sinners, but through his divine wisdom permits us to know beyond a doubt that we are loved, and that our loved ones are waiting just over the line.

Does not such knowledge help us over the thorny path of life? What a boon to our weaknesses, our shortcomings, our failures.

How it throws the pure, delicate mantle of charity over our faults, and covers our human defects and imperfections.

Like the Rev. Minot J. Savage, I say, "I would go to hell, if there were such a place, with any friend of mine, and would want no heaven of which I have ever read, if any friend of mine were in the outer darkness."

MRS. JESSIE MILEN.

Pueblo, Colorado.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

AN IMPRESSIVE TEST.

A Spirit, at the Request of Those in Attendance, Imitates a Clog Dance With the Raps.

Reading of the wonderful musical exploits of "Ikey" a few weeks ago, in The Progressive Thinker, recalls to my mind a similar occurrence.

The incident I am about to relate was produced through the mediumship of a young lady who never sat for development or tried in any way to unfold her psychic powers, in fact, I believe her to be unconscious of her own great possibilities. She has only to sit down at a table and lay her hands upon it when the raps come, loudly and distinctly, and in a perfectly intelligent manner, so that any person may converse with them. Sometimes they follow her around the house, rapping on the floor and on the different articles of furniture as she passes by.

One evening some of her friends called and asked her to sit with them. They had brought one or two unbelievers whom they wished to convince of the truth of spirit return. They formed a circle around the table with the usual result. After some conversation in the language of the raps, the young medium said to her guide: "You say you are Johnny Dolan. Now I am going to put you to the test for the benefit of those present who do not believe the spirits of the dead can return to earth. Those of us who knew Johnny Dolan in the body, know that he was a musician, and an unusually fine clog-dancer. If you are indeed he, will you prove your identity by dancing Wilson's Clog on this table?"

Immediately the answer came, and every note of the difficult clog dance was rapped out clearly and distinctly upon the table, without one break or a moment's hesitation.

This demonstration, though it might not be convincing proof to the skeptic, at least goes to show that there is an intelligence too back it up, a something that possesses sense and reason, and able to hear, understand, and answer promptly and correctly.

MRS. LOCE NELSON RECH.

Toledo, Ohio.

IMPORTANT DISCOVERY.

Amenhotep IV., 1400 B. C., Given Honors by U. of C. Explorers.

Previous ideas of ancient history and the development of religion have been revolutionized by the discovery made by the Egyptian exploration expedition of the University of Chicago, and announced by the University of Chicago Weekly. Prof. James H. Breasted, in charge of the party which has explored the region tributary to the Nile, has declared that his discovery of a relief of Amenhotep IV., the great monotheist Egyptian king, in a temple in Nubia, proves that his sway embraced not merely the city and environs of Thebes, but all of Egypt.

This discovery means that in the fourteenth century before Christ there existed a highly developed and highly civilized state, with a religion in which there was one single supreme God, and that the religious conceptions of the Egyptians were about 1,000 years in advance of those of the Jews. While the barbarous scattered tribes of the Jews were wandering through the hills of Palestine, Egypt, a nation embracing millions of inhabitants, was highly civilized, and enjoying a monotheistic religion of the highest development.

This religion established by Amenhotep, whom Prof. Breasted calls the greatest figure in the world's history, because he established a system of philosophy in direct opposition to all the ideas which preceded him, is the earliest known monotheistic worship. At this time in the culture history of the world all peoples were gradually evolving the idea of one supreme God having authority above all the rest, but it remained for the Egyptian reformer to first announce the theory of monotheism. The expressions of this religious system are very similar to those of the Jewish faith ten centuries later.

The existence of the religion of Amenhotep IV. has been known for years, but until this discovery by Dr. Breasted it was thought that his actual power was confined to the immediate neighborhood of Thebes, the royal city. It is now proved that instead of a small circle of philosophers, almost members of the royal household the system of philosophy of Amenhotep dominated the whole of Egypt.—Chicago Daily News.

A SONG.

(Dedicated to my wife on the sixty-first anniversary of our marriage.)

We're traveling on, dear, we soon will be there, soon will be there, soon will be there.
Where Summers of Joy replace Winters of Care,
And smiles follow tears in that land over there.

I now look in vain for those sparkles of joy,
That once were so sweet to behold in your eyes,
But no disappointment through life could destroy
That child-love which still is my pleasing surprise,
But traveling on, dear, we soon will be there, soon will be there, soon will be there,
Where Summers of Joy replace Winters of Care
And smiles follow tears in that land over there.

Ah, never again, in this world of care,
Shall we feel as we once did, that mutual bliss,
But we know of our Eden, the land over there,
Where home-life is sweeter than even in this;
And traveling on, dear, we soon will be there, soon will be there,
Where Summers of Joy, replace Winters of Care,
And smiles follow tears in that land over there.

Sturgis, Mich. THOS. HARDING.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

Justice is the constant desire and effort to render every man his due —Justinian.

PHILADELPHIA SPIRITUALISTS.

The Old First Association Has an Enjoyable Occasion.

The First Association of Spiritualists of Philadelphia (the oldest one in the world), which has been making such marked strides in the past six months toward a permanent flourishing condition, arousing the interest of Philadelphia's "lethargic populace (?)," has ofttimes had pleasant fetes, in the past, but the climax was reached in a sociable and entertainment given under the supervision of the directors on Tuesday evening, June 18.

Captain Keffer, Mr. Thompson and Mr. Morrill occupied the rostrum.

After singing America, Capt. Keffer (an honored Union veteran of our Civil, as well as a veteran of the Mexican, wars—the present president of our association—its oldest member and lifelong worker in the cause of Spiritualism, who is well known both to Spiritualists throughout the country and many of our nation's honored men) was introduced by the chairman for the evening (Rev. Mr. Thompson) to give us the address of welcome. Very ably, indeed, did he speak to us in his familiar style, and most pleasantly, deserving the hearty applause he received.

Following this the members and friends in attendance from the right and then from the left, beginning at the rear, filed to the front to be welcomed by the president, pastor and secretary, to whom they were presented by Mr. Lawrence.

The Rev. G. Tabor Thompson (who has been doing such a noble work toward Spiritualism's advance in our city since his renunciation two years ago of the Baptist faith and ministry after twenty years in it—who has been the steady speaker for the Temple since the first of the year, and is chosen as the pastor from September first next) then took the rostrum, an in his inimitable manner spoke on "The Coming Year," predicting to us that the membership, the financial support, the work of the whole church, including the Lyceum and various societies connected with the association, would far exceed the quarter-century just past, if we would all work with him in harmony and sympathy, and further: "It will come about that we will make a name for for Spiritualism in the community, spreading the cause of Truth to limits which have been hitherto unthought of, attracting from the various Christian denominations an influx of new blood. In the coming year we will have," said he, "in addition to the two Sunday meetings, a midweek service for the Philosophy, at which meeting an *opportunity* will be given our young mediums (those who are just developing) to enlarge their psychic abilities, and do away with our old form of having a hired and single medium. On Sundays we will have the best mediums obtainable, even if we have to import them, in order positively to prove to some skeptical attendants the continuity of life. We want to have a training school for those of our young people who are developing in message, trance or physical mediumship, in public speaking and singing. The fact is this, we want to have our association deserving of the title THE OLDEST."

Alluding to our library, he continued: "The books have been recently re-classified and arranged, and, since there is so much information on our Philosophy to be obtained from the numerous fine works conveniently accessible and which can be borrowed from our librarian, we hope those interested will avail themselves of an opportunity, such as this is, to become acquainted with the classics of our Truth." Somehow, by innuendo, he led us to believe all through his remarks there are many surprises for the good of the cause, and of us collectively and individually, which could only be known as they materialize.

Mr. Thompson is the most able man who has been on the local rostrum for a long time, and it is devoutly to be wished that we will avail ourselves of his ability. We expect to send to The Progressive Thinker some interesting extracts from his discourses, for publication, in the near future.

I would insert here that during the month of August (while our services are discontinued) Mr. Thompson will be available for camp meetings.

Mr. Lawrence (our vice-president since December, 1906, and the chairman of the finance committee, and who, in the interval which has elapsed since that date, has been an untiring worker day and night, weekday and Sunday, to get the society rejuvenated in the lines of work of which he is in charge) was presented and spoke on the topic "The Financial Outlook for the Coming Year." He outlined the development in the mode of procedure for collection of revenue since his accession to the chair, and told us the proceeds had served to increase our income considerably:—That "we have acquired a guaranteed income from contributions received through the introduction of the Friendly Contributor envelope system of $50 a month, in addition to the regular collections through offerings at the door and membership dues;" that "we intend by means of this voluntary contribution to obtain a stipend of $150 per month, which would make a guaranteed income beyond the ordinary cash receipts, thus relieving our secretary, Brother Morrill, from the necessity of financiering our deficit when receipts are inadequate, as has been his good-natured custom for some years past." Our vice-president made the remark respecting the suggestion of a member to the effect that all could not afford to pay the small sum of 25 cents per month, that "almost anyone could make this contribution by laying aside one cent per day and he would then have five cents per month in excess which would pay his trolley fare to the park; however, if he cared to ride back, by saving two cents a day and paying fifty cents a month to the cause he would have remaining the requisite funds for the return trip. We have 336 members enrolled on our old books of which number we are able to locate 103. Of these 36 contribute toward the $50 while 18 of our friends help to make up this sum. How about the remaining members contributing? How about the contributing friends becoming members?" He advised "if one begins in a small way the larger will open as it ripens; starting to lay aside will cultivate the ability to save more to devote to the worthy purpose, and what we want is this: We want sufficient funds to advertise us. We want to make our "Little Church Around the Corner" known broadcast. Almost everyone who has any idea of our city's geography knows the location of Twelfth and Thompson streets, but what we want is for everyone to know it not because it is where these two streets intersect, but from the fact that the Temple of Spiritualism is situated here." (Applause.)

Interspersed among the above were periods when we were held spellbound (as usual) by the fine voice of our soloist, Miss Margaret Teale, who in exquisite tones sang "Sing, Sweet Bird," "Coming Through the Rye," "Angus MacDonald," and also, in a duet with Mr. Stretton (our organist, who had in charge the arranging of the entire function of the evening) her voice blended with his most harmoniously in "Larboard Watch," to Brother Stretton's accompaniment. We listened to treats on the banjo by Brother Ogden, who had been conductor of our Lyceum a portion of the past season.

When the time for "conversazione" arrived, the Captain arose and complimented us, remarking: "In times of war the opposing army seeks to capture the enemy and glories in it. We glory in having captured, for another year, one who is a friend—some of you may have thought he was an enemy—we know he is a friend. I mean Mr. Thompson, our pastor." (Applause.) The latter, in recognition of this, came forward and, after a few appropriate remarks, gave us his subjects for next Sunday's discourses.

The round of enjoyment was brought to a finish by a liberal supply of ice cream and cake, served by our good ladies and their helpers, thus ending in a jolly good time, to the great satisfaction of the inner man. Of that which remained enough was sold to defray the entire expenses incidental to the time.

We hope to have many good things to tell you of the Grandparent Association in time to come.

RALPH C. STOVER, JR.,
Librarian.

THE SORROWING.

Hard is his lot who has sorrows to bear
And tasks that must daily be done,
And sad is his lot who is broken by care
Ere the price of his toiling is done.

Hard is his lot who proceeds with a groan
To the task he must daily pursue,
But pity him most who sits weeping alone,
And in sorrow has nothing to do.

S. E. KISER.

WOMAN—A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. On the present status of woman physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

What True Religion Is.

From Ingersoll's Address Before a Unitarian Club in New York, Jan. 15, 1892.

Now, then, what is religion? I say, religion is all here in this world—right here—and that all our duties are right here to our fellow-men; that the man that builds a home; marries the girl that he loves; takes good care of her; likes the family; stays home nights, as a general thing; pays his debts; tries to find out what he can; gets all the ideas and beautiful things that his mind will hold; turns a part of his brain into a gallery of fine arts; has a host of paintings and statues there; then has another niche devoted to music—a magnificent dome, filled with winged notes that rise to glory—now, the man who does that gets all he can from the great ones dead; swaps all thoughts he can with the ones that are alive; true to the ideal that he has here in his brain—he is what I call a religious man, because he makes the world better, happier; he puts the dimples of joy in the cheeks of the ones he loves, and he lets the gods run heaven to suit themselves. And I am not saying that he is right; I do not know.

That is all the religion that I have; to make somebody else happier if I can.

I divide this world into two classes—the cruel and the kind; and I think a thousand times more of a kind man than I do of an intelligent man. I think more of kindness than I do of genius; I think more of real, good, human nature in that way—of one who is willing to lend a helping hand and who goes through the world with a face that looks as if its owner were willing to answer a decent question—I think a thousand times more of that man than I do of being theologically right; because I do not care whether I am theologically right or not. It is something that is not worth talking about, because it is something that I never, never shall understand; and every one of you will die and won't understand it either—until after you die, at any rate. I do not know what will happen then.

I am not denying anything. There is another ideal, and it is a beautiful ideal. It is the greatest dream that ever entered the heart or brain of man—the Dream of Immortality. It was born of human affection. It did not come to us from heaven. It was born of the human heart. And when he who loved kissed the lips of her who was dead, there came into his heart the dream: We may meet again.

And, let me tell you, that hope of immortality never came from any religion. That hope of immortality has helped make religion. It has been the great oak around which have climbed the poisonous vines of superstition—that hope of immortality is the great oak.

And yet the moment a man expresses a doubt about the truth of Joshua or Jonah or the other three fellows in a furnace, up hops some poor little wretch and says, "Why, he doesn't want to live any more; he wants to die and go down like a dog, and that is the end of him and his wife and children." They really come to think that the moment a man is what they call an infidel he has no affections, no heart, no feeling, no hope—nothing—nothing. Just anxious to be annihilated! But, if the orthodox creed be true, I make my choice to-night. I take hell. And if it is between hell and annihilation, I take annihilation.

I will tell you why I take hell in making the first choice. We have heard from both of those places—heaven and hell. According to the New Testament there was a rich man in hell, and a poor man, Lazarus, in heaven. And there was another gentleman by the name of Abraham. The rich man in hell was in flames, and he called for water, and they told him they couldn't give him any. No bridge! But they did not express the slightest regret that they couldn't give him any water. Mr. Abraham was not decent enough to say he would if he could; no, sir; nothing. It did not make any difference to him. But this rich man in hell—in torment—his heart was all right, for he remembered his brothers; and he said to this Abraham, "If you cannot go, why, send a man to my five brethren, so that they will not come to this place!" Good fellow to think of his five brothers when he was burning up. Good fellow. Best fellow we ever heard from on the other side—in either world.

So, I say, there is my place. And, incidentally, Abraham at that time gave his judgment as to the value of miracles. He said, "Though one should rise from the dead he wouldn't help your five brethren!" "There are Moses and the prophets." No need of raising people from the dead.

That is my idea, in a general way, about religion; and I want the imagination to go to work upon it, taking the perfections of one church, of one school, of one system, and putting them together, just as a sculptor makes a great statue by taking the eyes from one, the nose from another, the limbs from another, and so on; just as they make a great painting from a landscape by putting a river in this place, instead of over there, changing the location of a tree and improving on what they call nature—that is to say, simply by adding to, taking from; that is all we can do. But let us go on doing that until there shall be a church in sympathy with the best human heart and in harmony with the best human brain.

And, what is more, let us have that religion for the world we live in. Right here! Let us have that religion until it cannot be said that they who do the most work have the least to eat. Let us have that religion here until hundreds and thousands of women are not compelled to make a living with a needle that has been called "the asp for the breast of the poor," and to live in tenements, in filth, where modesty is impossible.

I say, let us preach that religion here until men will be ashamed to have forty or fifty millions, or any more than they need, while their brethren lack bread—while their sisters die from want. Let us preach that religion here until man will have more ambition to become wise and good than to become rich and powerful. Let us preach that religion here among ourselves until there are no abused and beaten wives. Let us preach that religion until children are no longer afraid of their own parents and until there is no back of a child bearing the scars of a father's lash. Let us preach it, I say, until we understand and know that every man does as he must, and that, if we want better men and women, we must have better conditions.

Let us preach this grand religion until everywhere, the world over, men are just and kind to each other. And then, if there be another world, we shall be prepared for it. And if I can come into the presence of an infinite, good, and wise being, he will say, "Well, you did the best you could. You did the best you could. You did very well, indeed. There is plenty of work for you to do here. Try and get a little higher than you were before." Let us preach that one drop of restitution is worth an ocean of repentance.

And if there is a life of eternal progress before us, I shall be as glad as any other angel to find it out.

But I will not sacrifice the world I have for one I know not of. I will not live here in fear when I do not know that which I fear lives.

I am going to live a perfectly free man. I am going to reap the harvest of my mind, no matter how poor it is, whether it is wheat or corn or worthless weeds. And I am going to scatter it. Some may "fall on stony ground." But I think I have struck good soil to-night.

And so, ladies and gentlemen, I thank you a thousand times for your attention. I beg that you will forgive the time that I have taken and allow me to say, once more, that this event marks an epoch in Religious Liberty in the United States.

Charity.

I gave a beggar from my little store
Of well-earned gold. He spent the shining store
And came again, and yet again, still cold
And hungry as before.

I gave a thought, and, through that thought of mine,
He found himself the man, supreme divine,
Fed, clothed, and crowned with blessings manifold,
And now he begs no more.

ELLA WHEELER WILCOX.

MONUMENTAL HYPOCRISY.

Harry Orchard and the Preachers—Infernal Falsity in Christian Guise.

Harry Orchard confessed that he murdered some eighteen persons, and that he is a bigamist, burglar, incendiary, forger, sheep-thief, gambler, and habitual liar. He says he killed Ex-Governor Steunenburg and had to run rapidly to get away. He was arrested soon thereafter, and the proof was so strong against him he thought he would better confess. There is evidence to show that his motive for confessing was the hope of escaping the gallows. By asserting that he was hired to do the deed by Haywood, Moyer, and Pettibone, he would divert attention from himself and center it upon these Labor Union leaders. As the officers of the Union and the mine owners were at serious outs, Orchard evidently reasoned that by making the criminal charge against the labor leaders he would win to his defense the mine owners.

He had, he says, an interview with detective McPartland, who told him that King David was a liar, an adulterer and a murderer, and he repented, and he then became a man after God's own heart, and has been honored ever since. Orchard thereupon "confessed," but said he was not so much to blame as Haywood and Moyer, who paid him a regular salary to go out and kill enemies of the Miners' Union. Since his confession he reads the Bible every day, and says he has a clear conscience, and knows that he is a good Christian, and is assured that he will in the hereafter go straight to heaven, and be seated at the right hand of God.

A number of clergymen in different parts of the country also contend that Orchard is now a good Christian man, because God, for Christ's sake, through the shed blood of the Savior, has blotted out all the sin-stains from Orchard's soul, and that Saint Orchard now holds a through ticket to a high seat in heaven. There will be no stop-overs on the journey.

The preachers said about the same thing about Theodore Durrant, of San Francisco, who brutally outraged two young girls and then murdered them, and who was executed for the crime. Several years ago, in Iowa, a man kidnapped a young girl, kept her closely confined in his hovel four days, repeatedly assaulted her, and then stamped out her brains with his heavy boot-heels. He was arrested, and failing to escape, he sent for a clergyman and "confessed." The "man of God" sprinkled water on his head, mumbled over some paragraphs printed in a book, and assured the prisoner that he would go straight to heaven through the merits of the "atonement made by the Lord Jesus Christ." Many similar instances might be given.

Now here let me remark, that a sincere confession from unselfish motives and an honest desire to cease to do evil and to learn to do well, is most commendable; but such confession must have no taint of selfishness, and must be followed by good works, and the undoing of the wrongs committed; or when that is not possible, that which is equivalent thereto must be rendered, either in this or the next state of existence.

Is it not about time for the press and all intelligent people to vigorously protest against the paganism which teaches that criminals can dodge all the consequences of their acts by loading all their sins on Jesus? Men who teach the criminally inclined that they may shift their meanness on the Savior, and when arrested for crimes committed, can "confess" and sign their names to a church creed, and then with one bound go to eternal glory, are unquestionably doing society a flagrant injury. The doctrine is a most prolific promoter of wickedness and crime. It is paganism or worse. Much that claims to be Christianity to-day is paganism. Jesus is reported as saying, "He that sows to the wind shall reap the whirlwind;" "As ye sow, so shall ye reap."

R. A. DAGUE.

Tacoma, Wash.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents.

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Irrefutable Evidence

That Spirits From the Celestial Spheres Do Return to Earth.

Spirits—meaning both those that haunt and those that merely show a desire to—have received [says the Chicago Inter Ocean] a new convert in no less a person than Lombroso, the famous Italian psychologist. And his admission that he has experienced certain spirit manifestations adds another name to the list of people who have been investigating psychic phenomena from an unbiased standpoint. The Rev. Dr. Isaac K. Funk, writer and publisher, after eliminating fakers and charlatans who have tried to delude him, has announced his belief that there is a spirit world. He goes further than most of the other converts and sets up the theory that vibration causes these strange phenomena to be seen by earthly eyes and to be heard by earthly ears. He believes that the entire universe is made up of vibration.

"For fourteen years," writes Lombroso, "I have believed in psychic phenomena, and I have witnessed many wonderful things under satisfactory conditions—among these have been cases of genuine materialization."

Dr. Funk adds:

"These psychic phenomena, if they are real facts, we may rest assured will fall into their proper relations and will be found to be natural—not uncanny nor shivery—will seem a matter of course when once they are assimilated by our sensory and social and intellectual consciousness, and will belong to the science of living as much as do eating, the making of money, music, pictures."

And so the question naturally arises: "Are we knocking at the door of the unknown?"

The most ardent converts to the belief in spirit life—that there are what we call ghosts—frankly admit that there is much that is fraudulent. They point out that what has been done so far is not the fruit of ignorance or of superstition. They argue, instead, that it is the result of the experiences and observations and reasonings of such trained scientists as Lombroso, of Italy; Richet, Flammarion and Maxwell, of France; Crookes, Lodge and Wallace, of England, and Hyslop, James and—until his recent death—Hodgson, of America.

Can the Dead Live Again?

This is their chief problem:

"Do the dead live and do they commune with those who are in the flesh?—this in a manner that makes possible their identification? And if this be so, can the fact be scientifically demonstrated?"

"It is impossible," say many of the scientists, "that the dead can live again."

And then those who have investigated give innumerable instances in which there could have been no fraud or no coincidence, and in which life after death is proved—to their satisfaction, at least. Here is a typical instance, as related by Dr. Funk:

The mother of a public man of some professional fame, who lives not far distant from my home in Brooklyn, told me a few days before this writing that one morning a valued servant who had a great affection for her was severely burned and was taken to the hospital.

"She says: 'On the evening of that day I went to bed leaving the light in my room dimly burning. I was suddenly aroused from sleep by a noise as of the falling of a weight in the room. As I opened my eyes I saw standing in front of my bed the servant whom I had seen that day taken to the hospital. I sprang immediately from the bed, but the form had disappeared. I turned the light up full, but no one was in the room except myself. Looking at the time, I saw that it was 11:30 o'clock.

"'Next morning as quickly as I had breakfasted I started for the hospital, but was met by one of the doctors, who was coming to tell me that the woman had died during the night, and upon inquiry I found that she had died at 11:30 o'clock.'"

And then Dr. Funk recalls the fact that Columbus was laughed out of court; that scientists scoffed at Jenner, who introduced vaccination; that Professor Magendie pooh-poohed the idea that anesthetics could make painless the amputation of a leg or an arm; that Bouillaud, of the French academy, said that the phonograph was only a trick of ventriloquism; that the eminent Lavoisier proved to his own satisfaction that there were no such things as meteors because he had never seen one actually fall from the sky, and that Lord Bacon thought the magnet a trick and a fraud.

Stead Knows 'Em, Too.

On the other hand, William T. Stead, editor of the London Review of Reviews, who has recently been here attending the peace conference, frankly says that many times when the conditions are favorable he sits at his desk and writes down the thoughts of friends hundreds of miles distant.

Is it reasonable to attribute to coincidence the many cases reported like that of the mother in New York who was awakened from sleep by the cry of her son, a thousand miles away: "Mother, mother, the doctor says I have typhoid?"

The boy had uttered this cry in the far West.

Professor James H. Hyslop, of Columbia University, emphatically declares that he has heard from Dr. Richard Hodgson since the latter's death. They had a compact that the one who should go first to the great beyond would try to communicate with the one left living. Professor Hyslop declares that communication was established eventually through Mrs. Piper, the famous Boston medium.

These were the results:

In these spirit communications through Mrs. Piper, Dr. Hodgson told Professor Hyslop that since his death he has visited another medium and "I found things better than I thought."

He reminded Professor Hyslop of a certain colored water test that Hyslop had applied in testing a class of phenomena some 500 miles distant from Boston, and concerning which tests nothing had been mentioned in Mrs. Piper's presence prior to this spirit communication.

He reminded Professor Hyslop of a discussion that they had had over cutting down the manuscript of one of Hyslop's books several years ago.

In making these communications there was, according to Professor Hyslop, a display of a number of mental idiosyncrasies which were peculiarly characteristic of Dr. Hodgson.

Some New Ghost Stories.

There isn't a day that some new and apparently authentic story of spirits is not told by a person of undoubted credibility. One of the latest is by Sir George Cooper, who married the sister of the late Silent Smith, the multi-millionaire.

Sir George exiled himself from his beautiful country place at Hursley, England, because of the ghosts there, he frankly admits. He grew morbidly nervous because of the apparitions he had seen, which he declared constantly haunted him. He could not sleep and his nerves were completely unstrung. Finally Lady Cooper took him off to Egypt and gave orders that during their absence the house should be redecorated and largely rebuilt. Then the apparitions disappeared and Sir George recovered his health.

From Fairmount, N. Y., comes another ghost story, which is vouched for by all concerned. Mrs. Henrietta Hemmings begged her husband, Charles Hemmings, to bury her beside her second husband, Oliver Colburn.

"If you don't, I'll haunt you!" declared Mrs. Hemmings before her death.

But Hemmings buried her beside his first wife at Onondaga Hill cemetery. Now the family say that her ghost has reappeared and they want to reinter the body in accordance with the late Mrs. Hemming's wishes.

"My wife's spirit," says Hemmings, a man of unchallenged veracity, "has often appeared to me. I have frequently seen and heard her moving about the room in which she died."

No less a personage than King Edward of England vouches for the existence of at least one of the four ghosts which are believed to haunt Bufford abbey. His majesty visited the abbey last autumn for the Doncaster races, and, according to his custom, inhabited the state apartments which are supposed to be in the haunted part of the abbey.

"It looked like an old monk," said the King most seriously.

And in the courtyard is the tombstone of a man "who died of fright after seeing the Bufford ghost."

All Morgan county (Virginia) is excited over certain strange manifestations in the house of Emery Lopp, across the Potomac river from Hancock. Spirit pictures have suddenly appeared all over the walls.

"No human hand," said Mr. Lopp, "could have painted the scenes on the walls that appear in outline representing angels and devils, snakes and other weird creatures that crawl and fly. There are beautiful vistas and pits of flaming fires in such strong and striking contrast that the observer is awed by the seeming presence of some unseen power, and its work.

Dreams That Have Come True.

"I am at a loss to account for the mystifying affair. I first noticed the pictures about a month ago. At first the wall appeared to be discolored, as by smoke, and gradually the scenes began to take shape and the outlines became clearer and I called some neighbors in to inspect the scenes. They, too, were struck by the weird shapes and scenes upon which they looked with wondering eyes. The news went abroad until everybody in this part of the country became interested in the matter."

Closely associated with spirits are dreams that come true. The latest comes from Lakewood, N. J. At St. James' hospital lay Jack L. Chamberlain, an artist, suffering with heart trouble. The sisters tried to cheer him up, but he waved them aside. He knew better. Some unseen power had told him. He said:

"I have only three days more to live, Sister Josephine, so it is useless to hold out hope to me. But, nevertheless, I am very grateful for your words of encouragement."

In just three days to the hour he died."

"Timothy Carey, fourteen years old, of Bayonne, N. J., had a death dream that nearly came true. He dreamed that he had been killed while stealing a ride on the railroad. When the boys asked him the next day to come along and steal a few rides he tried to back out.

"Mamma's boy!" sneered his chums.

That piqued him; he took the dare and jumped on the first train that came along. When he jumped off he just missed falling under the wheels. As it was one of his arms was broken in four places and his head was gashed.

Oscar L. Austin and Lewis D. Austin were two brothers who lived in separate houses in Yonkers. The other night Oscar dreamed that he had seen Lewis lying dead on the floor. The horror of the dream awoke him. He put on his clothes and went around to his brother's house to find the dead body lying in the hallway just as he had seen it in his dream.

Who can explain this?

And here is a strange incident, narrated by Dr. Funk, which he vouches for absolutely:

"The wife of Judge A. H. Dailey, of Brooklyn, is a sensitive. One of her controls is a man who claims to have been a sea captain when on earth, declaring that he passed out of life during the civil war. To identify himself he described his early home in a small town in Massachusetts, where, he said, his mother's grave could be seen in the old graveyard, the tombstone having on it her name, which name he gave to Judge Dailey.

"The Judge determined to visit the town, a town which neither he nor his wife had ever previously visited, nor had they ever heard of this sea captain or of any members of his family, knowing nothing, in fact, about him. He and his wife went to the town, found the gravestone in the old graveyard, and the name inscribed as told by the spirit. This was a trivial fact, but to Judge Dailey it was conclusive."

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lectures upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 25 cents.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. Price 25 cents.

(Advertisement.)

Who Wrote This Wonderful MYSTERIOUS BOOK?

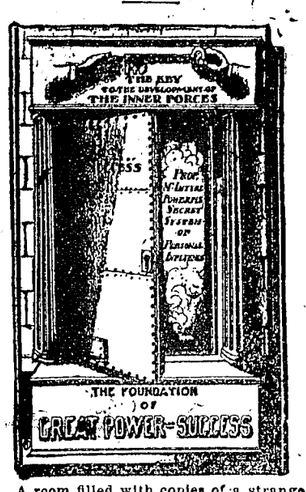
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A room filled with copies of a strange and mysterious book that contains startling and almost unbelievable evidence of psychic achievements is on exhibition at an institution in New York City. Copies of it have been read with amazement; speculation is rife among the author's friends as to who wrote it; some contend that no mind of his age could describe the possibilities of these carefully guarded systems of the wise old sages and secretive psychic adepts in such simple language and wonderful photographs.

Professor Frederick T. McIntyre, who claims authorship of the work, offers to send a copy free to any person who will, in his own handwriting, send the following, peculiar lines to him:

"I want power of mind,
Force and strength in look,
If my writing is satisfactory
Please send me the book."

Professor McIntyre says that he can tell by examining the specimens of handwriting he receives just what the one who penned them is best fitted for in life; what the writer's strong and weak characteristics are, and whether the writer will succeed in using to advantage the many powerful systems of personal influence and healing described in the book. Should the writer be sick or run down physically or mentally, and give the particulars of the trouble in a letter, Professor McIntyre claims he can tell what to do to get well quickly. He does not wish to send this book to any person who would use the system of personal control for any other than honorable purposes free. Like Andrew Carnegie, he believes in the distribution of valuable books.

This book is full of startling explanations and strange pictures proving that any one can master, in a short time, the power to control and sway the minds of others. It describes the strange phenomena of Psychic and Hypnotic influence; Mystic Healing; Psycho and Suggestive Therapeutics; Personal magnetism, and a combined, simple system of reading the characters of others, though thousands of miles away. It gives you the key to the development of the inner or dormant forces of concentration, force of character, will power, memory, determination, ambition, enthusiasm, inspiration, continuity of thought and the ability to throw off the evil effects of diseases and habits through an inner, subjective power, as the Hindoos banish disease and despondency.

It is, indeed, one of the most amazingly interesting books of the age, beaming with interest from cover to cover, and all who receive free copies of it can be thankful. It points out the road to financial and social success; it reveals astonishing facts that have been eagerly sought by the public for many years; proofs that almost carry one back to the days of great miracles.

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Father Tom and the Pope, Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "poteen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth, 50 cents.

"I AM GOD!"

The Superlative Ignorance of Mahatma Agumya Guru Paramahansa.

"THE WISE ONE."

Some Particulars in Reference to the Noted Hindoo, Mahatma Agumya Guru Paramahansa—His Pretended Wisdom a Sham and Delusion—He Claims to be God, and Says that Spirits Do Not Return to Earth and Communicate.

In the course of this Hindoo's interview with William E. Curtis he said:

I asked the Mahatma's opinion of Jesus and His teachings.

He replied that Jesus was a pure soul and a sincere teacher of good, but His qualities of mind and His intellect corresponded to the people. He was sent to teach humble fisher folk. He was not a great thinker or a great metaphysician. "He had the power to work miracles," said the Hindu, "which is given only to those teachers who go among the ignorant masses that cannot be convinced in any other way. And Jesus was only the Son of God, WHILE I AM GOD. I am the incarnation of Krishna. I am from the beginning. This body that you see is temporary. It is like the clothing that I wear, and has nothing to do with the soul any more than this house has to do with my existence. I leave this house and pass into another at will. So the body may be discarded and the soul may pass into another."

"If you wise men of India have the light and know the way so much better than those of the western world, how do you account for the fact that the people of Christian nations are so much better off than the people of India?"

"Through all ages," said the Great Teacher, "India has preserved the philosophy which is the source of all the happiness and all the religions in the world. Those who comprehend such high philosophy unfortunately are few in number. Precious things are always rare. Spiritually India is very much in advance of the western world, but in the past India has been very cruel and corrupt and unjust, and is now being punished. Part of that punishment is to be ruled by an alien conqueror. But pain, misery and suffering are good for the soul, and to-day there is more real happiness in India than in the United States, because the people of India have the light and know the way. The naked peasant of India, sleeping on the ground, is nearer happiness than the millionaires of the United States, because true happiness comes only from within, and is not found in material things."

* * *

The Mahatma never leaves his room. He has not been outside the house in which he is stopping since his arrival, and probably will not leave it until he leaves New York. He visits no one he goes nowhere; those who desire to see him must come where he is, and visitors are always welcome. But, at the same time, they must observe certain conditions which are explained upon a slip of paper handed me as follows:

"Visitors to the Mahatma should bear in mind that he answers no questions relating to material things and does not care for conventional remarks about anything.

"He never voluntarily offers anyone a lesson. He never seeks a disciple. He is the source of all wisdom. To those who ask in all sincerity he always gives.

"If one wishes to become a disciple of truth and learn the method of mind control and happiness, then one must ask to be taught and he will teach him. The three conditions necessary to become a disciple are:

"1. Faith in the Mahatma.

"2. Absolute secrecy regarding the lesson. It cannot be mentioned even to another disciple.

"3. Absolute loyalty to the Mahatma in defending his name against any attack or criticism.

"Failure in any of the above conditions will deprive the lesson of all benefit and only result in injury."

* * *

I was permitted, however to ask him why he did not go out into the world and teach the common people. He replied that he taught only the intelligent few. He has no time to enlighten the ignorant. That would be a task that he could not undertake, and so he remains in semi-seclusion communing with disciples and explaining The Truth to them daily. He has no connection, association or sympathy with the theosophists of this country or Europe. He says that they misrepresent the philosophy of India; that they know nothing about it; that they are silly, arrant humbugs and impostors and are either suffering from delusions of their own or are purposely attempting to delude and mislead the public.

"They say in their books," he said, "that Mahatmas are mysterious, invisible beings who are never seen and communicate only with the chosen few on the astral plane, which is all humbug, and either dishonest or ignorant misrepresentation. *Spiritualism is humbuggery. No spirit ever returns to the world except as the soul of a new-born child.* The so-called clairvoyants are humbugs who make money deluding and deceiving people, principally women and young boys."

I asked the Mahatma about the famous Fakirs of India, those yellow-robed ascetics, who do such wonderful and mysterious things that you have heard about in the tales of travelers. He replied that he was not interested in the occult, but said that anyone who cares to spend the time and make the effort can acquire similar miraculous powers by going into the forests of the Himalayas, sitting naked for three years under the trees, eating the roots and berries that grow there and concentrating his mind upon the subject. But while such miraculous powers are genuine, he said, they are not to be encouraged. They distract the minds of the people from The Truth; they do not contribute to enlightenment and are a detriment to those who acquire them.

"Where did you acquire your wisdom?" I asked.

"I am Wisdom," replied the Great Master, with dignity.

"How long did it take you to acquire your knowledge?"

"Countless ages. I have existed from the beginning of things. Each individual reaps the crop that is sown by him in one life in the next. If good predominates, he is born in a better condition. If evil predominates he goes down to an inferior position. That is the law, and it explains the apparent injustice in some lives where good men are overtaken with misfortune."

"How do you know that yours is the true philosophy of life?"

"It is hard to teach owls, even when the sun's rays are shining on their backs. How can I explain to an ignorant man the subtleties of actual knowledge? Suppose you were living in a dark room and found your way into another room that was ablaze with light. Would you have any trouble to distinguish between the light and the darkness? I am the Light. Therefore I know," said the Mahatma impressively.

* * *

I asked if he had found any wise men in America, and he replied sadly that he had sought for them in vain.

I asked the Mahatma if enlightenment contributed to the material prosperity of the individual.

"Everything is possible to attain if the proper efforts are used, but without such efforts all claims to Higher Things are the works of defective egotism, and that is most harmful to the state of the mind. I see in your western land that everyone wants to perform miracles without doing anything to deserve such power. But you must bear in mind that, although you perform penance for the attainment of mortal prosperity, which will meet you according to the degree of your penance, it is a waste of time. In the garden of illusions all things are arranged to ensnare visitors. You must soar above these illusions and meet the Ultimate Source, when you will be so prosperous that you will bestow prosperity. If you will accept the help of High Thinking you will overcome all impossibilities. Think what was with you when you came into the world and what will accompany you when you depart from it. See how the mischievous desire for riches and fame often compels people to do things against their will. It makes them slaves and entangles them like miserable birds in the net of the Great Illusion. When I see countless birds ensnared in this net I want to release them.

"Ask the business men who are occupied with art, science and invention; ask the rich people who are eating at decorated tables, and those sleeping on silken beds, if they have happiness. They are sometimes contented with what they have because they cannot see beyond, but in their hearts they know that they are quite miserable. Riches, fame and the prosperity of the world will never satisfy you. No shadow ever satisfied the pursuer, because the shadow is his own. Stand firmly and ignore the shadow. The cause of all ignorance and distress is the Ego in you. If this Ego is swept away you are in peace. The Ego is yours; you are the owner, and if you will change it to the side of Ultimate Source it will be your slave and show you the Way, carrying the torch in its hand."

These words of the Great Master mean that all the sorrows of men, the troubles and misfortunes we encounter, are purely mental, and are the creations of an untrained mind.

"Sit down and close your eyes," he said, "and notice how your mind wanders and where it goes. It can rush to India in an instant, or to Paris or around the world, and in its incessant changings you can realize what a restless thing it is. Now if the mind can be controlled, which is the object of Yoga, it can be placed in accord with the high super-consciousness, which knows no anxiety and is all happiness."

"How is that power acquired?" I asked. "How can the vibrations of the mind be controlled."

"That is a secret which varies with the individual seeking The Light. It cannot be learned from books; only from a true teacher like Mahatma Agumya Guru Paramahansa."

* * *

The above constitutes the views of the celebrated Mahatma Agumya Guru Paramahansa. He exposes his extreme ignorance when he declares himself to be God, and that no spirit ever returns to earth except as the soul of a new-born child. The fact really is, practically speaking, these Mahatmas cannot impart anything of real value except what is already known here. Spirit return is known in India to be a grand truth as well as here, and those who seek "light" from this newcomer will receive a great deal of "darkness" instead. Give such teachers a wide berth.

A BEAUTIFUL DEATH.

An Angel Came With a Crown to Bestow Upon the Dying Woman.

To the Editor:—Our meetings have closed for the summer. I hope greater interest will be taken in true Spiritualism, and not so much attention, time and money given to phenomena (the genuineness of which is questioned even by those who attend) when our meetings start again in the fall.

As May brought a marriage, June with her roses brought a beautiful resurrection. Sarah A. Stiles, 82 years of age, passed to the spirit life June 20. She had been a true Spiritualist for thirty years, and "the change" was welcome to her.

It was truly a spiritual feast to sit by her bedside and watch the dear departed spirit forms come and go, and it was soul-inspiring to hear their beautiful messages. Three sons, husband, father, mother, brother, sister and sister-in-law, all came and gave her greetings, singing songs of love and home, and often among the rest were seen her two little babes and two or three grandchildren. One granddaughter, a beautful young spirit, spoke lovingly to "grandmother;" everyone knew her by that name, and gave her a hearty "welcome home."

The most beautiful thing, however, was the crowning of grandmother. For several hours she had not moved her head, when suddenly an angel appeared with a crown. Grandmother raised her head as the angel placed the crown on her. She smiled, and then laid her head more sidewise, as if to preserve the crown, and never moved again.

She had truly won her crown by good deeds and thoughts for every one. Her mansion, not made with hands, will indeed be large and beautiful. A few days before her passing on, she smiled sweetly and said: "I have not an ill feeling toward any human being." We can all learn a lesson here, and it would be well for us to be able to say the same every hour of our lives.

The writer preached the funeral sermon from Spirit Constance's beautiful thought, "The death sleep of earth is but the waking life of eternity."

More than one was made to know that our loved ones, passed on, can and do return and commune with us, in that beautiful "death chamber" of our arisen Grandmother Stiles.

MRS. JENNIE FRENCH.

Spokane, Wash.

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"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual

INTERESTING PARTICULARS

About Animals and Their Psychic Perception.

"Die Uebersinnliche Welt," for for June [says Light of London] contains a lecture delivered by Colonel Josef Peters before the Society for Scientific Psychology at Munich, in which he gives several instances in which animals have apparently seen phantoms, whether perceptible or not to human beings, and in which the forms of animals have been seen by clairvoyants; many of these narratives have already appeared in "Light" and other English publications. He says that the country people in Denmark and Scotland have the same belief in the "second sight" of animals, and that Homer and other ancient authors speak of it, and attribute to animals a prescience of disasters about to happen, as appears to have been exhibited by the birds and animals in the West Indies before the volcanic outbreak of Martinique in 1902. Meier, a follower of Leibnitz, considered that animals had a soul similar to the human one, but of coarser material. This soul possesses sensations, but not intelligence in the higher sense.

If we suppose that the "soul," or psychic body, is the intermediary between the conscious spirit and the physical body, and that this spirit body is the true seat of sensations, which are transmitted to it by the physical brain, the center to which sense-impressions are led by the nerves from the sense-organs, then we cannot deny that animals must have such a psychic body, seeing that they, too, are conscious of sensations. In many respects the senses of animals are keener than our own, and therefore it is not surprising that they are sensitive to psychic impressions taking the form of sight and sound, for these are more nearly allied to objective sense impressions than to the purely intellectual or intuitional impressions which are received by mediums for mental phenomena. Every logical consideration points to the possession by animals of a psychic body with its proper faculties, though we may not credit them with mental and spiritual characteristics.

The same periodical contains a letter headed "Telepathy Between Human and Animal Souls," but which we think relates to another class of experience, either genuine spirit action, or perception "while out of the body." While the lady who narrates the occurrence was very ill, a favorite dog was sent to another house, and some days afterward brought back again. The dog was accustomed to lie on a rug in the hall, but on the first night after its return the rug was not given to it. In the morning the nurse said she had heard her mistress call to her during the night to go into the kitchen, get a certain key to open a certain door, find the rug, and give it to the dog. She went and found everything just as described; the singular thing was that the key and rug were not in their usual places, and that her mistress could not have known normally where they were, as she had been confined to her bed for several days; the lady was unaware that the dog had been brought back to the house, or that she had given these orders during the night.

My sister had for a few years a little Skye terrier, the pet of the house, which died of the distemper. We all mourned for "Toby," as she was called, and when my sister was taken from us, two years later, I wondered if she would ever meet her little loving favorite. Some years passed, and I learned of the blessings of Spiritualism, and was asked to meet a private medium, Mrs. S., at a house which I had never been in before. The medium saw and described my sister standing with her hand on my shoulder and gave me several clear proofs of her identity impossible to doubt. After the seance Mrs. S. went upstairs to put on her hat and we other visitors waited to say good-night in the hall. Our hostess called over the stair to me; "Had your sister a little gray dog? Mrs. S. sees your sister here with a dear little doggie jumping up on her, so full of loving attention." "Yes," I cried, "it will be Toby." "Oh yes," was the response, "she is so pleased to be recognized, and seems to be much with your sister." Now that was quite five years after Toby died.

May it not be that with all animals, human and sub-human, the duration of life will depend on the "power of love?" What we require to complete our happiness may be just the presence of these loving creatures who were cared for here, and were so constituted that they return a measure of love, and so are linked onto our humanity. Will it be possible, will it be desirable, for anyone to persist after love is exhausted? We may exist for a time after we leave this "body of death," but our life in the spirit, or psychic, world may be only for a time, and if we have not built up a spirit body for our soul life, we may find ourselves unable, and even unwilling, to remain. As on earth, even there the company and affection of a favorite animal may be helpful to develop the affections of some lonely souls. An old maiden lady apologized to me, one day, for making so much of her little lap-dog; "You see, my dear," she explained, "you think I should adopt some neglected child and give it my affection, but I dread the responsibilities, and I must have something to love!" I assured my friend that she was wiser than she knew; she might spoil the little dog with over much care, but less harm would be done than with a child, and she was certainly better to love her dog than to shut up and wither the plant of love in her heart!

If there are any horses and birds in heaven, or the spirit-world, why not dogs and cats? Yet all animals and all men and women may remain but for a time. Someone says that a man may lose his soul—but this does not mean that the man is lost; he may evolve another soul and take on a new life and attain, even late, to the true humanity.

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Under Spirit Control.

Youngest Candidate for Ministry—Remarkable Three-Year-Old Chicago Boy Evangelist, Whose Great Memory Astounds Eminent Theologians—This Boy Is Undoubtedly Controlled by Spirits Interested in the Spread of Orthodox Teachings.

There is a story somewhere of a strange lost chord of music that when struck by chance one day, shattered an ancient jeweled vase into a million fragments. In the same mysterious way a single note from a violin has been known to break a champagne glass into a heap of sparkling dust.

Legends, too, have come from Thibet, where the holy men of India gather in their hillside temples, of an astral bell, the single ring of which wakes into understanding the elusive human soul, teaching the secrets of the unknown God and the meaning of life itself.

Down in the Pacific Garden Mission on Van Buren street the other night an incident occurred which strikes at that strange relation between music and the strings which make up the human heart, giving the human counterpart to the mystery of the jeweled vase. The incident also brought out the fact that Chicago has the youngest candidate for the ministry in the world—a little boy of three summers, whose life is dedicated by his own wish to the salvation of sinners and the spreading of the gospel throughout the nations.

On the night in question John Frederick Bromley, the three-year-old son of J. C. Bromley, one of the group of evangelistic students who act as guards on the Northwestern elevated railroad, made one of the audience at the mission.

Sunny Child Among the Outcasts.

The little boy sat with his father and mother, his great blue eyes wide with wonder, his sunny hair the one bright spot in the gloomy scene. The hobos and tramps and beggars who had shuffled into this slum mission from their beats on Clark and State streets gave the little visitor more attention than they gave to Harry Monroe, who was telling again the wonderful story of how he was saved from a drunkard's grave through the helping hand of Mrs. Clark, who runs the mission.

It came time when the "workers," one of whom was John Frederick's father, moved among the audience, seeking to turn the sinners from the error of their ways. This old, old tune was struck up:

"Tell mother I'll be there,
In answer to her prayer."

As the low, sad refrain breathed forth from the great audience of men, some of whom sat with bowed heads, the tears coursing down their cheeks, the little visitor burst into tears and hid his dainty face in his mother's lap.

"Muvver, don't sing 'at," he choked. "Please, muvver, don't."

The boy's whole body was trembling with the stress of his emotion.

Overcome by Strain of Music.

As he never had heard the song before, the boy's actions troubled the parents. They took him home, but it was a long time before he could be soothed. Every time that his mother starts to hum the tune John Frederick's little face puckers up, his eyes fill with tears, and he runs to his mother's knee. He cannot bear it.

Since that day if anyone asks John Frederick Bromley what he is going to be when he grows up he will reply: "I be peecher."

The lost chord had been struck in that plaintive old mission song, which found its echo, its refrain, and its complete expression in the white, tender soul of the student evangelist's son.

But with all this solemn calling John Frederick's life is not gray. In ordinary times he is as playful and care free as other boys who intend to be presidents and engineers and policemen some day.

There is another scene in his life which sets him aside from ordinary boys, however.

Born in the shadow of the Moody Institute on Chicago Avenue, where his father is a student, John Frederick has had all his short life the surroundings of a religious devotee. His mother is passionately religious, and the boy is taken to meetings and revivals of all sorts.

A month or so ago his father took him to one of the receptions given to the students of the Moody Institute—the solemn young men and women who are studying to be missionaries, preachers, and evangelists.

Quotes Scripture to Preacher.

In the hall the Rev. A. C. Dixon, pastor of the Moody church, was the central figure. He walked about among the students until he came finally to the corner where Mr. and Mrs. Bromley sat with their infant son. Mr. Dixon was pleased with the bright-faced little fellow and began to question him.

"Do you know the bible?" asked the minister playfully, expecting some childish answer. But instead John Frederick straightened up and began declaiming in a childish, lisping voice, but with great accuracy, verses such as these:

Romans iii., 24: "For we are saved by hope, but hope that is seen is not hope; for when a man seeth, what doth he yet hope for?"

John iii., 16: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him shall not die, but have everlasting life."

The minister was astonished.

"And a little child shall lead them," he said softly, stroking the child's golden curls.

Singing Gospel Songs to Students.

But the assembly of divinity students still more was astonished when the child marched to the front of the room, and, as his mother played the piano, picked up a stick and began beating time in true revival fashion and singing:

"'Tis the old time religion, the old time religion,
Makes me love the good old bible,
makes me love the good old bible,
'Tis the old time religion and it's good enough for me."

Other songs sprang to the child's lips. The wand never failed to rise and fall to the correct inflection of the church music.

"Now sing the Glory Song," said the boy. The mother played the opening chords and this came in the sweet, piping baby voice:

"When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will through ages be glory for me."

And the chorus, with the wand going up and down and the fascinated students joining in a rush of devotion:

"O that will be glory for me,
Glory for me, glory for me,
When by his grace I shall look in his face,
That will be glory, be glory for me."

The eyes of the boy glowed with a divine enthusiasm as the last words fell from his lips. The students crowded around him and wondered.

Mrs. Bromley is more than proud of her boy. She worships him, and never tires telling of his marvelous ways.

Prefers Hymns to Mother Goose.

"I first discovered his tendency for religious things, especially sacred music, last summer," she said, "when I took him down to my mother's farm in Maryland. His uncle began to teach him the ancient Mother Goose rhymes and he learned them so quickly that I thought it better to teach him something it would be good for him to know. So I began telling him bible verses and selections from revival hymns. It was wonderful the way he picked them up and the passion he displayed for them. I never could teach him enough."

In his home at 117 Locust street, a flat in a street of flats, the boy is sweet and natural.

"Has oo found key for me car engine?" he asked a visitor the other day as he appeared romping in the parlor dragging a broken toy engine with him.

Before this question was answered he had taken the visitor's hat and was in the act of crushing it over his own golden curls.

The hair is the boy's chief glory. It hangs down to his shoulders in soft curls that never are in order. The sun lingers lovingly on his head wherever he walks. His eyes are a deep, wonderful blue, soft and clear, and subject to sudden storms of tears like the blue sea of the tropics. His mouth is like a rosebud, and the rest of his features soft and vague and childish.

"Will you repeat verses for the visitor?" asked his mother. But the boy preferred playing with his engine. No amount of persuasion could conquer his shyness at that moment. Finally he was asked to sing. His face flushed with joy.

Keeps Time Like a Choir Leader.

He ran to a corner and fished out a stick such as choir leaders use. Then planting his sturdy little feet squarely together he waved it in signal for his mother to proceed.

"What shall I play, dear?" she asked, seating herself at the piano.

"Frowning," answered the boy.

"You mean 'Crowning'? No, try 'Step by Step,'" said Mrs. Bromley. The boy nodded, raised his baton, and began:

"I need not ask what time will bring,
While to my Savior's hand I cling,
A song of trust my soul can sing,
For step by step he will lead me.

Chorus—(Boy waving stick in ecstasy.)

"Step by step to the glory land,
My Savior guides with a loving hand;
I go to dwell with the blood-washed band,
And step by step he will lead me."

Other songs were called for. The boy seemed to have the book of Moody hymns on the tip of his tongue. His eyes were raised to heaven and a rapt expression crossed his face.

Finally he asked in the most natural manner in the world:

"Me p'ay for oo?"

The visitor nodded and the boy knelt at his mother's knee and began:

"Our Father, who art in heaven, give us this day our daily bread."

"He won't let his father go to work in the morning without praying," said Mrs. Bromley.

When the visitor came to go he offered John Frederick a dime.

"Buy some peanuts," said the visitor grandly.

"No; me take Sunday school," said John Fredtrick.—Chicago Tribune.

PRODIGALS.

I.

How strangely prodigal we are
Who have so short a while to stay!
We fear to die, but journey far
For help to pass our time away;
Because the moments drag we fret,
Yet dread the end to which we haste;
We view the past with keen regret,
And still the precious present waste.

II.

We sigh at night for day to dawn,
Tho' we may never, all our lives,
Bring back a moment that is gone,
Or keep an hour when it arrives;
Impatiently we watch and wait
For pleasure that shall briefly last,
And, having won them, add the great
Day of their coming to the past.

III.

We sigh for manhood when the ways
Are strange and long and stretch ahead,
And sit regretting wasted days
When youth and youth's fond hopes are fled;
Yet, even as we voice regret
For those glad seasons, hurried through,
We nurse impatience and we fret
For next year and for something new.

IV.

How strangely prodigal we are
Of that which we should dearly prize!
We scheme and plan and journey far
To pass the time that quickly flies!
We dread the silent end we know
That each of us must find somewhere;
But great and small and high and low,
Through all our [illegible] we hurry there.

KISER.

MARRIED BY THE SPIRIT OF JULIUS CAESAR, SHE SAYS.

Thinks Ghostly Manipulations are Responsible for the Coffee Color of Her Baby, but Physicians Scoff at the Idea as Ridiculous.

New York, June 8.—Mrs. Annie Layman, a white woman, 30 years old, held a coffee-colored baby in her arms when she appeared before Magistrate Whitman in the Yorkville police court. She explained to the court that she had gone through the spiritualistic form of marriage and she believed that departed spirits were responsible for the African tinge that showed in the baby's complexion.

"Julius Caesar performed the marriage through Manna Misteria, the Medium," she went on. "The spirits must work through a material body in this world. That body is named the medium. I was employed by Mme. Payne, of 215 West Thirty-fourth street, and that is how I became a Spiritualist and got to know Manna Misteria.

"I would go to her seances in West Twenty-fifth street. When I was being married the medium informed me that it was the spirit of Julius Caesar that was performing the ceremony." Several other spirits from the other world came to take part in the wedding, and manifested themselves through the medium, she said. These spirit guests told her that they would act the part of guardian over whatever children came to her, and she thought it likely that they had designated the color of the baby for some good purpose known only to themselves.

In Bellevue hospital, where the baby was born, two weeks ago, the physicians and nurses scoffed at the spiritualistic explanation of the baby's appearance, but then they were unbelievers, and could not understand.

They asked her if she had recently undergone a fright, and she recalled that she had been greatly shocked by seeing two negro women fighting with knives. The physicians told her that the incident fully explained the matter, but she did not look at it in that way.

PREMATURE INTERMENT.

Man Buried Alive Gets Help by Waving Hand Above Grave—Remarkable Story of Resurrection After One Week of Suspended Animation Is Reported from Chinese City.

The Chicago Inter Ocean of late date has the following special cable dispatch from Hong Kong:

A "ghost" that eats has thrown the towns of Siang-fu district into a commotion. The facts are remarkable. The 30-year-old son of Tzi Lung, a school teacher, was thought to have died of typhus fever. His family being very poor, the body was placed in a frail wooden coffin and buried only a few inches under the soil outside the western gate of the town of Siangyang.

A week later a man put his horse to graze upon the spot. The beast found good grass near the grave and brought his foot down on the soil above the coffin, the lid of which was broken. In a little while the owner of the horse saw a gaunt white arm thrust up through the hole made by the horse's hoof.

Thinking the dead man's "ghost" was about to rise to avenge the insult offered in the breaking of the coffin, the watcher hurried up and began shoveling earth into the hole to keep the "ghost" down. A muffled voice expostulated and begged to be freed, claiming to be the living son of Tzi Lung. The watcher fled in terror to the town, where he told every one he met of what had happened. The "ghost's" father urged that the "ghost" be left alone and not further disturbed.

A large crowd, however, went out of the city to view the wonder. The "ghost" kept begging most piteously to be let out. One man had courage enough to unearth the cover of the coffin completely, and open it, allowing the "resurrected" man to sit up. Rice soup and wine were brought and ravenously devoured by the "ghost," still sitting upright in his coffin, embedded in the earth.

Finally the unhappy "ghost" was released and confined in a temple until he could prove himself to be a living man.

IN MEMORY

Of Our Beloved Friend, Mr. Jas R. Little.

In life you seldom find a friend,
That understands your every mood,
He comforts you and helps you so,
You cannot stop to sigh or brood.

You never had to tell him why
You came, because "he always knew;"
You sat and rested by his side,
And felt he loved and trusted you.

And when you left his side you felt
God's mercy, grace and tenderness
Lived in his heart to cheer each life,
To comfort those in deep distress.

In leaving us to soar above,
In realms of thought so sweet to cheer
Each heart he helped when here below
Will wish in spirit he was near.

MRS. R. D. STEELE.

Los Angeles, Cal.

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By John E. Remsburg.

The work consists of two parts, "The Fathers of Our Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical freethought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in the rejection of Christianity as Paine and Ingersoll. That Washington was not a Christian nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more than one hundred witnesses.

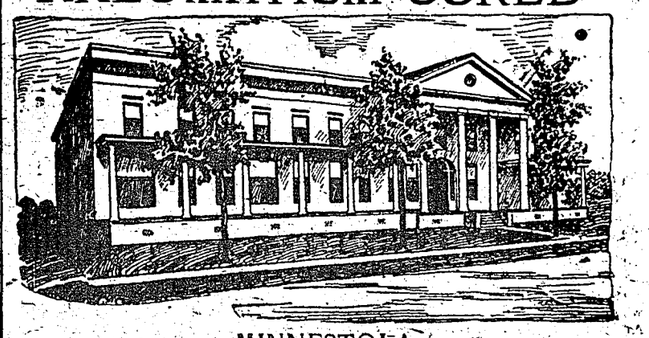
The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin, Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant; also portrait of the author.

This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, $1.25. For sale at this office.

Why I Am a Vegetarian.

An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price, 25 cents.

RHEUMATISM CURED



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H. D. C. MILLS.

Opposite St. Joseph Sanitarium and Bath House. Mt. Clemmens, Mich.

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SATURDAY, JULY 27, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENTS each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Jonah is Ruled Out of Court.

Jonah and the whale have been thrown out of the Circuit Court of St. Louis County. Judge McElhinney ni a decision to-day declared himself unwilling to listen to arguments along the line of biblical questions. He does not wish to go on record, either, as having determined whether the Garden of Eden was a myth or a reality. He says all this has nothing to do with the points of law at issue in the case of the Bible College of Missouri against Rev. George W. Hoffman.

Mr. Hoffman subscribed $5,000 to the college some time ago, and then refused to pay it because he said the institution was not orthodox. He says the college teaches its students that the miracles related in the Bible are myths.

The college sued for payment of the subscription.

By the decision to-day the case will be tried merely on the points of law, the attempt to bring in Jonah, Lazarus and other biblical characters being ruled out of order.

The Products of the Holy Book.

Churchmen want us to omit the past and write of the now and the future. "It is unpleasant," they say, "to have the crimes of our Christian ancestors constantly ringing in our ears." Here is a single paragraph from that learned author, Ernest Lecky. Read it, dear good Christian friend:

"Of the sufferings of those who were condemned for witchcraft—800 being sentenced to death by one judge, Remy, of Nancy; 400 perishing at a single execution at Douay, and 7,000 being burned at Treves—Lecky says: "Not for them the wild fanaticism that nerves the soul against danger and steels the body against torments; not for them the assurance of a glorious eternity that has made the martyr look with exultation on the rising flame; not for them the solace of lamenting friends or the consciousness that their memories would be cherished and honored by posterity. They died alone, hated and unpitied. They were deemed by all mankind the worst of criminals. Their very kinsmen shrank from them as tainted and accursed."

And why the worst of criminals? Because the Lord said:

"Thou shalt not suffer a witch to live."

So through all the Middle Ages their slaughter went on, and there is that infernal old Jew book, with that damnable command from a pretended god, still staring us in the face, and Christians idolizing that product of barbarism wish the world to forget the crimes it has caused.

If those same Christians were governed by that book the slaughter woud still go on. It is no wonder they are ashamed of its bloody teaching.

If all the Bibles in the wide world were gathered in one huge mass and burned, and their contents were forgotten, the world would be the gainer because of their destruction.

The Right Was Victor.

No more disturbance of general tranquility by the ringing of church bells at Clear Lake, Iowa, is the outcome of a bitter contest which has there been waged against the nuisance for a long time, during which much bad blood has been engendered. The people have finally triumphed, and bigots mourn.

A New Location Found.

Rev. Zed H. Copp, of the Presbyterian Church of Bethany, Va., has made one of the most important discoveries of the age, which has just gained publicity. He says: "Hell is in the sun." He discovered the fact eight years ago. The Bible, that inspired volume, the source of all truth, was the telescope through which he gained this important information. The tortures of the damned, he says, just fits the hell theory in the sun. Perhaps he will find in due time that our excessive hot days in summer come from renewing the infernal fires when some arch sinner arrives from earth who has had the audacity to look upon hell as a priestly invention to gain control over their victims.

Modern scientific thought inclines to the belief that the temperature of the sun is no greater than that of our earth; that for all we know to the contrary, it may be the abode of animal life; that the light and heat imparted by the sun to planets probably comes from the friction of electricity in its rapid flight through the atmosphere, being cold at its entrance.

But science is never consulted in the location of the infernal regions. The volcanic fires of Aetna, of Stromboli, or of Vesuvius, were evidently the parent of the priestly idea, and its location has shifted from time to time to accommodate churchly needs.

Out of Date and Worthless.

That was a bold statement of Rev. Dr. Johnston Myers, pastor of the Immanuel Baptist Church, of Chicago, when he declared "sermons are out of date."

The church Dr. Myers represents was founded by the late Dr. Lorimer, said to be one of the strongest churches in the city.

Half a century ago two sermons a Sunday, with one in the evening, was the common practice with all the orthodox churches. The sermons were generally rehashes which came down from a former generation. The horrors of a burning hell, the terrible scenes of a general judgment, the separation of loved ones when the final doom was pronounced, were themes most generally dwelt upon in such sermons, a distorted text from the Bible was employed.

A vacation for the preacher was never dreamed of, for the Devil was still abroad, and there was danger in case of relaxation that "old split-foot" would steal away members if the preaching did not go on.

Good morals would not suffer if all sermons, which the masses scarcely comprehend, were eliminated from church service. And may not the same be said in truth of prayers, addressed to the people over God's shoulders?

Modern Science Bible's Aid.

Modern science has disproved the miraculous element of biblical narration and furnished a more rational viewpoint for theology, according to Professor Herbert A. Youtz, of the Congregational College of Canada, Montreal. Flaws in orthodox religious views are pointed out in an article on "Three Conceptions of God" in the American Journal of Theology, issued from the University of Chicago press.

"This is a transition period in thought," Professor Youtz declares. "We are outgrowing our old conceptions of God's relationship to His world. Supernaturalism as a philosophy no longer satisfies thinking men, and we are all engaged in achieving a better philosophy, and in adjusting ourselves to a new view of the facts. Scientific thinkers have discovered a new world, and we are trying to find an explanation to fit the facts.

"Modern science, in the name of astronomy, geology, physics, chemistry and other accredited branches, has been discovering and verifying the laws of reality."

Paganism Versus Christianity.

There is nothing better in life than justice, truth, temperance, fortitude. Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to HATE ANY MAN, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains. While thou livest be good and do good.—Marcus Aurelius.

If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life also, he cannot be my disciple.—Jesus Christ. Luke 14:26.

And such, in many respects, is Christianity in practical life. The contrast between Paganism, as promulgated by the old philosophers, and Christianity, as we meet it in daily experience, is very marked.

Dear, Dear! Very Sad.

The announcement is made by the railroads which observe recent legal enactments reducing fares to 2 cents a mile that "all half-fare concessions will be discontinued forthwith." This means preachers will no longer travel over the country at children rates. And, O, dear, what will become of our spiritual Reverends, who embraced the title that they could travel cheaply?

REFUSED A LICENSE.

The "Rev. Dr." Hugh R. Moore has been refused a license in Los Angeles, Cal. because his "spirit" manifestations are not regarded as genuine productions.

Sees His Father Die.

Preacher's Vision Tells Him of Death Across the Ocean.

The Rev. Henry Rollings, who is now taking a special course as a medical missionary in the New York Homeopathic Medical college, has had an experience which may result in the postponement of his actual labors after graduation until he can be induced by several psychical societies in the larger cities to describe the remarkable mental condition into which he fell when he saw, as in a vision, his father at the point of death when his father was 3,000 miles away. The death bed scene was corroborated two weeks later in every detail in a letter from England.

Dr. Rollings received his theological education in England and was ordained in the established church. He came to America with Bishop Sullivan, colonial bishop of the Church of England. He had no superstitions and did not believe in hallucinations except those that came from impaired digestion.

Dr. Rollings said:

"My father was Geoffrey Rollings, of Bedfordshire, England, and between us the tie of consanguinity was strong. After a particularly arduous day I threw myself on my bed, exhausted, and fell into a slumber from which I was awakened by a vivid picture. I sat up and saw my father as distinctly as I ever saw him in my life, and heard him call out: 'My boy, my boy, I am dying.'

"The picture that was presented to me was that my father was lying on a bed in a room I did not recognize. I could tell by the general furnishings that it was English. I saw my father sink back on the pillows and knew that he was dead.

"Then my second self, or whatever you see fit to call it, seemed to resolve itself back into my material body, and I cried out that my father was dead. I was told that I was suffering from nervous prostration and should return to bed. I obeyed and slept for about eight hours.

LETTERS PROVE VISION WAS TRUE.

"Two weeks later a letter from England told me of the death of my father at the exact hour when I had seen him, and added that just before he died he had seen me at his bedside.

"The letter told me that the family had removed from the old homestead to another house in Bedfordshire, which I never had seen."

The Gods of the Bible.

Prof. W. M. Lockwood, the erudite scientist and delver into the secrets of Nature, as well as student of history and what pretends to be history, has published a list of "The Forty-seven Gods of the Bible," several of whom were worshiped by the patriarchs.

It is a helpful adjunct to one who wishes to acquaint himself with the Bible gods, their character and tribal relationships, by a study of those portions of the Bible in which they are severally mentioned.

Taking the Bible for it, certainly some of them were hard old cases, and not such as an enlightened, thoroughly civilized and humanitarian people would ever worship, except under the dominant stress of fear—a worship having its source in fear, and not in love.

For instance, there was Moloch, the god of the Ammonites, to whom human sacrifices were offered in the valley of Tophet. Was there any lovable quality in such a god?

And viewed from the standpoint of modern humanitarian ethics, how much superior to the Ammonite Moloch was the Hebrew Jehovah who required wholesale sacrifices of innocent domestic animals, the best of their kind selected from their herds, the aroma from the burning flesh being a sweet smelling savor in the nostrils of this Hebrew deity? How abhorrent—and yet he was worshiped—in fear of his wrath.

How many of these "Gods of the Bible" were regarded by their worshipers as Infinite? Were they not in general regarded in that limited, class aspect, as "OUR GOD"—the god of OUR family, OUR tribe, OUR people, OUR nation, and reverenced as such only? If they gained a victory over another tribe or nation—to God—their God—they ascribed their success. If they were defeated in war, their God was angry, and had inflicted punishment on them for some dereliction or disobedience. Whatever befell them, be it good or ill, was their God's work—and he was always right. If he sent refreshing showers he was good—if famine came for want of rain, God did it—and their suffering was just.

However, we have read of an African tribe that was more sensible. If their god failed to answer their prayers for rain, after due time, they attached a rope to his neck and dragged him in disgrace through their village—and finally as much as said: Now will you be good? Now will you give us rain?

If we could only have a catalogue of all the gods that have been manufactured by the fertile imaginations of men during all the ages past, and up to and including the present—but it would require volumes upon volumes to contain the list. But what a study it would afford, of the vagaries, the vain imaginations, the wild, weird and fantastic capers of the mentality of man under the influence of the "God Idea."

And, by the way, as an aid to the comprehensive study of the God Idea as it shows in the history of the race from the earliest known ages, there is no better, more instructive and satisfactory work than Hudson Tuttle's book "The God and Christ Ideas."

That old philosopher known as St. Paul wrote (I Cor. viii:5, 6,) "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), but to US there is but one God."

It seems a trait of human nature for each individual to think, as one in the Old Testament expresses it, "THEIR god is not as OUR God," etc.

The God question has been discussed and literally fought over for ages and seems likely to continue an endless subject for man's mental exploitation. It would be a good mental exercise, to sit down "in the Silence," and just take an inward mental view of infinity of being—and think; God is just as much HERE as he is ANYWHERE; if we can't find God HERE, we can't find him ANYWHERE!

This is not saying there is no God.

ANOTHER VICTORY.

Another legal victory has been won for Spiritualism. The long-awaited decision of the Michigan Supreme Court in the John Goff will case has been rendered, as evidenced by the following telegram from the leading attorney in the case:

"George B. Warne,
Lily Dale, N. Y.:
"Goff case reversed! Victory is ours! Will write. A. LYNN FREE."

Had the opinion been of a different nature the Goff bequest of $20,000 would have been irretrievably lost to Spiritualism; but now another chance is given to fight for it in the lower courts. Wake up, Michigan Spiritualists!

PROF. LEWIS AND SPIRITUALISM.

Communication from President Barrett in Explanation.

It is with real pleasure that I read Prof. H. Spencer Lewis' disclaimer in the last issue of The Progressive Thinker, as to the authorship of the article published over his name in the Washington Post of January 11, 1907. I was in Seattle, Wash., at the time and did not see the article till some time after it had appeared in the Post. Through the Clipping Bureau, to which I am a subscriber, I received exact duplicates of that article from not less than three different papers. One of them was published in Toronto, Canada, the second in Leavenworth, Kansas, and the third in St. Louis, Mo. As they were identical with the article that appeared in the Post, I concluded that the essay bearing Prof. Lewis' name had been syndicated and was being published at will in all sections of the land. No two of the papers in question published the article at the same time.

I wrote my reply to the alleged Lewis article, in Seattle, and sent a copy of it to the Leavenworth, Kan., Times, and later to the Canadian journal in which the other had appeared. The Post was fair, and published my article in full. I have nothing to retract from what I said in the Post, yet I am more than pleased to know that Prof. Lewis is not the man at whom my words were directed. I was after the one who said that there had never been an authentic message received from the world of souls. Prof. Lewis never said any such thing, therefore my sharp criticism did not apply to him. I could not make that syndicated article agree with what I knew of Prof. Lewis as a scientist, nor yet with what he had written in favor of Spiritualism in The Progressive Thinker and other journals.

His outspoken acknowledgment of the genuineness of the spirit message appeared in the Spiritual papers the very same month the denunciation of it saw the light in the Washington Post. My work as editor-at-large is only a small portion of the duties now devolving upon me. I only wrote thirty-one articles in defense of Spiritualism in the month of May. The duties of the president of the N. S. A. are manifold, and one of them now happens to be the work of the editor-at-large. The president of the N. S. A. were situated so that he could do it, I happen to know that he would not not accept one dollar of salary from the N. S. A. Unfortunately we are not all able to live upon air, nor can we all forego an income. Lucky is he who can do so, when he uses his time and splendid mental forces so wisely as does Prof. Lewis.

HARRISON D. BARRETT.
600 Pa. Ave., Washington, D. C.

"THE THEORY OF SPIRITUALISM"

A New Book by Charles M. Lane.

This is a volume of nearly 400 pages, abounding in matter worthy of being written and published. It treats comprehensively of Spiritualism and its teachings, in plain language, easy to be understood by all readers. The chapters are usually short, not fatiguing the mind, yet clear and concise. There are also a number of brief essays by noted spirit thinkers, that add to the value of the book as an exposition of Spiritualism.

It is published and for sale by the Evergreen Publishing Co., St. Louis, Mo. Price $1.50.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

Success is full of promise till men get it, and then it is last year's nest from which the bird has flown.—H. W. Beecher.

A MURDER ATTEMPTED.

The Fakes Trying to Kill Robert T. Hale.

We learn from a late number of the Los Angeles (Cal.) Herald that on the night of July 2, what the victim calls a premeditated and deliberate attempt was made to murder Robert T. Hale, senior member of the real estate firm of Hale & Co., of 505½ South Main street, and president of the Anti-Fakers society of Southern California, as he was walking from the Spiritualist camp near Edendale, at the city limits, to the car line which was to bring him into town.

Mr. Hale declares three shots, evidently from an automatic pistol or other rapid-fire gun, were fired at him, and only the bad marksmanship of the man who held the weapon is responsible for the fact that he is alive and was able to report the outrage last night.

Mr. Hale tells the following story: "At an early hour yesterday afternoon I received a telephone mesage from my friend, Prof. John McLane, who is a member of the recognized Spiritualist colony of this community, to call on him at the summer camp of the Spiritualists, which is being conducted near Edendale. Prof. McLane is building on the grounds a bungalo, and when I arrived we engaged ourselves most of the afternoon in work about the new house. All afternoon we cheerily worked, doing such jobs as we found about the place, and at the close of the day left the camp to catch the 8:30 o'clock car into town.

"The road from the camp to the car line runs through a small stretch of woods which lines both sides of the walk. As I reached the far end of the woods a report rang out and a bullet sang uncomfortably near my ear. That I was startled goes without saying, but for the moment I had no idea that I was the object of the shot. The next instant undeceived me in this respect, as a second shot rang out and the bullet came much closer than the first.

"In an instant I remembered several warnings that I had received that my life was to be attempted and also many threats that had been sent through the mails.

"As the second shot sounded on the air I ducked for cover, and as I did so a third report sounded. The bullet winged its way close to my dodging figure and left no doubt but what I was the objective point of the missile.

"I ran for the car line to get away from what to me was plainly an attempt at assassination. The shots were heard in the Spiritualist camp which I had just left, and a number of people ran from there down the road and soon joined me. Under the escort of these friends I continued on my way until I arrived at the street car line, and then came on into the city, where the matter was reported to the police and sheriff's departments.

"There is no doubt but what a deliberate attempt was made to kill me, and that the people who made the attempt chose the time with knowledge of my movements.

"While never before has an attempt been made upon my life, I have received numerous and threatening letters that I would be killed unless I let up in my campaign against the fraudulent mediums, spookologists and other fakers of like ilk in this city and vicinity, and I have been warned time and again to look out for myself or I would be done away with.

"In the battle which has been conducted against the faking and buncoing class of mediums in Los Angeles and vicinity no one has been more energetic than myself. I have exposed and driven out of the business scores of fakers and earned the undying enmity of the leaders of this gold brick band by my actions. That they would have the temerity to attempt my life I had not believed up to this time.

"Consequently I have paid no attention to the numerous threats that have been made against me, but have pursued my way without deviation from my fixed purpose to drive every faker in Southern California out of the business of hoodwinking the public by false representations and seances and meetings. That these fakers are serious in their threats to put me where I can do them no more harm is evidenced by the attack made last night."

Chief of Police Flammer and Sheriff Hammel have detailed men to search for the would-be assassins, and should they be caught they will be shown as little mercy as they intended for Mr. Hale in that lonely wood road yesterday evening.

Prophetic Dreams Fulfilled.

In 1867 my brother Lewis and I lived with our widowed mother in Columbus, Ohio. One night I dreamt that mother and I were walking together towards the Scioto River, which flows through the city, with the intention of crossing it on a long, narrow foot-bridge, but we found the river overflowing its banks so that we had to wade through a stream of water to reach the bridge. Mother was taken away by this stream. I reached the bridge and there I stood looking at her being carried away in the middle of the boisterous river till I lost sight of her. In the morning I related to her my dream.

At lunch the same day, brother Lewis said, "Mother, I had a very impressive dream last night. I dreamt that our house was surrounded by deep, turbulent water. William and I were safe in the house, but we could not find you despite all our efforts."

Mother said, "It is most likely that you have both been forewarned of my death."

A few days after that, one night I was taken sick in bed with excruciating pains in my sides and breast. Mother, while applying plasters of mustard said to me, "I feel I would like to take a part of your pain on myself if that would relieve you." By the morning I was greatly relieved, and about noon mother began to experience the same kind of suffering. It was pleurisy and inflammation of the lungs. After four days she died.

Now, observe the difference between my dream and that of brother Lewis. He dreamt that in the midst of the flood, he and I were safe in the house, but mother could not be found. I dreamt that I waded through a stream of water, reached the bridge where I saw mother taken away in the mighty flood, and so it was fulfilled. I had to undergo part of the sickness of which my mother died. I have always regarded our dreams as truly prophetic. KYMRO.

Tacoma, Wash.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

A Pen Picture of Zion.

Zion as It Was and Now Is—Dowie at First a Great Healing Medium, Performing Cures Almost Miraculous—The "Gift of Tongues" Manifested May Be the Result of Spirit Control.

With the recent closing of Dr. Dowie's eventful career, history will have to record an epoch of divine healing through the prayer of faith, the like of which the world has never seen before and may never see again. Hundreds of thousands of people were restored by its subtle power, and marvelous were the healings of many, and equal to any as recorded of Jesus in the Bible, about which only the ignorant delight to scoff and ridicule.

After suffering for many days intense pain from a complication of sciatic and lumbago, and instantly healed at the appointed time for prayer, the writer sought and found many a chance to witness the often wonderful effect of faith upon others, in cases of cancer, epilepsy, palsy, blindness, deafness, tuberculosis, gangrene of the bones, and also of the bowels.

This last case was that of a young man, the son of a New York lawyer, whose emaciated condition prevented the knife wounds of the surgeon to close again, so that the perforated bowels disclosed their moving contents within, and yet, when dying on a stretcher he was prayed for. The young man obeying the command to arise, did so, and walked arm in arm with Dr. Dowie to the dining room, and there partook of a heavy meal, including sour pickles, and has been hale and hardy ever since.

But the mysterious handwriting has appeared on Zion's wall; its glory has departed, and the outward "Peace to thee" is often but a cloak to conceal the inner war-cry.

Though there are many healing mediums, yet none of them, nor all combined, can equal the record made by Dr. Dowie. What a pity that his usefulness was cut short in such an inglorious way, and what a commentary on a great but lop-sided intellect to conceive of an omnipotent and omniscient Being as a Loving Father, to be so absent-minded as to create a monster of a Devil, and endow him with power greater than his own, and being now too impotent to subdue the wily fellow, on a compromise engages him as the hired man, to torment and tempt the children of earth, so that most of them may land in hell. What a consistency!

Little children believe in Santa Claus until knowledge dispels their fond illusion; not so with adults though. When preconceived ideas and notions are stronger than their capacity to reason, they will tenaciously cling to the most nonsensical absurdities. They cannot learn by observation, logic and reason; but they will and must learn eventually in the dear school of bitter experiences.

When Dr. Dowie once said that if Zion is not of God, it should be smashed, and the sooner the better, little did he realize that the time was so close at hand that even himself, as a mental and physical wreck, should be buried so soon amid the ruins of his once proud, famous and powerful organization, and its founder, once the most hated, loved and feared by different factions, lies now, what is left of his mortal coil, in an obscure grave in Zion City, with nothing to mark its resting place save a psychologic mountain of broken hopes, of tears, of suffering, and grim despair, as contributed by his numerous disappointed followers, many of whom had lost their all—even faith in God and men. But his great army of toadying officers, who had vied with each other for the grace of their deluded master, and were forever scheming for favors and promotions, if not to down a dangerous rival, by any and all—but seldom by fair—means, have split in many factions and scattered broadcast, except a small group who, having lost their former jobs and prestige, are scheming again for another chance of an income without labor.

It is wonderful to what means these holy men will resort in order to gain their point and the people's confidence and money, and looking at the effects of their flexible conscience, one is involuntarily reminded of the lamenting Kozebu when he exclaimed: "O men, O men, ye false and hypocritical broods of crocodiles, with eyes as soft as water, with hearts as hard as steel, with kisses on your lips and daggers in your bosom."

At a recent visit to Zion City the writer had the pleasure to converse a few minutes with both of the gentlemen who contend for the leadership as General Overseer. While Mr. Voliva claims the title as God's chosen leader, Mr. Lewis, his opponent, claims the same on the lawful bequest from Dr. Dowie. There are other factions with would-be leaders, and all of them claim to work for the glory of God and the love of Jesus, but none of them refuses compensation except Mr. Lewis alone: he pays his expenses out of his own pocket. He has done so for over two years, and intends to continue to do so in future; and while not questioning their claim, fitness nor sincerity, it seems that providence itself had assigned Mr. Voliva to rid the people of a horde of insatiate and greedy monsters, the office-holders "for revenue only," who unblushingly drew unearned salaries—one of them over $333 per month, living, as it were, not on the fat of the land, because starvation was blighting the town for many months, but on the sweat of the brow from the poor, the widow, and the fatherless, who were contented with a dry crust that their leader might have plenty and to waste.

Whatever fate may have in store for Voliva, he acted a little Napoleon in routing the grand-stand clique of ecclesiastical leeches, and is deserving of credit, even though doomed for his Waterloo in the end.

It is but natural that under the prevailing conditions some discouraged people wish to dispose of their holdings to move elsewhere; and no sooner were such intentions circulated when some super-smooth one among the holy brethren was ready to "do them," as a land agent from Chicago, by offering to exchange their property for town lots in the fever swamps of New Mexico, which are said to be more valuable than those at the north pole.

Mr. Brasefeld, their former professor of theology, once made the emphatic assertion that one can prove and disprove anything and everything by the Bible, and it is really astounding with what readiness some of those sanctimonious sharks, full of impious piety, can quote scripture to suit the occasion.

Mr. Parham, who had started the New Tongue fad in Zion, has proved himself altogether too tame for his cult and followers, and was lately displaced by one Brother Tom, with the additional gift of Free Love, with signs following, which may earn for him and a few other sanctified brethren a coat of tar and feathers and a free ride on a fence rail.

This gift of tongues may be very fascinating to those who cannot grasp its cause and consequence, but for young girls under its hypnotic spell to mope about on dark nights in the prairie, in the company of old reprobates, is not conducive to highten the standard of morals, nor is it any credit to their blindfolded parents.

The writer made a few visits to their public shows in the large and spacious tabernacle, the outhouses of which cry to heaven for vengeance over their pestilential condition. But in the temple itself the enthusiasm of the spirit worshipers runs high, many striving hard for what they term the baptism of the Holy Ghost and his seal of sanctification by the gift of tongues.

They are hilarious with joy over any manifestations of spirits when they shout praises to God, to Jesus and the Holy Ghost, in a peculiar gibberish which is readily translated by a few who claim that gift. But the stereotypic nature of both tongues and interpretation is very apparent, and indicates a lack of intellect and a surplus of fanaticism, by the spirits as well as their attending mortals.

Here is a sample and extract of a sermon delivered by one of the holy brethren:

"I tell you, friends, we have been getting hot air long enough. We must discard Lutherism and Wesleyism, or any other ism, for we have the real thing now, the Holy Ghost itself. (Loud amens and "praise the Lord.") We must realize that we are nothing [more amens]; yes, we are nothing but empty bottles with the bottom knocked out" [very loud amens and hallelujahs].

There are men too lazy to work who delight to live off the gospel, and preach what others should practice, and anybody can come into this Holy Ghost camp, no matter how dirty, for the blood of Jesus had washed them clean long before they were born, and the Holy Ghost here is very accommodating, and not too exacting with new recruits.

And so it happened the other day that the most notorious man in the town was duly accepted, sanctified, and received the seal of their Holy Ghost in the gift of tongues. He is shouting now louder, and more amens and praise the Lords than any other member, and is singing a song that Jesus pays it all, and to judge by the failure of his creditors to collect their overdue bills, the now holy brother seems to believe in that song literally. Verily such faith is great indeed.

In justification of Zion and most of its people be it said, that a more honest, faithful and orderly people can't be found anywhere. They live up to the law and obey those who assume to rule over them. They have suffered in silence and hope now for relief from the tyrannical regime of hypocrites whose cloven foot is stamped on all private and business and social relations, as well as on the freedom of conscience, and woe is him who dares to look about for the light of understanding outside of prescribed limits. Judge Landis and Mr. Hately may dissipate the incubus and infuse new life into the beautiful city, "in the future to be."

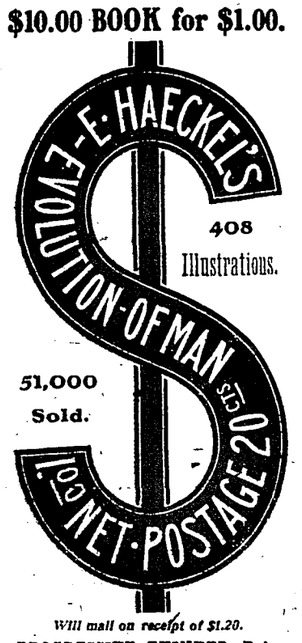
Chicago, Ill. G. A. WOLTER.

NOTICE.

Owing to the fact of my being out of the United States for a time as we will be located in Summerland, British Columbia, I have deemed it my duty to send my resignation as National Superintendent of Lyceums. Would ask all Lyceums contesting for Prize to send further reports to Mrs. Mary T. Longley, secretary N. S. A., 600 Penn. Ave., S. E., Washington, D. C.

To all Lyceums I send a tender greeting and loving wishes for future success, and desire to still assist at any and all times you may need me though not in official way. Work hard for your banner or prize and rest assured it will be placed justly and wisely. Yours with love and regret. ANNA L. GILLESPIE.

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We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Seneca.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

Mr. T. W. Stanford's Seances at Melbourne, Australia.

Many letters come from friends both far and near which, while expressing great interest in the proceedings of the circle, suggest "tests" that, if successful, would compel the attention of thousands who now scoff at every manifestation of occult power and convert straight away, so our friends maintain, half the world to Spiritualism. As it is malifestly impossible to answer these letters in detail it is well to state that such suggestions are carefully considered and the wide-spread interest displayed in the sittings is cordially welcomed. It must be remembered, however, that the development of the manifestations obtained through the mediumship of Charles Bailey has to proceed on lines indicated by scientific investigators all the world over and that any thing like dictation of what should be brought would inevitably result in the disturbance of "conditions," while the vibrations, through whose perfection all true Spiritualistic manifestations proceed, would become "like sweet bells jangled out of tune." Men like Dr. Hodgson and Professor Hyslop, with strong positive temperaments and a desire to obtain scientific proof of the truth of spirit intercourse, acknowledge that they could not obtain the best results until their minds had become passive. Very little is known of what actually goes on behind the scenes. It stands to reason and common sense, however, that in such highly attuned vibrations of the ether as are needed to produce phenomena of a reliable kind that another set of vibrations emanating from the sitters would be as disastrous as the crossing of the telephone lines when we desire to give a message to a friend. Everything, both in the material and spiritual world, is subject to a natural law. These wonderful "apports," that are a constant marvel to the most experienced sitters, are brought by some law not yet understood, but which is indeed no more miraculous than that by which we can send a message all over the world by wireless telegraphy—a feat which a century ago would have been scouted as impossible. But it is the constant aim of Mr. Stanford to do as friends desire so strongly, namely, to have something brought that would confound the critics. This can only be accomplished by patience and the co-operation of the spiritual entities who control the medium. It is quite possible for certain things to be obtained if all work for the same object, and even now Dr. Whitcomb, who in earth life was a Melbourne doctor, and now conducts a circle, is endeavoring to obtain Abdul and Selim's co-operation in bringing an "apport" that would "speak for itself" as it were, and be simply unanswerable.

It is not, however, merely to astonish people that the circle is conducted, and although the "apports" are valuable evidence of occult power, the spiritual teaching contained in the addresses is of the highest order, thus making the circle a unique one in the history of psychical research. One of the most remarkable occurrences during the month was the bringing of a bird in the light. Abdul walked to the other end of the circle, close to Mr. Stanford, raised his hand and brought down a bird from Malay, a native also of China, India and other warm climates. A most noticeable thing occurred in the bringing of this apport. When the arm of the medium was uplifted, the hand for a moment disappeared entirely—coming into view a moment afterward with a flash of light and the bird in hand. A similar incident occurred in Sydney. A brief record of the sittings held since April 12th gives further details of what we would fain let all the world know about. The large piece of seaweed in Supplement was brought on April 12th.

The following is a brief record of sittings held since April 6th:—

36th Seance. April 12th. Address by J. B. Gough on "The Evils of Intemperance." Phenomena. Chaldean Tablet. Nest with two eggs; the latter were taken back to the sitting bird at request of Dr. Whitcomb. Large heap of seaweed dripping with sea water photographed in supplement.

37th Seance. April 19th. Address by Dr. W. Ellery Channing on "The Beulah Land." Two Babylonish Tablets to be explained by Dr. Robinson in promised lecture on Chaldean Magic. Flying fish entangled in piece of net and seaweed, not to be obtained in these seas. Manuscript from Thibet.

38th Seance. April 26th. Address by Dr. Channing. Continuation of "The Beulah Land" given previous sitting. Phenomena. Lump of clay with spear heads embedded from Central America. Bird's nest. While light was up Abdul moved around the table to Mr. Stanford and caught bird in the air as described above. Two prayer manuscripts from Thibet written on bark of tree.

39th Seance. May 3d. Address by Dr. Withrow on "The Catacombs at Rome," given in this issue. Phenomena. Lump of clay from Central America with fragments of mosaic pavement. Set of carved ivory beads, of exquisite workmanship, interspersed with shells and carved seeds from Indian Temple threaded on a piece of skin; said to be of Chinese or Japanese workmanship. Devil Dancer's sticks made of ebony. Clusters of berry seeds for planting.

Address by Dr. Withrow, on "Catacombs at Rome."

[Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Buildings, Collins street, Melbourne.]

I must first give a brief description of the Catacombs, the burial places of the early Christians. There cannot be any doubt that they had their origin in sand pits—places where they dug the sand to make the famous Roman cement with. After a time these pits were enlarged and the ashes of deceased persons were placed in the caverns that had been dug. When persecution came they were still further enlarged, and so we find that there are galleries innumerable. De Rossi estimates that they cover fully 600 acres of ground underneath the surface, and these galleries run in all directions. There are over forty acres of these catacombs. The early Christians called their burial place a Cimetarium, but the heathen, the Roman pagans, always burned their dead and placed the ashes in urns (Cineraria) and these were placed in niches in the tombs—like pigeon holes, whence comes the word Columbarium. There are three tiers of these galleries—the first is about 25 of 30 feet under the ground and the lowest 60 feet. The graves were cut in the sides of the walls of the passage and the mouth of them was closed by a slab of marble or stone rudely engraven with the name of the deceased persons, and sometimes another inscription. It is about those names and inscriptions and some of the pictures on the walls of the catacombs that I am going to speak to-night. We know that the earliest inscriptions are mostly in Greek, while the more recent are Latin, showing the change that Christianity worked in the great Roman empire. In the days of persecution under the Roman emperors, Christians hid in these dark galleries, lighted at intervals with a small terra cotta lamp, and in time they got to know every passage so well that they were able to make their escape when pursued by the Roman soldiery. In some places they have enlarged the galleries and made a basilica, a place to worship in, and you may to-day see the remains of the frescoes in the ceiling.

There are a few pagan inscriptions in the catacombs as well as Christian. In the early days of Christianity, when the Church had peace, before the persecutions commenced, the openings to the catacombs were wide. There was no secrecy, but when the sword of persecution was unsheathed they covered up these openings and made others which were hidden by a bush or stone, and inside the opening was a flight of stairs. In the eighth century after Christ the catacombs fell into disuse and oblivion, and it was not until the sixteenth century that they were re-discovered, and the Popes were very assiduous and entered into the spirit of the work of excavating and renovating the passages as they were opened.

Primitive Christianity and Spiritualism Identical.

I wish to say to those of you who believe that primitive Christianity and modern Spiritualism are identical, that we cannot find in the catacombs any inscriptions that support that Dantean horror—hell or purgatory. These galleries have been excavated for a considerable distance—there are miles of passages yet unexplored—but up to the present no inscriptions have been found supporting these abominable doctrines. The testimony of the catacombs, taken as a whole, breathe forth a religion pure and undefiled, allied with the certain hope that after life's fitful fever there remains a rest for the people of God. Ascending the steps leading to the passage one needs to be accompanied by a guide bearing tapers, for there is stygian darkness. As you walk through the narrow passages and view the graves on either side you will see in some crumbling bones and the broken slabs that covered the mouth of the grave. A keen observer in the catacombs will gather from the inscriptions that what Paul said concerning the members of the early Church was true, namely, "not many mighty, not many noble," or learned were among the first adherents. It is very evident that many of them could not read. On some of the slabs you find a rudely drawn representation of a ship, a pig, a dove. We will take the Latin one with the ship—"Here rests Navira, in peace." A ship is engraved underneath the inscription and when the relatives and friends of that girl came to visit her tomb, being unable to read, they just had to look and find the slab with the ship Navis engraved to know that Navira rested there. Human nature is the same in all ages, and in some of these graves have been found the toys that the Roman children played with. The little child died and its sorrowing mother placed in the grave its little toys, which are very much like the toys that your children play with—little wooden dolls with jointed legs and arms, sometimes children's rattles made of bronze. When I view these mementoes of that grand time when Christianity took possession of this world, I fancy that I can hear the sobs of the broken-hearted Roman matron as she lays to rest her only child and places in the tomb its little toys. There comes to me upon the night breeze the sobs of the mother, broken but distinctly intelligible—"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Officers in the Primitive Church.

What do the inscriptions teach as regard the officers connected with the primitive Church? Most of the inscriptions that have been found are now in the Museum of St. John's Lateran, or in the Lapidarian Gallery of the Vatican. Hundreds of these inscriptions have been removed to protect them from relic hunters, and they are ranged in order. "Here lies Daneus, a bishop. He gave his life for the truth." Quite a number of inscriptions of bishops have been found, with inscriptions:—"Here lies Pastulus, a bishop. He dwells with God." The next office we find in the inscriptions is that of presbyter. "Here lies buried before the Ides of March John the presbyter—in peace and in Christ." In the fourth century we come across inscriptions or slabs bearing the inscriptions with the monogram of Constantine—a cross and a P. After the bishops and presbyters we come to the deacons. "Here lies Damasus, a deacon, a holy man in Christ." Again, "Here lies buried Cyrinthus, a deacon. He lived 55 years and two months." In some cases you find the number of days also. "Here lies Menia, a little child who lived one year, two months, and five days. At peace and in God." Hundreds of them finish "in God." Then there are Readers—men that used to read the Epistles or letters written by the bishops to the various congregations—Exorcists—"Here lies Gorontus, an exorcist." "Here lies Johannas, an exorcist." In the early Christian Church connected with every congregation there was an exorcist, and when a pagan became converted to God and to truth, before the baptismal waters were sprinkled on his head, he laid aside very often the name he bore as pagan, or perhaps had another name added to it. The exorcists then laid their hands on him and in the name of God and His Christ they abjured all evil influences—they believed that the pagan gods were no other than demons—they abjured these demons to depart and leave this man who was now a Christian. Then there were others who became obsessed, and the exorcists proceeded in the name of God and the Christ to cast out the evil influences. Where are the exorcists to-day in the Church? Are there no demons? Have they suffered a second death? When Christianity in the fifth and sixth centuries and upward became worldly powerful and weak in faith they added to this ritual a pagan mummery, and gradually, with the decay of faith, the exorcist was not needed and his office fell into disuse. Do you know why the Churches to-day do not cast out evil influences? Because they are worldly and have no power. It is necessary to have faith to cast out demons. Another order in the primitive Church was that of Elders. We read:—"Maximinius, an elder lies buried here. He was a faithful soul, a good husband." "He lived 67 years and two months." We do not find any inscriptions to Popes—Vicars of Christ upon earth. We do not find anything giving them authority to lord it over God's heritage; but we do find that the teachers, the bishops, the deacons, the elders, the readers, the presbyters, and the exorcists, were one with the brethren, in spirit and in truth. They followed in the footsteps of the Lowly One.

Martyrs and the Love Feast.

After the re-discovery of the catacombs in the sixteenth century, great zeal was shown by Popes and the other ecclesiastics, and they brought out of the catacombs cartloads of bones of the martyrs and placed them in the Churches. A great many cartloads of human bones were placed under the floor of the Pantheon, which was built by Marcus Agrippa, the son-in-law of Augustus. They did not stop to inquire whose bones they were and pagan and Christian went down together. There are, however, a few genuine martyr inscriptions. It was thought at one time that the peculiar signs on many of the slabs were placed there to indicate that the dead person had suffered martyrdom, but when Northcote and others investigated they found that these were emblems of the man's occupation and not representations of the instruments with which he was killed. One inscription has been found which reads thus:—"Favius, in the days of Marcus Aurelius, who gave up his life for the faith." And then follows the lament, "Oh sad times in which one cannot worship openly, but must hide in fear and trembling." In examining the whole of the inscriptions we cannot find any that support the impossible doctrine of the Romish Church—transubstantiation. We do not find the nimbus—the aureole of glory round the head of the mother of Christ—in the first two centuries, but in the third and fourth we find someone has added the nimbus. The nimbus may be seen around the heads of some of the Hindoo gods. One scene depicted shows the Christian Love Feast. There is a table and on it are the little round loaves and the cups for the wine, and the inscription over the sitters reads something like this:—"Take, mix and drink wine and water." It was over this Love Feast that the early Christians comforted each other. They told their sorrows and trials; they sympathized with each other, and there was a concentration of their thoughts upon the Unseen, which was beautiful in its simplicity and mighty in its influence. At this Love Feast a man who had come into the fold from paganism was taken by the hand and welcomed. We find a few inscriptions that tell us that even in Caesar's household the wonderful life and the teaching of the Nazarene had taken hold. Inscriptions "Master of the horse," "Keeper of the robes in the Imperial house," are found. Every trade and occupation is represented—"Marius, keeper of the clothes at the baths," "a worker in wood," "an inn-keeper," "a dyer," "a seller of wine," even a fruit seller who "used to sell fruit and flowers in the New Street." The long winding passages of the catacombs are the whispering galleries of the by-gone ages, and right down to the present time these whispers still breathe hope and comfort to the soul. One inscription, that you would think belonged to a modern Spiritualist, reads thus:—"Narcissus weeps for her son, Marcellus. Oh that his spirit and the spirits of the good will come to her in the evening hours!" Another one:—"Berchice lies buried here." This was erected by her mother—"A sweet soul, a soul as sweet as honey. I listen and wait for her sweet spirit," showing that these early Christians believed that the spirit could return unto them again. How different from the pagan inscriptions, of which I shall quote a few. Just listen to the followings—"Alexander Decimus lies buried here. While I lived I lived well. Hail and farewell." Another one:—"Negidus lies buried here. This was set up by his freed man Gallus." Underneath is found this peculiar inscription:—"Wine, women and baths destroy our constitution, but it makes life what it is. Farewell eternem."

In conclusion we gather from the inscriptions and paintings that the primitive Christians lived simply. They did not take part in any of the profane ceremonies of the heathen. They were separated from the world. They were inoffensive and when chased by the Roman soldiers they did not turn around to defend themselves. It is true they hid in the dens and caves of the earth, but they tried to overcome evil with good. "Resist not evil." There are a few inscriptions relating to officers in the army of Caesar, and I believe that when they became converted they resigned. I cannot understand a true Christian being a soldier. They may be necessary, but to imbrue your hand in your brother's blood is against the teaching of Christ, and if you do not the things he says, then you are not a Christian. The inscriptions show us that they met together in times of peace in their houses as you meet here. They sang hymns, they exhorted each other, and the bishop or the deacon or the presbyter read the letters from the other assemblies. Sometimes they had the Love Feast, in which all joined, and then they took up a collection, not to pay the deacon or the presbyter or the bishop $20 or $30 a week, but for the poor members of the community. Each one contributed according to his status and his riches. They prophesied at these meetings and they saw visions. Origen, one of the Christian fathers, replying to a heretic says, "Our holy women see visions and our men prophesy and cast out demons." They laid hands on the sick folk. A few of the inscriptions record the fact that a surgeon, a doctor, a mender of bones, "lies buried here." It was not the custom to send for the physician when they were sick; they followed the command in the New Testament:—"Is any sick among you? Let him call for the elders of the Church," and they shall lay hands on him, and if he have committed sin it shall be forgiven him. The record tells us that "the prayer of faith shall save the sick." These elders were just healing mediums. The healing powsr which comes from the spirit world, which is health flowing from the true source, comes through the channel of the man's body, and the disease departs. The elders laid hand on the sick folk and they were healed. The exorcists cast out demons. Where are the elders of the church to-day that lay hands on the sick? If the presbyter or the bishop himself gets sick he sends his servant for the doctor—and he calls himself a Christian! The time is coming when the church will return to her primitive simplicity, and will re-establish the office of elder and exorcist. An elder in the church to-day is usually the man who takes up the collection! An elder in the primitive church was consecrated and set apart to deliver people from disease, and to pray and sympathize with those who were left desolate. When death stepped in and a loved one was removed, the elder went to the house and exhorted the mourner to be of good comfort—"Your son, your daughter is with God. His spirit will draw nigh unto you; he is not lost; there is nothing lost." Oh, for a revival of Primitive Christianity!

The World Must Return to Primitive Christianity.

Modern Spiritualism and Primitive Christianity are at one in their teaching. I do not say that primitive Christianity is faithfully lived or carried out in the lives of modern Spiritualists. With Paul I say it to your shame that it is not so; "there are divisions among you." But primitive Christianity and modern Spiritualism are identical in their teaching. The early Christians regarded Christ as the divine man. There is a difference between Deity and Divinity—very few people seem to know that—but it is true. Christ was Divine because He came forth from the Father, but He was not Deity. He was "a man approved of God."

Primitive Christianity taught there is no death. It also taught the Brotherhood of Humanity. No matter if it were Caesar on the Imperial throne or one of the vile gladiators—in the Christian assembly they were equal if they followed in the Master's footsteps. Did He not wash the feet of one of His disciples? I think I see a bishop at the present day washing one of his parishioners' feet! Primitive Christianity taught that we should exercise spiritual gifts. It also taught that men should live pure lives, not for the sake of reward or in fear. There were no pictures of the damned in torments; no frescoes showing a man in purgatory being liberated by his friends on earth through paying for Masses. There were no inscriptions to support such terrible teaching. But they did teach that man should live a good and pure life because it is right to do so, and that perfect happiness is only compatible with right living. Any number of inscriptions speak of the holy soul abounding in works of charity,—"while she lived she ministered unto the poor." If there is one good that you perform that is blessed above another, it is the ministering unto those who are poor and needy. "I was in prison and ye visited me; I was hungry and ye fed me; naked and ye clothed me." It doesn't matter so much about doctrines such as the five points of Calvinism—let them go. Never mind about predestination and election—let them go. Don't worry about baptisms, about ordinances, forms and ceremonies—let them all go. Attend to the poor and the needy; become a Christian in truth and in deed, and you will be at last blessed in the knowledge and in the company of those whom you have helped. "They that be wise shall shine as the stars forever, and to him that overcometh will I make a pillar in the temple of my God, saith the Holy One."

RIGHT THOUGHTS.

Rev. Dr. Frank Oliver Hall, Pastor of the Church of Divine Paternity, New York City, Says They are Vital to the Welfare of Man.—A Divine Who Has Been Thinking Right.

(Think on these things—Philippians iv. 8.)

What things? Things that are true, honest, just, pure, lovely, attractive, virtuous, honorable. Upon these things, says Paul, "Let your thoughts dwell."

Thoughts are things as much as brick walls and paved streets are. There is such a thing as insanitary thinking as surely as there is such a thing as insanitary plumbing. There is a mental atmosphere conducive to health as much as sunshine and fresh air, and there is a miasma of the soul which is as deadly as the malaria of Dismal Swamp.

To select a spiritual dwelling place where the atmosphere is heavy with hate and poisonous with passion; to pull up the shutters of despair and exclude the sunshine of hope; to close the windows of the heart and exclude the light of faith, and the warmth of love, is as deadly as it would be to build one's house in a stagnant marsh or to live in a dark, unventilated cellar.

Notice that Paul writes as if men had the power to select their own intellectual dwelling places. So they have. Physically most men must dwell where circumstances ordain. But the poorest man may have a dwelling place for his mind more desirable than the region in which many a millionaire is content to reside, in an atmosphere of the soul filled with unclean odors.

Every man has within himself the power to change his mental dwelling place. The normal man has power to direct his thoughts as he has power to direct his hand. By the exercise of such power he may win success, character, righteousness.

The mind is master of the body. Experiment demonstrates that thought pumps the blood into the head or hands or feet, according as one directs the mind, and that emotions, controllable by the will, may refresh or poison the physical system as they are good or bad.

Paul has given us not only the secret of health, but the secret of happiness. Not the dwelling place of the body, but the dwelling place of the thoughts, determines whether one's life shall be filled with joy or with misery. Some of the most miserable people live in mansions, dine sumptuously and dress luxuriously. Some of the happiest people live in very lowly circumstances. The difference is entirely mental.

One man is miserable in spite of his fine physical circumstances; another is happy in poverty because of his mental dwelling place. Moreover, Paul indicates here the road to success. More people fail to achieve their worthy ambitions because they cultivate wrong mental habits than for any other cause whatever.

Life is full of splendid opportunities for the man who will seize them, and all the forces of the universe help on the man whose mind dwells in faith and courage and confidence and indomitable hope; and all the forces of the universe set against the man who dwells in a mental atmosphere of doubt and despondency, suspicion of himself and his fellowmen.

Finally, thought means conduct. What you do depends on what you think, Conduct is first in the mind, afterwards in the body. Beware of wrong thinking. Beware of holding evil pictures before the imagination. Do not play with evil even in your thoughts, for what you think will register itself ultimately and inevitably in what you do.

On the other hand, one can overcome all evils with which his inner life is beset by exercising the will in the direction of right thinking. If you would do the things you ought to do and leave undone the things you ought not to do, then look to your thoughts and in whatsoever things are true, honest, just, pure, lovely, attractive, virtuous, honorable, there let your thoughts dwell.

FRANK OLIVER HALL.

The above from the Sunday Record-Herald illustrates the fact that truth is making great strides, even among the ministers. Only a few years ago we were not allowed to think. We need only have faith in the Lord Jesus Christ, and let the preacher do our thinking.

How many men in olden times were put to death because they dared to think. Verily, "the world do move."

It is indeed a pleasure to live in these times, when the customary flirtations with the Almighty, the flim-flam flatteries of the Jehovah, have come down to living in the thought-world, to depending on oneself and right thinking for his salvation or success. The poor old fellows, with bended knees and upturned faces are succeeded by the scholar who stands before the throne of Nature and declares "I am a part of the great Universe! I am responsible for my own thoughts and deeds! I am as full of life and power as any man on earth or on any other planet."

Those dear old fellows, some of them were sincere, perhaps most of them thought it right to fear some imaginary tartar, tyrant, or devil, and perhaps humanity had to pass through all that to reach a plane of progress in thought. It is truly a pleasure to have lived to see this day of progress and right thinking in the churches where thought was once a monopoly in the hands of a chosen (?) few—self-chosen.

DR. T. WILKINS.

HOME.

(Dedicated to Mrs. Althea C. Briggs.)

Oh, Glory! It is not my fancy;
The gates are swinging wide
And I see through thin glinting portals
My home on the other side.
Its dome is crowned with beauty
That can never, never end;
It is where no Saviors are,
And no one mourns for friend.

What do I see? A shadow hides it!
I thought it was Jaguido's hand,
For it beckoned me so tenderly
To the shining, glittering strand;
O, beloved, whom I miss so,
Are you waiting at the gate?
I am coming down the pathway.
Dearest, am I late, too late?

Last night a vision of splendor
Kindled along life's crest,
And its placid, peaceful glory,
Settled sweetly on my breast;
The gates of memory opened,
Through them a glimpse I caught,
Of celestial land of loved ones,
Whose homes with bliss are fraught.

And they called my name "Celestial!"
Then the light of longing eyes
Opened to behold the city
On the mount of glad surprise.
Oh, I know that love is deathless,
And evening shades draw nigh,
When I'll pass the gates of Paradise,
Where my possessions lie.

Rose L. Bushnell-DonnElly.
Los Angeles, Cal.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated articles upon Spiritualism. By Moses Hull. Price 10 cents.

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"Actina is made on common sense principles. Its simplicity, effectiveness add lasting qualities will appeal to any one that will investigate. Let us send you one on two weeks' trial. Use it as often as you please and if you are not benefited, or for any other reason are dissatisfied, send it back and no charge will be made. Write today. Address Actina Appliance Company, Dept. 342 M., 811 Walnut St., Kansas City, Mo.

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WITH SOOTHING, BALMY OILS.

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922

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

The Majesty of Calmness. The Kingship of Self-Control.

Two dainty white gift books by Wm. George Jordan, treating of individual problems and possibilities in the light of the

New Thought.

They are very interesting and instructive and worth more than the price indicates, as an ornamental and valuable addition to the library. Price, 30 cents each.

RATIONAL MEMORY TRAINING.

Hints and helps in memorizing figures, lists of words, prose and poetic literature, new language, etc. By B. F. Austin, author of several other works. Price, 50 cents.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB,

Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but graud in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

Works of Thomas Paine

A new edition in paper covers with large clear type, comprising:

Age of Reason.....25 cts.
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This is a splendid opportunity to secure these standard works, as the price is within the reach of all. For sale at this office.

BOOKS BY—

LILIAN WHITING.

THE LIFE RADIANT.—Cloth, $1.00 net. Decorated cloth $1.25. In this, her new book, Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltation and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful." Leading into still diviner harmonies. "The Life Radiant" is characterized by the same essential qualities that have marked "The World Beautiful."

CONTENTS—The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm: The Power of the Exalted Moment; The Nectar of the Hour.

THE SPIRITUAL SIGNIFICANCE; or Death as an Event in Life. cloth, $1.00 A book from her pen means new flashes of insight, a revelation of Spiritual truth almost Emersonian in kind.—Chicago Chronicle.

THE WORLD BEAUTIFUL; First, Second and Third Series. Three volumes. $1.00 per volume.

CONTENTS OF VOL. I.—The Duty of Happiness; Nectar and Ambrosia; Believe in the wings: The Vision and the Splendor; The Enlargement of Relations; Friends Discovered, not made; A Psychological Problem: The Supreme Luxury of Life: Exclusive and Inclusive; Through Scorning Nothing; The Woman of the World; The potency of Charm; Fine Souls and Fine Society; The Laws of Our Country; In Newness of Life; The Heavenly visitors.

AFTER HER DEATH.—A Story of a Summer. Price, $1.00. The ideas in the book will afford comfort to many, and should bring positive aid in sorrow to such as will receive its message.—Hartford Post.

FROM DREAMLAND SENT—Verses of the Life to Come. New edition, with additional poems. $1.00. Decorated cloth. $1.25. Lillian Whiting's verse is like a bit of sunlit landscape on a May morning.—Boston Herald.

KATE FIELD; A Record, with several portraits of Miss Field, including one by Elihu Vedder. Decorated cloth. $2.00

A Study of Elizabeth Barrett Browning. With Portrait. Decorated cloth, $1.25.

In Tune with the Infinite

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS.—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret. Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion; XII. Entering Now into the Realization of the Highest Riches. For sale at this office. Price, postpaid, $1.25.

MAHOMET, THE ILLUSTRIOUS.

By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

WOMAN: Four Centuries of Progress. A Lecture delivered at the Progressive Thinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Sarah S. Rockhill writes: "Every number of The Progressive Thinker I think is too valuable to be destroyed, and so I have many back numbers. I also have old magazines, The Pilgrim, New Thought, Now, Nautilus, To-Morrow, and ever so many sample copies of other magazines and papers, too numerous to mention, all first-class productions, valuable as thought inspirers. Someone should have them for a circulating library, or have them on reading-room tables, or get them to the people they would benefit. They are waiting here for an order from those most interested in using them for good. Address me at Alliance, Ohio."

H. E. Martin, 49 Dudley Place, Grand Rapids, Mich., writes: If your friends want a good, sympathetic funeral address, Mrs. Jennie Martin, an inspirational and conscious trance speaker, and an ordained minister of the gospel of Spiritualism, will officiate at any funeral. Telephone to her husband and he will answer if she can go. Bell phone 77; Citizens' phone 7249. Send for her picture, cut this notice out and put both in your album for future reference. As she has a strong voice for outdoor speaking, she can also speak at grove meetings. If you cannot go to a camp meeting, get up a Sunday grove meeting and write to us about the terms. Address as above.

Mrs. J. G. Puddock writes from Harbor Beach, Mich.: I find that my subscription expires with No. 921 of The Progressive Thinker. Inclosed you will find P. O. Order for one dollar ($1.00) wherewith to renew my subscription to the best Spiritualist weekly paper in the world. No true Spiritualist can afford to do without it.

Correspondent writes: "Wonewoc Camp Meeting commenced July 14, many being present from the surrounding cities. Mrs. Georgia Gladys Cooley and Mr. Ripley lectured and gave messages. George T. Letford, known as the Drummer Medium, was initiated into the order of The Guardian Angel. He took the first degree finely. Mrs. Cooley, who is an officer in the order, led in the Japanese prayer, after which she initiated ten new members, all of whom were deeply impressed with the work of the order."

Mrs. E. H. Thompson writes: "The Fraternal Daughters held their semi-weekly social at the home of Sister Gilmore, 217 North Central Park avenue. The afternoon was given over to readings, after which a supper was served. I am sure it was a credit to those who had it in charge; a better supper could not be served for 15 cents than that which the daughters give at their semi-weekly meetings. Then the evening was given over to the purchase of packages at 10 cents each, which contained prizes and readings. It took the following mediums, Sisters Dr. Caird, Adams, Lichtig, Bloom, Hilbert, Switzer and Ingram, and Bro. Thompson, from 8 p. m. to 11 p. m. to read for all the hungry souls that were waiting to hear from the loved ones. The writer has a Gipsy guide, who gave a very good account of her ability as a comforter from the spirit side, and the the conditions in the home of the sister who entertained us were everything that could be desired. Sisters Lichtig and Blount entertained us with a realistic jig, two-step, and a waltz, which was pleasing to all. Our next meeting will be held at the home of Sister Mrs. Rickert, 117 Rice street, August 7 at 2:30 p. m. Take Chicago Avenue or Robey street cars and get off at Chicago Avenue and Robey streets. All are cordially invited. Don't forget to tell your friend to come and hear that talented lady, Sister Lizzie Harlow, lecture, August 28 at 8 p. m., 406 Ogden Avenue, top floor. Watch The Progressive Thinker for our future notices."

N. H. Briggs, attorney-at-law, Battle Creek, Mich., writes: "I assure you I should certainly feel as if something very substantial had gone out of my life were I deprived of the profitable pleasure of perusing each week that fearless advocate of the truth; that able defender of right and justice; that undaunted denouncer of wrong and fraud; that peerless champion of humanity, "The Progressive Thinker."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists' Association will hold its annual bazar at Unity Camp, Saugus, July 25, 26 and 27, afternoons and evenings. The usual useful and fancy articles will be on sale. The event of the affair will be a test seance on Saturday afternoon by the wonderful medium, Mrs. Vanderbilt, formerly Mrs. May S. Pepper. There will be dancing on Friday evening."

Will M. Kellogg, a prominent Spiritualist of New Boston, Ill., is now at the Clinton camp, and will act as agent for The Progressive Thinker.

Rev. Mrs. Vanderbilt, formerly May S. Pepper, will be at Unity Camp, Saugus, Mass., on Sunday, July 28, and will lecture and give messages at 2 and 4:30. Conference is held at 11, with a large number of mediums. Refreshments can be procured in the grove.

Georgia Gladys Cooley having received a call from Brodhead, Wisconsin, held three meetings there. The audiences increased each evening, the large opera house being fairly packed the last evening. Another large and attentive audience greeted her at Albany. She is now serving the people at Wonewoc camp, which opened Sunday, July 14, with a good attendance, and the camp is assured of a fine attendance all through the season."

H. L. Tobien writes from Cleveland, Ohio: "This society, started by a few earnest women, bought out a defunct Baptist church in the far south end of our city, incurring a debt of over two thousand dollars. This was about three years ago, and at the present time this little society has reduced this debt to a few hundred dollars. It has a good building capable of seating about three hundred, well lighted and equipped with a large work and dining room and kitchen, which the society will soon be able to call its own. There have been, and are now, quite a number of men-managed Spiritual societies in this city, which have failed to do what these women have done to promote the cause of Spiritualism. I wish to emphasize this to their credit. Here, at this Temple, have been engaged some of the best speakers in the field, such as Del Herrick, I. Pope, W. J. Colwell, Oscar Edgerly, Mr. and Mrs. Kates, and others, and lastly Mrs. Annette J. Pettingill. She is from Malden, Mass., comparatively new in the cause as a speaker, but is well equipped as an itinerant speaker and worker. She is not only a tip-top speaker, test medium and psychometrist, but a splendid musician and singer, and good in arranging entertainments."

H. E. Baker writes from Malden, Mass.: "We hope you and The Progressive Thinker will live many years. The paper is a Bible. H. D. Barrett is an able writer, and I am with the movement to tax church property. It should have been taxed years ago. I listened to Miss Harlow at Unity Camp to-day. Her lecture was grand. Voltaire was the commencement, and so along the line of free thought up to Sir R. Wallace, Paine, and Robert Ingersoll, that grand man. The lecture was simply immense."

Mrs. Sarah Jane Grubb writes from Carbondale, Col.: "What would I do without your blessed paper? I look forward every Thursday for its arrival with the greatest pleasure, and wonder what I would do without it. I earnestly hope you may live many long years to publish it for the good of humanity."

Mrs. S. E. Mackley writes from Ferndale, Cal.: Mrs. Tuttle's lecture in The Progressive Thinker is more than fine; it is noble, fearless, and straight to the point. If only our law-makers dared to tell the truth like that, and work for it, how much happiness it would create."

C. A. Sollinger writes from Cleveland, Ohio: "The season of 1906 and 7, just closed at the First Spiritualists' Temple, Cleveland, Ohio, has been very successful financially as well as spiritually. All our small debts have been paid, leaving only a $1,200 mortage, which we hope to reduce next year. Mrs. Annette J. Pettengill, of Malden, Mass., our speaker for the month of June, so endeared herself to our people that she was prevailed upon to stay one Sunday longer than her agreement; also engaged two months for next year. Her lectures and messages are excellent. In arranging successful entertainments she is hard to beat. The entertainment held at the Temple the last week in June was financially and otherwise a complete success. The Ladies' Spiritual Temple Fund Society decided not to close during July and August. We are not antagonistic to the summer camps, but there are many people here who cannot go away, and who made request to hold service here. There will be conference meeting every Sunday afternoon during the months of July and August. Regular service at 7:30 o'clock p. m. The following speakers will serve the society: John A. Wagoner, C. A. Sollinger, George McNelley, Fred Hays, H. Bloomfield, F. W. Martin and John Jacobs. Sunday, July 21, we will have Rev. B. F. Austin, of Rochester, N. Y., with us. He will hold two services, afternoon and evening, at the Temple. Thursday, July 25, at 8 o'clock p. m., Mr. John Jacobs will give a full explanation of Dr. Newcomer's picture, The Evolution of Man."

The Illinois Sunflower Club holds its next tea-party on Tuesday, July 23, at Lincoln Hall, Fraternity Building, 70 East Adams street, from two to five o'clock. The mediums will read the cups.

The Spiritualists of Clark County, Washington, will hold their annual Camp Meeting at Etna, Wash., commencing, Saturday, August 24. For particulars address H. B. Allen, Etna, Clark County, Wash.

John W. Clay writes: "I desire to call the attention, through The Progressive Thinker, of all those intending to visit Sunapee Lake Camp Meeting, to the fact that tickets can be procured at different stations at reduced rates during camp meeting time. We have a good array of able, talented speakers on our list, and assure all who come of a happy, profitable time and a cordial welcome."

Mrs. Cora L. V. Richmond and husband started homeward on the Norderland, July 17. They have made an excellent impression among the noted men and women at the Hague. We will publish Mrs. Richmond's address, delivered there, next week.

Georgia Gladys Cooley will be at home this week for a short rest from her labors at Brodhead and Wonewoc, Wis.

Dr. W. O. Knowles, Chairman at Lake Brady Camp, will receive subscriptions for The Progressive Thinker.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Lake Brady Camp, O.

An ideal summer's day brought many to the Mecca of Spiritualists to hear Oscar A. Edgerly of Lynn, Mass., one of the foremost in the ranks as an expounder of Spiritualistic truths. He prefaced his remarks of the morning by reading one of Ella Wheeler Wilcox's beautiful poems, "Worn Out Creeds." His subject, "The Spirit World the Instigators of Human Progress," was handled in a masterful manner; beginning with ancient times he traced the world's history through the various ages to the present time, telling how sensitives have been inspired by spirit powers to be saviors and leaders of humanity.

The afternoon topic, "Heredity, and Environment, Their Effect on Humanity," was one of the best lectures ever given at this camp. Many regrets were expressed that his stay here could not be prolonged. The camp is doing as well as circumstances will allow.

Predictions have been made that this will in a few years be the banner camp of Ohio, at least.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

THE CHILDREN.

When pale, gray shadows fall across the sky,
And gather in my partly darkened room;
When quietude of evening draws more nigh,
And peace of night shuts out the long day's gloom,

Then steal I softly where the children sleep,
With snowy eyelids drawn in calm repose;
Within each tiny cot I take a peep—
What are they dreaming now? Ah! no one knows.

There's little Allie, with his chubby hands
Folded so closely 'neath a pure white brow;
What mischief-play that childish brain has planned,
All through the day, but strangely silent now.

My precious Richard, quickly doth he start,
As on his lips warm kisses fall like rain;
I press him fondly to my tired heart,
As if to still its bitter ache and pain.

And darling Mabel, with the large black eyes,
Our little girl, so innocent and fair;
While in the cradle, gently sleeping, lies
The youngest of them all, sweet baby Claire.

And as I bend above each dimpled head,
Where silken curls upon the pillow lie,
I think me of another, deeper bed,
Beneath the grasses and the clear, blue sky.

They do not miss the pretty infant face,
They do not need her in their daily play;
I, only, know the empty, vacant place,
None ever filled, since she was called away.

I close the door and leave them to their rest,
Dear little sleepers, they are happy now;
They fill my life with gladness. Angels bless
And guide their footsteps, who alone know how.

ALICE M. WARREN.

Proctorsville, Vt.

A SPIRIT MESSAGE

From Harry Green to His Mother.

Well, Mommie, I want to tell you about our trip from the sixth sphere to the earth plane. When we came within a million miles of earth we began coming slowly. Have spent about twenty-five hours coming.

When we came within fifteen or twenty thousand miles of Earth it began to look pretty. At first it seemed like a big burnished ball, we being right between the earth and the Sun, Then it took on a sort of rosy gold, then a soft purplish hue with a golden line upon it, then a glorious pink.

When we drew nearer we began to see forms on the Earth. Quite a way off we could see brilliant hazy spots which, as we came nearer, proved to be sections of the sea that was phosphorescent. By this time we were on the side opposite to the sun. Then a tiny spot of flame appeared, a volcano. Then one edge of the earth began to glow with light of a pale golden color, the background of the earth was black as jet.

The stars looked like gleaming jewels. A soft purplish haze surrounded the earth, being its own atmosphere made luminous by starlight.

Oh! could you but see this mighty ball rolling through space, over a thousand miles per hour. Of course, rushing along at such a rate made a soft hazy sound, which mingled with sounds from other planets made a musical melody perfect in harmony. You know now what is meant by the "music of the spheres."

Soon we came too close to see it; all at once, then it became a pretty color scheme. Mountains, rivers and plains came in view. Then we came at once to our earth home, where all my hopes were born.

It will always be home to me as long as you live here. I have traveled untold billions of miles, seen untold millions of places and things, but no memory is as sweet, no place so dear as my old home. And no one so doubly dear as my very own old precious mother. I am waiting patiently the time when we will be united, when the joys of Heaven will be perfect forever. Your boy,

HARRY.

ALICE D. GREEN, Medium,
Hamilton, Ill.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, think. Price, 25 cents.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.00.

A SUMMER OUTING.

Is Best Enjoyed at Mt. Pleasant Park, From July 29 to August 25.

The best speakers will occupy the rostrum, and mediums of various phases of phenomena will do private and public work.

Flowers, sunshine and good cheer greet you through the day, while sweltering, enervating, sleepless nights of the cities are unknown.

Write for descriptive booklets.

MRS. M. B. ANDERSON, Sec'y.
Mt Pleasant Park, Clinton, Ia.

Oklahoma Convention.

I wish to say to the Spiritualists of Oklahoma the annual convention of the State Association will convene September 3, 1907, in Oklahoma City, and all chartered societies are requested to have delegates present. Oklahoma City has a strong and flourishing society which assures us of its hearty co-operation in making the convention entertaining, and beneficial to the cause.

All interested in the movement are heartily requested if possible to be present and help to make a grand success of this our first annual convention. The State Association at present stands in need of funds, and any one feeling able to help will send their contribution to Robert G. Lee, State Secretary, Hedrick, Okla.

John W. Ring, at Hedrick, Okla., commencing August 20, 1907, will engage in a six-days debate with Rev. Chism, Christian Evangelist of Texas, assisted at close by Max Hoffman.

This promises to be a very interesting affair and we hope to see it well attended. Camping grounds will be free. Bring your own equipment and come.

Circulars will be sent to all sending us their names. Please note carefully the dates for the above events, and let your friends profit by your information.

So, hoping that each one who sees this notice will in some way help to make a success of our cause, we beg to remain very truly yours,

ROBERT G. LEE,
Hedrick, Okla. State Sec'y.

Lake Brady Camp.

Lake Brady camp opened June 30 with a rainy morning, but at 8 or 9 o'clock the clouds broke away and streams of sunlight came down and gave us a beautiful day, with a smile on the faces of officers of Lake Brady. Streams of carriages came, and at 10:30 a. m. a fine audience was on hand to hear Mrs. D. A. Morrill, of Grand Rapids, Mich. She was at her best, and delivered two beautiful lectures during the day. After each lecture she was followed by Dr. W. O. Knowles, of Grand Rapids, the veteran worker of forty years, with messages. He is chairman at Brady this year.

Mrs. Morrill was at Brady again July 7, lecturing at 10:30 a. m. and 2 p. m.

She went from here to Freeville, N. Y., for one Sunday.

July 14th opened fine, and crowds came early to hear the veteran worker O. A. Edgerly, at 10:30 a. m. and at 2 p. m. Two beautiful lectures through the organism of Brother Edgerly were greeted by crowds of friends in Spiritualism. He goes from here to Grand Ledge as chairman of the camp there.

We have had fine meetings at Lake Brady up to date.

DR. W. O. KNOWLES, Chairman.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Mrs. Minnie Brown passed to spirit life at Philadelphia, Pa., on July 9th, after several months of suffering. Funeral services were held at the Temple of the First Association of Spiritualists on Sunday afternoon, July 14. Rev. G. Tabor Thompson officiated, and paid a high tribute to her honesty and integrity as a woman and medium for the higher spirit forces. Two daughters and two sons, besdes a host of friends, mourn her loss, and she will be missed by many investigators of spiritual phenomena.

F. H. MORRILL, Sec'y.

Mrs. Louisa M. Brown passed to the higher life June 14, aged 71 years, at the home of her niece, Mrs. May Merrill, of Lake Brady, Ohio. She had been a good medium and worker for Spiritualism for years, and a large stockholder in the Maple Dell camp, at Mantua, Ohio. At her request the body was taken to Cleveland for cremation. Her guides and spirit friends were with her to the last. She saw them and spoke to them, and of them, to the friends who were with her. A short time before the spirit left the body she raised her arms up, and with a beautiful expression on her face, said: "Take me, Take me!" We know she is with them now, and free from the sufferings of earth. The funeral was conducted by Mr. Dunakin, of Cecil, Ohio. MRS. C. L. DYKEMAN,

Stow, N. Y.

After five months of patient suffering, Annie R. Faulkes, wife of Solon J. Smith, early on Monday Morning, July 15th, entered into the life beyond, in which she so firmly believed. Born of English parents at Belleville, Wis., May 9, 1851; married at the early age of 17 to S. J. Smith, for nearly forty years they have trod life's pathway together. For the past ten years they have made their home in Chicago. The funeral services were conducted by Rev. Dr. C. W. Tomlinson, at the family home on 18th St., at 11 a. m., Wednesday.

Mrs. Kate Mattison, aged 67 years, wife of Mr. Fred R. Mattison, passed to the spiritual world, Saturday evening, July 6, from her home in Watertown, N. Y., after a brief illness. Her family, including husband, children and grandchildren, and many life-long friends, look forward to a glad reunion by and by. Funeral services were conducted by Rev. Helen Stuart Richings.

Many old friends and acquaintances of Mrs. Fannie Ralston, gathered at her home, 49 Fortieth Ct., on Sunday, July 14, to pay their respects to the one called higher. Mrs. Mary B. Hill officiated and told of the long association with the Church of the Soul, and different societies affiliated with Spiritualism. Mrs. Ralston was a good woman and true friend. Her deeds of charity, without parade, were many. Her remains were laid by the side of her husband and son in Graceland. EMMA A. ELLIS.

PROF. W. M. LOCKWOOD.

will send you for 5 cents a list of FORTY-SEVEN GODS mentioned in the bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y. Address him after July 18, at Lily Dale, N. Y.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

Lake Pleasant, Mass.

On the 25th of April the fire king reigned supreme at Lake Pleasant, and the next day ruins alone met the sight of the visitor.

The first question, of course, was, "Will the camp-meeting be held as usual this year?" and prompt and decisive came the answer of the management "Of course;" and not only was the original list of speakers for this year retained, but the addition of Mrs. Alice M. Whall as test medium and Dr. Wm. A. Hale as speaker and medium was made.

Another change, and a most advantageous one for the camp, was the engagement of Mrs. May Pepper-Vanderbilt for Sunday afternoon, August 4, in addition to the last two Sundays of camp.

Mrs. Pepper-Vanderbilt's engagement at Lake Pleasant is for Sunday afternoon, August 4, 18, and 25, and Wednesday afternoon, August 21. The other mediums on our program are Alice M. Whall, Edgar W. Emerson, Nettie Holt-Harding, Wm. A. Hale, Zadia B. Kates, and Tillie U. Reynolds.

Speakers are R. F. Churchill, Albert P. Blinn, J. Clegg Wright, Carrie E. S. Twing and George W. Kates.

One of the greatest problems that confronted the directors was the accommodation of visitors during August. This has been successfully solved. The new hotel, "The Roosevelt," had its opening on the 20th of July. The speakers at the dedication were Hon: A. H. Dailey, Mrs. A. S. Waterhouse, R. F. Churchill, and the proprietors Mulvey and Corliss.

Mulvey & Corliss also opened the depot restaurant as a first-class dining-room, on the same date.

One hundred and ten cottages remained after the fire, and seventeen new ones have been built. With cottagers who will let rooms, "The Roosevelt" and the "Home Comfort" House, as hotels, the depot restaurant, Streeter's and Wood's boarding houses, all who attend camp meeting will find ample accommodation at reasonable rates.

Camp opens Sunday, July 28, and The Progressive Thinker will be on sale at all the services, and subscriptions will be taken by the writer.

In addition to the regular lectures, J. Clegg Wright and Miss Chrissie Bartle will give class lectures in the forenoons.

ALBERT P. BLINN, Sec'y.
Lake Pleasant, Mass.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

W. A. Fulmer.—Q. A native East Indian working as missionary in the Christian cause, gave a lecture in this town (Jamestown, Kansas), in which he stated that in India and the southern countries, there is a phenomenon known as "moon stroke," by which a sort of paralysis is caused of any part of a person's body which has been exposed to the direct rays of the moon for a length of time, from which requires years to recover. Is it a fact?

A.—It is a fact that such is the belief, but it is not a fact that the moon has any such influence. It is like the superstition that the moon causes lunacy, which is even woven into the name, Luna, showing how deep rooted was the belief. However, the belief, of itself, by suggestion may produce the effect referred to the moon's ill-omened light. The childish fancy of such superstition is plainly shown by the fact that whether the moon is "new" or "old," in full or last "quarter," showing brightly or obscured, it is constantly present in its orbit, and when "full," and reflecting all the light of the sun possible, when compared with full sunlight the amount is only a small fraction. Then again, this reflected light is identical with the sun's rays, and can have no quality not in the primary light, and whatever these qualities are, they must be reduced in intensity in the ratio of their feebleness.

Geo. W. Kelly.—Q. I would like, through the question department of The Progresive Thinker, to have your views on socialism, and when the brotherhood of man will be established in the United States. Dearly would I like to work for Spiritualism, but it seems to me that it's my duty to work for socialism till the co-operative commonwealth is established. Then, and then only, do I think that man may be able to develop his spiritual powers, which have been dwarfed so long under this system of slavery, strife and competition.

A.—A great many correspondents have urged the discussion of socialism in this department, and the expression of views. It has not been from a desire to avoid the issue, or shrinking from the conflict, that the subject has been passed in silence. It seems impossible to treat it justly until the demands of the great army passing under its name are more clearly stated. Socialism may mean government ownership of all great utilities; the ownership of everything; the perfect equality and leveled estate of every citizen; and it may mean the terrible doctrines of nihilism. It may mean the peaceful ways of evolution, the sure and certain growth in the direction of the best and most desirable; it may mean revolution, with the wrecking of present institutions, with no defined purpose more than to escape from the grasp of the laws which ages of experience have proven practically essential to the social fabric.

If the leaders of socialism will free their cause of the brutal element, and sharply define their principles which they claim are altruistic, and for righteousness, they will have the way clear and their progress a triumph. No one claims that our government, although the best under which a nation ever lived, is perfect. It is best because it can improve and change to the needs of the people. These changes cannot come in a day or a generation. Experiments in government are among the most costly, for if failures, there cannot be a return to the starting point. The education, training, methods of thought, customs, habits of the people, are embodied in the government. It is the outgrowth of ages of experience. It follows that any and every change for improvement must follow on the lines of this growth. It is like a strongly growing tree. It may be trained in symmetry and perfection of form, but the cyclone of revolution which uproots it leaves nothing but ruin.

The best government is one that allows free growth according to the laws of its perfect growth—that is, continuous and unimpeded evolution. We believe the government of these United States has this possibility, depending on the rising tide of general and universal intelligence. It cannot be better than the masses who support it. To make it better, the people must be educated up to the required standard. Hence the direct work of socialism is a "campaign of education," and there is no fear of objection from any source to this effort. But when social leaders denounce the government and the laws, and seek to array hostile factions in the attitude of armed resistance, they must expect to meet the spirit they evoke.

In the future surely is the millennium dreamed of by sage and prophet—dreamed of in the far-away ages when the earth reeked with blood of slaughtered armies, and war was the pastime of nations. The poets in immortal verse sang of peace, and prophets outwrought utopias, where perfect equality between ruler and ruled should be the order of the State. But for such utopias there must be perfect men. The selfish greed and tiger propensities must be obliterated from the minds of the people at large by the attributes of the angel.

The brute in man demands restraint, and restraint through law cannot be dispensed with until the angelic mental qualities dominate the savage propensities.

If socialism means the effort to develop all that is good for the people, by the people; to lift up the masses into unity of effort for honor, truth, justice and integrity which knows no path but doing the right, then the truest and best in the nation will join in acceptance. It is the system they have ever and always adhered to. There is no station more worthy of ambition than teacher of this system of State philosophy.

Spiritualism fully endorses this system, and in fact it is its fundamental idea. Will the socialists accept this definition? Will they free themselves from the doctrines imported from the revolutionary leaders of the old world?

A GOLDEN SHEAF.

To Our Friends: — October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes.

HUDSON TUTTLE,
EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

THE DEVIL AT WORK.

The theologians express themselves as greatly worried because of the deplorable ignorance of the Bible exhibited by the present wicked and perverse generation. They say that the devil is getting in some mighty fine work in getting people to neglect Bible reading.

Of course it is the work of the devil. The devil has instigated a lot of graceless but talented authors to write a lot of interesting novels. Then he has enticed many fickle-minded church members to read them instead of turning their attention to more serious things. Yes, the fine Italian hand of the devil is seen running through the whole scheme. The devil is kept constantly busy by editors and theologians. The poor devil has a devil of a time. Some of us think that the devil is being overworked.

How many know that we got our devil second-handed from the Jews? The Jews procured him in Babylon. The old Persian Magi believed that there existed an eternal conflict between two equal and co-eternal principles of light and darkness, good and evil, Ormazd and Ahriman. The latter of which the Jews imported into their Scriptures after the captivity, under the name of the serpent, a symbolism which was later turned into "The Devil." In the Scriptures are nine devils: Beelzebub, the prince of the false gods of other nations; the Pythian Apollo, the prince of liars; Belial, the prince of mischief makers; Asmodeus, the prince of revengeful devils; Satan, the prince of witches, wizards and sorcerers; Meresin, the prince of flying devils, who caused thunderstorms and plagues; Abaddon, prince of those who caused tumults, wars and combustions; Diabolos, the prince of those who drove to despair, and Mammon, the prince of all the tempters. Far in advance of all modern combinations, the theologians turned all the nine devils into a devil trust, now known in religion and commerce as "The Devil."

Such is the origin of the frightful creature which now disturbs our peace of mind.

DR. C. C. CARTER.

Lancaster, Ohio.

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"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

LILY DALE ASSEMBLY.

Notes of Interest Pertaining to the Work and Workers.

In a shady nook in the northeast corner of the Lily Dale Assembly grounds a single pine table and chair stands on a 6-inch high platform, surrounded by benches. A small sign tacked up on a tree behind the table bears the legend, "Forest Temple," and here gather the most spiritual visitors, with others longing for knowledge or a message, at 9 a. m. and 4 p. m., under the leadership of a plain woman with a simple heart, gentle manner, and the face of a saint. This is Mrs. A. J. Devereaux, one of the real mothers of the Assembly.

Forest Temple is one of the best attended meetings at Lily Dale. What the baby is to the household—bright, dainty, full of tears and sunshine, and beloved by all—Forest Temple is to Lily Dale.

At the morning meetings the philosophy is mainly discussed, all expressing their views, and the embryotic speaker, who to-morrow will expound to the multitudes, here gets accustomed to face audiences and express thoughts in words. Forest Temple is the place where each may bring a new, helpful thought; new to the one who conceives or hears it for the first time, yet old as time, for who of us has new thoughts, after all?

The afternoon meeting is the mediums' hour. Mediumship is here developed and demonstrated, and a large number of visitors who fail to get a message at the meetings in the Auditorium have received the longed-for greetings and messages from their loved ones gone before.

Mrs. Carrie E. S. Twing delivered an exceptionally fine address on Sunday morning on "Vicarious Atonement"—suffering for another.

She spoke of the suffering of every mother when the mysterious veil lifts and a child steps through the portals into the world, as a vicarious atonement, while every conscientious, earnest man and woman is constantly bearing the burdens and sufferings of others. Mrs. Twing touched most tenderly on the deepest emotions which play on human heartstrings, and spoke as only one who has fought and conquered can speak from personal experience.

In the afternoon J. Clegg Wright spoke in his happiest vein. "Man," he said, "is no better than his organization, temperament and environment will permit. Nature does not produce honey alone; there is acid, and some men and women are acid in their makeup. Man is an animal before he is an angel. Let error fight error that truth may prevail. In 1662 the prisons of England were full of parsons who refused to give their consent to the Book of Common Prayer. We have a Peace Congress but no peace. Labor and capital also are fighting in the breastworks of the world. Nature does not grow by the law of heaven or hell, and when your liver is out of order you want the Democrats to come into power, but when your liver is in order everything is lovely."

Mrs. Annette J. Pettengill delivered one of her helpful, instructive lectures.

Elsie Stumpf is a new speaker on our platform, but an old friend and faithful worker. She spoke on the 18th. Was she an eloquent speaker, we never asked. When you listen to one who in her daily life carries out and lives what she teaches, is not that eloquence? Yes, and of the best kind.

Wednesday was National Spiritualists' Association day, and Dr. Geo. B. Warne, the National vice-president, represented that association. He invited his audience to become better acquainted with the constantly growing scope of work of that body, with its 600 local societies affiliated through the State associations, and stated that the census bureau counted about 295,000 Spiritualists in the United States and Canada. He paid eloquent tribute to the conscientious efforts of his associates on the National Board, stating that he had never worked with any more honest and earnest. He spoke with deep feeling of the loss sustained through the promotion of the late national treasurer, Theodore J. Mayer.

"Spiritualism," he said, "is more than a philosophy and greater than science. It is a religion, and touches the deepest in a human soul. Being a religion, we have fought and won our cases in the courtrooms and before legislatures. Had we pleaded our cause as a philosophy, they would have paid no attention; but we pleaded for Spiritualism as a religion and gained a hearing and victory."

The Doctor referred to some of the work done by the N. S. A., pointing to the financial and moral support given by it in the Goff bequest in Michigan, by which $20,000 was added to sustain our work. Over $2,000 has been paid out of the national treasury in the past to help sustain the wills of arisen Spiritualists in various States. The recognition thus obtained will make future victories easier, and more frequent.

The monthly pension roll for needy mediums aggregates $1,400 for the year, while $1,700 per annum has been spent for the past five years for this purpose, without which many a medium would have suffered for the necessities of life or been in the poorhouse. Over $400 have been paid from the national treasury to help mediums on the Pacific coast in legal contests, and over $6,000 more spent in general missionary work than was received for that specific purpose—broadening the work and laying the foundations for State associations in unorganized States.

The Doctor affirmed that the N. S. A. is the staunch friend of all true mediums and the persistent opponent of frauds, and warned his hearers to look out for any mediums who denounce the National, as they probably have personal grievances for having been exposed. He admonished all to join and sustain their local society, adopting the motto of Golden Rule Jones, "Raise your city one inch instead of exalting yourself at the expense of everybody else."

Mrs. Fixen followed the Doctor, showing that organization was exemplified in nature, and that all great movements need organized efforts to be successful.

Mrs. R. S. Lillie pleaded for $1.00 from each Spiritualist, per year, to sustain the work of the N. S. A.

About $110 was paid into the Mediums' Fund of the National at the close, and people went away with much more favorable opinions of its work than they had ever had.

The daily attendance is growing, the Maplewood Hotel is well filled with guests and every one of the 192 cottages occupied.

One of the most welcome attractions at the assembly is the Lily Dale Orchestra. Everybody expected something above the average, for the musicians were selected with greatest care by Mr. G. L. Humphrey, assistant to the President—(and her husband,) who made his record as bandmaster of the famous 7th Regiment Band of New York City; yet the music is finer than we expected. Each is an artist and does his utmost best, and a greater orchestra never tooted among the trees. The selections are from old standard, classics to the latest and up-to-date favorites. This adds attraction to our dances, a pegleg could toe dance to such tunes; so what cannot ten itching toes with a fluttering heart above them, and an anxiously waiting partner do?

Anyway, everybody dances and the rest keep step with their feet while looking on. Last year, gentlemen paid 50 cents to dance, and ladies were admitted free, this year every dancer pays 25 cents, regardless of sex. A badge is furnished with each admittance, and the gallant swain with quarters to spare has plenty chances to spend them, inviting partners to dance, and securing the coveted badge first, while he who carefully scans his choice to see if she has a badge before he asks her to dance, need not expect so large a smile as he who generously pays his money and takes his choice—to dance with.

I wish that you, gentle reader, was here to enjoy yourself with us.

LAURA G. FIXEN.

THE PLANETARY WORLDS.

Neptune Not the Most Distant Planet —Sky Travelers, Etc.—A Selection From the Writings of Dr. E. D. Babbitt.

Neptune is supposed to be the most distant planet in the solar system, but I perceive that there is one more planet vastly beyond it. A world somewhat larger than our earth, and having no moon. Being so far away in the cold realms of space, it cooled off and became ripened a great series of ages ago. Its people are greatly in advance, even, of the people of Mars, for evolution is an upward progress, so that compared with us, the people must be like gods and goddesses. Their sky-travelers and motor methods are amazing. Their atmosphere, by chemical affinity with the cold elements of space around them, is highly thermal in its nature, so that the sun, although so small, awakens a fine luminosity, and kindles their earth itself into warmth. The people are angelic, and I have named this planet Celestia. Astronomers have already perceived that Neptune has been influenced in its course by some power beyond it, and will undoubtedly discover it in a few years.

The people of Mars have evoluted more extensively than ourselves, are quite beyond us in science, art, inventions, clairvoyance, and psychometric skill, and know a great deal more about us than we do about them.

The usual labor day of Mars is about one-quarter of our time, or not far from six hours, their complete day being about 24½ hours; in most cases the people engage in the kind of business which they have a talent for and most enjoy, but if they engage in that which is less pleasant, they receive greater pay.

Let those pessimists that seem discouraged about our human race, considering that they are hopelessly in the line of selfishness and greed and ignorance, remember that both Mars and Celestia have had to pass through virtually the same grades of brutality, plutocracy, priestcraft and despotism that have afflicted our earth, and let them remember that those planets, learning in part by mistakes, have ascended to a divine religion and science and social development which has made human life happy and beautiful. Even on earth we are rapidly outgrowing many of our imperfections, and in our advanced portions have risen considerably beyond the lower realms of Mars, in which idolatry is still practiced.

Telegraphy, I understand, is not practiced in Mars. Systems of thought transfer take its place. For this purpose regular offices are established in which psychically developed persons officiate. In Celestia this thought transfer has been used for untold ages, and offices are maintained for the purpose, though most persons there have such a psychic development as to be able to communicate with their friends at a distance without any outside help.

Sky traveling is almost the universal method of locomotion in Celestia for any considerable distance. The Celestians superseded the use of steam an immense period of time ago, but are now using a still safer and grander force than that which superseded steam. They get into their sky-traveler, turn on their force and mount upward, and when they wish, can leave the birds out of sight in a moment. Every family has its private sky-traveler. A man sometimes takes his family into his vehicle, and as he sweeps over valley, mountain, river and ocean, will teach his children the geography of the world from actual observation.

At night, coming to a city, perhaps on the other side of the world, he will find it brilliantly lighted by wonderful and almost costless methods which nearly equal daylight. On landing he will be received with open arms by the people and pressed to accept their loving hospitalities, for man and woman having evoluted for so many ages, have attained to what we would call angelic love, as well as wisdom.

Neither Celestia nor Mars navigate the sky in airships constructed on the principle of a balloon. They use wonderful concentrated forces which lift their ship into the air with exquisite wheelwork. Mars has done away with steam, and as near as I can learn, they use solidified gases, which, on being released gradually from the solid form, are immensely more elastic and potent than steam, and yet more safe. Would not solidified carbon dioxide be a good material to use in our earthly ships, cars, and other machinery? But a very little bulk of each material, when its safe use has been acquired, would be needed to drive an ocean steamer across the ocean, and would thus save the use of hundreds of tons of coal a day, which fill a quarter or third of a whole ship.

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By the Wayside.

Following a few days' visit with my old friends Mr. and Mrs. F. R. Mattison, of Watertown, N. Y., came a trip up the St. Lawrence river, and a two-weeks stay among the Thousand Islands, whence I was suddenly recalled to Watertown by the news of Mrs. Mattison's transition to the spirit world.

She was stricken by paralysis on June 21 and left the body on July 6. The funeral on July 9 was largely attended. The body lay on the white satin couch of a beautiful silver-gray velvet casket, with flowers disposed by loving hands all about her. Her snow-white hair, the look of peace, the folded hands, and that indefinable dignity with which death invests the deserted house, were most impressive. But neither in the quietly restrained grief of her friends, nor in the service, was there the note of despairing sorrow, so often heard at funerals.

The subject of "Immortal Life" was dwelt upon by the speaker, who closed the remarks by reading J. L. McCreary's poem, "There Is No Death."

The local chapter of the Eastern Star, of which Mrs. Mattison had long been a member, attended in a body and rendered their symbolic service at the grave.

In this service the idea of a sleep in the earth, and of a final physical resurrection, is emphasized. But this was counteracted by the closing words of Spiritualism's mouthpiece. The speaker, taking some earth in her hands and stepping to the edge of the open grave, sprinkled it upon the coffin lid, with the words "Dust to dust, and ashes to ashes. We consign the physical to the elements from which it came, believing that THE SPIRIT HAS ALREADY RISEN, and is consciously present with us while we tenderly dispose of the garment, of which she shall nevermore have need."

Few have been better prepared for the change than this true, good woman, this devoted wife and mother and trustworthy friend.

She and her husband were Spiritualists, and many a lecturer and many a medium has been hospitably entertained under their roof—indeed, almost every worker who has served the Watertown society has been their guest.

Among those who will most miss her visible presence are her husband, son and grandson. But they all know the truth of spirit communion, and so are comforted, as is her friend

HELEN STUART-RICHINGS.

EXPOSING FAKES.

England is Awakening to the Great Injury the Fakes are Doing, and Exposures Follow.

Word comes from London, Eng., setting forth that the expose of a fraudulent "spiritualistic medium" has been the sensation of Leeds recently, the "medium" having been caught in the act by a camera which was brought into a meeting.

This man is an engine minder, who has found it lucrative to desert his engine at frequent intervals in order to humbug devout Spiritualists at fees varying from a guinea to 35 shillings per night.

Recently, by means of a substantial fee, the medium was persuaded to give in a private house a materializing seance, at which the photographer contrived to be present. A thorough search showed nothing upon the medium in the shape of drapery, but, as the photograph showed, his chest protector, cleverly manipulated, played an important part in the farce, while the "spirit's" garments were evidently ironed flat and concealed in the lining of one of the medium's garments, as in the photographs creases are plainly to be seen.

The medium having entered an improvised curtained cabinet, in a corner of the room, lights were lowered until it was impossible to distinguish more than just the outline of one's neighbors. The only light permitted was that of a small red lamp. While the "assistants" sang a hymn the medium proclaimed by his deep breathing that he was going into a trance. Then a faint rustling as of a folded piece of linen being shaken out inside the cabinet was heard. This was explained away by a devout believer as the building up of the form.

Another hymn. Then someone asked, "Is there too much light?" Three sharp notes on the bell gave an emphatic "Yes," according to the Spiritualistic jargon. The tiny light was still further lowered, and at an invitation from one of the circle the "spirit" appeared.

In beseeching tones several of the good people present asked him to touch those he loved, bidding him not be afraid. A willowy arm was extended through the darkness, and a horny hand, like that of a workman, touched three or four. A boot creaked and the "spirit" disappeared behind the curtain. After more hymn singing and a further invitation, the "signor" or "master spirit"—this time apparently a very much taller man—came forth. It was then that the flashlight photographs were taken, and the light, as well as the subsequent prints, showed a man resembling the medium. The discovery proved too much for the latter, and he disappeared from Leeds, in all probability for good.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

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Is Christian Dogma Infallible or Essential to Salvation?

Man is endowed at birth with physical, intellectual and moral qualities capable of great development, and this world is peculiarly adapted, with its manifold pictorial diagrams, to teach the infant mind its first lessons in observation and reasoning.

But the child is not left to the influences of Mother Earth to mould the character of the young soul, as the babe had no choice in the nature of its birth, neither had it the fashioning of those environments destined to play an all-important part in its destiny.

As a Christian people, we are inclined to give praise and thanksgiving that we were not born in India, China, or any other nation than our own. We consider ourselves a favored people, and are prone to look upon God as being fond of conferring such favors. In our own estimation, at least, our religion is the only true one, and we send missionaries to preach it to all the world. But let us take a glance for a few moments at history, and see what it has to say.

In the Assyrian Cuneiform writings we find an account of the creation, the flood, and also psalms identical with those recorded later in the Christian Bible.

About 2,300 years before Christianity, we find contained in a code of the Babylonian King, Hammurabi, laws identical with those credited to Moses.

In the Persian religion we also find teachings concerning God's kingdom, of good spirits around his throne, of the evil spirit, the judgment of the soul after death, of a heaven and a hell, the divine savior, and of the resurrection of the dead, all of which correspond with the more recent Jewish theology and Christian Bible.

More remarkable still is the striking similarity between the Christian scriptural writings and those of the Indian, especially the Buddhistic, dating some 500 years before the dawn of Christianity.

In these writings we find an account of Buddha descending into the world, was born of a virgin mother, overcame the temptations of the devil, healed the sick, fed hundreds from the contents of a small basket, was transfigured into heavenly light, revealed himself to his disciples just before death, and finally passed to the eternal heavenly spirit, Lord of the world.

In the face of such historical facts, is it not apparent that our manner of thinking, like our manner of acting, is largely the result of environment, and not essentially infallible, as we are disposed to think?

As a so-called Christian people, in what respect are we the moral superiors of other nations? Does our modern civilization prove it? Are we less vain? Is there greater simplicity of living and less graft and the many other forms of vice here, than among other people?

What a horrid condition of slavery is this Pharisaism of ours, preventing us from looking at facts square in the face.

Man the world over is but a child born as though yesterday, while eternity lies before him. He finds interest in childish things, for it requires time to bring him to the years of discretion.

The mineral, vegetable and animal kingdoms were not evolved in a day, and man, the fruit of all preceding kingdoms, has but started on his journey of eternal progression.

To the observer, unbiased by sectarian training, all is perfect system in the cycle of progressive stages, from the simplest to the most complex form. There is not a break in the order and harmony of these successive developments. Man alone has created the idea of miracles. They never existed in fact, and certainly were never needed.

Ignorance and selfish interests will cause men to oppose the truth, but "truth is mighty and shall ultimately prevail."

It is not in the power of any man or combination of men to arrest the tide of steady progression.

The human race has been pushed along from the dark ages of the past, and there is no sign of abatement in the life of progressive thought having as its motto perfection.

The man who dares to think cannot remain in darkness. "The truth shall set you free."

There certainly could not be a worse form of slavery than that which shackles the intellect, which confines a man to fixed and unprogressive ideas, and forbids the expansion of that beacon light—reason, which illuminates the soul.

Growth, development, and ultimate perfect unfoldment is just as sure and quite as natural to the soul as is the germination of seeds in other productions.

The creative plan could never be successfully worked out after the formula of man's arbitrary and impulsive notions. It will continue to proceed in that orderly manner which has characterized all preceding acts of a wise Creator.

It is no easy task to rid one's self of the false impressions of a lifetime, but it must be done, and time alone can do it.

Some will be ahead of others in the race of progress, but the same goal of complete ripeness is the heritage of all.

There are bound to appear clouds, for all cannot be sunshine in the ripening of the human harvest, and just now there is a very strong tendency to arrive at atheistic conclusions, but the remedy shall be a very natural one, and is already provided in the very soil from which the trouble emanated.

This remedy is at present engaging the attention of the most scientific minds of the age, and when the veracity of these manifestations of spirit power can be vouched for by such men as Lombroso, Flammarion, Marconi, Sir William Crookes, Sir Oliver Lodge, Archdeacon Colley, Prof. Richet, Barrett, and many others of world-wide reputation, surely the fact cannot be ignored by those who have not given the subject careful investigation.

It is no longer a question as to the continuity of life beyond the grave, as St. Paul has told us many centuries ago, "There is a natural body and there is a spiritual body." 1 Corinthians, 15:44.

The question of to-day is as to the nature of that existence.

Much light will be thrown upon this question by approaching it in an honest, manly spirit, not biased by selfish interest or false training.

Could we do better, in trying to get a glance at the future, than to earnestly study the manner in which the kingdoms of the past and present have been evolved?

Man has found it convenient to classify these kingdoms under the heading of mineral, vegetable and animal, respectively, but to draw the line of demarcation, where one kingdom ceases and the other commences, is an impossible feat for the most gigantic mind, the close order of progressive gradations, from one stage to and through the other, being so thoroughly imperceptible.

In this connection of orderly progressive stages it ought not to be difficult to perceive how not only a new kingdom or spiritualized condition of matter is evolved, but also the superior character of each successive kingdom, with the manifold stages of ripening, over that of the preceding kingdom from which it has been evolved.

There is no idle speculation about the fact that we, as the most advanced members of the animal kingdom, find ourselves in possession of endowments capable of possibilities which could never be realized during the short space of life on this earth plane. The necessity, therefore, for a prolongation of the animal kingdom into a new or spiritualized condition of matter affording opportunities equal to the complete unfoldment of these endowments, becomes imperative.

Under existing circumstances it takes the most advanced minds their life's work to discover the fact that they know nothing compared with the ocean of knowledge unexplored.

We do know, however, that thought is not the servant of visible things, and also that all visible forms are but the expressions of creative thoughts, as a city is of man's thoughts. Furthermore, that from the simplest to the most complex forms, all are integral links in the great chain of universal usefulness. Nothing exists without a specific purpose, and that purpose aims at growth leading to complete unfoldment of natural endowments and the harmonious balancement of all functions, which alone insures unison of action and perfect accord with the Creative will.

In this plan of universal salvation, little room is left for jumps and bounds entirely incompatible with reason, and not warranted by the evidence of precedents, or that order and harmony characteristic of Creative methods in the past.

The mineral kingdom feeds the vegetable, the vegetable feeds the animal, and, in its turn, the animal cannot fail to continue the work already begun toward the developing of latent properties common to all men, and of which, at present, they have but faint idea, but must become conscious as they ascend in the scale of human advancement from animal conditions into the spiritual light of infinite thought.

Possibly some of my dogmatic friends, for whose benefit this article has been written, may take exception to my free use of the word matter.

They want to be something which even infinite intelligence fails to comprehend. They are not satisfied with this slow and tedious method of evolving out of crude material, through progressive gradations, the kingdoms of the future. They want to be instantaneously transformed from present stages of self-indulgence, ignorance and vice, into angels of light, wisdom and virtue. It would be so much nicer than to have to go through the narrow path of tedious progressive stages. It is a pity, but "God moves in a mysterious way his wonders to perform."

Indeed it is a wonder that the Christian churches fail to arrest the tide of atheistic currents, or to reconcile their fixed, unprogressive, primitive ideas with the demands of starving souls.

They may continue to investigate the causation of the ever-increasing empty pews, but as "man cannot live on bread alone," it is quite natural that the hungry soul should seek food outside of the church if impossible to find it in their midst.

The physical man is classified as an omnivorous animal, and the spiritual man cannot be restricted to a diet not calculated to nourish and stimulate into health normal action the many functions of his spiritual organism.

You cannot grow and not eat. Neither can you with impunity feed one part at the expense of the other, for not only does the character of food influence the character of growth, but it must be so proportioned as to meet all the demands of the system.

It is incredible that preachers can be ignorant of these facts. Indeed, it is much easier to believe that they lack the self-sacrificing courage essential to their acknowledgment of truth.

However, the sun will continue to move, unmindful of man's frailties.

Finally, I would love to leave one thought with my readers—that as we are so constituted as to be reciprocally dependent one upon the other, is not one of creed or dogma, but is indelibly written in the very constitution of Universal laws.

FREDERICK DUGGAN.
993 Lexington Avenue,
New York City, N. Y.

The Hull Pilgrim at Home.

It is now over a month since my return to Whitewater, and letters are reaching me from various points on the Pacific Coast, from friends solicitous on my behalf, inquiring as to my condition since I entered the home.

Above all things in this world I do not wish to be considered disloyal to friendship, or forgetful in any way of obligations to friends. If anyone of these dear people had followed me from day to day and felt my heartpangs and heard my soul cry at times, while re-arranging the home, assorting his belongings, and putting away cherished articles, never to be touched by his dear hands again, that one would not wonder.

I felt I could not rush into print at once and write of my taking up life again in the home.

Great waves of emotion cannot continuously sweep over the soul, and pangs cannot uninterruptedly pierce a human heart for long seasons, and my friend, whoever you are, I desire to impress you that while intense nature may feel nearly crushed under the heavy hand of a great sorrow, yet the joy that comes at intervals when the soul sees and hears, and knows that soul-life is, or may be a continuous union, I desire you to know this joy—becomes as intense as the suffering has been. So, when the tempest is upon me, and I feel as a lone tree, exposed to the wind and the storm, but I know such conditions cannot always last, and as the tree takes firmer hold in mother earth when swayed by storm, so the varied, almost wonderful experiences that have been mine since the transition of my companion, have, if possible, driven me more deeply, more solidly into the fundamental truths of Spiritualism.

I have letters containing this question: "Believing as you do, how can you ever give up to sorrow and to tears?"

I will not attempt to answer the query here, only to say, I am still partly human; my feet are walking the earthly paths, and I live as a physical being amid material things. If such persons as those who wonder over grief and tears, after having learned man does not die, and under proper conditions can hail his friends on this side of the "Great Divide," were to become a student of psychology, he would understand the seeming inconsistency of the writer on this point.

HAS MOSES MADE HIMSELF KNOWN IN THE HOME? Yes, many many times. In a strict sense, the two pilgrims entered the home on my return. Long before I left the Pacific Coast, he urged me, through mediums who knew nothing of my plans, to change my date of leaving. His words on two occasions were there: "Your journey homeward will be much easier than you imagine. Cross no bridge until you reach it. (A favorite expression of his.) I cannot explain now, but leave it to me." Strange as it may seem, I did not travel one mile of the homeward way apart from the tender care of loving companionship. My good friend, Mrs Kelso, went with me from San Jose to Colorado, and arranged for Mrs. Niver to meet me at Longmont and to accompany me home.

In many other instances I have had what to me has been positive evidence of Mr. Hull's intervention in my affairs. And is it so? Do dear ones, as "Invisible Helpers," pervade our atmosphere, impress dear ones in the form to voice their love and express their watchfulness in so many ways?

Are there moments when they press so near us we can tell by our own heart throbbings when the great love-tide of their soul being surges into ours, and secretly, silently the unspoken message comes, the holiest, the dearest of all communion between souls? Yes, I know it, and dear reader, if you do not know it now I trust you will sometime.

A Remarkable Occurrence.

Early in May, my brother-in-law, Eden B. Sawyer of Fort Worth, Texas, passed to spirit life. This brother had been a Spiritualist for a half century; he paid me, as Treasurer of a New England Spiritualist society, the first salary I received as a "girl preacher." We had, since his marriage with my sister, been as fond of each other as though we had been born of the same parents. He loved Mr. Hull and during our visit in Fort Worth one year ago last November, he remarked that he wanted one or both of us to say the last words over his body, if he passed beyond first; he was in feeble health at the time.

After Mr. Hull left the mortal this brother wrote me a loving letter of condolence, and intimated that he would soon follow. I should have said that Mr. Hull had promised to officiate at brother's transition service, whenever it might occur, if possible.

A few days before he left the mortal he remarked to my sister, "Moses is here."

My niece, who informed me of the incident I am about to write, said in her letter, "Mother and I felt Uncle Moses' presence."

On the occasion of the service, about one hour before Mrs. Wilson, who had been summoned from Houston to deliver the address, gave her message to the friends, Mrs. Hulbert, an intimate friend of the family, well known to the writer, was with the family in the room where the casket had been placed; she remarked: "What a peaceful, beautiful influence there is in this room; let us keep quiet a few moments."

My niece stated that gradually her face changed in expression, her voice also changed, and she spoke of the lovely experience the newly arisen spirit experienced in passing to spirit life. To use my niece's words: "Her words were the most comforting I had ever heard; in a few moments we recognized the intonations, the sentiments, and the mannerisms of my dear Uncle Moses. I write you this, because it must be a comfort to you, and we want you to know Uncle Moses fulfilled his promise; he spoke at papa's funeral."

To me this incident is beautiful, and needs no further comment.

The Dear Letters and Love Offerings Received of Late by the Hull Pilgrim.

Many soulful letters, some however almost as brief as telegrams, have found their way to my hand since my return home. In every instance, when the full name and address has been sent, I have acknowledged the same personally. For some reason, a few of the letters bear the signature "An Unknown Friend," or simply one or two initials are given.

"Words are cheap," one can find them anywhere; I can simply say; I THANK YOU ONE AND ALL. I am sure they will each read these lines, because in every instance, The Progressive Thinker has been mentioned in the communication. I am also sure that My Moses knows of all consideration bestowed upon the lone little pilgrim who is doing the best she can to meet all conditions incident to a journey bereft of the strong, Magnetic presence of her beloved companion.

I feel grateful to my friends in the fresh. I trust my friends in the spirit, and as Moses was my strong helper in all ways, I am assured he guards and directs many of my movements now.

In a few days I leave my home, in which Prof. and Mrs. Weaver do all they can to make it truly the home, for my brief stay at Lily Dale. While there I shall rest under the roof of Mrs. S. S. Lutes' sylvan home. Thus, wherever I go, I seem almost fated to abide with old and dear friends.

I send my soulful appreciation with this to the grand, loyal Progressive Thinker, for all favors and considerations shown me.

MATTIE E. HULL.
Whitewater, Wis.

(Advertisement)

OFFICIAL PROGRAM
OF THE
Lily Dale Assembly,
LILY DALE, N. Y.,
July 12 to Sept. 1, 1907.

JULY.

23. Thomas Grimshaw.
24. York State Spiritualists Association Day, Mrs. Tillie U. Reynolds, H. W. Richardson.
25. Mrs. R. S. Lillie.
26. Thomas Grimshaw.
27. Mrs. Tillie U. Reynolds.
28. Miss Elizabeth Harlow, Hon. Wendell C. Warner.
29. Conference.
30. Miss Elizabeth Harlow.
31. Hon. Wendell C. Warner.

AUGUST.

1. Miss Elizabeth Harlow.
2. J. Clegg Wright.
3. Georgia Gladys Cooley.
4. George H. Brooks, Cora L. V. Richmond.
5. Conference.
6. Cora L. V. Richmond.
7. Mrs. Helen L. P. Russegue.
8. Georgia Gladys Cooley.
9. Cora L. V. Richmond.
10. George H. Brooks.
11. Mrs. Helen L. P. Russegue, W. J. Colville.
12. Conference.
13. W. J. Colville.
14. Woman's Day—10:30, Symposium, Mrs. Mary Seymour Howell.
15. Dr. J. C. Batdorf.
16. W. J. Colville.
17. Temperance Day—2:30, Mrs. Mary S. Howell, Laura G. Fixen.
18. Mattie E. Hull, Dr. W. M. Lockwood.
19. Conference.
20. Dr. J. C. Batdorf.
21. Mattie E. Hull.
22. Oscar A. Edgerly.
23. Dr. W. M. Lockwood.
24. Mattie E. Hull.
25. George H. Brooks, Oscar A. Edgerly.
26. Conference.
27. Oscar A. Edgerly.
28. Pioneer Day—2:30, Lyman C. Howe.
29. Mrs. R. S. Lillie.
30. Dr. W. M. Lockwood.
31. Mrs. R. S. Lillie.

SEPTEMBER.

1. Peace and Arbitration, Laura G. Fixen, Lyman C. Howe.

PLATFORM MESSAGE MEDIUMS.

Annette J. Pettengill, July 12 to 25.
Mrs. J. A. Murtha, July 26 to August 3.
Georgia Gladys Cooley, August 4 to August 8.
George W. Way, August 9, to August 18.
Mrs. M. Gaule-Reidinger, August 19 to September 1.

MORNING CLASSES

J. Clegg Wright, July 13 to August 3.
Cora L. V. Richmond, August 6 to August 10.
W. J. Colville, August 13 to 17.
Dr. W. M. Lockwood, August 20 to 31.
Mr. W. J. Shehan's School of Vocal Music, Friday, Saturday and Monday.
Mrs. Sarah T. Rorer's Cooking Classes, daily, August 5 to 17.
Mrs. Francis Baker's Classes of Arts and Crafts, daily, during August.
Dancing Classes, Monday, Thursday and Friday.
Thought Exchange, Wednesday and Saturday at 8 p. m.
Special Seances, Monday, Wednesday and Friday evenings at 7.
Forest Temple Meetings, 9 a. m. 4 and 6:30 p. m.
Children's Lyceum, at 9 a. m.
Band Concerts, 9 a. m. 1 and 7 p. m.
Card parties Monday evenings.
Dances, Wednesday and Saturday evenings.
Ladies' Bazaar, Thursday evenings.
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Michigan State Spiritualist Association—Annual Meeting at Lansing, Michigan.

The Annual meeting of the Michigan State Spiritual Association will be held, August 13, 1907, at Lansing, Mich., at the Mediums' Home. Cedar St., South. There is much business of importance to come before this convention; amendments to our Constitution and By-Laws, on the following articles and sections will be acted upon:

Article I., Section 4, Annual Meeting-place and date.

Article II., Section 1, Annual dues.

Article VI., Section, Licentiate, or Lay minister; Section 2, Ordination; Section 3, Mediumship; Section 7, Time of payment of annual dues.

Possibly there may be others and new sections added in order to make it to be of the most benefit to our Cause.

It is necessary that every local society be represented at this meeting for it is of value to all.

We have an abundance of work and need your assistance, so please be on hand. New officers are to be elected, and if in the past changes have not met with your approval be at this meeting and do your part.

See that your credentials are properly made out, and with per Capita tax, are in the hand of the State Secretary not later than August 2. That will give her ample time to get her report ready for the convention.

Do not forget the Date: August 13, at 10:30 o'clock sharp.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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A CONCEPT OF HEAVEN.

Heaven is Located, also Other Place—Home of the Blest in Alcyone, the Wicked in the Sun, says Dr. Copp—Star Center of Universe—A Washington, D. C., Divine Says Here God Has His Throne, Surrounded by Angels—His Views of Heaven and Hell are Childish in the Extreme—Spiritualists, Alone, Have the True Concept of Heaven and Hell.

Our abiding place in the future has been located. Those of us who are bad in this world will be furnished free transportation to the sun, and those of us who are good may select a place in heaven to suit ourselves. If we want to rest in the heaven of heavens, where God has his throne, we will select Alcyone, but all the universe except the sun, which is hades, is heaven for those who follow God's commandments.

So says Rev. Zed Hertzel Copp, president of the Highway Sunshine Gospel Union, who has followed the announcement of his startling discovery that the sun is the home of the imp of darkness by the declaration that Alcyone, which he describes as the central planet of all known space, around which all other planets revolve, is the footstool of the Creator, where his throne has been erected. He makes the statement, he says, after a research covering fourteen years.

Heaven Is All Around.

But heaven is not confined to one particular planet, according to Mr. Copp. "Washington, this country, the whole world, is heaven," he says, "and we live in it. But it is not the heaven that God wishes it to be. Everything—the animals, the birds, the fishes—are in unison with God; only we, the human beings, are in revolt. As soon as we comply with God's will this earth will be a complete heaven."

From Alcyone, says the reverend doctor, the Almighty rules the universe and directs the destinies of man and womankind.

The multitude of planets which revolve around Alcyone he describes as magnificent gardens, wherein dwell angels and those over whom they preside. A state of lethargy exists among the inhabitants, and everywhere peace and quiet reign supreme.

Houses are Transparent.

"In heaven," said the minister, "there are palaces of brick and stone. But the solidity implied by the ingredients counts for naught, since they are transparent. The inhabitants may look through the houses of their neighbors. They can observe every action of their neighbor, and the thoughts of one are the thoughts of the other. But in heaven everybody is good. There is no such thing as rebellion, insubordination and reticence.

"Paul says he was taken up to the third heaven and heard things not lawful for him to utter. He could not utter them because he could not find human expressions strong enough to convey his ideas.

"There are three heavens. First, the natural heaven, the canopy above the earth; second, paradise; third, the heaven of heavens, or abiding place of Jehovah.

"Scientists know that there is a planet or star around which all the other stars and planets, including our own solar system, revolve. That is the star Alcyone, of the first magnitude as to size, and said to be thousands of times larger than any other known body.

"In this place the inhabitants are beings of the highest rank, but little lower than divinity itself, clothed with majesty, power and learning. Earthly kings surrounded themselves with the best and noblest of their subjects. Is it a violent supposition that the divine king does likewise in the composition of his court?"

For the second heaven, commonly called paradise, Mr. Copp said he had no precise location.

Astronomers Not Agreed.

Alcyone is the most brilliant star of the group known as the pleiades, which is in the constellation Taurus, and is quite conspicuous on winter evenings about 24 degrees north of the equator. Alcyone is of a greenish hue and has a magnitude of 3.0. This is the star which was supposed by Madler, the German astronomer, to be the central sun, in reference to which our sun, with its planets, and all other known systems, are moving, perhaps revolving, within some almost incomprehensible period of time; but, as a general proposition, the hypothesis of any central sun is considered too daring by astronomers.

The distance of Alcyone from the earth is immeasurable, and its size may only be conjectured, but that it is a vast, flaming mass is conceded. And it also is probable that a ray of light from Alcyone will take at least 100 years to reach this earth.

For some unknown reason there were anciently said to have been seven pleiades, although only six were conspicuous then, as now. To the Greeks the constellation was important, since with its heliacal rising in May navigation began, and with its setting in November it was supposed to close. The pleiades also served as guides for seed time and harvest.

This eminent divine is badly off in his estimate of "heaven" and "Hell." The Spirit realist's concept of the place is correct, as proved by actual observation by many seers and mediums.

Lake Brady Camp.

The Lake Brady Camp was favored on July 21, in several ways, the weather being perfect. In the morning Mr. B. F. Austin addressed the people. He stopped on his way from Virginia to Cleveland, Ohio, where he had an engagement Sunday afternoon. The subject of his remarks being, "The Possible Good in Spiritualism."

Dr. Knowles followed with messages. In the afternoon Dr. Knowles talked for a time on the following questions given by the audience:

"Where is the Spirit World?"

"Where is Heaven and Hell?"

"Is Spiritualism Growing? Is the Number of Spiritualists increasing?"

"Why Sit in the Dark in the Seance Room?"

"What Do You Consider the Best to Do for the Saloon Element?"

His talk was full of practical truths, concise and to the point.

Mr. Conant, a speaker and healer followed with a few remarks on Life and Spiritualism. He and his wife stopped for the day, being on their way to an eastern camp. He is a very interesting and magnetic speaker, holding his audience from start to finish with no seeming effort.

The usual conferences, lectures and Ladies' Aid meeting will be held during the week.

MARY A. BETTES.

Cuyahoga Falls, O.

The Garden of Eden.

Have you heard of that wonderful garden of old,
Where Innocence dwelt amid beauties untold?
Where man in his glory of strength and of grace,
Tilled the garden of Eden, the home of his race?
O, where is the garden of Eden to-day?
In that Orient land far away, far away?
May we seek for it only in Orient clime,
And in ages long dimmed by the shadow of time?

Sweet garden of beauty, pure, lovely to view,
And bending o'er all, Heaven's beautiful blue,
Thy bowers and ranges, and clear flowing streams,
Excelling in beauty man's loveliest dreams.
With love and with longing, in fancy we gaze
On the scenes where man dwelt in his innocent days,
And our hearts feel the sadness of joys that are gone,
As we think of that garden in Time's early dawn.

But why should we linger in fondness of woe,
O'er the beauty that's faded, the glories laid low?
O'er the form of the loved one returned to its clay?
O'er the darkness of evening that follows the day?
To the pure and the loving there's light in the soul,
And its beauty, eternal, shall ever unroll;
Then seek not that garden far yonder apart,
For the garden of Eden—'tis here, in the heart.

Sweet garden of Eden—dear home of delight,
Where the soul's glowing day ever banishes night,
Thou art not afar in yon Orient clime,
Nor alone in the Past, veiled in mists of old Time,
Never, then, will I wander in sadness afar,
In quest of that garden. Its gates are ajar,
And the angels of glory and goodness impart
Their light and their joy in my Eden—my heart.

O, seek not that garden in Orient clime,
Whose glories have withered and vanished with time—
Whose beauties abounding made glad our fair race,
And fairer than Eden was man's shining face.
That garden whose glories were mentioned of old,
Where Innocence dwelt amid beauties untold,
Where man lived in glory of strength and of grace,
In the garden of Eden, the home of the race.

In the Present and Future, and not in the old,
That garden of beauty and grace will unfold,
With its bowers of joy and its crystalline streams,
A heaven of glory exceeding our dreams,
O, that garden of Eden seek not far away;
It is near, not afar, in its shining array;
And forever and aye, while the ages unroll,
That garden will bloom in the beautiful soul.

JAS. C. UNDERHILL.

Hammond, Ind.

Letter From the Drummer Medium.

After leaving my cottage in Minnesota, where I had a splendid time, fishing, boating, etc., with a number of my Southern friends, I stopped at Wonewoc camp, Wis. They have a beautiful camp there, and splendid talent on the rostrum.

While there I was invited to help at two message services, with Mrs. Cooley and Frank Ripley, and splendid messages were given by the speakers.

I then went to Grand Ledge Camp for the opening. This camp is one of the finest in the United States. The Auditorium is a fine one to speak in, large and yet easy to be heard in.

Mr. Oscar Edgerly opened camp with one of his fine inspirational talks, that caught the audience and made them feel as if they had found a home at Grand Ledge Camp. His lectures are always fine.

In the afternoon Mrs. A. E. Sheets of Grand Ledge, gave the lecture. She also is a grand inspirational lecturer, and one whose lectures always touch the soul and make one feel as if in perfect harmony with the higher life.

I was invited to follow with messages at both services, and all were recognized.

Oscar Edgerly will give the lecture Sunday, July 28, and each day except Monday for one week. Am sure there will be large audiences to hear him. Wish all The Progressive Thinker readers could attend Grand Ledge Camp to hear him. They would go away afterwards and tell what a grand treat they had.

I am to have the pleasure of following his lectures with messages.

GEORGE A. LETFORD.

Grand Ledge, Michigan.

The Death Change and After

As Vividly Portrayed in "Light," by E. W. Wallis, at the Rooms of the London Spiritualist Alliance.

For some weeks past very interesting trance addresses, dealing with the death change and spirit experiences in the life beyond, have been given through the mediumship of Mr. E. W. Wallis on Wednesday evenings, at the rooms of the London Spiritualist Alliance. The following summary of one of these addresses is made from shorthand notes kindly supplied by one of the audience who made them for his own use.

After some preliminary observations on the absence of knowledge of what spirit is, *per se*, and on the nature of consciousness, the spirit claimed that the spirit is the body builder; that it needs a mortal form for the attainment of individual existence and personal self-consciousness, and for the intelligent expression of its inherent attributes—or, in other words, for the education and manifestation of the Divine powers which belong to Man the spirit.

Having dealt with the intimate relationship existing between the spiritual and physical bodies, he said that the spirit acts immediately upon and through the spiritual organism and, by its agency, vitalizes and preserves the outer form, of which it is the prototype. The spirit he regarded as a center of energy, possessing formative and controlling power, and by concentrating thought, directed purposely toward a diseased organ, the thinker might bring his psychical forces to bear to restore it to health and strength; for, said the speaker, the mind can, and often does, affect the body for good or ill. Each individual lives his own life, his consciousness is discrete, no other person can know him as he knows himself. Change is the law of life mentally as it is bodily—men *die* daily and are renewed daily in their thought and motive lives as much as in their body lives, and though in old age physical powers may fail, the mind is often active and clear right up to the end. Earth-life experiences train the mental and moral powers; help to awaken and evolve the spiritual consciousness and enable man to know himself, and to will that he shall live rightly and wisely. The sense of personal identity is intensified and deepened by the failures and successes, the sorrows and pleasures of life, and when the processes of the death change (which were fully described) have been completed the spirit stands forth a living personality—unchanged in character and and ability, in consciousness and disposition.

The spirit body is as actual and real to the spirit as the old earth body appeared to be, and its environments are as palpable to its perceptions—it has simply passed from one plane of conscious existence to another.

While this is true, in a general way, the newly-born spirit soon realizes that there is a great difference; for he is shut off from the five-sense plane—he no longer sees, hears, tastes, or touches, or understands what is going on on earth as he used to do. The invisible has become visible and the formerly visible things invisible—he may be in the dark as far as his earth friends are concerned, quite as much as they are regarding his new conditions.

The newly-awakened one on the spirit side soon discovers that he has lost his place in the world; it goes on without him almost as if he had never been. Should he try to reach his friends, to speak to them, to touch them, to make them aware of his presence, he too often finds that they are deaf and blind and unresponsive. He cannot interfere in earth affairs—he may haunt his old home, or place of business, but no one pays any heed to him. He may even sit in his old arm chair, but no one notices him, or answers should he call. So far as the outer life is concerned he has lost *all*. Position, power, wealth, lands, houses—everything has gone from him, and if these things were the soul and all-absorbing interests and pursuits of his life, he is a spiritual pauper—a prisoner—held captive by the limitations of past habits, loves, and ambitions which he can no longer indulge or satisfy. By the consequence of his past modes of life and thought he is self-deprived of higher experiences—not held in thrall by Satan, not shut out of heaven by the arbitrary intervention and decree of an angry God—but as he was fully absorbed with, and his interests centered upon, the things of the five-sense plane, he is earth-bound.

Death does not necessarily awaken the spirit to a realization of his true spiritual state. He cannot cut himself away from his past—for he has become what he is because of that past—and the life after death is the natural, the inevitable sequel to the life lived on earth. He may not be unhappy—indeed, he may enjoy his life, as he did here, so long as he is contented with his state. Consider the immense army of spirits who are constantly being translated from the outer life to the spirit world, ranging from the barbarian to the civilized, from the ignorant and criminal to the cultured and spiritually unfolded, from the babe to the centenarian, and as these each go to their own place you will realize how infinitely varied are the states and conditions of the spirit world.

The change to the child means that it is shut off from the experiences of the outer physical life, but there are compensations. The divine spirit within becomes active, the psychic organism of the child develops as it would have done had it remained in the physical body, but the child's intuitive and perceptive powers are more sensitive, and its spiritual development is more readily attained.

Life cannot be reckoned by years, but by spiritual results. The *Realities* of life are the motives—thoughts, loves, desires and spiritual attainments, and until these are understood true spiritual life is unknown.

You wonder sometimes that certain spirits say that they have been on the spirit plane hundreds of years and do not even know where they are—but the fact is they are not spiritually awake. They are in the *spirit*-world, it is true—you, too, are spirits now—but they have not been born to the consciousness of spiritual things—they have not realized spiritual realities and relationships, nor learned to respond to the great spiritual principles which govern the lives of all, and, when intelligently and lovingly observed, outwork in beauty and harmony. They are still in the world of illusions of their own creation; they yield to what they consider the inevitable, and wait—wait they know not for what—getting what enjoyment they can out of their surroundings.

We are sometimes asked why the good spirits do not arouse the earth-bound ones and help them to rise to higher spheres. But, *we* may ask, why do not you awake the ignorant and vicious on your side? We strive to help them, but we cannot compel any soul to forsake its conditions. Each forward step must be taken voluntarily, and wiser spirits are shut off from those who are content with their surroundings and the conditions which they themselves have fashioned. They are impervious to the influence of love until they realize their true state; then the sense of isolation, the shame, remorse, and self-condemnation, which stir the depths of their consciousness, react upon them and, while painful to bear, they are in reality evidences of spiritual awakening and sensibility. This consciousness of imperfection and unhappiness leads to repentance and aspiration, and the upward path opens before the spirit which truly desires to walk the better way. Then it is that the loving friends who have been waiting, watching, and striving to bring about this change of attitude are able to minister to the mind diseased and the spirit oppressed; then it is that help and pity, comfort and guidance, encouragement and love, are extended to assist the pilgrim to arise and go to the Father.

Remember there is one great governing law in the spiritual world—the law of fitness; each one goes to his own place. No power in the universe can shut a spirit down into hell who is not fit to go there, or exclude him from heaven (or the happier states of spirit life) who has the right of citizenship by spiritual fitness. No one enters the great Summerland—the realms of light, joy, and peace—until he has spiritually unfolded and attained the consciousness of his at-one-ment with those conditions.

The law of spirit is growth and development, of strengthening will and unfoldment in wisdom, purity and beauty. The outcome of the wise use of knowledge is a state of conscious harmony with eternal spiritual principles. Death is only an incident in the evolutionary career of the spirit and its experiences, a stage in the preparation for the fuller life—the entrance to another class in the great college of immortal existence.

From the spiritual point of view the death change, to those who are prepared for it, is a deliverance—it sets them free and gives them scope and opportunity to learn, to develop, and to realize the dreams, hopes, ideals, and impulses which inspired them here, and to express all that is best and sweetest and noblest in their natures which could not be manifested on the earth. Rest assured no spirit will forever remain in darkness, slavery and solitude. Sooner or later each one must answer to the pleading of the spirit within, and respond to the call of the Divine Spirit to "come up higher." The experiences of life, both in and out of the body, are educational and preparatory, and it is the happy privilege of each one in the progressive life through the spheres, or planes of spiritual evolution, to awaken to the consciousness of this responsibility and learn to develop his spiritual powers in harmony with the will of God.

POINTED FACTS.

Regarding the Census and the Diminution in the Numbers in the Ranks of Spiritualism.

It is natural to believe that Spiritualists are made of sterner stuff than to allow themselves to lapse into an apathy akin to death. Upon some of the vital issues they are not in such a condition, but upon others they evidently are.

In the first place, we have discarded death from our vocabulary, but indeed it looks like the word would have to be resurrected to express the inanimate condition into which many so-called Spiritualists have fallen.

I do not mean to intimate that the Cause is dying, for it never was more alive than at present, even as an organized body, but since the strenuous efforts of Brother Barrett and other active workers have so signally failed to reach a showing upon the Census books, anything near the showing of the general estimate of 17 years ago, it would seem futile to estimate the numerical standing of Spiritualism.

If we are to include all who believe in the power of disembodied spirits to return and commune with friends upon the mortal plane, we can safely count upon many Unitarians, Universalists, New Thoughtists, Mental Scientists, Presbyterians, and even Catholics, but this would be unfair to those churches which are organized and their numbers counted and known. This would be stealing from the ranks of organizations to enlarge the numbers of unorganized Spiritualism. Presumably, there is where our past estimate of millions of Spiritualists came from.

There are enough believers in the principles of Spiritualism to run our numbers up among the hundreds of thousands, and perhaps the millions, if we could find them. We cannot reach them through the channel of The Progressive Thinker, which has, at a fair esitmate of six to ten readers to each subscriber, though that would run it over 100,000. Our responses show the lack of thorough organization, which cannot be forced beyond the desire of believers in the philosophy. You cannot force anyone to become a member of a society, for it isn't necessary to "repent and be baptized to be saved." We lack the compulsory methods that organized all the orthodox churches in the land. We have nothing to frighten them with. We are out of brimstone. It is in the hands of a trust, and the presence of his Satanic Majesty is not in our midst, even in imagination.

We must depend upon reason, love and moral suasion to organize Spiritualism, and they have proven sufficient functions to bring great results.

We have done well against a defiant opposition, but we are not discouraged, for truth is our foundation. We are only a little tired, because of the indisposition of Spiritualists to cooperate to push the Cause of truth along, but not so tired as to give up the struggle so long as one individual remains unconvinced.

Some of the most prominent workers in the Cause are not enrolled upon the books of any society, and we cannot accuse those of disloyalty, for they are doing more to enlighten the worldly minds and lead them towards their arisen loved ones than anyone else in the ranks; they are really making more Spiritualists by travelling over the land on personal engagements than if they were settled into the narrow confines of any association on the globe, but we can count them with and in Spiritualism every time, and can call them leaders.

These old leaders do not depend upon organized Spiritualism to keep them on the move from week to week or year to year, but the numerical standing of organized Spiritualism depends upon these grand workers for its increase in numbers.

Spiritualism doesn't own or hold a mortgage on anyone, nor can it claim a patent on the phenomena, that are occurring everywhere; but we can see a great necessity for organization to strengthen ourselves for good solid work if we would perpetuate the Cause as an institution.

Organized Spiritualism is growing, but we cannot come anywhere near the inflated estimate with our Census report at present. We will doubtless hear from Brother Barrett upon this point later.

T. WILKINS, Sec'y. I. S. S. A.

15 Park avenue, Chicago.

THE PHILOSOPHY OF DREAMS.

"A Law There Must Be, and One That Marches Down the Aisles of Time With No Uncertain Tread."

Since the earliest dawn of civilization dreams have been recognized as mysterious phenomena of nature, but not confined to any time, locality or people, yet often containing warnings, messages and prophecies of deep import to the children of earth.

That the law that must control these activities is but dimly understood, will be readily conceded by all, and comparatively few who may read these lines would be able to give a lucid or satisfactory answer if called upon to define the word or explain the phenomena of this most common occurrence.

Yet a law there must be, and one that marches down the aisles of time with no uncertain tread.

We often hear or read of dreams that come to those who do not even believe in this philosophy, yet many times they are folowed by events that are most appalling in their accuracy, and carry convincing proofs.

Yet we go along on our headlong rush through life, never pausing to ask the why or wherefore of this recognized but sadly misused, or misunderstood, law of our inner selves, thereby losing the help these messages might be to us.

In centuries past drems were considered messages from God, and those who received them were deemed worthy of reverence and respect; their words were heeded, their counsel asked.

And the people of those ancient times were led to do many strange things, through their absolute belief in dreams, as anyone can prove by a perusal of the Bible.

Who of us to-day would believe as implicitly in a message given us as did Joseph of old, who took his wife and the child and fled to Egypt by night, through his faith in a dream?

If the day of judgment were near at hand, and God saw fit to warn the faithful ones of earth through some good old soul, by means of a dream, how many of us would even accept the honesty of the dreamer's intentions?

Let the earnest thinker take time to hunt up Bible facts on this subject, beginning with Job 33:15, 16; Joel 2:28; Genesis 28:12; Genesis 31:24; Genesis 37:5, and all of Genesis 41, especially verses 1, 5, 8, 11, 12, 15, 17, 22, 25, 32 and 39, all of which have a bearing upon this communication through dreams and the fact that they can be interpreted.

Why should we not be given manifestations of God's interest and presence—the proof of his love and care?

Have the messages ceased to come, or are we so blinded by materialism that we cannot see or take the time to read?

Few of us but will acknowledge there is a something more than pure mental activity in these fragments that are, as it were, lifted out from the constant ebb and flow of those panoramic pictures, that seem to be forever sifting in and out of the objective mind, while it lies dormant or below the horizon of consciousness.

All dreams are not the result of soul activity, any more than all men are honest, truthful or moral.

Dreams are the result of three working factors in men's lives. The Upanishad philosophy gives the first cause of dreams as physical derangement, when the natural currents of Prana are disturbed, so that disease is the result.

When the sympathetic chords of the mind are excited we dream of all the disagreeable accompaniments of whatever disease may be in store for us, or within our physical atmosphere. Such dreams are like in their nature to the ravings of delirium.

The second kind of dreams is caused by ordinary tatvic changes, when our past, present and future tatvic surroundings are uniform in their nature, when there is no change in store for us, the current or stream of dreams is more calm and easy flowing, as the tatvas glide smoothly one into the other; so do the impressions of our minds in this class of dreams. And these are the dreams we find so hard to recall when we wake from slumber.

The third kind of dream is somewhat similar to the first, the difference being in the nature of the effect. That is, the process of mental excitement is the same in both.

When the currents of life, pregnant with all sorts of good and evil, are sufficient in strength, they set the sympathetic chords of the mind in vibration at a more rapid rate, and we become conscious of coming events through the dreams that are strongly enough impressed upon subconscious mind to be re-collected later.

The purer the mind, and the freer from the sordid and false conceptions of the world, and its scorching tendencies, the more sensitive is it to the remotest or slightest tendency of Prana toward any change, and this explains the nature of prophetic dreams, for coming events, like a current of wind, stir or stir, the great ocean of Prana into a more rapid rate of vibration, and the dormant conscious mind registers these Pranic currents, or panoramic pictures, the same as you register your finger print when pressed upon a cake of soft putty. And the mind, by a psychic attribute called re-collection or remembrance is enabled to produce the pictures imprinted thereon (by Prana) when the dreamer returns to a conscious state.

This dreaming state is maintained as long as the cardiac temperature is not strong enough to affect the larger mental coil, but with increasing positive strength that, too, must be affected.

All the coils of both mental and pranic, are tuned together like the octaves of music, and changes in one must affect the other.

The vibrations per second, of the first one, is greater than the other, and this causes its subtility.

Now, when Prana, having acquired sufficient strength, passes out of tune with the soul, the mental vibrations are at rest, for the mind can only work at a certain temperature, BEYOND WHICH it MUST GO TO REST; and, in this state we have no more dreams.

This is the dreamless sleep. Those dreams which come while we are in deep slumber (see Job 4:12 to 17, and Job 33:15, 16.

These are the dreams that leave a thrill and sense of hidden meaning in their depths long after they have been dreamed, worried over and laid aside as something too deep for the average mind to grasp or explain.

These dreams are the result of SOUL ACTIVITY while the conscious (mental) man is negative, and the duality, or real man holds sway in the realm of soul.

And soul (never sleeping), in the home within, draws to itself the facts of past events or coming ones, and imprints them upon the conscious mind of the dreamer, while yet the objective senses lie dormant, or below the horizon of consciousness, and they are then brought to remembrance or are re-collected when the objective mind returns to its allotted work after its season of negation.

These are the messages of God to man. These are the dreams we should treasure in our hearts as direct messages from a loving parent to us his little children.

But, we ask, who will interpret these messages for us? Who can explain the hidden truths, who?

Let us stop a moment and consider; was it to the riotous man, the debauchee, the worldly-wise man, that God gave the power of interpretation? Not so; but to the man in all the kingdom who BELIEVED in God's power, TRUSTED to his guidance and was strengthened and made wise by the daily, hourly recognition of His presence and His love.

God makes no promises that he does not keep. SPIRIT knows ALL THINGS, and when the soul holds sway, spirit whispers secrets within the physical temple (which is the earthly home of the soul), and we wonder at its wisdom and source.

As we grow and unfold in the knowledge here and hereafter, we are being more convinced that THE WORD, THE WILL, THE WISDOM of God, vibrating throughout all space, all realms and planes, both seen and unseen, is WISDOM, POWER, SPIRIT, and THIS is the principle that sways and vibrates across the sensitive chords of men's souls, and makes itself recognized to the conscious man as dreams.

And this is only one of many ways in which the spirit calls to us from out of the silence.

Yet, oh! how many of us ever learn to read and heed these sweet messages?

Time is now, as it was ten thousand years ago, in the sight of God, and why should He speak through the medium of dreams to one generation and not to another?

Let us THINK.

Harriet Elizabeth Lohmann.

Lookout Mountain, Tenn.

REINCARNATION.

There May Be Repentance and Progression in the Spirit World.

Mrs. Ella Wheeler Wilcox, in the Hearst Journals of June 30, 1907, thus lectures an erring woman:

"The mistake you have made in this incarnation, once regretted, you will not have to make in the next. And you will come back next time with larger sympathies, more pity for those who are sinning, and you will be better able to help them to higher grounds."

Now here Mrs. Wilcox as a believer in reincarnation, makes the grand mistake that all Theosophists make, of assuming that there is no chance for this erring woman to profit by her post mortem regrets. When she passes out she may see the folly of her conduct and bitterly regret it, and she may spend much time and labor in making journeys back to the earth and assisting to guide and enlighten other women against making the same mistake. In fact, all spirit communications show that hundreds of thousands of spirits are continually engaged on errands of mercy whereby they raise themselves; and it is a well known law that on the principle of "setting a thief to catch a thief" the one who has committed a particular form of sin is best adapted to save another (in the body) from the same sin; thus fallen women will help to save young girls from a like sin, and so on.

So, here we find Mrs. Wilcox telling her unhappy friend that if she will only repent of her folly she won't in the next incarnation have to make the same blunder, and may even advance herself by helping others up higher.

This does seem to me to be very absurd and false doctrine, inasmuch as (if the spirit can repent of her ways whilst she is still in the body) she can equally repent of her ways after leaving the body.

In short, the more I read of spirit life and progress after death, the less I believe in reincarnation, save and except for two classes of spirits: Firstly, the very highest who come back with a message like Christ, Buddha, Confucius, Luther, etc., and dozens of other lofty spirits; and secondly, the large mass of mankind who have passed through life without developing any spirituality, and who persistently ignore soul-progress in the next life.

Of course I admit that the last named cover a very large field, for whom reincarnation is a necesssity, but Mrs. Wilcox calmly assumes (quite as a matter of course) that her unhappy penitent correspondent will have to be reincarnated.

I think all the descriptions of active, progressive life on the spirit side negative Mrs. Wilcox's conclusion, and that of Theosophy.

FRED. A. BINNEY.

San Diego, Cal.

Time is now, as it was ten thousand years ago, in the sight of God, and why should He speak through the medium of dreams to one generation and not to another?

Let us THINK.

Harriet Elizabeth Lohmann.

Lookout Mountain, Tenn.

He who is afraid of asking is ashamed of learning.—From the Danish.

IMPORTANT QUESTION.

Shall the Spiritualists Have a Temple Fund?

The Spiritualists are obtaining their own edifices in many cities and towns of the United States. And in many others there is a slow saving of funds for that purpose. And in many places where an edifice is now possessed, there is yet a debt to meet. These are often hard pressed to meet the payments; and if they borrow, must do so from capitalists who would give no favor in case of not being able to pay when the obligation becomes due. A foreclosure and sale of the property is apt to occur.

The Temple Fund Society of the N. S. A. was organized to be of help and protection in such cases. The intent is not to erect Temples by the fund to be under control of the society, or the N. S. A., but to make small loans or donations where absolutely needed by the local society possessing or erecting an edifice.

There is no insistance upon their being called Temples; but may be halls, meeting-places, combination buildings, or any kind of an edifice wherein the local society may have a room or rooms for their society purposes. Some people want a church, and some a society, others a club, etc., but the Temple Fund Society has no jurisdiction, except to decide their help shall be given where it will do the most good. All the Spiritualists expect of the fund is that it shall be safely and judiciously handled. No one place to be favored; but all possible helped. Money to be placed on loan with a society for Temple purposes, when so requested, provided the funds are in hand. Thus, from one hundred to one thousand dollars loaned a society would enable it to secure a building-lot, or make the first or last payment on the edifice. All can readily see how this fund will be of great benefit, and the accruing interest continue to swell the same, instead of going into hands of people who have no regard for our cause.

Such fund is self-protection for the Spiritualists!

Large sums may accrue in course of time, and then a Temple might be erected in Washington, D. C., where now a local society is accumulating only about one hundred dollars per annum for a building.

A memorial building in Washington would become a permanent endowment for Spiritualism. The same would attract world-wide attention, and be a splendid place for our conventions, and possibly a great library of Spiritualist books, and a publishing house, etc.

The possibilities are untold now by our dreams, for the cause of Spiritualism will expand into wondrous proportions in the coming years. Let us build it!

You have not taken my appeals for a Temple fund very seriously, but I assure you that such a fund is started, and will go on to usefulness. Who will assist it? Small assistance by each will aggregate a mighty sum! Do not withhold your dollar, nor your dime.

One dollar per annum will pay membership dues in the Temple Fund Society, and such dollars will in time assist many struggling societies to have a home wherein to welcome the spirits, and their itinerant messengers.

I appeal earnestly for some generosity on your part, and at least for one dollar for membership for the next fiscal year to commence October 15.

This society will soon be able to assist, if a few more good and true Spiritualists will become members agreeing to pay one dollar per annum; for I feel very sure that most of the members for 1907 will continue as such. In such an event, the fund is sure to grow! The usefulness cannot be stopped by once helping a society, but will be a perpetual possibility.

Donors of larger sums, and legacies for this purpose will follow in good time, and these be protected against misuse, or against being lost by legal processes. But, it is well to give while you can do so without legal complications, and be able to see your gifts well administered. While on earth, let us try to do all we can for truth; and later, as spirits, we will find more glorious opportunities for good works to usher in the periods of peace and good will on earth.

It is of importance that each society shall send a statement of its present property, or prospects to obtain such, with information of value, debt or need. Such report will aid our work very greatly.

Any requests for information will meet with free response.

Address Mrs. Carrie H. Mong, Secretary, 415 S. Franklin Street, Muncie, Indiana, or yours fraternally.

GEORGE W. KATES, Pres't.
Cheyney, Pa.

THOUGHTS.

Let us not forget, when contemplating or criticising the incapacity of others less versed than we, that there are degrees of learning and accomplishment beyond our present attainment; which places us conditionally, as subjects for estimation by those who are our superiors mentally. Herein is an opportunity to test our human qualities, or virtues, such as patience, prudence, fortitude and justice in all conquests between right and wrong, and in all dealings with our fellowmen.

The service of Nature is not prompted by compensation or remuneration; looks not to a superior for reward; has no equivalent in return save that of good, and the products resulting from the process of its laws, in accord with the specific character and purpose of the act.

Man deviates from Nature's plan by demanding compensation, and expecting reward for doing, or forbearing to do. His ensign reads, "He whom you would retain in your service, you must obligate with reward." This has given rise to diverse conditions, viz.: Exchanging evil for evil; good for good; or good for evil, and vice versa, in accord with the character of the individual, and his understanding of spirituality.

Speak encouragingly to those who are striving to attain higher degrees of perfection in any pursuit of life. Appreciative words, expressed from one's superior, are incentives to renewed effort, which latter, is the price of success.

What have I gained for self intellectually, morally and spiritually; that has made life worth living? Experience; character; unfoldment; development; soul culture, and the force of spirit-illumination, in accord with the law of progression.

What effect has this product upon others, that has made life worth the effort? Influence; the value of which must be determined by my character, and the degree to which I have practiced the Golden Rule.

Looking out into the gray haze of an Autumn day, through which the distant mountain ranges are scarcely visible, and the near-by tinted leaves gleam through their sombre bevellment; I am reminded that every mystery in the process of life, is accompanied with facts, beauty, and good, if we penetrate the depths of their concealment.

As the clouds of the preceding day vanish during the night, and the sun rises in refulgent splendor on the horizon of a perfect day, to dry and warm the bedrenched earth; so it is with life scenes. The days of sadness and depression pass by, and its spirit light gleams forth to illumine the soul, brighten the intellect, and to bring cheer to the heart of man.

RETZA.

WOMAN—A Lecture Delivered to Ladies Only. By Mrs. Dr. Hulburt. On the present status of woman physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 35cts.

I BELONG TO THE GREAT CHURCH THAT HOLDS THE WORLD WITHIN ITS STARLIT AISLES; THAT CLAIMS THE GREAT AND GOOD OF EVERY RACE AND CLIME; THAT FINDS WITH JOY THE GRAIN OF GOLD IN EVERY CREED, AND FLOODS WITH LIGHT AND LOVE THE GERMS OF GOOD IN EVERY SOUL.
—INGERSOLL.

THE NEGLECTED.

The Beautiful Guests We Fail to Honor at Our Rejoicing and Sorrowing Season.

"Spirits ofttimes come as unbidden guests to our feast times, or minister to the soul in its sorrowing seasons."

It was gala day at Leon Deu preparing for the evening's joyful time of a grand Shakspearean comic or operatic performance of some of the great Shakspeare's characters.

The guests were invited—two score or more of the elite of the villages around, and the star actors with their very good manager, Amy K., were fully prepared for this beautiful and important event.

The old mansion, in former times the scene of so many happy and joyful events, for half a century had been the fountain of happiness, peace and love.

Alas! death had come in the latter days and taken not only one, but three or more of its loved ones to the beautiful spirit realms, and while there was still good and blessing in the home, these great and joyful scenes had been omitted.

And thus the time of our story was really to be an important episode, or like a new birth of pleasure and happiness, we write it in sorrow, yet with somewhat of happy feelings of the great neglect, for truly the chief guests had not been invited, and shall we name them, and tell of their right for this honor? First of all, and most lovingly, there was our Dolly, so good, true and noble, and who, for so many years had been the mother, companion and lover of all the family and all the neighborhood; next, Lill, sparkling, joyful, so full of gladness, her soul beaming with happiness, and the light of all who knew her—surely, she should now come again to rejoice all the hearts; and dear child Tillie, who rested so lovingly in her last earth-castle in the grand parlor, seeming to say, "Oh, I am so tired and long for spirit rest, but why could I not have enjoyed a few more years of life's happiness?" She must be invited. Poor father Arthur, who struggled and fought bravely with the fatal ills and his last just preparing to return home, when the spirits called for him to come away. He, too, should be with us, and with him dear little Albert, who was so cruelly taken from youth's happiness and bliss by the fearful pistol-shot wound. Why not he come again and sing sweetly,

"Jesus, meek and gentle,
Son of God Most High,
Pitying, loving Savior,
Hear Thy children cry,"

as he did on his last visit. And Hannah—the pure and lovely lily, so frail and beautiful, alas! too spirituelle for earth's cares and ties, and thus for a long time has been one of the happy spirit band. Surely, these guests should have been invited, and with them come father and mother, brothers, sisters, and oh! such a troop of spirits, which memory calls "way back from childhood days."

But, to our story. The Shakspeare Club were all present, the actors brilliant, the visitors delighted and it was a pleasant entertainment, but—these neglected guests—were they present, did they influence, participate and also enjoy and add happiness?

Moral: Kind reader, these lessons are for you, myself, and all, and those neglected guests, ours to receive or to deny, they come to us at all times, and all seasons, and for good, and maybe for ill.

The world is full of suffering and sorrow; we go heavy laden, sighing, "Who will show us any good?" We mourn for our loved ones as dead in the cold silent tomb or await their coming again at the last trump on Resurrection Morn. A higher faith and happier hope should rejoice that the spirit never dies and may return to us (if he will). We too often repeat old Job's wail of sorrow, "Man is born of sorrow as the sparks fly upwards," and sing Watts' doleful melody, "Ye living souls, come view the ground where ye must shortly lie," and why? Because we live in the actual and do not enjoy the ideal, fill the present with horrors, with no hopes of coming good or thanks for past blessings.

We know little and practice less of the really beautiful, blot out the heavenly and glorious with the dull common-place of life, and these heavenly hosts of which great Saint Paul, old John Milton and all the true prophets, priests and kings have written, which are about us, both when awake and asleep. How seldom do we court their beautiful influences: Are not these spirits almost always neglected guests? Worse than this, we fill life with the dregs of bitterness, invite the evils of hate, malice and sin, dig and delve for riches and worldly honors, and thus must be truly miserable.

Oh, teach them, your children, and practice in daily life the glorious lessons of immortality, and believe the glad tidings of great joy that God's loving angels may continue with us to aid, influence, love and bless.

SYLVANUS LYON.

New York, N. Y.

A Peep Into the Dark Past.

Illustrating the Dark Conditions then Prevailing—A Woman Tortured in the Inquisition of the Roman Catholic Church, as Set Forth in the Protestant Observer.

A Woman Tortured in the Inquisition.

A description of the torture of a woman by the Inquisition, written by the Secretary of the Inquisition, is so rare as to be—so far as the public are concerned—probably unique. Such a description is printed for the first time, and from the original archives of the Inquisition, by Dr. H. C. Lea, in Vol. III, pp. 24-26, of his "History of the Inquisition in Spain," published this year in London, by Macmillan & Co. In this case the charge against the victim was that of not eating pork, and of putting on clean linen on Saturdays. No doubt she was suspected by the Inquisitors of being a relapsed Jew. Her name was Elvira del Campo. She was tried at Toledo, on April 6, 1568. The horrible tortures she had to undergo for such a trifling offense were a disgrace to humanity, and it makes one shudder to observe the cold-blooded way in which the Secretary describes her fearful sufferings. Here is what he writes:—

"She was carried to the torture-chamber and told to tell the truth, when she said she had nothing to say. She was ordered to be stripped and again admonished, but was silent.

"When stripped, she said, 'Senores, I have done all that is said of me and I bear false-witness against myself, for I do not want to see myself in such trouble; please God, I have done nothing.'

"She was told not to bring false testimony against herself but to tell the truth. The tying of the arms was commenced; she said, 'I have told the truth; what have I to tell?'

"She was told to tell the truth and replied, 'I have told the truth and have nothing to tell.'

"One cord was applied to the arms and twisted, and she was admonished to tell the truth but said she had nothing to tell. Then she screamed and said, 'I have done all they say.' Told to tell in detail what she had done she replied, 'I have already told the truth.'

"Then she screamed and said, 'Tell me what you want for I don't know what to say.' She was told to tell what she had done, for she was tortured because she had not done so, and another turn of the cord was ordered.

"She cried, 'Loosen me, Senores, and tell me what I have to say; I do not know what I have done. O Lord, have mercy on me a sinner!'

"Another turn was given and she said, 'Loosen me a little that I may remember what I have to tell; I don't know what I have done; I did not eat pork for it made me sick; I have done everything; loosen me and I will tell the truth.'

"Another turn of the cord was ordered; when she said, 'Loosen me and I will tell the truth; I don't know what I have to tell—loosen me for the sake of God—tell me what I have to say—I did it, I did it—they hurt me Senor—loosen me, loosen me and I will tell it.'

"She was told to tell it and said, 'I don't know what I have to tell—Senor, I did it—I have nothing to tell—Oh, my arms! release me and I will tell it.'

"She was asked to tell what she did, and said, 'I don't know, I did not eat because I did not wish to.' She was asked why she did not wish to and replied, 'Aye! loosen me, loosen me—take me from here and I will tell it when I am taken away—I say that I did not eat it.'

"She was told to speak and said, 'I did not eat it, I don't know why.' Another turn was ordered and she said, Senor, I did not eat it because I did not wish to—release me and I will tell it.'

"She was told to tell what she had done contrary to our Holy Catholic faith. She said, 'Take me from here and tell me what I have to say—they hurt me—Oh, my arms, my arms!' which she repeated many times and went on, 'I don't remember—tell me what I have to say—O wretched me!—I will tell all that is wanted, Senores—they are breaking my arms—loosen me a little—I did everything that is said of me.'

"She was told to tell in detail what she did. She said, 'What am I wanted to tell? I did everything—loosen me for I don't remember what I have to tell—don't you see what a weak woman I am?—Oh! oh! my arms are breaking.'

"More turns were ordered, and as they were given she cried, 'Oh! Oh! loosen me for I don't know what I have to say—Oh, my arms!—I do not know what I have to say—if I did I would tell it.'

"The cords were ordered to be tightened, when she said, 'Senores, have you no pity on a sinful woman?' She was told, yes; if she would tell the truth. She said, 'Senor, tell me, tell me it.'

"The cords were tightened again, and she said, 'I have already said that I did it.' She was ordered to tell it in detail, to which she said, 'I don't know how to tell it, Senor, I don't know.'

"Then the cords were separated and counted, and there were sixteen turns, and in giving the last turn the cord broke.

"She was then ordered to be placed on the Potro. She said, 'Senores, why will you not tell me what I have to say? Senor, put me on the ground, have I not said that I did all?' She was told to tell it. She said, 'I don't remember—take me away—I did what the witnesses say.'

"She was told to tell in detail what the witnesses said. She said, 'Senor, as I have told you, I do not know for certain. I have said that I did all that the witnesses say. Senores, release me, for I do not remember it.'

"She was told to tell it. Oh, oh! they are tearing me to pieces. I have said that I did it. Let me go.' She was told to tell it. She said, 'Senores, it does not help me to say that I did it, and I have admitted that what I have done has brought me to this suffering. Senor, you know the truth. Senores, for God's sake have mercy on me. Oh, Senor, take these things from my arms. Senor, release me, they are killing me.'

"She was tied on the Potro with cords, she was admonished to tell the truth, and the garrotes were ordered to be tightened. She said, 'Senor, do you not see how these people are killing me? Senor, I did it; for God's sake let me go.'

"She was told to tell it. She said, 'Senor, remind me of what I did not know. Senores, have mercy on me; let me go, for God's sake. They have no pity on me. I did it, take me from here and I will remember what I cannot here.'

"She was told to tell the truth, or the cords would be tightened. She said, 'Remind me of what I have to say, for I don't know it. I said that I did not want to eat it. I know only that I did not want to eat it.' And this she repeated many times.

"She was told to tell why she did not want to eat it. She said, 'For the reason that the witnesses say. I don't know how to tell it—miserable that I am that I don't know how to tell it. I say I did it, and, my God, how can I tell it?'

"Then she said that as she did not do it, how could she tell it. 'They will not listen to me. These people want to kill me. Release me and I will tell the truth.'

"She was again admonished to tell the truth. She said, 'I did it, I don't know how I did it. I did it for what the witnesses say. Let me go. I have lost my senses and I don't know how to tell it. Loosen me and I will tell the truth.'

"Then she said, 'Senor, I did it; I don't know how I have to tell it, but I tell it as the witnesses say. I wish to tell it. Take me from here. Senor, as the witnesses say, so I say and confess it.'

"She was told to declare it. She said, 'I don't know how to say it. I have no memory. Lord, you are witness that if I knew how to say anything else I would say it. I know nothing more to say than that I did it, and God knows it.'

[Dr. Lea explains what is here meant by "the Potro." He writes: "The Water Torture was more complicated. The patient was placed on an Escalera or Potro—a kind of trestle, with sharp-edged rungs across it like a ladder. It slanted so that the head was lower than the feet, and at the lower end was a depression in which the head sank, while an iron band around the forehead or throat kept it immovable. Sharp cords, called cordeles, which cut into the flesh, attached the arms and legs to the side of the trestle, and others, known as garrotes from sticks thrust in them and twisted around like a torniquet, till the cords cut more or less deeply into the flesh, the thighs and calves; a bastezo, or iron prong, distended the mouth; a toca, or strip of linen, was thrust down the throat to conduct water trickling slowly from a jarra or jar, holding usually a little more than a quart. The patient strangled, and gasped, and suffocated, and at intervals the toca was withdrawn and he was adjured to tell the truth. The severity was measured by the number of jars consumed, sometimes reaching to six or eight."]

"She said many times, 'Senores, Senores, nothing helps me. You, Lord, hear that I tell the truth and can say no more. They are tearing out my soul: order them to loosen me.' Then she said, 'Senor, I did it to observe that Law.' She was asked what Law. She said, 'The Law that the witnesses say. I declare it all, Senor, and don't remember what Law it was. Oh, wretched was the mother that bore me.'

"She was asked what was the Law she meant, and what was the Law that she said that the witnesses say. This was asked repeatedly, but she was silent, and at last said that she did not know.

"She was told to tell the truth or the garrotes would be tightened, but she did not answer. Another turn was ordered on the garrotes, and she was admonished to say what Law it was. She said, 'If I knew what to say I would say it. Oh, Senor, I don't know what I have to say. Oh, oh! they are killing me—if they would tell me what—Oh, Senores! Oh, my heart!'

"Then she asked why they wished her to tell what she could not tell, and cried repeatedly, 'Oh, miserable me!' Then she said, 'Lord, bear witness that they are killing me without my being able to confess.'

"She was told that if she wished to tell the truth before the water was poured, she should do so and discharge her conscience. She said that she could not speak, and that she was a sinner. Then the linen toca was placed (in her throat) and she said, 'Take it away, I am strangled and sick in the stomach.'

"A jar of water was then poured down, after which she was told to tell the truth. She clamored for confession, saying she was dying. She was told that the torture would be continued till she told the truth, and was admonished to tell it, but though she was questioned repeatedly she remained silent. Then the inquisitor, seeing her exhausted by the torture, ordered it to be suspended."

Dr. Lea, after giving the above cited report of the case by the Secretary of the local Inquisition, thus concludes the painful narrative:—

"It is scarce worth while to continue this pitiful detail. Four days were allowed to elapse, for experience showed that an interval, by stiffening the limbs, rendered repetition more painful. She was brought again to the torture-chamber, but she broke down when stripped and piteously begged to have her nakedness covered. The interrogatory went on, when her replies under torture were more rambling and incoherent than before, but her limit of endurance was reached, and the Inquisitors finally had the satisfaction of eliciting a confession of Judaism and a prayer for mercy and penance."

PSYCHOLOGICAL.

Rocks of the desert and clods o'the valley,
Prone in your silence, how long will ye lay?
The Master, true, calleth spirits to rally,—
The battle is on, with the dawn of each day.

To serve as breastworks, be crushed, walked over,
And sat on, to hide your nonentity,
Out on the fighting-line, not under cover,
Wake! we are wanted for our—density.

Polished ye would adorn some mansion fair;
Crushed ye could nurture sweet flowers and fruits,
For us there's no life lying alone and bare,
We're being called now, for needed recruits.

Come rocks and clods, with good resolution
Up! leave old "Babylon," alone in her night,
She hath brought upon us dire desolation;
She is the millenium scourge and blight.

Ye great rugged peaks, that recline o'er the deep;
Mystical your silence over the main,
Your vigils of God's infinite love ye'll keep,
'Til He brings earth's wand'rers home again.

You're to bring sweet spices, and gems and stones,
Sapphiress and beryls,—diamond and grain;
To the All-Father's feet, casting down your thrones,
While He brings earth's wand'rers home again.

"Been fruitful, multiplied, replenish'd the planet,'
With a race that never can Eden restore?
Obey God's Laws—and grow angels upon it,
And heaven is ours on this mortal shore.

W. DUNCAN.
Council Bluffs, Iowa.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

THE HOME CIRCLE.

Excellent Results That Flow Therefrom.

For about a year and six months I have had psychic phenomena in my home, where as many as seventy-five spirits have controlled in unconscious and semi-conscious trance two ladies in the circle, and spoken in distinct tone of voice, and some have spoken in independent voice, while some communications were received by telepathy and some by automatic writing.

Some of the spirits have proven their identity by things said, or by appearing on a photograph, as agreed, and some have been recognized by several clairvoyants present. An alleged Frenchman has written in French, and an Egyptian has spoken in an unknown tongue. An alleged priest has spoken in Latin.

They do not claim to be infallible, but they are in a position to know more about heaven than mortals who have never been there.

Magnetism appears to be the connecting link, and neither spirits nor mortals have been able to produce the desired kind or quality necessary to obtain good results at all times.

After each meeting I write from memory what was said, some of which in sentences is as follows:

"It is necessary to have harmony and a desire for spiritual blessings, with an honest purpose to follow truth, independent of what Mother Grundy might think, in order that high spirits may be attracted and form their bands to protect sensitives from evil spirits, those who brought revenge with them, and have not yet outgrown it.

"We rejoice when we can commune with mortals, and when in your ignorance you slam the door and cry 'ghost,' there is sorrow in heaven, though you sing, 'There will be no more sorrow there.'

"Some spirits wander in darkness a long time before they are willing to advance out of false teaching, and you have no idea of the magnitude of our work, and our need of intelligent teachers. Truth, love and brotherhood is gaining slowly. Greed and politics, with so much injustice and dishonor, is hell.

"There is repentance and growth in knowledge and character here. We can see through your bodies and diagnose diseases, and for nervous affections no treatment can equal spiritual magnetism, imparted through a medium."

Several people have been cured by this treatment, and one surgical operation prevented when attending physician said it must be done.

The spirits have informed me what I was thinking about and what doing at a certain time and place, which was correct.

When one spirit could not answer our questions, he called a higher one, who could answer them, and he said: "Yes, I have seen Christ. He was a good man, and taught love and brotherhood."

We were surprised to hear our baby, who was six months old, laugh in her sleep; then a spirit girl controlled and said: "Uncle Billy, I made her laugh playing with her."

A bride who had passed to spirit life four days previous, who knew a lady present, came and said: "Why don't my people speak to me?" Another spirit took charge of the dear one to instruct her.

Some asked our prayers, and later thanked us for help given.

Clairvoyants saw William McKinley and George Washington; the former said: "Never be afraid to face any man with truth, that will finally prevail. This spot of harmony is a light for angels. God bless you, and if you need help, think of me and I will come."

The latter said: "In time of peace prepare for war. When in earth I had a spirit band, but was unconscious of it until I came to this side."

One said: "I was a preacher and regret much what I proclaimed as truth. The truth is coming slowly within the churches. The Crapsey trial was a good thing to awaken thought."

The Egyptian said he was in the third sphere of the seventh realm, and could speak all languages.

Another said: "I was a Methodist minister named Stevens, and passed from earth in 1752. Do what you can to remove the dense ignorance of so many."

Others said: "You will get materializations, and your loved ones will shake hands with you. It takes patience, and we have to condense magnetism and do other work that you would not understand if we told you."

One spirit said he felt my thought, and came in answer to it, and in reply to my question as to where he was at the time, he said: "I might have been in England. Distance has no meaning with us because we can travel with the rapidity of thought. I passed out about one hundred years ago in England at the age of fifty-eight years. I was with you at the Pythian Temple meeting, and the room was filled with spirits. Spiritualism is popular in heaven, and I think truth would be advanced on earth if it was called by some other name, because the fraud element has disgusted many."

Nearly all meetings continued an hour and were dismissed by the guardian spirit, by benediction or by singing "Blest Be the Tie that Binds."

WILLIAM H. ANDREWS.
Washington, D. C.

EPITAPH

On a Tired Maid-of-All-Work.

"Here lies a poor woman who always was tired,
For she lived in a house where help was not hired;
Her last words on earth were: "Dear friends, I am going
Where washing ain't done, nor sweeping, nor sewing;
But everything there is exact to my wishes,
For where they don't eat there's no washing of dishes.
I'll be where loud anthems will always be ringing,
But having no voice, I'll be clear of the singing.
Don't mourn for me now, don't mourn for me never;
For I'm going to do nothing forever and ever
—Exchange.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents.

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From Dream to Vision of Life

By Lilian Whiting, Author of "The World Beautiful," "The Spiritual Significance," "The Outlook Beautiful," etc.

This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond,—what it it? What is its bearing on these present working years?" To the discussion of this vital problem Miss Whiting brings the results of modern scientific research and that peculiar spiritual clairvoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a certain joyous vitality that communicates itself to the reader in a certain radiance and liberation of new energies. Price $1.00 net.

Germs of Mind in Plants

By R. H. France, Translated by A. M. Simons.—Cloth, Illustrated, 50 Cents.

A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

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The Haunted Bungalow.

The Narrative Comes from India, and is Related by an Eye Witness, and Published Prominently in the Hindu Spiritual Magazine, of Calcutta. It is Thrillingly Interesting, and Illustrates the Prevalence of Occult Forces.

Below is published a ghost story over the signature of "Micro," who is a well known member of our society. In a private letter to us the writer says that the story is "real, the best authenticated and the most thrilling one that has been made public during the century." The teller of the story, who saw everything with his own eyes, is a highly educated Indian, who has had a training in England, and who is a brother of one of the leading pleaders of the United Provinces. The Talukdar mentioned is a Rajah Bahadur. The Bungalow is situated in an Oudh district.

In these days of vigorous psychical research and strenuous effort to place ghostology within the range of practical science,—when, indeed, ghost-seeing has not only ceased to be a proof of disordered fancy but ghosts are being nightly summoned to appear before our eyes to be photographed, I think I need make no apology for narrating the following ghost story which I, as well as everyone else who hears or reads it, must admit to be one of the most thrilling and convincing that have been made public.

A little over three months ago, I was talking over the evening tea, at a friend's house in Lucknow, with some other friends, when there entered, muffled in a heavy ulster and an enormous comforter, a gentleman whom our host at once recognized as an old friend of his. After the usual greetings and exchange of a few kind inquiries, our host introduced him to us as Baboo Dey, B. A., Ph. D. In course of conversation on light social topics which followed, we came to learn that our new friend was not merely a well read, but also a very well-traveled man, and was, besides, possessed of a vast store of information and experience on diverse subjects and a spirit of adventure to be rarely met with in a graduate of our modern Indian Universities. What struck us more and tickled our admiration was that he seemed, besides, to be scrupulously honest and truthful in what he let fall from his lips. Soon enough our conversation assumed a grave aspect and we found ourselves all ranged together, in a tough metaphysical fight, against the new-comer, whose matter-of-fact ways of putting serious things and whose outrageously materialistic ideas of life and its objects, almost roused our indignation. As the fight waxed hotter, we were pushed from antology into the sphere of mental phenomena, and from mental phenomena slipping into metempsychosis, we finally plunged in despair into ghostology to maintain our position. But here again, we met such an unexpected reverse that it almost snuffed out, at a single blow, all our hope of making a stand any longer against our formidable antagonist.

"You all talk of ghosts," he said, "but have you seen one yourself, that is, any of you?"

We, of course, had to admit that none of us had ever had any such experience, but that we held out, there were innumerable well-attested phenomena on record which might serve to support our contentions.

"Pshaw!" was his indignant reply. "You take refuge under hearsay, while I can tell you of ghosts—real, live, concrete ghosts—which I have seen myself with my own widely open eyes, just a few years back."

This almost took away our breath and made us gape in wonder at him for a moment. The next, we threw our arguments to the winds and pressed him, in a wild chorus, to tell us of the ghosts he had himself seen. This unusual eagerness on our part, due to most of us present there not having heard a ghost story at first hand, made the usual look of placid reserve in his matter-of-fact face broaden into a smile as he began his story at once. I give it in his own style and manner only withholding the names of the place of occurrence and its Taluqdar from the public for private reasons.

The Story as Told by Mr. Dey.

Ten years before, it was, in September, 1897, that I was appointed manager to the estate of a well known Taluqdar of Oudh and I hastened to join my appointment from Benares. My route lay by the Oudh and Rohilkhand Railway up to the Akahbarpur station whence I had to travel about thirty miles over pucca roads on an elephant. I reached my destination in the afternoon, and almost immediately had an interview with my employer, Raja, who not merely treated me with courtesy and kindness, but seemed solicitous to make my stay with him as pleasant and comfortable as lay in his power. Finding me rather tired out after my long ride, he sent me, with some of his officers, to choose lodgings for myself from among a few houses he asked them to show me over. I saw all one by one, but they, unfortunately, looked so damp and dirty that I could not among themselves, one of them My look of disappointment was, however, noticed by the Raja's men and after conversing in an under tone tone among themselves, one of them told me that there was a good bungalow about a mile and a half from the village which might suit my liking and requirements. It had belonged formerly, they said, to a European indigo planter who sold it to a relative of the Raja and retired. If I requested the Raja to give it to me for the purpose of my lodgings I might have it.

This proposal picked up my drooping spirit and I straightway went back to the Raja and after informing him of the unsuitability of the houses shown to me for my residence, I asked him if he could let me have the Indigo planter's bungalow. I discovered a quick look of concern in the eyes of the Raja as soon as I made the request, and he glanced at me and said, "Yes, there is such a Bungalow, but it won't suit you. Besides, it is situated at some distance from the village in an open and lonely spot."

"The lonelier the better for me," I said at once. "But as to its suiting me or not, may I see it once?"

"No, you need not trouble yourself about seeing it. It is not a place where you should put up."

"Why? Is it not habitable or is it dilapidated?"

"Not at all. It is all right in that respect." The Raja looked troubled, as I could see, and quite at a loss what to say. He paused for a few seconds and resumed, "But I can't ask anybody to live there for a single night, much less a respectable man like you who is again my manager."

I don't know, but the d—l was in my mood at the time and I persisted in asking "Why?"

"Because," he replied with the faintest disquiet in his voice, "the house is notoriously haunted and none who stop there at night is expected to come out alive in the morning." I raised my brows in an amused surprise, my disbelief in ghosts was very solid. The idea of a house being haunted—I could have laughed to scorn had the Raja been my friend instead of my master. As it was, I checked the temptation and said gravely, "If that is all your objection to my putting up at the bungalow, I would beg you to kindly have it opened and arranged for me. I tell you, Raja Shahib, no ghost will appear before me simply because I do not believe in such a thing."

The Raja, however, could not, for a long while, be persuaded to accede to my request; for, as he put it, he could not consent to be a party to an arrangement which could not but prove the death of me. But I was inexorable and he at last very reluctantly gave in and passed the necessary orders for arranging it for my residence.

In an hour or more I was informed that it was ready for my occupation and I started on foot for the bungalow. On my way, my own servant, an old and trusty man whom I had brought from Benares, asked leave from me for a short time to see a relative of his who resided at a short distance from the village. I said, "All right, but you must come back as soon as you can." He bowed and departed. I walked on and reached the bungalow at dusk.

I entered the compound of the bungalow through an outer gate from which, some thirty straight paces off, stood the bungalow covered with tiled slanting roof. I had to mount some steps which led to the front door which being entered, I found myself in a side room in which the Raja's men greeted me and led me into the hall in the middle of which they had placed a Charpoy for my bed, and a small writing table and a single chair while my baggage and portmanteau had been set down near the wall behind my bed. I was too tired to inspect the house just then, although, on inspecting it the next morning I found it to contain two large side-rooms, two small side-rooms and the hall which had been arranged for me for the night. As I took my seat in the chair beside the table, the Raja's men asked permission of me to go and arrange for my dinner which they would bring later on. I said, "All right," and they left.

The Raja had provided me with one or two kerosine lamps, one burning in the hall and another in the side-room through which I had come into the hall. I thought the light not quite bright and I got up and taking out a candle from my portmanteau, lighted it and placed it in a holder on the table. The candle was a large and thick one and its pretty big flame threw a bright light around the room. This cheered me and led me to think that if I had not persisted in my request for the bungalow I would have been very miserable that night, inside one of the hovels in which the Raja had asked me to lodge, and I laughed within myself at the idea of such a house being called haunted despite all the look of concern and seriousness with which the Raja had assured me it was. In sober truth, I had taken the Raja to be as credulous and superstitious, as most up-country Hindus, and expected no more to see a ghost within those walls than in any other place. It was an utter folly, I concluded, to consign such a decent place of habitation to such neglect, disuse and disrepair because of what a few imaginative cowards had fancied to have seen in it and gossiped about.

I do not remember how long I kept thinking in this strain until I recollected having promised to write to my brother the result of my first interview with the Raja and a description of my duties and responsibilities. I rose from my chair and getting some writing materials from my trunk placed them upon the table, resumed my seat in the chair and began to write the letter. I had not proceeded far when I heard some voices outside the bungalow towards the front door, and presently some of the Raja's men entered the room with my dinner and after placing it in a corner, salaamed me before departing, when I asked them if they had seen my own servant return from his visit to the relative. They answered in the negative. I then told them to send him to me immediately he returned. They nodded and said they would do as I bade them, and departed.

The one thing I noticed in these fellows was their look of gravity, not unmixed with fear, and the hurry in which they seemed to leave the place. This was, of course, as could be expected of the ignorant classes of people to which these servants belonged considering the bad name the bungalow had got, and so their mysterious demeanor did not affect me very much.

I have said that the hall in which I sat had two side-rooms along its length and two along its breadth. The table was placed in the middle of the hall, and as I sat in the chair, beyond the other side of the table, just in front of me was the midde door of the side-room by which I had entered the hall, which door corresponded to the front door. This middle door in front of me stood open, while all the other doors remained shut. The small rooms situated to my left and my right had each one door between them and the hall, while the large rooms at my back and in my front had each three doors between them and the hall. Of these eight doors, all remained shut except the one in front of me leading on to the front door.

I resumed the writing of the letter, and had almost come to the end of it when I perceived and heard the closed door of the room to my right open about a foot and a half and, as I looked at it I distinctly saw it was opened by a dark brown hand clothed from the wrist up to the elbow (up to which point only it was visible) with a black coat-sleeve. As I was looking at it, it vanished. This made me suspicious that somebody must be concealing himself in that room for the purpose of playing pranks upon and frightening me when I slept. I got on my legs at once, and snatching up the candle from the table, proceeded towards the room and entered it.

To my surprise, there was nobody in that room. Man or beast or bird, there was no living thing in it, or even dead for that matter. It was entirely bare and empty, and what was more, it had no other door on any other side except the one by which I entered. Nor had it any window except two sky-lights, small and secured by pretty close iron gratings, high up near the ceiling, in the wall opposite to the door.

This disappointing discovery made me rather uneasy. There, indeed, could be no mistake about my seeing the black-sleeved hand. It was so distinct and I had the opportunity to look at it for full five seconds, before it was withdrawn, with the candle-light full upon it. What could it then be? Whose was it? Was it then only a delusion? If so, who had opened the door? The suggestion struggled to rise within me—it might be the work of the breeze blowing in the rooms just then or before. All the same, no other explanation of the phenomenon could be gotten up, try, however, I might, than that of the deluded eye and the breeze, and so I came out of the room, shutting the door completely and carefully after me, and sat again at the table for finishing my letter.

As I wrote, I kept glancing every now and again at the closed door of the mysterious room as if expecting some fresh phenomenon. My mind was undoubtedly disturbed and it was with difficuty that I could collect my thoughts and form my ideas to transcribe the last few lines of the letter, so that it must have been more than twenty minutes before I found myself about to sign my name. Now I started, and looking in the direction of that door, saw both its panels open their widest and instantly a man, dressed in a pair of paijamas, a black coat, and a white turban, come out through it into the hall and advancing towards me two or three steps, bend the upper part of his body low, raise his right hand to his forehead, and make three salaams to me with all the reverence and submission one could expect from an obedient up-country servant. As he was doing this, I further remarked that he wore also the usual chaprasi's sash with a badge hung from the left shoulder across the chest. But the most remarkable thing about him was his face, which, though copper-colored, as it appeared to be in complexion, seemed to be totally expressionless, that is, looked more like that of a dead man than of one alive. This unusual or unearthly look in his face sent a shudder through my frame; and even as I sat gazing at him, he turned on his heels, walked noiselessly back into the room—and vanished.

I heaved a sigh, and a greater sense of terror than what I had felt when the figure stood before me, took possession of me. Then the Raja's fears and warnings rushed into my mind and for the first time I came to think that my position was full of danger. But what was I to do now? I was alone, aye, not even my servant was with me. I was expecting the fellow to come back from his relative since ever so long. The rascal was perhaps sleeping in his relative's place, quite forgetful of my need and danger. I inwardly swore at the man and resolved to teach him well when he turned up. Unless he had gone to sleep, he must, I thought, be coming back to me.

Meanwhile what was I to do? Should I remain in the house or run away? No, run away I should not. It would look so cowardly after all my vaunt to the Raja about my courage. But even if I were prepared to risk the shame, it was a long way off. To run from the bungalow to the village, quite one-and-a-half miles, and then to rouse the men. But whom to arouse? I did not know any of the Raja's men by name, nor knew where they lived. No, no, it won't do. I must stay where I was and await further developments, whatever their risk of danger.

Thus fortifying my shaken spirits with such poor materials, I tried to wear the best face I could upon the situation. It was then about midnight and my dinner stood yet untasted where it had been left in the corner. I could scarcely think of eating it, much less feel any appetite which was swallowed up by the extremely uneasy sensation from which I suffered. Indeed, all efforts to steady my nerves proved futile and at length all that remained for me now was to keep staring at the open door through which the apparition had come out and vanished, while my mind worked incessantly at conjecturing what the next act in this supernatual drama, of which I was the only witness, would be like. And I had to wait long, about two hours, I believe, sitting and staring at the door all the time, my mind distracted by countless thoughts, my imagination conjuring up strange and horrid scenes.

Once or twice towards the end of this long torturing interval, I thought of once again entering the room and examining it with closer circumspection with a view to find out if there was any possibility of any human human agency being at work, say, through some mysterious trap door in the floor or in any of the walls. But I remembered that the walls were all clean and whitewashed and that there was nothing suspicious in the smooth bare floor. Besides, the deadly look in the face of the apparition was the best proof that he was nothing which lived in the flesh. Presently, all suppositions were knocked out and any suspicions I had, completely disarmed. Even as I kept staring, the figure of a woman dressed in a white saree glided out of the room into the hall until she walked up to my table, just on the opposite side, and turning towards me and bending her head until her chin touched her breast, she joined her hands in an attitude of supplication. I thought she would speak. But she did not utter a word or make the slightest sound. She only stood before me across the table, her open palms joined in earnest appeal, her head drooping on her chest as though in shame. She stood thus for, I believe, full five minutes, and as I stared at her in terror, I saw that she looked every inch an aristocratic Hindoo lady, probably of the Kahatriya caste, her limbs were so finely shaped, the features of her face so delicately handsome in spite of the death-palor which also seemed to shroud her fair complexion. This palor was, however, not so prominently noticeable in her face owing to the fact that it appeared to be smeared with tumeric, as high-class Chhatri women are usually seen to smear their faces, while her hair, made up and parted in the middle, was smoothed down with wax after the fashion of high-caste Hindoo women in these parts of the country. I could not, however, get any clear view of her face or its expression, as she kept hanging it down. It seemed to me that she was thus mutely begging of me something she was ashamed to ask openly. And three or four times I tried to put to her the question—"what is it you ask?"

I say I tried—yes, I tried hard to utter the words, but I could not; my tongue clung to the roof of my mouth out of sheer terror, my mouth was all dry, and try however I might, backed by the boldness born of desperation; and pity for the supplicating figure before me. At the end of five minutes in this position she turned and glided back towards the room from which she issued, with very quick but noiseless steps. There was also one thing very remarkable about her, she walked very quickly, and as soon as she had reached the door she turned again and walked back towards me with something in her arms. Before I had time to notice what it was that she carried, she reached my table and, on it she threw down a still-born child!

I started violently, caught the arm of the chair with my left hand and nail rose from my seat at the distinct thud of the throwing of the child and the very perceptible shaking of the table and stared down at the child with my eyelids opened their widest, every hair on my head and body standing its straightest. The child lay there, a full-formed child, but for ten seconds only, after which—it vanished! And as I looked up from the table towards the woman, who also was standing beside the table all the while the child lay on the table—she had vanished too.

had vanished too!

I remained in that posture, half risen from my seat, my left hand tightly clutching the left arm of my chair, my feet rooted to the floor where I stood, my head turned to my left and my eyes fixed upon the half lighted gloom of the mysterious room, when from it again come out the first apparition—the chaprasi—and made towards me. My mind and eyes were both dazed and the only thing which I felt working in me was a mighty effort against swooning. Meanwhile, the figure came up to the table, took the candle up in his right hand, and with his left beckoned me to follow him, as he advanced towards the open door of the side room through which I had entered the bungalow. My mind now worked with lightning speed. Should I follow as I was bid, or remain where I was? If I did the former, I thought, he might lead me to some danger or kill me. But something whispered again, so far both the male and female apparitions had been rather submissive than aggressive in their behavior, and if I refused to follow the chaprasi now, it might anger him and lead him to harm me. These thoughts flashed to me within a few seconds and my mind was made up, for there was no other alternative but to do his bidding.

I followed him as he led me across the side room, and out into the open ground, through the front door and down the steps, with the candle-stick still in his hand. It was a bright moonlit night and a gentle breeze was blowing which cooled my brains a little as I mechanically walked behind the ghost. He made for a jack tree which stood in front of the bungalow a little to the right. Reaching within three or four feet of its trunk, he placed the candle on the ground, pointed to me in an earnest manner the top of the tree with his right hand and then bending low scratched the ground near the place where he had placed the candle with the fingers of the same hand as if to indicate that both the top of the tree and the ground at the foot had some mystery concealed. He then drew up, turned on his heels and glided back towards the front door of the bungalow. I watched his retracing figure till he went up the steps, entered the front door and disappeared.

I then turned my eyes from the bungalow to the candle and sat in the open air gazing at its flickering flame, for how long I do not remember. I had no wish any more to see any fresh phenomenon from the other world in which I had hitherto no sort of belief whatever. Those I had already seen within the last few hours were enough for my nerves which had now been tried to their utmost. I now thought of nothing but the morning as I squatted down there on the grass beside the candle. It must be more than a couple of hours that I sat there, cooled by the breeze and reassured by the moonlight in which everything around me was brightly bathed.

Suddenly I started, as I heard some voices behind me, and, as I turned back, I saw four sturdy fellows with huge sticks in their hands approaching and salaaming me. Before I uttered a word, one of them informed me that they had been sent by the Raja at night to keep watch in the bungalow against any harm that might come to me, and that they had been keeping watch all night at different points of the house. But now finding huzoor (that is myself) sitting under the jack tree, they had come up to ask if I had come to any harm or had been frightened. This made me laugh so I saw through their lie at once. The fellows had indeed, been bid by the Raja to watch the bungalow, but being mortally afraid of it, had kept away and after spending the night in sleep at some safe distance, had come to lie and tell me that they had been watching the house all through the night. I told them they were brave fellows, but I had come to no harm.

It was now dawn, and so I rose from where I sat and entered the bungalow in company with the fellows to pack up my things and take leave of the house; for, I was not inclined to have a taste of another night's apparitions. But I did not like to have the Raja believe that I had got frightened and so the removal was made as smoothly as possible, the Raja being informed that the bungalow was too far away from the village and that therefore I would select one of the houses shown me on the previous day. This was done before evening, my runaway servant having returned in the meantime, making all sorts of excuses and helped me in the removal. It appeared he had been frightened by his relatives whom he had gone to visit from passing the night in the bungalow, but I made no fuss about it, keeping a discrete silence all through, answering even the Raja evasively when he asked me if I had seen anything over night.

Days went on and I proceeded with the duties of my post as if nothing had happened to disturb my mind. I could not, however, help making inquiries about the bungalow and its previous occupants whenever an opportunity offered in the hope of finding a clue to the strange phenomena I had witnessed. By and by I came to what I believed the root of the story, for the things I learnt appeared to offer a satisfactory explanation of the strange scenes in the haunted house. I was informed that the house had passed from the hands of the indigo planter who was its first possessor into the possession of a tolerably well-to-do family of the village in satisfaction of an unpaid debt. The family consisted of a mother, and her grown-up son with his wife. Soon after they had got possession of and moved into the house the son got convicted of a penal offence and was sentenced by the district court of——to one year's rigorous imprisonment. During his absence his young wife unfortunately contracted a liaison with a good-looking khitmudgar of the house and got enciente. Her husband, on his return from prison, after his term was over, discovered how things stood, whispers about which had reached the poor fellow when he was serving out his term in jail. The reports having been confirmed by what he saw, in wild fury his first act on his return was to kick his wife in the stomach which caused an instantaneous miscarriage, the child being a still-born one and the mother dying soon after. The stabbing of the offending khitmudgar was a natural sequence to this tragedy and it did not take more than a few minutes to follow the first scene of horror. The story goes that all three, the dead wife, the khitmudgar and the still-born child were buried deep at the foot of the jack tree to which the ghost had led me; and though many suspected no one was inclined to utter any whisper about how and where the young woman and her paramour had disappeared. It was generally understood that they had eloped. The young man and his mother died natural deaths in their respective times and there are now only the apparitions to give a clue to a mournful tale to the unwary stranger who might pass a night in the haunted bungalow. MICRO.

A GOOD SUGGESTION.

Sing to Departing Souls and Make Their Departure Easier—Even Humming to Yourself Will Check Attack of Nervous Prostration Due to Noises of Great City. Special Time Devised to Prepare Patient to Undergo Operation, Another Ready to Calm Spirits in All Stages of Transition.

The London, Eng., higher thought center lately listened approvingly to a lecture by MacBeth Bain, one of the higher thinkers, of the power of music to heal and quicken.

One of the higher thoughts submitted by the lecturer was that there is only one cure for nervous prostration caused by the continual crash of heavy traffic and the other deafening noises of a great city. This cure, he said, was the indulgence of the sufferer in melodious tune.

Even Humming Will Do.

The lecturer did not suggest that, at the approach of a lumbering omnibus or trolley car, the victim should forthwith raise his voice in gladsome song. It would, he declared, be sufficient to sing inaudibly, "in his soul." Nor did it matter whether the song had words or not nor whether the sufferer was able to sing tunefully, provided he had his soul inspiration in harmony.

The lecture was illustrated by several short songs adapted for special occasions. These were sung by Mrs. Davis, another higher thinker.

These songs are designed to meet various afflictions besides outrageous noises. One calm, compelling strain was prescribed as being suitable to combating the din awakened by a motor omnibus.

Useful to Departing Souls.

Some others recommended as useful to sing to departing souls, to souls just after they have departed, to disembodied souls and souls in various other stages of transition.

There also was a lullaby, which was advocated as being soothing to a patient about to undergo an operation.

Sleep-Walker Robs Own House.

Detroit, Mich., July 17.—Mrs. Mills Manning discovered to-day that it was she who rifled her husband's pockets as she slept, abstraced his paper money, tore it to fragments, and hid the pieces in a woodshed. She also found that she had been stealing her own silverware, which was found with the destroyed money. Police who watched the house last night, caught Mrs. Manning walking in her sleep, in the act of depositing a fresh installment of torn money.—Chicago Tribune.

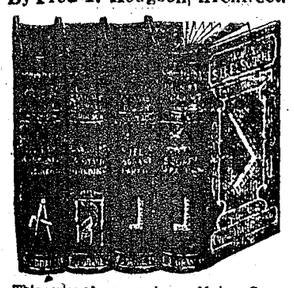
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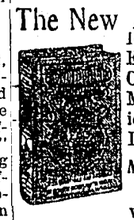
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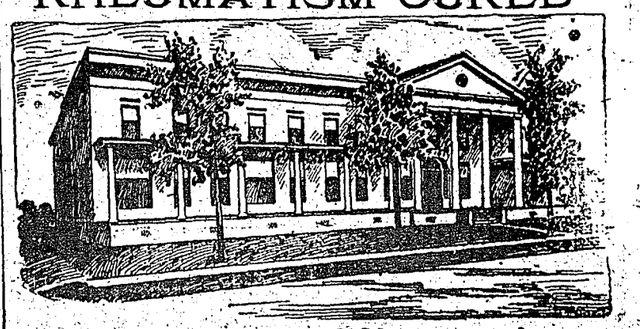
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Bad Teaching Makes Criminals.

In the whole history of American jurisprudence we greatly question if the demoralizing influence of a false system of religious belief is so well marked as is shown on the trial of Haywood, in Idaho, which everybody reads, hence the more value as an object lesson.

Orchard, under oath as a State witness, told of his multitude of crimes. He was a wholesale murderer to begin with, followed by innumerable lesser crimes, as larceny, bigamy, conspiracy, any one of which was punishable in the penitentiary. Then, arrested and held for trial, with the gallows or electrocuting chair staring him in the face, he is taught by a professed disciple of Jesus that he can "get religion," and work out his guilt in the "blood of the Lamb." This will save him from punishment in a future life, and as an orthodox believer, rescued from perdition by belief, his veracity is established among the self-styled saints.

Judging from the evidence, this monster criminal planned to turn State's evidence, then labored to shift his crimes upon innocent persons, by perjury, swearing he was the tool, a hired assassin, at about one hundred dollars a head for each victim slaughtered.

Another wash in blood will efface the later guilt of perjury, so Mr. Orchard, having deceived court and jury by criminal lying, expects to escape human justice. And as Eternal Justice rejoices more over one guilty person who repents than over ninety and nine just persons, so the bloody-handed wretch will be welcomed to the pearly courts, and golden streets with a warmth that has no equal.

Were it not we were piously raised, to emphasize our contempt for such a system of religious faith, we fear some swear words would thoughtlessly fall from our pen, for we cannot help thinking them.

An Independent Thinker Writes

Goldwin Smith, the eminent scholar of Montreal, well known to all American readers, has lately written the New York Sun, expressing his opinion that the religious world is in a transition condition, a sort of revolution, which is very liable to develop into quite a different thing from the past.

We quote:

"We have come to the point at which we must speak no more of orthodoxy and heterodoxy, but only of truth and falsehood. The case is urgent. Between the discoveries of criticism and those of science, the latter including the complete annihilation of the geocentric illusion, the religious foundation on which Christian society as well as Christian hope has hitherto rested is visibly giving way. * * * In the new theology it appears in place of the deity hitherto worshiped, the Creator, Father, Ruler and Judge, is substituted, a being pervading the universe, including man, and identified with it, but under the necessity of self-limitation that he may consciously realize his own existence. Haeckel would at once challenge us to produce any actual proof of the existence of such a being, and nothing that I can see in the manifesto of new theology as it lies before me would enable us to meet the challenge. Special and peculiar views respecting morality and other features of the dispensation dependent on the general theory would of course be involved in its rejection. Some of them seem to me extremely surprising in themselves."

Here is a definition, by this philosopher that is sustained by common sense, and is greatly preferable to the one given us by lexicographers:

"Miracle is an aureole woven by simple devotion around the adored head. It does not necessarily vitiate the rest of the history, but it is incapable of rationalization."

A Misleading Author.

InQuackenbos' Rhetoric, occurs the following:

"Celtic was itself an offshoot from the Hebrew or Phenician tongue; thus etymology, as well as profane history, confirms the account given by Moses of the peopling of the earth from one family. A marked resemblance may still be observed between the Hebrew and Welsh of the present day."

How strange that men of letters, with a modicum of common sense, could thus write. The people known as Hebrews had no language of their own. They used the Phenician tongue, and the Phenician characters in writing, just as English speaking people in America use the English tongue.

The Phenicians, with their ships on every sea, the parents of commerce, discovered the tin mines of Scilly Islands, off the southeast coast of England. These people overran Wales, and Ireland, and left portions of their language, as they did their features, with the people. That language and those features, are well preserved to this day in all the countries the Phenicians visited. And scholars who gain their history from the mythical Moses, with his substitution of imagination for facts, are misled, and, unfortunately, mislead others.

Our great schools of learning, until within a few years, contributed to the growth of romance. The preachers aided in misleading, by contending that the fictitious "ten lost tribes of Israel" had wandered away from Central Asia, where they suppose they were captives, traversed 5,000 miles of desert, mountain and plane, crossing great rivers, and broad seas, and landed in Wales and Ireland. The Jews were everything, the Phenicians, with their sailors in every port, and their ships on every sea, with populous colonies wherever trade called them, were and are nothing. Their history was stolen, and their rulers are appropriated and made to appear as Hebrew kings. David—Phenician Dido,—is made to appear as a man after God's own heart, and Solomon, with his multitude of wives, the wisest of men, as taught in Sunday schools, worshiped strange Gods, and did evil, building altars in high places and sacrificing to their Gods, is presented as a character for our children to imitate.

Mormonism, with polygamy, is only a reflex of the Bible teaching. The Patriarchs, the prophets, and the rulers of Israel, were polygamists, and not one solitary word from the Bible, or, Jesus in opposition to it, was ever written, or fell from his lips. The object lessons of Christianity are polygamious.

A Defective Maxim.

"A falsehood insisted upon is as good as the truth," was an old-time maxim among the boys. It saved them from many a merited whipping.

That prominent government official, who, in one of his publications, declared Thomas Paine "a filthy little atheist," had his attention called to the misrepresentation. He was shown that the author-hero-of-the-revolution, was never a filthy person; that in stature he was two inches above the average man; and that instead of being an atheist he was the opposite, a very ardent theist.

He who boasts of his determination to give a "square deal" to all, though often importuned to do justice to the memory of Paine, continues to imitate the clam, and keeps his lips closed.

We note with pleasure a correspondent of the Truth Seeker has expressed his determination "to force a correction of the fiction, if he has to spend ten years in digging up the evidence."

A now deceased Kansas journalist, in attendance on a press association of his state related the fact that when inexperienced as an editor, and just entering on his new task, he was told to never make a correction; that on the contrary, he should repeat the old lie with added force. Many journalists do this, and it seems probable the government official mentioned is of this school; but if so he should cease to harp on a "square deal."

A Terrible Mother.

A mother over there in Rockford, Ill., having three boys, she allowed them and their companions to play on the beautiful lawn. A neighboring woman expressed regret to see the grass trampled on and the roots destroyed. The good mother replied: "I am raising men, not hay." The result is reported, she has three sons who would be ornaments in any society.

"Boys will be boys wherever they be," is the refrain of an old-time ballad, but the place for them, particularly at night, is under the watchful eye of a loving mother. That mother who guards the adolescent period of her sons with the same zealous care she does her daughters will be saved a world of sorrow in later years.

The discovery of the true, and the practice of the good, are the two worthiest objects of philosophy.—Voltaire.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

Progress Everywhere.

It was only a few years ago when our principal colleges and universities were almost universally under church control, and were conducted in its interest, clergymen generally filling the professors' chairs. And their main duties consisted in qualifying persons for the ministry. As education has become more general, new subjects have been added from time to time to the curriculum until now every branch of learning is taught where theology only held a few poorly filled chairs.

Brown University, in Rhode Island, is an old institution under Baptist management. It has gradually outgrown its swaddling clothes until it has petitioned the legislative authority to amend its charter so as to make it non-sectarian. It is said there is a mercenary motive underlying this desired revision of its charter. It does not matter. Its usefulness will be largely increased by the change.

The Baptists have usually been classed with the most bigoted of the Christian sects, but we have observed through all the years the preachers were engaged in trying to get God in the Constitution, with the final object to unite Church and State, the Baptists have been with the opposition. They probably still remember of the Baptist whipping and expulsion from Massachusetts during colonial days, culminating in the founding and settlement of Providence, Rhode Island, by Roger Williams, in 1636. Williams' chief offence consisted in declaring the civil magistrate is bound to give equal protection to every form of religious faith.

Our Pigmy Ancestors.

The armor of the knights of the middle ages is too small for their modern descendants. Hamilton Smith records that two Englishmen of average dimensions found no suit large enough to fit either of them in the great collection of Samuel Meyrick. The head of the oriental saber will not admit the English hand, nor the bracelet of the Kaffir warrior the English arm. The swords found in Roman tumuli have handles inconveniently small, and the great medieval two-handed sword is now supposed to have been used only for one or two blows at the first onset. The statements made by Homer, Aristotle and Vitruvius represent six feet as a high standard for full-grown men, and the irrefutable evidence of ancient doorways, bedsteads and tombs proves the average size of the race certainly to have diminished in the modern days. —The Hospital.

It was only a few years ago, figures based on enlistments in European armies for a considerable period, showed the stature was gradually diminishing, and, continuing at the same rate, the race was destined to become pigmies. These later figures, based on armor, swords, door-ways, tombs, seem to establish an opposite fact. Physiologists have demonstrated that persons reared in limestone regions attain a greater height and larger bone., than those reared in soft water regions, just as hens deprived of an abundance of phosphate of lime, give us eggs with very thin shells, and sometimes no shells at all.

All Things to All Men.

An old Georgian, recently deceased, who, when he had finished reading the Bible the third time by course, is reported by a friend to have said:

"Anything you wish to prove on any subject, or any side of a question, can be proved by the Bible."

The Georgia octogenarian was not the only person who made the same discovery. It is only the interested priest and his ignorant dupe, who has brass enough in his make-up, who dares claim "The book is inspired by God from kiver to kiver'." A sectarian book so full of contradictions would have no standing in the literary world.

Quotations From Thomas Paine.

A continual circulation of lies among those who are not much in the way of having them contradicted, will in time pass for truth; and the crime lies not in the believer but the inventor.

Eloquence may strike the ear, and the language of sorrow draw forth the tear of compassion, but nothing can reach the heart that is steeled with prejudice.

I love the man who can smile at trouble, who can gather strength from distress, and grow brave by reflection.

It is the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.

The Scheme Was a Defective One.

A colored Baptist preacher down in Alabama, whose brother is condemned to death for murder, requests to be hanged in place of his brother, giving as a reason, he is prepared to die, and is sure of heaven; whereas the brother is not prepared for the awful change.

The state, not being in the vicarious business, had no authority to punish the innocent in place of the guilty, so the criminal will have his own neck pulled.

It takes a good orthodox churchman to believe his God was so good as to accept the suffering of his son on a cross for the sins of the world, provided the sinner will believe Jesus died for him.

Heart keeping is the secret of happy housekeeping.—Anon.

SPIRITUALISM.

Of What Benefit to Humanity Is It?

You who are professedly leaders and teachers; you whose names appear with prominence in each issue of the Spiritualistic press, whose sayings and utterances are ever before he public as supporters and expounders of what is termed the Philosophy of Spiritualism, are you able and willing to answer a simple question?

The question may seem too simple to some of you to call for your answer, and yet, it is firmly believed, were such answer to be made, intelligently, clearly, and with truth's convincing explanation, much good would be accomplished.

What is Spiritualism understood to be, as to modern meaning?

Is it not based on the claim that the real being, the man and woman of humanity, is a soul, an invisible ego, dwelling within the physical body, and that when death of the body occurs, this soul enters a new sphere, a new condition or realm, whence, as a possibility and as a fact, it can and does return to earth, manifesting itself to "sensitives," at least, and making itself known to and entering into communication with, through media, the children of earth life?

Is not this substantially the basis of what is known as Spiritualism?

If not correct, what IS Spiritualism?

These questions are made solely for the purpose of obtaining an unquestionably true and certain definition of the term.

The answer being presumably in substantial accord with the definition which the question implies, then, as set out in the caption to this article: "Of what benefit to humanity is it?"

The writer hereof recognizes no religion higher than Truth, and therefore feels bound to no creed, no sect or ism, except so far as the same represents Truth only, and then it is not the outward form, but the truth within deemed worthy of real consideration. The vehicle temporarily carrying the truth can but be viewed as of relative and minor importance.

For the purposes of this article, personal belief not making a fact of what is not a fact, and vice versa, let it be frankly admitted that spirit return, and communion with spirits departed from earth life, may not truthfully be gainsaid, and then the question is solemnly asked of you as to what benefit a knowledge of and the existence of such fact is to humanity.

Many there are, learned, and of prominence and standing in the creedal churches which they represent, who do not deny the possibility of spirit return and communion with them, but in the making of the admission they hasten to say that such spirits are of evil only, and they warn humanity, and especially their own following, not to have anything to do with Spiritualism lest most grave detrimental results follow to themselves.

A certain cult representative of occult teachings, and of not an insignificant standing in the world of thought of to-day, claiming Truth as the only thing sought after, and devoid of any sectarianism, through its representative head says that it "does not teach or endorse hypnotism, OR ANY PSYCHIC PRACTICES; but on the contrary, protests against these and points out the terrible dangers attending them. It asserts most emphatically that they do not lead to true knowledge, nor to a true understanding of life.

What have you teachers and expounders of Spiritualism to say in answer to the foregoing two objectors?

You will concede that to those who are yet in the primary school of spiritual thought, such positive assertions on the part of Spiritualism's opponents, leave room for uncertainties, and act as a deterrent to timid seekers.

In line with kindly and dutiful act toward such, will you not give an answer to the question: of what benefit Spiritualism is to humanity, and let such answer be generally published to the world?

Fraternally and sincerely,
P. O. CHILSTROM.
Crescent, Lincoln Co., Nev.

Startling Discoveries.

According to the press reports, some of the preachers are making some startling discoveries of late. One of them has discovered that Heaven is located on the Star Alcyone, and Hell is located in the Sun. How he found it out is not known, but we presume it was revealed by his inner consciousness.

And now comes the Rev. S. S. Hilscher, who, on The Chautauqua platform at Waterloo, Iowa, assailed the prevalent conception of the devil. He pictured him as a beautiful, seductive personage, with subtle qualities which attract rather than repel. No horns, hoofs, or spiked tail are visible in his picture. He declared his belief in a personal devil, who, through his blandishments, exerted a powerful influence secondary only to that of God.

This brings up again the query, who made this beautiful devil? Did God make him knowing what he would do, and the "powerful influence" for evil he would exert?

And since he is such a wicked devil, and exerts such a powerful influence in opposition to God and so destructive to humanity, why does not God kill him and put an end to his pernicious influence? What a "God's mercy" that would be to mankind—wouldn't it?

However, under the influence of modern thought, and especially the influence of Modern Spiritualism, many preachers of the more progressive sort, are discovering that there is no Devil, no Hell, no Heaven nor God of the old orthodox type.

Heathen Philosophy.

Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly. But to go away from among men, if there are Gods, is not a thing to be afraid of? for the Gods will not involve thee in evil.—Marcus Aurelius.

Correction does much, but encouragement does more.—Goethe.

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Ignorance the Parent of Popular Ideas

Had there been no volcano with a sulphurous flame, there would have been no hell for the preacher to threaten sinners with. Is it not probable the optical illusion of the mirage, common to observers wandering in desert regions, first gave rise to the idea of a heaven just above the clouds? If not a New Jerusalem what was it? Philosophers in Bonaparte's army, when in Egypt, about a hundred years ago, were the first to explain how the natural phenomena were produced. Captain Scoresby, sailing in the polar regions in 1822, was horrified to see an inverted ship sailing in the air, but he soon discovered it was the reflection of his father's ship 30 miles away.

Off With the Hats.

A Kansas editor advances the following convincing argument as a reason why women should take off their hats in church:

"Ladies should take off their hats in church. No preaching can inspire a man who is looking into a lopsided aggregation of dead birds, stuffed weasels, chameleon skins, ribbons, beads, sticks, straws, corn tassels and thistle-down. It makes a sinner feel as though he were lost in the wilderness."

After the Devil Dodgers.

By their own confession the Devil Dodgers are perfectly useless. They take our money, but they do little else. Honesty would make them disband. But they will never do that. They will have to be cashiered or starved out by cutting off supplies. The real truth is, they never were useful. They were always parasites. They gained their living by false pretenses. They dodged an imaginary enemy. The Devil is played out in educated circles. Presently he will be laughed at by everybody. Then the people will dismiss the priests, and there will be an end of Devil-Dodgers.—G. W. Frost.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rossitter.

TELLING THE FUTURE.

Medium's Prophecy Came True—Inherits Fortune of Long-Missing Father.

In the remarkable fulfillment of a prophecy of a medium, Mrs. Helen Carroll, wife of S. W. Carroll, employee in the St. James Hotel, Denver, Col., has inherited a large fortune from the father, Thomas Moran, missing for more than fourteen years.

A short time ago Mrs Carroll, who suffers from heart trouble, took treatment from a medium on Curtis Street. At that time the medium predicted she would receive a large fortune in the near future through the death of a near relative, living not far from Denver. Mrs. Carroll paid no attention to the prediction, for she knew of no relative possessing any considerable means.

A few days ago, while out at Manhattan Beach, she saw in The Post a brief notice of the death of Thomas Moran in Douglas, Wyo. Thinking it might be her missing father, Mrs. Carroll had her husband telegraph to Douglas. They had no idea Mr. Moran was a man of wealth, and their intention was to see that he was properly buried, if the relationship was established.

What was their surprise to learn that Moran had not only left considerable property, but had willed it all to his favorite daughter, Helen, now Mrs. Carroll.

Mr. Carroll has employed an attorney to look after his wife's interests, although no legal difficulties are anticipated. They reside in the Rosslyn annex, Welton street.

Moran was crushed beneath the wheels of a heavy wagon so badly one of his legs had to be amputated. On recovering from the anaesthetic the shock of realizing his leg had been amputated killed him.

At the time of the disappearance fourteen years ago, Mr. Moran lived in a small town in Kansas. He went to Chicago, where he built a number of the World's Fair buildings. Later he came West, where all trace of him was lost.—Denver Post.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

MOST REMARKABLE.

Spirit Hands Painted Her Daughter's Portrait.

A spirit picture of her daughter, Minnie, is in the possession of Mrs. Louise E. Sackett of Springfield, and she tells a wonderful story of how the oil painting was made by spirit hands.

Her claim is borne out by the assertion of Dr. C. W. Amerige, once a practicing physician of Springfield, who declares that he witnessed the appearance of the painting on canvas, without the aid of human hands.

Mrs. Sackett and her husband, Denison Sackett, are both Spiritualists and the leaders of the Church of the Spirit, which meets in their home in Andrew street. Their daughter, Minnie, was the wife of Dexter Graves at the time of her death. The instance of the painting of her portrait is told by Dr. Amerige as follows:

"On the evening of June 21, 1898, I sat with the Campbell Brothers of Lily Dale to see if I could receive a portrait for Mrs. Sackett of Springfield, who could not possibly come to Lily Dale, owing to her ill health. Before I left Springfield for Lily Dale, Mrs. Sackett gave me a pair of gloves that had been worn by her deceased daughter while on earth, and whose portrait she desired; she also gave me a sealed letter which was not opened until after the portrait was received, I, myself, opening the letter.

"I thoroughly examined the canvas and magnetized it myself. The elder Mr. Campbell pinned the gloves upon the canvas, which never left our sight. I should here mention a strange circumstance in regard to the gloves. After having sat a short time we noticed a peculiar and bright light emanating from the gloves and they seemed to rise from the canvas again and again. We then noticed a faint outline of the face and gradually it grew fuller and fuller; another strange thing we noticed was bright flashes of light dashing across the canvas that played more fully about the forehead than any other part. I know it was impossible that any artificial light could have been introduced while I sat with Mr. Campbell, holding his hands and facing the canvas in a lighted room.

"A wonderful and convincing test here occurred. The spirit, speaking through the guide, Alice, gave her name in full, which was unknown to any of us, and said her favorite flowers were roses, and desired some roses to be placed near the canvas, which was done. While we were sitting there we saw the perfect resemblance of the roses come on the bosom and in the hair of the spirit portrait. I should state they were perfect facsimiles of the roses we had placed near the canvas.

"To please her mother, she said she would have some lace painted over her shoulders like she had made before she passed away, and it would be recognized by her mother. She also said her mother had the lace she had made over a picture at home.

"There were many other tests given which we knew nothing of at the time; but after writing Mrs. Sackett, she informed me that the roses, the lace and the names given were perfectly correct.

Another strange thing among the many tests given was: The Guide, Alice, spoke of a cat, described it perfectly and kept telling the cat, which she called Pussy, not to get too near the canvas; she also asked one she called Louie to take the cat away. I have since learned from Mrs. Sackett that the description of the cat was perfect and it was the favorite cat of her deceased daughter. The name Louie is the name of a gentleman the deceased was engaged to; he, too, has passed away. All these facts were unknown to any of us until I had written mentioning them to Mrs. Sackett, and which facts were all confirmed by her.

"The portrait is in oils and perfect, the coloring exquisite; it was some days before it was dry enough to handle with safety—Boston Post.

WOMEN AND ANGELS.

"Real Angels" in Chicago—Clubwomen Tell Why They Will Will Get Wings.

Chicago women can become angels. They are just as eligible for wings as men, according to Chicago club women.

"Halos" for Women.

In fact, they are even wearing "halos" now in Paris. The fashionable halo is a slender circlet of gold or filagree silver attached to a back comb, which holds it in place on the head.

The halos are of various designs, some being made of precious stones, diamonds, turquoises and pearls, and some of gold, enriched with fine traceries. The halo floats above the waved hair, and from the front its fastening point is not perceptible.

How will the halo adjust itself in Chicago—or Chicago to the halo? Just what is to be expected is a question. For Paris, having started to borrow from heaven—earthly things being already passed, we can expect to see ourselves dressed, as saints by the new year, with halos atop of marcelled curls, and sandals, a la Mary Garden, on our feet.

Listen to what the local femininity has to say about the declaration of the ministers at the Methodist meeting at Chester Heights, Pa., that there could be no female angels:

"The idea that women cannot be angels is quite ridiculous," declared Mrs. Grower. "The proof is that women are angels now—I mean the majority of them—and they undoubtedly will go on being angels forever. Here in Chicago, and all over the country are plenty of women who are angels—all the men have to do is to use their eyes and brains to see that. I don't think the sex, therefore, need have any cause for worry over the news from Pennsylvania."

Mrs. John Worthy, chairman of the art and literature department of the Chicago Woman's Club, also rallied to the support of her sex.

"It may be that no records exist of female angels," said she, "but that is no proof that female angels do not exist.

"I don't know whether any people at all will become angels, but if we are to do so then I am sure women have quite as good an opportunity as men. There certainly will be a large representation of women among the angels. I do not make any claims as to which sex will be in the majority, but some women will be there without doubt. I see no cause for pessimism over the angelic future of my sex.

Female Saints? Oh, Yes!

It should not be forgotten that there are plenty of records of female saints even if records as to female angels are lacking. Besides that, many women are saints even on earth to-day."—Chicago American.

International Peace From the Standpoint of the Higher Thought

Address by Mrs. Cora L. V. Richmond at the "Circle International" The Hague, Holland, June 26, 1907.

Introductory Remarks by the Chairman.

Ladies and Gentlemen:—It is my pleasant task to introduce one whom you have seen here before on several occasions and some of you have heard on one or two occasions. It is a curious fact that you will find people whom everybody knows through great movements, and whom nobody knows outside of those movements.

I do not say that nobody knows Mrs. Cora Richmond at The Hague. Some of you do. But there are very few people who have any idea of the position which the lady who will address you holds and has long occupied in the United States of America. Pray do not mistake me in imagining that Mrs. Richmond is a politician. She has never, so far as I know, been in politics; has never been a candidate for president of the United States. The advantage of a monarchy over a republic you can appreciate here in Holland, because, as you know, your present sovereign is a queen, but in the lifetime of the oldest of you, who has come across a republic which allows a woman to be a president? I think that outside the range of politics in America there are great fields of work that are exceptional fields of thought and question—fields in whatever is extraordinary and new. How prodigal many Americans are in the production of new fields of thought. I sometimes feel when in America that one is not an American unless he be a native of Chicago or New York, or lives in one of those cities. I think, as a rule, a person in Chicago is quite as much interested in what goes on in Hindustan as in New York. In Chicago, which is a world in itself, Mrs. Richmond has held a high position for a long time. Mrs. Richmond belongs to those gifted mortals who are highly inspired or who have been reincarnated many times and acquired more knowledge than ordinary mortals, a more advanced mind. This being so, you may call it psychic, you may call it Spiritualistic, you may call it hypnotic—you may call it any name you like—the fact remains that certain persons can see and hear things that are impossible to ordinary people. Mrs. Richmond has several faculties which I do not possess Therefore I naturally feel in her presence, apart from the fact that she is a woman, that I am in the presence of a superior being.

Mrs. Cora Richmond has been, and now is, pastor of The Church of the Soul, in Chicago. She has been there—take a good look at her—a long time. She has been pastor of that church for thirty years, or rather she has been preaching to that congregation for thirty years. When I heard it I remarked, "you must have begun preaching when only ten years old." Mr. Richmond said: "That is true. Mrs. Richmond commenced her ministrations when only ten years old."

When speaking she is usually supposed to be in a trance. It is really a pleasant surprise to us that we are to have the chance of hearing this gifted lady. She has remained constant to her gift, in season and out of season, speaking the message that has been given her to tell. Whether conscious or unconscious, there has been the same unity of thought, the same directness of purpose in the same line of psychical expression.

Mrs. Richmond is here representing many of the advanced thoughts of America, bearing credentials from Spiritualistic associations and Higher Thought unions, which, with a short address she has presented in person to President Nelidoff. She is now to speak upon "The Higher Thought." What that is I do not know. I know very well what the lower is. I am sorry to say many people whom I meet, who think themselves very, very clever, dwell in the realm of the lower thought. You can easily distinguish one who is in this range of thought, because he always wishes to tell you of some delegates quarreling, or something against another delegate, until the "devil's to pay." But very soon Mrs. Richmond will speak to you upon the subject of "Universal Peace from the point of view of the Higher Thought." Therefore, in presenting the highest thought and ideals of the human mind and those higher planes to which human beings tend, in a measure must exalt mankind; without further introduction I will call upon Mrs. Richmond.

Address by Mrs. Richmond.

Mr. Chairman, Ladies and Gentlemen:

It certainly is not a holiday excursion that brings so many people together at the present moment in the name of peace. It has brought your present speaker and her husband nearly five thousand miles for AN IDEAL. Is it not an ideal instance that the best representatives of the nations of the earth convene without arms, without guards, without display of military force or power, even to profess, if that is all they will do, even to profess to desire the peace of the nations of the world? It is the psychological moment, the culmination of many years, of many centuries, of many thousands of years of the best thought of the human race. If we do not know what the "higher thought" is, then we are not representatives of the highest civilization of the world; for it is that which many recognize in the Sermon on the Mount; that which philosophers recognize in the highest thought of Plato; that which Emanuel Kant emphasized in his wonderful essay on the Day of Peace ("Eternal Peace"), that the time would come when all the nations of the earth would, by mutual agreement, determine on peace instead of war. But he further said, "this cannot occur until there is a federation of nations (i. e., organization for peace).

More than to the Peace Congress, to which we offered an address, not knowing whether it would be received or not, our thought was attracted thither to this International Circle, by the enthusiasm that Mr. Stead created when he said in America, in many councils and assemblies, "we want a moral force, a representation of the people, a representation of those who have the thought of peace, and will produce an effect upon the Congress."

We all recognize the power of human thought; we all recognize the influence that the human mind possesses, and we all recognize the larger influence of a combination of minds upon those who are carrying forward the work of the world. We do not know how far the members of the Peace Congress, or Conference may be susceptible to the psychology of peace, but we do know in the welcome we have received here, in the discussions of ideas by brilliant minds from all parts of the world, that this center of internationalism will prove a great psychological strength in the interest of peace, and that that which is said here from day to day will produce its influence, which will continue to grow long after the other congress has dispersed.

The underlying principles of peace are not in the discussions of the lessening of armies and navies, not only in reducing the horrors of war, so called, because war in any shape is horrible. The killing of human beings by one nation and by the other is the most horrible thing that can be. But there are states of war in times of so-called peace. There are oppressions that are as terrible as war. We hope before this International Circle shall be dispersed, Mr. Chairman, that many of those great problems that cannot be touched by the Congress yonder, but can be discussed elsewhere, will be perpetuated and agitated until the real underlying causes of war shall be removed.

It is our belief and our thought that there is nothing greater in the overcoming of war between nations than that which one of the greatest generals has said: "The largest conquest is self-conquest." When individuals shall be able to govern themselves they may be able to govern societies and States. Internationalism comes when people have learned that the highest attributes are the governing attributes. We are nearer, we hope, in all the world to the Sermon on the Mount than when it was uttered nearly two thousand years ago. We are nearer to the divine utterances of Plato than when they were uttered. The world grows by degrees; its ultimate proposition is to find the great heritage of the human race. The brutal instinct first holds sway, then the intellect must hold its sway, then comes that which is highest, which some call spirit and some call soul—the DIVINE INTELLIGENCE that is in every human being. When that begins its sway we shall find that these higher attributes are to govern our daily existence. When we shall fully realize that these higher attributes are to dominate the world ultimately, we shall be able to bring such thought to bear upon the legislatures in republics, upon parliaments in monarchies, upon all governing people, that they will realize that the people have the right to the largest inheritance of humanity; not only the right to self-government when they are ready, but the right to be governed by these higher and diviner qualities. That must come by education; that must come as the result of unfoldment; that must come when genius is here by inspiration.

The truth is, that it is a fitting thing that a millionaire should offer to build a "Peace-Temple" at The Hague. Mr. Chairman, the millionaire has made his money by wresting it from the people by the success of providing steel and ironclad ships of war. When a millionaire shall return to the people some of the wealth secured from them, he has developed that which our chairman says no editor has developed: a conscience, and wishes to make such restoration of "conscience money" that will scarcely atone for the wresting of these millions of money from the people by taxation for war and the destruction of people. He cannot restore the lives lost in the Spanish-American war; he cannot restore the lives lost in the Boer war, and he cannot by any process give back to the people that which has been wrested from them because of these wars. But he can help with the paltry means at his command to restore, somewhat, the inheritance of the people through the belief that humanity is not, after all, totally depraved.

We have said that there are other underlying causes of war than war itself. War is the outgrowth of individual and collective power and its oppression. Perhaps one of the fundamental causes of war, and one which even now threatens disturbances in America, and possibly in England, and throughout the world, is that which many people hesitate to speak of, but which unquestionably is the next great question of the hour: the INDUSTRIAL WAR. When we consider that wealth is the cause of oppression; that in America we have no kings, we have no titles, we have no "classes" that should be lordly one over the other; but we have our millionaires, and a country that can produce millionaires is liable to suffer from millionaires. A country that PERMITS millionaires is liable, perhaps, in the future to receive from those millionaires that which we have already experienced: oppression. Class instinct inheres, though it is not a dogma of our government, and when this prevails it is oppression, because the results prove that it DOES OPPRESS. When kings and queens, titles and wealth, armies, or whatever it is that causes children to go down into the ground to work under age; whatever it is that causes them to go into the mills when they should go to school and into the playground; whatever it is that causes women to leave their little children to whatever accidents may occur, to go out to earn their bread, and sometimes they cannot earn it by any possibility; whatever it is that oppresses BY ANY SYSTEM is a state of warfare—like that which is slumbering in Russia—not slumbering, for it awakens the revolution, which is the next question in Russia. It may not burst forth as it once did in England in the form of "bread riots" until such far-sighted men as Richard Cobden and John Bright brought the great question before Parliament and the subject was settled there before there was war, in the abolition of the "corn laws."

The evolution of the people to a higher standard of human thought and liberty is by such processes as shall uplift "even the least of these little ones." They are to make up the States of the future; they are to constitute those to whom you will turn ultimately for the fashioning and bearing forward of your laws.

It is not simply among the so-called "higher classes" that the education and bearing forward of governments is to rest in the future. In America we have the experiment of those public schools that admit of people and the children of people passing on and on to the highest position. We have Abraham Lincoln as a representative that all nations look to with the greatest and most devoted reverence for his worship of law and liberty, his scholarship, his true genius, and he sprung from the common people.

You do not know when or how the great prophets of the future will spring forth. But it is the thought of the societies we represent here, and that we come to represent to this International Circle more than to the Congress over there (the "Peace Congress"), that the prevailing power in the world should be, and is, the power of mind over matter; the power of the spirit over the body; the power of kindness, good feeling and fraternity over diplomacy, hatred, scorning and malice.

We think the time is coming in the history of the world when these higher attributes of human nature shall be more and more obeyed and strengthened, when we have the right to enter into that inheritance that places us in possession of the best and highest gifts of the world.

This wonderful country to which you are summoned, and in which many of you live, has been rescued from the ocean, and from the encroaching rivers by patience, by the unfolding of a system that redeems it from the wild waves and devastation of nature. Is not human nature as capable of being saved—saved from the great ocean of human passions, and the desolating rivers of human ambition? Individual pride and individual avarice have been allowed to deluge the lands with their waters (of blood)—waters of hatred and strife. Will not the same patience of philosophers, teachers, sages—those who lead the world in human thought—at last rescue humanity from the terrible sea of these great disturbances?

Must we always find retaliation for a wrong the only remedy? Must we always turn against the highest and best, merely because others turn toward us in anger? If "a soft answer turneth away wrath;" if it is true that there is greater power in good than in ill—as we all believe; if it is true that whatever the name, we may worship the same infinite God; whether we are Parsees, Brahmins, Buddhists or Christians, we recognize among us all this Infinite Intelligence that guides and governs the universe—is it not true that we are all brothers?

At the "Parliament of Religions" held in Chicago at the time of the Columbian Exposition there in 1893, held in commemoration of the discovery of America, it was found when people came up from India, from China, from Japan, from all the nations of the earth, they all agreed on the fundamental principles of religion: that God is the Infinite, by whatever name; that human lives are fraternities; that there is one God, one humanity, one divine truth of universal brotherhood. It made the small barriers of nationalities and of creeds sink into insignificance before the higher and more perfect unfoldment of the fraternity of souls.

We could but think when the Dean of Ripon was here and pronounced at last the words of peace that the church has hesitated for so many years to pronounce, that the honor was conferred upon the church, not upon "peace." But some of the best church people say, "Oh, I have sacrificed so much for such a truth, so much for the cause of peace. Friends, can we ever make a sacrifice to truth? Is it not forever an honor to stand in the public places and declare the highest that we know? Is it not our blessed privilege to be near when peace shall crown our thoughts and lives; when love shall uplift humanity to the recognition of man's relations to all men? No one can feel that it is a sacrifice to pay tribute unto Truth.

When the Anti-Slavery Society, founded for the abolition of chattel slavery in the United States of America, was to be disbanded because of the results of the terrible war that brought the liberation of four millions of slaves, someone said at the last meeting of the Anti-Slavery Society, "slavery could not have been abolished but for us." Wendell Phillips said, "slavery could have been abolished without us, but we could not afford to be outside this movement; so we must have spoken here as we have."

Beloved friends, peace will come if we are not here; if this conference of the International Circle were not held, as the brighter and more luminous of the two. Peace will ultimately come, but we cannot afford to be out of this movement. We cannot afford to lag behind our fellows. When the great work is going on we cannot afford to be idle.

We know the speech (born of the thought) that goes out in your public meetings does more to bring about this result than all the enactments of the Peace Congress with its thoughts and suggestions of disarmament or reduction of armies and navies.

Let us be more intent on celebrating the great events of peace than those of war. If it shall transpire that the enactments of the Peace Conference shall be favorable to peace; if there be any agreement for permanent arbitration, or parliament of nations, let that be celebrated as a double peace; let the world bring its songs, its flowers and its little children without the accompaniments of war.

We have in the United States of America the celebration of the 4th of July as the result of that war brought about by that little tea party in Boston harbor. We celebrate the 4th of July with pomp and pride, the booming of cannons and the marching of soldiers, and the telling of our great victory over England. I like to celebrate the day of National Independence, but let us have no more of the dismal horrors of war; let not any sounds of guns be heard; let us celebrate, if it is recorded, the intelligence of the nation. Let us inculcate in schools and in universities, like that which Mr. Stead addressed last evening, the value of intelligence in speaking of the peace of the world. Value the cultivation of the fraternal spirit; value the obliteration forever, if possible, of the memories of those horrible events in history that recall the use of arms and the butchery of innocent women and children, and the oppression that is the result of war.

Poets, philosophers, painters, orators and presidents alike agree as to the horrors of war.

Then let us all agree to put forth every endeavor, and all our best and highest intelligence to that end, that the beautiful ideal state shall come pictured by Victor Hugo, who said: "The time will come when you France, you Germany, England, Russia, Austria, Holland, Italy, Japan, America, all you nations of the world will clasp hands around the globe as a sisterhood of nations." So may we pray, so may we work, that all our words shall speed that day.

Meanwhile, let the governments, the diplomats and congresses meet and take such careful steps as their fear of each other will permit. But we are not afraid of each other; we can speak the best thought that we know, even if we criticise one another as to methods, the agreement is that the object is the same.

The beauty, loveliness and divine order of the universe require that when the periods of storms and tempests are over, when these human passions shall have spent their force and fury, when all that is possible shall have been done in the name of war, there will rise nations like that which our country could have been if it had had power—moral power—enough to have been the advance nation in peace.

We deplore the tendency of our republic to be a great "world power" by the force of arms; we deplore most fervently the tendency to build up a great warlike nation; in fact, we deplore a standing army in a country where every man would spring to the cause of humanity if required. But while we deplore these things, we still know that fundamentally if the other nations were agreed, there would be the basis of peace in the thought of every statesman that now seems to desire war.

We must look to the future while working in the present, and we must understand that there is no high hope, no dream of poet or philosopher, no prediction of prophet, nothing in the world that has ever been thought by humanity for the unfoldment of the human race that cannot and will not be fulfilled.

* * * * *

I have dreamed—and all these dreams come true—
That somewhere, and sometime, over all the earth,
The blessed fraternity shall be in view
For which the great Christ-life had its birth.

And dreaming, there appeared from out the sky
Wondrous harbingers of light and love,
That said, a day of peace is drawing nigh,
A power in which mankind its light can prove.
Through this prophecy all souls may be,
At last a portion of that blest fraternity.

I dreamed that over all the earth
Nations linked together in one accord
Shall be, breathing the spirit of higher worth,
And blending in Freedom's perfect word.
But not without Justice can this thing be,
And Justice cannot come devoid of Liberty.

MT. PLEASANT PARK CAMP.

The Chautauqua People Praise the Camp Grounds at Clinton, Ia. — Excellent Prospects for the Camp Season.

The Clinton Chautauqua having just closed a very interesting and successful session of ten days here, are loud in praise of our camp grounds, and have done much to fell the walls of prejudice which, for some reason, has stood so long as a partial barrier between the park and the Clinton people. Many have learned for the first time that such beautiful grounds are so near their door, thus proving that the world is full of beauty if only we will look for it. Could they learn from the motto of a Woman's club—"nothing that pertains to humanity is foreign to me"—they would indicate a liberal policy and feel glad they have found us. In fact I think this is true of the Chautauqua people, for they have spoken for the use of the grounds for next season, and propose holding a two week's session.

Many of the old cottagers are already on the grounds, and new ones are coming every day. The indications are that a glorious session is just before us. We are sorry to announce however, that Mrs. Cora L. V. Richmond was obliged to cancel her engagement with us, owing to her journey across the water, but we feel that by presenting instead; Hon. H. D. Barrett, President of the N. S. A., we lose none of our prestige and interest. A brilliant orator, a Spiritualist to the back-bone, Mr. Barrett has won a warm place in the hearts of all who love loyalty, discipline and principle.

The management decided to offer to the mediums the use of the pavilion for the 4 o'clock message services this season, thus giving wider scope to the mediums than we could possibly do by engaging them for special dates. Many have heretofore requested such a change, and the opportunity is now extended to them. This will be the season when all will have the privilege of touching the heart-strings of humanity and make music in places that are dark. This will be the season for all to bring some message of love from the world of Truth. This is the season to stand shoulder to shoulder, brothers and sisters, rally, strangers and friends to the support of our Association, and help make Mt. Pleasant Park second to none other in beauty and accommodations, that the truth of our eternal progression may be proclaimed unto all the nation. Let us send broadcast the spirit of love, to bless and prove a savior to others.

And while the angels have looked in wonder at the turbulent waves of unrest for the past twelve or twenty months, we can at last "gather up the fragments that remain, that nothing be lost." As I lift mine eyes and look out upon the beautiful lawn in front of the hotel, everything is green, blooming and sparkling. The air is cleared of dust and haze by the recent showers, and the atmosphere is delightful. I take it as a sign of the times—not visionary, but literally true.

Those wishing to know more of this camp, which opens July 28, and closes August 25, should write for pamphlets, addressing

MRS. M. B. ANDERSON, Sec'y.
Mt. Pleasant Park, Clinton, Ia.

Pine Grove Camp-Meeting.

To the Editor:—I wish to call the attention of your readers to the work of the Connecticut Spiritualist Camp-meeting Association at Pine Grove, Niantic, Conn.

Pine Grove is the name of the Association grounds, and it lies on the broad and picturesque Niantic river, about a mile inland from Long Island Sound. Here we have a summer community of 115 cottages of all sizes, and nearly the entire ground is covered by a well-grown pine grove. The Niantic river lies to the east of the grounds, and on the north is a narrow stream, or strait, that widens out, forming quite a large cove which bounds the grounds on the west, thus giving water on three sides. The river proper (more of a bay than a river) is a mile wide opposite our grounds, and sets in from the sound about five miles, affording ideal boating and fishing waters, while the beaches in some places sandy, and free from weeds, afford splendid still water bathing; but it's salt, just the same, as salt as the briny deep.

Frequent excursions are made to the neighboring beaches and to Block Island, Fisher's Island, and other places in and along the sound. I enter into these details to let our western brothers and sisters who may wish to visit the eastern camp in August, know that this, one of the oldest and one of the least advertised of the New England camps, is one of the most beautiful and restful in the Eastern States, and to suggest that they or some of them include Pine Grove in their itinerary. There are no hotels in the grove, but cottages can be cheaply rented, or rooms secured from cottagers at very low prices. It is not a grab-all summer resort. There is a large pavilion for dancing, and a restaurant where meals are served at ordinary prices. There is no show or ostentation, and no one goes there to make money.

Our meetings are held on Sunday in the open air, where the audience is seated on a hill-side, under the pines. Evening meetings are held in a small building owned by the Ladies' Aid, connected with the Association. This building is a cottage which was purchased by the Aid last year, all thrown into one room, extended in length, and a wide porch built on two sides.

Our camp season is eight weeks, beginning on the second Sunday in July, when there are five Sundays in the month, and through the month of August.

During the present month, Mrs. Sadie Hand, a lecturer and psychic who is rapidly becoming recognized as one of our most energetic, conscientious, as well as most able women workers, has been serving us, and too much cannot be said in praise of her work. She has endeared herself not only to the Spiritualists and advanced thought people on the grounds, but to many of the non-Spiritualists, of whom we have our fair proportion.

During August the following are to serve us: Sunday, August 4 Edgar W. Emerson; August 11, Mrs. S. C. Cunningham; August 18, and probably 23, Wellman C. Whitney.

As several of the camps do not begin their lecture season until August, visitors can spend a few days if they choose in each, but we do wish to put in a bid for Pine Grove.

I. R. SANFORD.

VALE ET AVE!

I've thought my little thought,
And said my say.
My little fight is fought,—
And now, away!

O, World, with steady keel
Traverse the wave.
Long may your timbers feel
The pulls I gave!

Feeble indeed they were,
Yet, as we are,
Our weakest breath may stir
The furthest star.

I've done a little harm,
A little good,—
But never has my arm
Done half it would.

Good bye, dear Mother Earth,
We've loved each other.
Now for another birth,
Another mother.

The secret sense I see
Of shroud and tomb.
The womb is for me
Another womb.

And though the fates may bless,
And though they damn,
I never can be less
Than what I am.

—Ernest Crosby.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated articles upon Spiritualism. By Moses Hull. Price 10 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

AFFLICTIONS OF THE EYE

Successfully Treated By "ACTINA"

Eyeglasses May Be Abandoned.

There is no need for cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.



Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Mrs. T. F. Moyle, Waterford, Wis., writes:—"About two years ago I was taken with Iritis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflamation out and my eyes are now well.

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Appliance Co., Dept 3121, 311 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Mrs. M. L. Fields of Berlin, Wis., once an old-time Spiritualist of Chicago, is visiting in the city, and called at Spiritualist headquarters—The Progressive Thinker office.

Georgia Gladys Cooley started for Lake Brady July 27. She is soon to be in Meadville, Pa., Lily Dale, and Clinton Camps. Not busy, but just working all the time, with little signs of any real needed rest. But she says the world seems to need and desire her labors, and she sees no better way to put in the earth-time. There is little time to be lost by any of our good mediums.

Mary C. Pierson writes from Spring Hill, Kansas: "To all those who are contemplating a trip to one of the Spiritualist Camp meetings, you can find no place more inviting than Forest Park, at Ottawa, Kan. The Ottawa Camp commences August 16, and closes 26, with the best of workers and best of mediums. Come one and all to Ottawa and enjoy a ten day's outing in one of Nature's garden of Edens, and be fed with the heavenly manna. There on the banks of a beautiful stream of water boating and fishing can be enjoyed by all. There are good accommodations on the grounds for eating and sleeping, but be sure and bring sheets and blankets, and enjoy a regular camp outing. All welcome to the beautiful Forrest Park."

Mrs. Isa Wilson Kayner lately returned to Chicago. She has been in Texas for several months, and did a most excellent work there. She expects to go to Arizona soon to visit her son.

Ferd. C. Suhrer writes: "With the opening of fall and winter services of the Fraternal Order of Spiritualists at 406 Ogden avenue, corner Robey st., in Hygea Hall, several new and unique features will be introduced for the first time in Chicago, which will be of vast benefit to those participating. Everyone will be invited to take part and receive the benefits. It is not the policy of the Fraternal Order to depend on luck or convenience for its talent, and as in the past, when we advertise the appearance of a noted speaker or any other prominent worker, arrangements have been completed for their services. We as Spiritualists, should not be unmindful of the fact that there are people in Chicago planning daily the downfall of Spiritualism; by making it impossible for mediums to demonstrate. The officers of the Fraternal Order are also wide awake and watching pretty closely for any attempted hostile legislation. What would you do without a meeting to attend—no circles, and no mediums? You can help to prevent this by joining an established organization, as an organized body has more prestige and influence than any number of individuals. Our membership numbers nearly 100 now, and we are anxious to secure another 100 as soon as possible. Can't you see your way clear to send your name with $1.00, to Sister J. S. Adams, Financial Secretary, 1007 W. Harrison street We want to initiate another large class soon after our opening in October. Tell your friends about it also. Spiritualism has done much for you, has it not? What have you done for the cause of Spiritualism? Paid your way, perhaps, like hundreds of others, but dear reader, it takes work and constant planning to interest and satisfy the public and we need your dimes and doings. Come, add your strength to ours, and we will both be stronger. We have been asked not to abandon the Fraternal Camp idea by friends from downstate. Indeed we are planning every day and looking up statistics, etc., that will make the Fraternal Camp of Illinois the wonder of the Spiritualistic world. Your attention is again directed to the coming of Miss Elizabeth Harlow, Wednesday, August 28, who will lecture for us in Hygeia Hall, 406 Ogden ave., corner Robey street."

Mrs. May A. Price is assisting in the work at Lily Dale. Her eleven-year-old daughter, Ruth, is also assisting in her work, by giving clairvoyant tests, descriptions and names in seance work. Mrs. Price is open for engagements with different societies for platform work as lecturer and test medium. Ruth will assist in seance work with her mother. Address them at Lily Dale, N. Y.

Emma A. Ellis writes: "Thursday, July 18, the Band of Harmony's summer social met at the home of Mr. and Mrs. Fresness. The afternoon was spent in tea-cup readings and social converse. The hostess prepared the table in such a kind and loving way that all enjoyed it immensely. After supper, there were remarks by Mrs. Goodrich and Mrs. Peet, interspersed by a number of selections on the violin accompanied by piano; also piano duets. Owing to the warm weather the day's outing was shortened, with the promise of all to meet again and bring friends to the residence of Mrs. Montgomery, 5209 Chicago avenue, Thursday, August 1."

Mrs. M. J. Briggs writes from Decota, Cal.: "Enclosed you will find a one-dollar to renew my subscription to The Progressive Thinker. I was unfortunately one of the King Solomon's Mine victims, although I did not invest very much, $45; but even that money would be of benefit to me now. I am at the Masonic Home, and I am contented and happy. I enjoy the reading of your paper so much that I cannot get along without it. There are a few Spiritualists here. A lady medium and myself have our regular sittings twice a week, and we are satisfied that we are improving and hope to do some good, as several unhappy ones have already come to us and perhaps by talking to them we may be able to bring them into the light."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

The following is from London, Eng., written by Mark Scott Rowland: "July 15, 1907.—I have duly received the several issues of The Progressive Thinker. Contents are most interesting. I am glad to note that you are courageous enough to exploit the doings of "Rev." Hugh R. Moore, inLos Angeles. Your course is to be highly commended and is in marked contrast with your contemporary, The Light of Truth (Untruth would be more appropriate.)

T. J. McFerron, Secretary, writes "Our noble young worker, John W. Ring, has been with us since the 26th of March, and it would be useless for me to say that he has worked all the time, for everyone who knows him is aware of the fact that he cannot be idle for a single day. He is surely doing a grand work for the First Spiritualist Society of San Diego; not only for the Society, but for the whole community, as he makes it a point to come in touch with all those who are seeking for the truth. He has on several occasions, by invitation, spoken to large assemblages of the Grand Army people, at their place of meeting, and in that way has aroused an interest in a great many who would not otherwise have availed themselves of an opportunity of hearing our Harmonial Philosophy. Brother Ring speaks for our society afternoon and evening of each Sunday, to large and appreciative audiences. August 4, will be his last for this engagement, as he is to give Harmony Grove Camp his services on the 11th of August, and then goes right on east to fill other engagement. We are making an effort to get him back with us for a part, at least, of the winter months. Our society has more than doubled in membership in the past 16 months. We had an election of officers on the 15th of July, at which there was a greater number of electors present than at any previous election in the history of the society. The officers elected are: President, C. A. Buss; vice-president, E. L. Nichelson, late of Seattle, now of San Diego; secretary, T. J. Mc Feron; treasurer, A. W. Belden, and Directors, Dr. W. H. Van Riper and Mrs. Lena Garner."

S. F. Moore writes from Arlington, Ohio: "Well, the so-called Light of Truth is dead. Now, what will the world do? The loss is irreparable! Where is any truth to be found now? Who or what will fling itself into the aching void and close up the mighty chasm that has been rent asunder in the cause of truth and honesty? Who will inspect and sort out the Spiritualists and tie them up in bundles with wool-twine and baby-ribbon, and label them according to their merit and true value? Echo answers, Who? Hoo! Hoo!! HOO!!!"

Mrs. Carl Blake writes from Erie, Pa.: "We have had Charles J. Barnes with us ten days. He is a splendid man, and a grand trumpet medium. He left this morning for camp at Grand Ledge, Mich."

Minnie Eastman Hanvey writes: "The Golden Rule Spiritual Society and the Golden Star Center have consolidated, and hereafter, beginning Sunday night, August 4, 1907, will hold their meeting in Star Lodge Hall, 378 S. Western avenue. Speaker for Sunday night, August 4, Nellie Kusserow. Services at 8 p. m. Watch for notice of mass meeting at Star Lodge Hall."

Mrs. Carrie M. Hinsdale, President of the Spiritualists' Association of Texas, would like to hear from good test mediums and speakers who would like to come to Texas this fall and winter. Address her R. R. 5, Box 61, Ft. Worth Texas.

G. H. Brooks writes from Wauwatosa, Wis.: "I have had the pleasure of being home just ten days, after a long trip in the State in the interest of the State Society, and leave this morning, July 23, for Monroe Camp, where, on the 24th, we have a board meeting of the State officials to transact business of importance, and decide where we shall have our next convention. On the 30th I start for Lily Dale, where I am to speak on Sunday, August 4. I note in a late issue a letter from one bearing the same name of myself, George—H. Brooks," stating he is in Los Angeles, Cal. I have never had the pleasure of meeting my brother by the same name, but hope to some day, but many people think Geo. H. Brooks and G. H. Brooks are one and the same. Well, we are not. Many have have thought I was in California, but you see I am not, but here in Wisconsin, trying to do my work as best I can, do not always believe all you read, nor that Geo. H. Brooks is G. H. Brooks, for we are not one and I have no doubt he is glad that such is the case. I expect to remain right here awhile. What the future has in store for me the Lord only knows, and he won't tell."

C. M. Gage writes from Racine, Wis.: "It was my pleasure to hear a lecture, given July 27 before the Chautauquan Assembly, by Laura G. Fixen. "The Reality of the Unseen" was the subject of her discourse. She held the large and intellectual audience, from the first words to the last of the grand discourse. Many were there from the different churches of this city, but all agreed that she had given them food for thought that they well liked. She gave two lectures here before the W. C. T. U. of Racine. We hope to have Mrs. Fixen come again to our city, where she will be a welcome guest."

MARRIED—Mr. John D. Mullen and Miss Mabel Reid Thompson, both of Muncie, Ind., were united in marriage, July 18. The ceremony was performed by Sarah A Crossfield at her home, in the presence of a few relatives and friends. A reception followed and dainty refreshments served. Mrs. Mullen is a highly cultured and prominent young lady. She is well known as a lyceum worker. Mr. Mullen is a popular young man. They will visit Camp Chesterfield. Their home will be in the East where Mr. Mullen is employed as a window house worker. The ceremony was beautiful and impressive. The spirit Father of the bride made himself manifest to the writer, invoking his blessing upon the happy couple.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

The arrest of Mrs. Noyes in Santa Barbara, Cal., for practicing her mediumship without a license, has awakened the Spiritualists there to a realizing sense of the situation. She is an excellent medium, and her arrest is an outrage, andwe hope the friends there will rally to her assistance with money as well as sympathy.

Mrs. Carrie M. Hinsdale has been lecturing for the Fort Worth Spiritualist society since her return home. Address her for engagements, R. R. 5, Box 61, Fort Worth Texas.

Dr. R. T. Hendricks writes from San Diego, Cal.: "I have been here something over three months and during all this time it has been one continual soul feast from Sunday to Sunday, listening to the beautiful inspired lectures of Rev. John W. Ring. Everybody loves him. The First Spiritual Society of San Diego, under the able management of our President, Brother C. A. Buss, and the grand, harmonizing work of Brother Ring, is flourishing and growing continually. I regret to say that Brother Ring will take his departure from here sometime between August 4, and 11, but we all hope to re-engage him for the winter months, unless he should be elected President of the N. S. A."

A correspondent writes from Barre, Vt.: "Mrs. Laura Cummings of Hardwick served the South Barre society the 23rd and 30th of June with good satisfaction. Her lectures were logical, interesting and instructive, and her readings from articles and spirit descriptions well received. Her work here has aroused new interest, and zeal in the town, and we expect the good work will go on through the coming fall and winter. The society owns their nice chapel, beautifully situated on a bluff overlooking the village, which was built largely through the efforts of Brother Lucius Colburn, now of California, who was a fine worker for some time in this society, and is today loyally remembered by the society. There is a growing interest here among the young people, and a great amount of ability that speaks well for the future of the Barre society. It already has a nice little amount of the 'necessary' in the bank against a rainy day, but with the well attended dances and other entertainments held from week to week, they expect to be able to hold the meetings and meet other necessary expenses. The chapel has recently been wired for electric lights, a new floor laid and the dining room is well equipped with dishes, tables, etc., and the South Barre society is neither dead nor sleeping, and its officers are men and women of capacity."

Mrs. Hamilton Gill, of Chicago, an excellent medium for messages from the spirit world, has left for Onset, Mass., and will be there until late in August. She hopes to renew the acquaintance of many eastern friends, and her work at Onset will no doubt be the means of adding many new workers to our cause. Chicago friends desiring private readings will please note that Mrs. Gill will be away till September 1st.

The Rev. Alice Baker of Dallas Texas, is dangerously sick, hence cannot answer important letters. Will do so as soon as she has sufficiently recovered.

THE WILKES BOOTH TEST.

Mrs. Margaret Gaule-Reidinger and Her Excellent Work in New York..

To the Editor.—I was much interested in reading in a late issue of The Progressive Thinker an account of the psychometric reading of a lock of hair of J. Wilkes Booth, by Mrs. Margaret Gaule-Reidinger. This took place after the close of our regular meeting, but I happened to be present during almost the entire reading.

I wish to state that as far as reported it is strictly true, but there was much more said. It is very difficult for one to give a correct impression of these wonderful readings to one who is not actually present.

Mrs. Reidinger has been doing what might be termed without exaggeration, marvelous work during the past season, and we often remark each Sunday was better than the last, if possible.

Our metings have been well attended, our hall being one of the best in the city, and with our glorious American flag draped at the rear of the platform,the beautiful Columbus Column just outside our doors, the sweet and refreshing breezes from Central park across the street, why should we not have the most favorable conditions for spiritual work?

It is very interesting to learn by a little careful inquiry how large a number of persons are interested in spiritual phenomena, and are having sittings in their own homes with results most gratifying; but for reasons best known to themselves these sitings are kept quite private.

The good work goes steadily on. For which we are truly thankful.

MARY A. NEWTON.

New York, N. Y.

THE LIGHT OF TRUTH.

Appropriating the Livery of Heaven to Serve the Devil In.

To the Editor.—In a late issue of The Progressive Thinker comes the announcement of the suspension of the publication of the Light of Truth, and the editor's (Willard J. Hull's), renouncement of Spiritualism, and as he puts it THE DEBAUCHED AND PROSTITUTED MEDIUMSHIP.

This recalls the story told by James Anthony Froude in his American lectures concerning a Scotchman. The worthy from the land o' cakes was taunted by an Irishman with having sold his country. He retorted by thanking God he had a country to sell.

With the dissolution of that paper comes the "Deluge," as was said before the French revolution, for not alone the loss of the subscription for the paper, there is other loss in the King Solomon's gold mine, for which that paper was the agent, inducing its patrons to buy stock in its mining schemes, thus losing all, and the investors are now complaining and laying to Spiritualism when, IN FACT, IT IS THE LACK OF SPIRITUALISM.

When an organ called a Spiritual paper resorts to such methods as the Light of Truth has, appropriating the livery of heaven to serve the devil in, what can we expect only the censure and blame of the world and a lack of interest in the true spiritual workers and the cause in general?

I have some honest-hearted friends who have unfortunately been interested in his King Solomon's Mine, and who are ill able to lose by it, and among the number one worthy sister and peerless worker, in California.

May you and your paper continue the noble work to purify and exalt our cause. BISHOP A. BEALS.

Summerland, Cal.

A SUMMER OUTING.

Is Best Enjoyed at Mt. Pleasant Park, From July 28 to August 25.

The best speakers will occupy the rostrum, and mediums of various phases of phenomena will do private and public work.

Flowers, sunshine and good cheer greet you through the day, while sweltering, enervating, sleepless nights of the cities are unknown.

Write for descriptive booklets.

Mt. Pleasant Park, Clinton, Ia.

MRS. M. B. ANDERSON, Sec'y.

LAKE PLEASANT CAMP.

The 34th convocation opened here last Sunday with a splendid attendance at all the meetings. The week preceding was marked by interesting events, notably band concerts by the Sixth Regiment Band; a whist of ten tables given in the Temple Monday evening; a prize waltz Wednesday night, with an attendance of 150 couples, and a dramatic entertainment by Miss Bertha Bryant and others on Friday evening. On Thursday night a mass meeting was held and Hon. J. E. Kavanaugh, of Boston, addressed the property owners upon the subject of making Lake Pleasant a fire district, and getting the town water into the grounds. Undoubtedly action will be taken to carry out the plan in the near future.

Upon the completion of her new cottage last week, Mrs. Alice S. Waterhouse was surprised with a "tin shower." About every one on the grounds participated. Tinware of all kinds was in evidence, as well as carpets, matting and furniture. It was a decidedly pleasant surprise to "Ma Waterhouse," but she was equal to the occasion, and in response to speeches of congratulation by President R. F. Churchill, Mrs. Carbee, Judge Dailey, George Cleveland, and others, she made witty and interesting remarks. On the same evening Mrs. M. L. Sanger, of Waltham, received her many friends, it being her birthday, and speeches, music and good cheer were the order of the day.

Hon. John W. Wheeler has erected the prettiest cottage on the grounds.

Mrs. M. G. Carbee commenced the erection of a cottage last week, and Miss Kate Newack will start one this week. This will make the seventeenth new cottage erected since the fire.

Our new hotel, "The Roosevelt," and Streeter's, Wood's and Mulvey & Corliss' dining rooms are furnishing ample accommodations for visitors.

The addresses of President Churchill and Mrs. Nettie Holt Harding at the opening of camp were excellent, and Mrs. Harding's message work was accurate and good. The speakers for the present week are Albert P. Blinn, Mrs. Tillie U. Reynolds and Mrs. Alice M. Whall, the two latter accompanying their addresses with message work.

We hope to have Mrs. May Pepper Vanderbilt with us Sunday, August 11, to remain till the close of camp.

ALBERT P. BLINN, Sec'y.

The John Wilkes Booth Test.

I have read the "Astounding Statement" in The Progressive Thinker, of July 20, wherein a lock of hair of a dead man named David E. George, who died January 14, 1903, was taken in June, 1907, to a New York clairvoyant to be psychometrically identified, and the clairvoyant, with the hair in her hand, described the assassination of Lincoln, an event that occurred 40 years previously to the death of the owner of the hair.

I respectfully submit that this is very poor scientific evidence indeed. Here it is perfectly clear that Mr. Hubbell, to whom the lock of hair was given, says he was "particularly impressed with the resemblance of the body to that of Booth family."

Thus it is quite as likely as not, that this thought in the mind of the person who had been handling the envelope in which the lock of hair had been confined, was that the clairvoyant read and described.

This is much more probable than to suppose that at the time of the man's death the hair of his head should on any special degree have been associated with an event in his lifetime (assuming he was J. W. Booth) which had happened 40 years previously.

I once gave a lock of hair from a lady friend (which I had begged for a clairvoyant test) to a medium. The lady was in good health, but the clairvoyant said: "The owner of this lock of hair is suffering from brain fever."

I reported this to the lady and she replied, "The lock I gave you was an old one cut off when I had my hair removed in brain fever sickness some years previously." I mention this to show that the clairvoyant would (at first attempt) be almost sure to describe the person as he was when he died in 1903.

It would take considerable time to make investigations into that person's past life. For this reason I submit that Mr. Hubbell's thought influenced the clairvoyant reading, and it is not a test at all.

F. A. BINNEY.

San Diego, Cal.

A Study of Elizabeth Barrett Browning.

By Lilian Whiting.

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price $1.25. The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.

LOVES OF THE POETS. The Predestined Friend; Vita Nouva; "One Day, My Siren."

IN THAT NEW WORLD. Plea and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.

ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.

LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consideration of Genius.

For Sale at this office.

Practical Methods to Insure Success.

A valuable little work, full of practical instruction in matters pertaining to physical, mental and spiritual health. Worth many times its cost. Price 10 cents.

MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

ANCIENT INDIA,

Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents.

PROF. W. M. LOCKWOOD.

Will send you for 5 cents a list of **FORTY-SEVEN GODS** mentioned in the bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y. Address him after July 18, at Lily Dale, N. Y.

Sunapee Lake Camp.

The Annual Spiritualist Camp-meeting at Blodgett's Landing, Lake Sunapee, N. H., merits the attention of all readers of this paper, and especially of those in New Hampshire and neighboring states. In any work undertaken by a society co-operation is the essential for success. United effort is what counts. Individual interest manifested by personal presence is just what is needed to make this camp-meeting the most successful of many years. The management has spared no labor or expense within its means for the edification and benefit of those who attend.

The meeting opens August 4, and extends through September 1st, giving four weeks, with five Sundays' lectures and seances.

Among the noted speakers and mediums secured are G. W. Kates and wife of Cheyney, Pa., Edgar W. Emerson of Manchester, N. H., Mrs. Kate R. Stiles of Charlestown, Mass., Mrs. Whitehead of Lawrence, Mass., and others of extensive fame.

The place itself needs no commendation or reference; the charms of Lake Sunapee are too well known.

All are welcome; everyone should attend; Spiritualists, investigators, scoffers and non-believers. Spiritualists, for it is the way to truth made clear; scoffers and non-believers, for here their armor of prejudice and bigotry will be well-tried, and in defeat they may taste victory of the highest type. THOMAS BURPEE.

Sutton, N. H.

TEXAS SPIRITUALISTS.

A Personal Appeal to You!

The State Association has been handicapped in the past for lack of funds, and I now call upon every Spiritualist in Texas, as President of the State Association, and make a personal appeal to you to send a contribution, no matter how small, so that we may be able to do some good for our cause during the next year.

I have many friends and acquaintances who, I am sure, will respond to this appeal, but friends, don't put it off, "DO IT NOW!"

The Secretary, Mrs. Annie J. Quinn, is out of the State on a vacation, and until further notice contributions may be sent to me, and a list will be kept for a special vote of thanks at the Convention.

I know that every Spiritualist who reads this will send a small amount, and I expect to have a long list of names.

Don't delay this minute, "DO IT NOW." Very truly,

CARRIE M. HINSDALE.

R. R. 5, Box 61, Ft. Worth, Texas.

Texas Spiritualists, Attention!

The next annual convention of the Texas State National Association of Spiritualists is hereby called to meet in the city of Houston, Texas, on Friday, Sept. 20, 1907, to continue three days. It is earnestly hoped that every society in the State will send delegates to this convention, with a per capita tax of 10 cents per member, and that some plan may be devised at this meeting to advance the cause of Spiritualism in Texas.

CARRIE E. HINSDALE.

President Texas State National Association of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

The passing of Samuel E. Oviatt of Lansing, Mich., occurred July 7, at an advanced age. He leaves a wife and four children to mourn his loss, yet not as they who do not have the consolation of Spiritualism. The Lansing local society will greatly miss his help in their work. He was a man of high aims and much esteemed by all who knew him. Mrs. A. E. Sheets conducted the funeral services.

Mrs. H. L. Shonts passed to spirit life at her daughter's home, 162 N. View St., Aurora, Ill., July 6. She was 77 years of age. She was a devoted Spiritualist, and highly respected. MRS. J. W. WARFIELD.

Passed to the higher life from his late residence, Detroit, Mich., July 17, 1907, Charles F. Baade, beloved husband of Rev. Nellie S. Baade. We know our loss is his Spiritual gain, and it is well with his soul. Services conducted by the wife, Rev. Nellie S. Baade.

NOTICE.

Owing to the fact of my being out of the United States for a time as we will be located in Summerland, British Columbia, I have deemed it my duty to send my resignation as National Superintendent of Lyceums. Would ask all Lyceums contesting for Prize to send further reports to Mrs. Mary T. Longley, secretary N. S. A., 600 Penn. Ave., S. E., Washington, D. C.

To all Lyceums I send a tender greeting and loving wishes for future success, and desire to still assist at any and all times you may need me though not in official way. Work hard for your banner or prize and rest assured it will be placed justly and wisely. Yours with love and regret. ANNA L. GILLESPIE.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, think. Price, 25 cents.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.00.

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"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that

THE N. S. A.

The Fifteenth Annual Convention of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT, President.

MARY T. LONGLEY, Secretary.

HAECKEL'S LAST WORDS ON EVOLUTION.

A popular retrospect and summary. By Ernst Haeckel, Professor at Jena University. Translated from the second edition by Joseph McCabe. With three plates and Haeckel's latest portrait. Price, cloth, $1.00 net.

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Who Can Answer

The Question, "What Shall We Do to Be Saved?"

It is a subject fraught with great responsibilities, for on a satisfactory answer to that question depends the physical and moral happiness of the human race, but if not answered it is to their misery. We know that there are many conditions from which human life should be saved, but it first must be known from what particular wrong conditions does it desire to be saved. With a large majority of the race, when they ask this question it is with a desire to be saved from the result of their own acts, or from conditions transmitted from ancestors; but salvation can only come by changing the habits of life and turning the currents of their being into a higher channel.

Every individual should have knowledge of the power of those forces from which he needs to be saved. But on that subject there is a woful lack of knowledge. The inebriate, the libertine, the dishonest individual do not realize the power of those forces of the lower that holds them in their grip; if they did there would be greater and more successful efforts made for emancipation. The question, "What shall we do to be saved?" would be satisfactorily answered.

As the years roll on, that question among the civilized races is becoming more earnestly asked, and the anxiety it has aroused is not ephemeral, but it has a permanency that is favorable to and will eventually solve the problem. There is a growing sensitiveness when dealing with the question of moral degeneracy, that was not known a few generations ago; the realization is that salvation must come from those degenerate states; if they are not expelled from human society they will cause it to revert back to the barbaric state from which it has been slowly emerging. There are individual sins and national sins, violations of that great moral and spiritual law which must dominate human life, or else it will come under the dominion of the lower elements of its being.

As nations and races are composed of individuals, they being the primary units from whence all larger organizations, the true reformation and salvation must begin with the individual, for the average standard of individual character is the standard of the nation of which those individuals are units. How futile would be the effort to abolish the liquor traffic, the practice of polygamy, or any of the vices that stand condemned before the more advanced conscience of civilization, if the general desire among the nations was to practice those vices. What shall we do to be saved from those conditions that will, if not checked, overwhelm our modern civilization in disaster and ruin the same as the ancient civilizations were destroyed?

It is a serious question, more so than the mass of materialistic minds realize. They do not hear the rumbling, nor feel the vibration of the eruptive forces, but that does not prove their non-existence. The burden that bears heavily on the spirits of the more spiritually unfolded minds of the world to-day is, can we find salvation from the horrors of war? Can we induce mankind to adopt more peaceful methods in the settling of the difficulties that arise among them?

The evolution of racial and national life from the lower planes of being to the higher and more spiritual ones is slow; imperceptible to the ordinary materialistic mind. The question can with propriety, be asked, has human society developed up to that plane of being where they can understand and would accept better methods if presented? It is very evident to the observing mind that it has not yet advancer thus far, although its journey is in that direction. A few have and while they may be instructors of the higher law they cannot dominate the thought of the world, and as long as it is on that lower plane of being it will make itself manifest in acts corresponding to that plane.

We bow in reverence to those noble, earnest men and women of the present day that are striving to plant a higher civilization in human life, one that will remove all apparent necessity of resorting to the arbitrament of war; and the earnest yearning of our spirit is that their efforts may be crowned with success which must be, as they are the prophets of the glorious coming age of which at present we only catch a faint glimpse; but human life must work out its destiny on lines that it can understand, and at present it does not understand the higher law. To remove the obstacles that prevent a realization of the golden age, if our prognostications are correct, there will be needed a mighty conflict waged, greater and more far-reaching than history has ever recorded. That demon of corrupt greed must be destroyed, that not only hoards the products of wealth, but the actual wealth of the world, and can fix prices which can bring starvation to thousands.

We prate on morality, but how can the morals of human society be maintained to that high standard that we all admire, when the physical conditions of a large body of people, especially in our large cities, is such as must reflect back on the moral nature to its degradation?

We were pained as we read a short time ago of the police in one of our large cities, finding an old man and woman dying of hunger and cold. They had been ejected for non-payment of rent, the cause, inability to find employment. Some will probably say, "O, you are too sensitive."

Well, if we are, thanks to the divine Father and Mother, and may we never be any other than sensitive, but when such things can take place in a country that boasts of its high civilization, there is a mistake in names, for such things are savagery of the lowest type, and such acts are silently strengthening the forces that will in time make governmental systems and our civilizations tremble on their foundations if it does not overthrow them.

We see the effects and impotently cry, "What shall we do to be saved?" but as that does not remove the cause our cry for salvation is a failure. It is a law that cannot be presented in its operation, that the sins of the parents shall be borne by the coming generations, and our republic is now facing that question in the unsettled race problem. It is claimed by the South that seventy percent of the crime committed in that section is by the enfranchised race. We will neither affirm nor deny the statement, and the cry goes up, what shall we do to be saved from such an awful condition? and even if true it is not to be wondered at. For generations under the old slavery system it was a systematic brutalization of the race, human beings in their relations with each other were compelled to live as brutes, and now, after forty years of change in the external life of the race the dominant traits are made manifest. The white race is reaping what it has sown, and merely intellectual training of the former enslaved race will not remove the wrong unless it is supplemented with high moral culture, and generations will come and go before the degradation of the slavery system can be removed.

The more progressive minds of all civilized countries are asking, "What shall we do to be saved from the physical and moral degeneracy produced by the liquor traffic? A traffic that has not one single redeeming feature in its horrible business. Legislation has only partially succeeded and on some of the most important points is impotent. Legalizing a moral wrong does not make it right; the effects of such wrongs are just as disastrous whether legalized or not, and of the two they are more venomous when legalized, as they are bolder and can count on the laws of the land to protect them in their work of human degradation.

Our attention was lately called to those facts when listening to a lecturer on that subject. The scene was laid in Boston, the cradle of American liberty. It was in condemnation of the license system which gave the legal right to rob human life of its moral and intellectual liberty and then thrust its victim into the street; but one thousand dollars a year paid to the city relieved the dealer, according to the manner of interpreting the law, from all responsibility.

We observe that some who profess to believe in the spiritual philosophy fail to recognize the difference between liberty and license. They argue that it is a restriction of individual liberty to prevent them from acting out their desires, even if they were working degradation to human society. There is a law of moral eminent domain that gives human society a right to protect itself, and wrong is done if it does not use means for preservation. The pure, the temperate, the honest man or woman does not need the enforcement of external law to compel them to be pure, temperate and honest. They have an internal law that directs their life, which is superior in every respect to the external.

What shall we do to be saved from these forces that are working for human degradation? To deny that there are such forces would be foolish, as we see their operation in all phases of human society. In the political, moral and religious world they are made manifest. To rise to the height it has attained, human life has had to struggle mightily, and to-day the real struggle is not "against flesh and blood, but against principalities and powers of darkness, against spiritual corruption in high places;" and salvation can only come when mankind ceases to do homage to the elements of their lower life, and look upward for the ideal toward which they are striving. The intelligent believers in the spiritual philosophy have knowledge of the fact that while we can be helped by those who are on a plane above us, we must work out our own salvation, and we can be strengthened by placing ourselves in concord with those higher powers.

We will not be of that class who claim degeneracy as the ultimatum of human existence. We must look upward and move forward to the more exalted planes of our being. The mighty unrest and dissatisfaction that exists in civilized society is indicative of progress, it is the yearning for that uplifting power and it causes the soul to cry out, "I want to find a further increase, I don't feel satisfied."

It is that dissatisfaction which made manifest will be the redemption and exaltation of the race to a plane of life far superior to the one on which it is now living.

HAMILTON DE GRAW.

Watervliet, N Y.

Grand Ledge Camp, Michigan.

The Grand Ledge Spiritualist Camp meeting had a most auspicious opening on Sunday, July 21. The morning service was devoted to an address of welcome by Oscar A. Edgerly, which was enthusiastically received by the audience. Mr. Edgerly's discourse was followed with messages by the widely known "Drummer Medium," George A. Letford. The messages were accurate and most convincing.

In the afternoon Mrs. Abbie E. Sheets was the speaker, and as we had expected, her lecture was eloquent, practical and soul-inspiring.

We have a good array of private workers on the grounds this year, among the number I would mention Mr. A. H. Finney, trumpet medium, of Grand Rapids, Mr. C. A. Barnes, of Indiana, Mrs. Russell of Grand Ledge, Mich., Mrs. Christine Oswald of Chicago, and other good mediums are expected.

Everything seems to favor a grandly successful meeting here this year.

SECRETARY.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties needless cares, etc. Price, 25 cents.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the sapient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25cts.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

HERE IS LOVE.

Why ask "O, what is love?" when in
thy pulsing heart there lies
A sweet and tender love for all around
that never dies?
Why frame such sentence in thy mind,
when down within thy soul
Thou knowest well that all is love,
entwined in one grand whole?
Why give to thoughts within thy brain
that space and strength and time,
When thou art filled with love for all
of Nature's works sublime?

The love thou wouldst but find in
Heaven, Sister, Brother, dear,
Lies all around you in close touch,
within the now and here.
'Tis sad to find a floating soul anhungered, passing on,
Despairing, hopeless in the golden
light of such bright dawn
As holds this earth en rapport with
the spheres of life on high.
Oh, kindred heart, let all that's sweet
within thee drown that sigh!

This Universe just teems with power
of love made manifest,
And thine is part within the whole, coequal with the rest.
There is no love of greater worth than
dwells within thy heart;
Go, thou, forth in this world of love
and growth, and gain thy part.
This world is only loveless to the soul
with love subdued;
'Tis always bright to those with life's
bright sunlight rays imbued.

The bright and fragrant flowers, the
little buds of spring,
Sweet babes and lambkins, nestling
birds, each blooming, growing
thing,
Should find a lodgment in thy loving
soul and give it light
And life, and help pour out the bitter
dregs and put to right
Thy spirit, grand, and searching for
the good, the sweet, the true;
While searching it will surely come
to thee—it is thy due.

Look down within the fount of life
with loving, patient care,
And see if love, with bow and arrow,
is not hiding there.
Look out upon the great and vast expanse of vibrant space,
And see if there thou canst discern
that little smiling face.
Look down within thy human soul for
foot-prints that one day
He made when once he gaily pranced
along thy youthhood's way.

This life is fraught with weal and woe,
and disappointing things,
But each in turn in passing time some
new unfoldment brings.
Lift up thy head, oh, hungering soul,
and let thine eyes behold
The shining light that is for thee within Love's shimmering fold.
Send forth thy quest, and know somewhere within this life's expanse
Thy yearnings all for Love's true
touch is ever in advance.

He leads thee on, oh, floating soul, to
higher, greater heights,
His little footsteps are the trail for
thee through days and nights.
His silent voice of soul to soul illumines darkened ways,
As yonder sun illumines earth with
scintillating rays;
His nectar'd lips e'er pursed in pose
await in anxious bliss
The coming touch, the charming thrill
of thy responsive kiss.

DR. T. WILKINS.

A FLOURISHING SOCIETY.

Letter From Los Angeles California.

July 7 was a day of unusual interest for the Society of Spiritual Progression of Los Angeles, Cal., it being the annual election of officers and its fifth anniversary. Appropriate services and a picnic were held.

Mary C. Vlasek was re-elected pastor, which position she has filled acceptably since the organization of the society. She is a leader of great power and as a medium she has few equals. Through her unselfish conscientious, untiring efforts, she has built up one of the strongest societies in the west. This society with 120 members holds meetings every Sunday morning and evening at 814 South Main Street. We have good lectures, music and messages at all meetings, and have been assisted from time to time by such workers as John W. Ring, Mattie E. Hull, Prof. Bowman, Mrs. Gillespie and others of equal standing and ability.

The first Sunday of each month new members are initiated with an impressive and interesting service.

In connection with this society there is the Lyceum (the only one in the city) meeting Sundays at 9:30, a. m., with an average attendance of 52.

The young people's Progressive League was organized last Easter with 32 charter members; it now has over 50 names enrolled. Meetings at 6:30, p. m., Sundays.

The Ladies' Auxiliary, known as the Sunshine Club, consisting of 83 members, has its meetings at 2:30 p. m., Thursdays, at 121 East 30th st. They make clothing for the needy, visit the sick and help the poor, whether they are Spiritualists or not. The society and all of its branches are in an active, harmonious and flourishing condition.

We have started a home fund, and as soon as we get enough to make the first payment we will buy a lot and build a Temple for Spiritualism. The money for this fund is placed in the Security Savings Bank on condition that it cannot be used for any other purpose.

Dear reader, if you wish to help the cause of Spiritualism through one of the noblest mediums in the field, send a donation of any amount to Mary C. Vlasek, 121 East 30th, street, for the building fund, and become an honorary member of an enterprising, successful society, where you will find friends and a cordial welcome when you come to this city.

Parties and entertainments are given the 4th Friday evening of each month. Come and get acquainted and have an enjoyable time

MRS. WALLER, Sec.

Los Angeles, Cal.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT.

600 Pennsylvania Ave., S. E.,

Washington, D. C.

A Striking Experience

In the Land of Visions and Dreams—Its Results.

I sat in my room all alone at evening twilight. Within and without a sacred silence prevailed. It was such a time when memories of the past naturally arose; when thoughts of reflection occurred; when clairvoyant power came into activity with its visions, phantoms, dreams, oracles and reveries of natural interest; and this was my state of mind for a season. The panoramic pictures were quietly moving along, each one having its own special interest, when I became conscious of the presence of someone approaching. Turning my head I beheld my most interesting little companion of years ago standing at my side—little Nellie, nine years of age.

I addressed her in my own cheery way, saying: "Well, well! Here is my little pet! Yes, always welcome! But what has sobered this little face to-night?"

I had always been the sharer of her confidence, so when she had become nicely settled upon my lap, she said: "Uncle, I have got something to show you, and you won't laugh at me or make fun, will you?"

"Why, bless you, child, no. Uncle has never acted that way with you, has he?"

She answered, "No."

Then putting her hand into her pocket she pulled out a paper with some writing upon it, saying, soberly, "Now don't laugh. Yesterday morning when I got awake, something said to me, 'Go quickly and get your pencil and paper, then come over to the table all alone and write. Do not say a word to anyone.' I was awfully quiet about it. Then when I had sat down at the table, I had not time to think what I was to write about. When I began to write, I could not help it. It seemed as if someone was using my hand and was writing so fast. After I had stopped, I looked at it, and it was not my writing at all, nor the way I write. I could not read it well, because there were so many big words. I did not know what to do about it. I was going to tell my mamma, but was afraid, so I thought that I would wait and show you. I did not seem afraid of you. I guess it was because I always liked you so much."

I took the paper and read the following:

Why Is Spiritualism, as a Modern Religion, Slow in Its Growth?

First.—Because being more attractive in its phenomenal part, people will not at once look into the philosophy.

Second.—Because attracted imitationary phenomena, when once exposed, will bring a wonderful backset, which will have to be overcome.

Third.—Because the psychic portion, of so much importance, requires time in order to be thoroughly understood. A difference between the imaginary must be made. The same may be said concerning impressions, that interpretations may be correctly given.

Fourth.—Because there are two kinds of genuine spiritual materializations which appear, which require distinction for the sake of the truth. The two phases here represented are: (1) the person actually in the spirit realms, and (2) the spirit of the medium whose body is lying in a trance state. The distinction is noticeable only in the knowledge displayed. That part of the medium can only give that which has been gathered from friends still in the flesh, whilst the real person in spirit is able to answer all questions. This really does not reflect upon the fleshly medium. It does show that the spirit form of the medium, so anxious to meet the occasion, not being able to secure the proper person in the spirit realms called for, assumes through psychic means to give, when it would have been better to postpone for the time.

Fifth.—Spiritualism will be slow in advancing in works of benevolence, because many who are able to give are still within the orthodox church, and are contributing there. These have not openly espoused the cause, and have not yet been educated into its philosophy.

Sixth.—Spiritualistic societies will be slow in organizing into a large religious body because of the great influence used against it by the churches. When once it has organized, it will become the greatest and most satisfying of religious bodies in the world.

Seventh.—Modern Spiritualism will be seventy-five years old before its truths will be fully realized. Then shall it find a recognition which will place it above the reproaches of the past. Its teachings, also, shall be accepted.

All these stages must be passed before this last result takes place. More will be given later. I must not weary my little lady in her first unrealized experience, so farewell.

BENJAMIN GORDON.

I was wonderfully surprised when I was through with the reading. Then, as I was about to speak to little Nellie, I was awakened and realized that I had enjoyed a clairaudient spell.

And now: Are there not some truths here worthy of notice? (1) Value placed upon the phenomenal part in the establishing of a fact; (2) the importance of the study of its philosophy (education); (3) the importance of a distinction between the two phases of spirit materializations (knowledge); (4) the importance of a complete union of all Spiritualistic societies into State and National organizations (organization); and (5) the insistance of a moral standard for the entire membership (good morals).

A close study of the above letter may solve some of the apparent hindrances which hold back many of the honest investigators. We shall be pleased to hear again from Mr. Gordon.

J. L. MUSSINA.

Williamsport, Pa.

THE RESULT OF A VISION

The Golden Rule Association of the United States.

To the Editor:—I enclose you the printed call for a meeting to organize The Golden Rule Association of the United States, also a copy of the Constitution then adopted, and a copy of the obligation which it is proposed shall be taken by every member.

The charter membership fee is $1, and the charter will be open for subscribers anywhere in the United States. To all who thus become identified with the movement, full details of the action taken at the next regular meeting, including a copy of bylaws and constitution will be sent, with a request that steps be taken to form a similar, or branch association in their community. When a sufficient number are organized, it is proposed to employ teachers and psychics to cover the field, and keep them all busy. In this communication I am simply outlining briefly our proposed work.

I wish to say that the successful development of this movement will mean much for The Progressive Thinker, as we should establish libraries and clubrooms where all standard progressive periodicals will be kept on file, and individual subscriptions received. Also our libraries will necessarily be large purchasers of your publications.

This movement is the result of a vision given to the writer last May, and immediate steps were taken to start it.

Unfortunately, June 5, the date of the first meeting was, without exception, the stormiest day of the entire season, so the attendance was rather small, but the work is going steadily on, and our first series of lectures will be held next fall, winter and spring. No engagements have been or will be made until the completion of the organization, September 18, but I should be pleased to receive applications from lecturers and teachers along the lines of psychic science, mental science, ethics, criminology, or any line appropriate to the purpose of the Association.

I. R. SANFORD, Pres.

11 Winthrop street, Hartford, Ct.

THE WATER WITCH.

It Located a Never-Failing Well.

I have read a good deal in The Progressive Thinker, pro and con, in regard to the Water Witch, and I should not have said anything but for W. P. Brittain's strong assertion to the contrary in your paper.

In an early day, on my father's home place, we had a well, but not giving an adequate supply of water. Father was undecided what to do, when one day a man stopped to get a drink. When he learned about the water famine he said, "Well, I am going to see what I can do for you."

He went to a peach tree and cut off a forked limb of one year's growth, trimmed it to suit his fancy; then he started out, circling round on the premises, widening out his circle as he went. Finally he pulled up in plowed ground, two hundred yards from the house, and set a mark. Then he worked all round that place, but his bush would always lead him back to that spot. Then he told us to sink a well there and we would get plenty o fwater. Father had little faith in it, and I did not have very much, but we had to do something, and we concluded to try that place. We sunk a hole there, and the first four feet were as dry as a powder horn, but just below that level we encountered a fine vein of water coming straight up, and by the time we got down ten feet the water came in so strong that we could go no deeper, and that has been a never failing well for fifty-five years.

Now these are facts. I was there and saw the man locate that spot, and I dug the well, but the divining-rod won't do anything for me. We are not all water-witches.

WM. SCHETH.

Sterling, Kansas.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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A GOLDEN SHEAF.

To Our Friends: — October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches.

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes.

HUDSON TUTTLE,
EMMA ROOD TUTTLE.

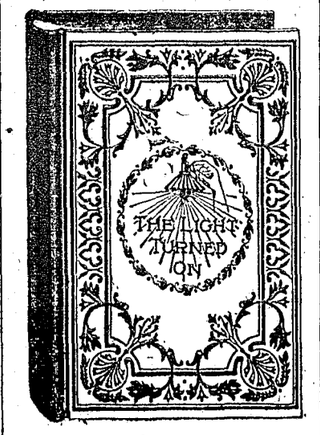
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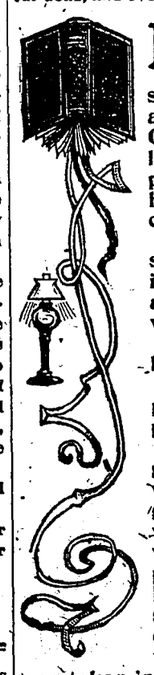
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He was an intellectual Giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

The author who was a close friend and great admirer of Colonel Robert G. Ingersoll, was assisted by near relatives who collected a great amount of valuable data, and in no other way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say has been written in the fairest and kindest spirit, every detail having been carefully recorded. Much of this data was collected and revised before the Colonel's death, and great care was taken in only recording after careful research.

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HARWICH CAMP, MASS.

Eva A. Cassell Writes of the Oldest Camp in the Country.

I am here on Cape Cod, at Harwich, at the Ocean Grove Camp-meeting, the oldest camp-ground in this country; 41 years ago it was inaugurated.

I feel I am treading on holy ground. Here once gathered the shining lights of Spiritualism; here the shades of our departed early workers held concourse on whose shoulders rested the burdens and sufferings of building up a rational Spiritual faith; here they bared their shoulders to the anathemas and curses of the orthodox and Methodist Christians.

How that little band of struggling souls worked to establish a camp-ground! First at Cahoon's Grove, Rev. Presby Clark, a man of broad understanding, put his shoulder to the wheel, assisted by Mr. Thayer, a Millerite. Next, the camp-meeting was removed to Robbins' Grove. There was always the Christian Church opposers, who blocked the efforts of the little band. The hounded Abolitionists sought the shelter offered by the Spiritualists, who opened wide their doors to them.

The Methodist zealots hung like barking dogs on the heels of these struggling souls, disturbing their meetings and breaking them up.

There have been hot times in the ancient history of the now peaceful Harwich.

Speaking and lecturing for the Abolitionists was Wm. Lloyd Garrison, Parker Pillsbury, Wendell Phillips, Samuel J. May, Captain Ephraim Doane, Lucy Stone, Stephen S. Foster and many others; Theophilus Baker, Watson Kelley and wife. Among the enemies to freedom and Spiritualism was a rigid church pillar by the name of Timothy Baker, who thought he was adding to the glory of God and the splendor of the heavenly courts by attacking this band of human brethren who were trying to breathe the Almighty's air of freedom without hindrance; he incited riots which broke up the meetings, riots in which Garrison, Henry C. Wright, Foster, etc., were rotten-egged; riots which were a disgrace, a crime on the part of the fanatics who represented the theological God and the biblical Devil, and the structure of superstition termed orthodox and Methodist Christianity!

Under such conditions as these the little band passed a chaotic period, and then the camp-meeting was removed to Nickerson's Grove, and here such shining lights as William Denton, Dr. Storer, Dr. Richardson, and others came to rejoice in the new faith.

Finally, in 1867, the camp-meeting, in the effort to find a peaceful haven, was driven almost into the Atlantic Ocean; the brethren were led by the spirit to select this spot bordering on the water, 41 years ago, and here it found its final resting-place.

The early mediums were pure in heart; Mrs. Hettie Clark, Mary Albertson, Susie Fletcher, Susie Nickerson White, Mrs. Typhena Chase, Mrs. Barbara Hamer, Aunt Mary Stearns, Mrs. Rebecca Nickerson, Mrs. Rebecca Taylor, Aunt Mary Nickerson, Mrs. Emily Kelley, Ed. Wheeler, Moses Hull, Dr. Greenleaf, Dr. Peebles, Mrs. Love Howe, who seemed to me, as I sat listening yesterday, to her story of this eventful past, to be a veritable "Mother in Israel," with her 70 odd years; gentle, sweet-faced, every word carrying force and power as she revealed the early history of this memorable camp-ground. The angels are very near this dear old soul, ripe with experience; I saw the scintillations of their wings and knew that she is daily upheld by their spiritual strength.

I must not forget Victoria Woodhull; the waves of the new revelation took her before she was prepared for it and she hardly developed to the onslaught; she had no time to smoothe out the angularities or corners and present her standpoint with artistic coloring; she took the bull by the horns, desperately. I was not there, but I have read all about it. My tender sympathy now and forever be with this sister who bled in the cause of the new revelation.

Some of the brightest stars in the spiritual firmament have graced this camp-ground, in recent years; Colville, Jennie Hagan, Frank Baxter, Joseph Stiles, Storer, Wiggin, Kate Stiles, etc.

This is the first time I ever visited here, and I found so many kind people. How true 'tis, "A prophet is not without honor save in his own country." I might walk my home village all day with never a glad hand outstretched in gratitude for a kind word, an uplifting thought radiated from my pen; but here, kind people thronged around me; broken voices said: "Oh, how I have longed to see the writer of those letters in The Progressive Thinker! And you are she! How wonderful! How your letters have stimulated and helped me; cheered and encouraged me." Mrs. H. G. Handren (Aunt Hitty) with her plain, honest features shining with love and beneficence, told me how she had ever reached forth into space for me; she is strong, powerful, with her 78 years of earth experience.

On the shoulders of a few people like these rests the welfare of this camp association.

I will not speak of the camp program, for this summer, as it will be written up by another; but will say that I met here Mr. Albert Blinn and his charming young wife; Miss Lizzie Harlow, and enjoyed her strong, vigorous lectures; Mrs. Clare, an old worker under a new name (Pennell).

This camp is beautifully located on the Ocean; sky and water meet. Often I strolled along the sands thinking of the early days. Where was Timothy Baker? Where his companion zealots? Let us hope he is enjoying the glories of the theological hereafter he revelled in while here, and believed and preached; in the three-pronged God and Christian Devil, hoofs, horns and tail; that he has had a taste of that sizzling hell wherein he consigned the unborn infant, the heretic, the humble Spiritualist—it would be a pity to have him so bitterly disappointed in not finding the graven images of Christianity; I can even imagine him scurrying through the spirit sphere in the effort to find them shouting, "Where is Jehovah"—reaching down to the earth to hook "the offending sinner! Where is Jesus? Where are the saints? Where is the golden city? Where is the whole outfit?" I can even see him falling into the arms of the Devil, and rubbing noses, should he find him. Even the Devil is better than nothing, out of the whole superstitious structure; in which case he would smell something a great deal worse than the rotten eggs with which he stoned the poor Abolitionists; and a rotten egg is very bad indeed—phew! Its horrid!

EVA A. CASSELL.

Onset, Mass.

ONSET NOTES.

This Great Camp Meeting Is Now in Full Blast, With All On Deck.

The Camp-Meeting held at this place was opened to-day, before one of the largest gatherings of many years. Every train that arrives comes crowded. Every electric car is taxed to its utmost. About all the cottages are opened, the hotels are filled, and good rooms in cottages are few. It gives promise of one of the best seasons that this camp has enjoyed for a long time.

To-day the exercises were opened with a fine concert given by the New Bedford Band. The book store was officially opened to-day.

During the season The Progressive Thinker will be found on sale and subscriptions will be taken, as this paper is to be the official paper for Onset. It will contain all the news of the meeting, it also contains all camp news from all parts of the country. Besides the news referred to it contains the best spiritual reading of any of our publications. Every Spiritualist in New England should support this paper, and make it a New England organ.

The meeting at the Auditorium opened with singing by Mr. A. J. Maxham, who received an ovation when presented by Mr. J. B. Hatch, the vice-president, who presided at the meeting; after which Mr. Hatch presented the speaker of the morning, Dr. George A. Fuller, Chairman of the Onset Camp Meeting, and president of the Massachusetts State Association.

Dr. Fuller read a poem written by Belle Bush, "One Night," and gave an invocation. He said "It has been my custom to give an address of welcome for the opening lecture at Onset, but this year I am merely going to say, you are all welcome to old Onset, and to all that Onset has to give to humanity, and we trust that this year you will all have a spiritual feast which will be of lasting benefit to you all." He took for his subject "The Spiritual Perspective of the Future from the Standpoint of a Spiritualist." This subject should mean a great deal to us as Spiritualists and we should stop and consider, is Spiritualism fulfilling its divine mission to humanity? I have no fault to find with Spiritualism, if fault could be found sometimes with Spiritualists. I have no fault to find with Christianity, though much fault might be found with so-called Christians. We draw no line of demarkation between the two, what is wrong for one is wrong for the other; what is right for one is right for the other. We are not here to quarrel with any sect. Spiritualism has its own great principles to establish, and therefore has no time to quarrel with anything.

The first thing to establish is the continuity of life, the fact of communication between spirit and mortal, and mediumship is the avenue through which we receive our proof. I am one of the fossils who believe in mediums and mediumship. I became a Spiritualist when everyone sought the mediums for the demonstration of the truth, but to-day many are trying to reach heaven in some other way; but, my friends, through the avenues of mediumship is the only straight way. Spiritualism came to establish mediumship in the world, just as Jesus came for that purpose in the earlier days; therefore Christianity in its earliest primitive form lived to establish mediumship, and, my friends, Spiritualism is trying to drift away from its purpose, just as Christianity has drifted away from its purpose. Are we going to allow this to happen? I think not, because we are not of as much importance as we feel we are, we are instruments in the hands of this great unseen force. Spiritualism does not depend upon the people of earth, but upon that great immutable law of the invisible world. All thinkers are with us to-day, so far as the phenomena is concerned. All philosophers are with us, so far as our philosophy goes, and all ministers, so far as religion goes; therefore we have nothing to fear, for Spiritualism is growing in the hearts of the people.

Spiritualism works in all fields of reform; it enlarges man's field of action; it places before us ideals that have never been presented before; it says do good, because it is right to do good; serve humanity, because you love humanity, and then you receive your reward because you know you have done your duty toward the world.

Spiritualism has come to plant within us higher conceptions of things and life. Dear friends, do not forget the mediums. Give to them the best conditions, cherish them; if not, you will be apt to drive them from our ranks, and we may have a dearth of these mediums, who are our consolation and our joy.

The meeting closed with singing by Mr. Maxham, and a benediction by Mrs. C. F. Loring. At the close of his lecture, Miss Susie C. Clark presented Dr. Fuller a bouquet of roses, as a token of love and respect from his friends. Dr. Fuller responded in a feeling manner, expressing his thanks for the same.

Sunday afternoon a good audience convened to listen to Mrs. Kate R. Stiles. After a vocal selection by Mr. A. J. Maxham, Mrs. Stiles read a poem. She took for her subject "Esoteric and Exoteric Spiritualism." She handled the subject in a very able manner. She said the signs of the times point that we are to let go of many things of the past, and grasp the things of the future. She said that she did not feel to undervalue mediumship, but nevertheless she felt the Spiritualism of the future would be more from within than from without. Spiritualism is as old as life itself, and it is here to teach us to climb higher. The address was appreciated by all who heard it.

Mrs. Carrie F. Loring then gave messages, which were all recognized and which gave great satisfaction to all who received them. Mr. Maxham closed the meeting with singing.

Monday we held our first Conference, and a goodly number of people were present. The day was all that could be desired, and the Conference was of the best. Mr. Burnham opened the meeting (after singing by Mr. Maxham) by reading selections from Cora Lind Daniel's book, "As It Is to Be," asking through the book many questions which are of value to the masses. The questions, as proposed, brought out many responses.

Mrs. Johnson (daughter of Moses Hull) read two selections, which were very highly appreciated.

Tuesday, July 23, Mrs. C. Fannie Allyn was the speaker, and as usual she took her subject, from the audience, 'Eternal Justice." Mrs. Allyn spoke as length upon the following subjects: "What Shall the Harvest Be?" "Concentration," and "Wireless Telegraphy."

Spiritualism means not the worship of your ancestors, nor the communication with your friends, but it means practical work, and it is as valuable in the kitchen as in the parlor. She spoke of the reforms of the day, and of the children and their needs. We have no right to want to die until we have learned how to live here. We must consecrate our lives to good deeds, and not to words. Mrs. Allyn closed her lecture with an improvised poem.

Wednesday was Conference day again, and Mr. Maxham sang one of the finest of his songs; he is always appreciated. Mr. Burnham was asked to read from the book "As It Is to Be," and he did so, and he was listened to with much interest. Miss Victoria Bowman then came upon the platform, and seating herself at the writer's table, the raps came and were distinctly heard throughout the audience, and not only were the raps intelligent, but the medium, after having the questions answered by the table, would describe the spirits around the questioner. The seance was delightfully received. Miss Clara Stowell spoke of the evil in spirit world, and gave her version of it. Mrs. Durand then gave a few messages. Mrs. Hattie C. Mason spoke beautifully of the experiences of life, and said that she truly believed that all our experiences, whether good or bad, were for our good. Mr. Weeks, an aged veteran, then came to the platform and asked the spirits to rap replies on his cane so all could hear, and they answered very clearly to all.

This will have to answer for news from Onset for this issue. All here send greetings to the editor of The Progressive Thinker, and all here would be pleased to greet him and his genial wife, to good old Onset.

J. B. HATCH.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

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Michigan State Spiritualist Association—Annual Meeting at Lansing, Michigan.

The Annual meeting of the Michigan State Spiritual Association will be held, August 13, 1907, at Lansing, Mich., at the Mediums' Home, Cedar St., South. There is much business of importance to come before this convention; amendments to our Constitution and By-Laws, on the following articles and sections will be acted upon:

Article I., Section 4, Annual Meeting-place and date.

Article III., Section 1, Annual dues.

Article VI., Section, Licentiate, or Lay minister; Section 2, Ordination; Section, 3, Mediumship; Section 7, Time of payment of annual dues.

Possibly there may be others and new sections added in order to make it to be of the most benefit to our Cause.

It is necessary that every local society be represented at this meeting for it is of value to all.

We have an abundance of work and need your assistance, so please be on hand. New officers are to be elected, and if in the past changes have not met with your approval be at this meeting and do your part.

See that your credentials are properly made out, and with per Capita tax, are in the hand of the State Secretary not later than August 2. That will give her ample time to get her report ready for the convention.

Do not forget the Date: August 13, at 10:30 o'clock sharp.

GENEVRA SPAULDING.
Sec'y. M. S. S. A., 1230 Mich. Ave., E. Lansing, Mich.

(Advertisement)

OFFICIAL PROGRAM
OF THE
Lily Dale Assembly,
LILY DALE, N. Y.,
July 12 to Sept. 1, 1907.

JULY.

23. Thomas Grimshaw.
24. York State Spiritualists Association Day, Mrs. Tillie U. Reynolds, H. W. Richardson.
25. Mrs. R. S. Lillie.
26. Thomas Grimshaw.
27. Mrs. Tillie U. Reynolds.
28. Miss Elizabeth Harlow, Hon. Wendell C. Warner.
29. Conference.
30. Miss Elizabeth Harlow.
31. Hon. Wendell C. Warner.

AUGUST.

1. Miss Elizabeth Harlow.
2. J. Clegg Wright.
3. Georgia Gladys Cooley.
4. George H. Brooks, Cora L. V. Richmond.
5. Conference.
6. Cora L. V. Richmond.
7. Mrs. Helen L. P. Russegue.
8. Georgia Gladys Cooley.
9. Cora L. V. Richmond.
10. George H. Brooks.
11. Mrs. Helen L. P. Russegue, W. J. Colville.
12. Conference.
13. W. J. Colville.
14. Womanic Day—10:30, Symposium, Mrs. Mary Seymour Howell.
15. Dr. J. C. Batdorf.
16. W. J. Colville.
17. Temperance Day—2:30, Mrs. Mary S. Howell, Laura G. Fixen.
18. Mattie E. Hull, Dr. W. M. Lockwood.
19. Conference.
20. Dr. J. C. Batdorf.
21. Mattie E. Hull.
22. Oscar A. Edgerly.
23. Dr. W. M. Lockwood.
24. Mattie E. Hull.
25. George H. Brooks, Oscar A. Edgerly.
26. Conference.
27. Oscar A. Edgerly.
28. Pioneer Day—2:30, Lyman C. Howe.
29. Mrs. R. S. Lillie.
30. Dr. W. M. Lockwood.
31. Mrs. R. S. Lillie.

SEPTEMBER.

1. Peace and Arbitration, Laura G. Fixen, Lyman C. Howe.

PLATFORM MESSAGE MEDIUMS.

Annette J. Pettengill, July 12 to 25.
Mrs. J. A. Murtha, July 26 to August 3.
Georgia Gladys Cooley, August 4 to August 8.
George W. Way, August 9, to August 18.
Mrs. M. Gaule-Reidinger, August 19 to September 1.

MORNING CLASSES

J. Clegg Wright, July 18 to August 3.
Cora L. V. Richmond, August 6 to August 10.
W. J. Colville, August 18 to 17.
Dr. W. M. Lockwood, August 20 to 31.
Mr. W. J. Shehan's School of Vocal Music, Friday, Saturday and Monday.
Mrs. Sarah T. Rorer's Cooking Classes, daily, August 5 to 17.
Mrs. Francis Baker's Classes of Arts and Crafts, daily, during August.
Dancing Classes, Monday, Thursday and Friday.
Thought Exchange, Wednesday and Saturday at 3 p. m.
Special Seances, Monday, Wednesday and Friday evenings.
Forest Temple Meetings, 9 a. m. 4 and 6:30 p. m.
Children's Lyceum, at 3 a. m.
Band Concerts, 9 a. m. 1 and 7 p. m.
Card parties Monday evenings.
Dances, Wednesday and Saturday evenings.
Ladies' Bazaar, Thursday evenings, Special Entertainments Tuesday and Friday evenings.
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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lake Pleasant Camp, Mass.

This Camp opens July 28, and will continue for 30 consecutive days. For full particulars and programs, address Rev. A. P. Blinn, Norwich, Conn.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
1974½ E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding camp-grounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Salling, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale, N. Y., July 12, and closes September 1. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 80. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Sunday, June 4, and continues every Sunday until the last of September.

Pine Grove, Niantic, Ct.

Camp meeting commences there July 7, and continues through the month of August.

Haslett Park, Mich.

Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Ocean Grove Camp.

The camp is located at Harwichport, Mass., and opens July7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-Meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp, Cal.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30. Soloh Smith Secretary, Summerland, Cal.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 16 to 26 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish, Secretary, Floral Heights, Parkland, Eden; Pa.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson; G. N. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Temple Heights Camp.

Temple Heights Spiritualist Camp Meeting commences August 10, and ends August 18. For full particulars addrss A. D. Champney, secretary, Rockport, Me.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open August 11, and close August 25. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 28 and closes August 18. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 25, and close September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Lake Pleasant, Mass.

This camp will open Sunday, July 28, and continue for 30 days. For Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn.

Central New York Camp.

Located at Freeville, commences July 20 and closes August 20. B. L. Robinson, McLean, N. Y., secretary. W. K. Kelsey, President, Cortland, N. Y.

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IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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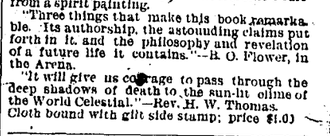
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VOL. 36 CHICAGO, ILL., AUGUST 10, 1907 NO. 924

A Sketch of Hallelujah Sam

A Highly Interesting and Impressive Sketch from Real Life, by Mrs. Ida Lewis Bentley, of Garvanza, Cal.

Samuel Peters was a sinner. His acquaintances were agreed upon that point, from the stern old Calvinist minister to the children that went to Sunday school and learned about Sampson, and Jonah, and Heaven and Hell. Taught from their infancy to believe all men born sinners, Sam, as he was familiarly called, was set apart as having been born a more pronounced sinner than is often the case. This opinion hinged upon the fact that Sam at a very early age informed his stern and very orthodox father that he would not love a god who put little babies into hell and burned them forever.

For this, then heretical opinion, he received a severe flogging, which served to close the young sinner's mouth, but plainly wrought no change of heart, for as soon as he arrived of age he flatly refused to attend church or family prayers any more. For this offense his father turned him out doors and refused him any further admission, in spite of the tears and pleadings of his loving and long-suffering mother. In this respect Sam's father was very god-like, according to his barbarous ideas of God, a fact Sam was not slow in recognizing.

A few years later Sam married, and in due course of time three little ones came to gladden his home, but not for long, for when the two older children were eight and six years old they were stricken with fever and died in one night. The parents were nearly wild with grief, and at first Sam stubbornly refused to permit any clergyman to officiate at the funeral, but when his aged mother came to him and joined her entreaties with those of his wife, he yielded insomuch as to allow a Universalist minister to be engaged.

Soon after the loss of her children, Sam's wife professed "conversion," was baptized and joined the church. She wanted to make sure she escaped the "wrath to come," and, as the minister told her, join her little ones in glory.

As for Sam, tears, prayers and arguments failed to move him, and to their exhortations he turned a deaf ear. Of a sunny, social disposition he now grew sad and reserved. Alone at work on his farm he would often pause for minutes and gaze mutely up at at the silent sky as if in agonized pleading that it would in some way solve for him the problems of life and death; but his mental processes were unknown to any save himself and the unseen, for never once did he confide in anyone or ask for aid or sympathy.

For many months his wife pleaded with him to accept her religion, and one day after an unusually tearful interview, Sam said to her: "It is no use, Mariann, for you to spend your time and strength in this way, for I much rather go to hell and burn forever than worship the fiend who put me there."

After that Mariann posed before her church associates as a semi-martyr, for was it not dreadful to have such a sinner for a husband?

Unbeknown to himself, Sam was a man with high ideals, and he believed that true religion, whatever that might be, ought to work some change for good in a person's daily life, and the closest observation revealed to him no change in his wife other than she went to church regularly and deposited certain sums in the collection, and, as the months went by, it grew more and more certain that her religion had taken none of the sharpness from her tongue.

Some two years after Mariann's "conversion," Sam was returning home from "town," as the little country village was called, and passing a back-road school-house he was surprised to find it brightly lighted.

Sam was in the habit of making his trips for groceries in the evening during the hot-weather months, but never before had he seen the old school-house lighted, so out of curiosity he stopped and listened to see if he could solve the mystery. The night was dark and damp, threatening rain. The air was sweet with the odor of new-mown hay and green ferns growing on the moist banks under the willows and alders that lined the roadway, and fireflies glowed and sparkled, flitting here and there. For a moment or two the only sound that broke the stillness was the champing and stamping of the horses tied to the rail fence back of the school-house; then, through the open window, Sam saw a tall, angular, strong-featured, elderly man come forward with an open Bible in his hand and announce his text: "Shall not the Judge of all the earth do right?" The words struck Sam sharply and he listened to what followed. The preacher was eloquent in a simple way, as one always is who speaks from strong conviction. With great earnestness he said: "God is a merciful God, my friends, and not the fiend he is depicted in the church creeds. God is love, and therefore will never destroy a man for his sins, but he will destroy the sinner in mercy with the brightness of his coming at the last great day, when the heavens shall be rolled together as a scroll, and this earth, swept by purifying flames, shall bloom again in Eden beauty, the future home of the saints."

For an hour the preacher went on, pounding the churches for their cruel creeds teaching "endless torment" for the sinner, and praising his own theory, which he claimed was kind and just and beautiful.

The deep voice of the preacher thrilled the listening Sam with a strange power. A merciful God who in love destroyed the sinner instantly! Sam did not stop to think or reason beyond the preacher's words.

Evolution is a slow process, and each individual arrives at certain truths through preliminary experiences, varying according to individual character and temperament. The next evening Sam knelt among the "penitents before the altar"—the altar in this case being a much-defaced wooden box known as "the teacher's desk." After about an hour of exhortation and prayer by the preacher of the previous evening, Sam sprang to his feet shouting, "I am saved—hallelujah!"

Then it came to Sam that he must go out into the world and preach his new-found religion, and prove the fallacy of the terrible church creeds which taught the endless torment of the wicked. Mariann objected to this course, with many arguments and tears, "for," she said, "this is an unpopular religion, and not half the money in it there is in farming;" but her words fell on deaf ears, and for many years Sam went from town to town preaching his ideas of a loving God, and so enthusiastic was he that he was soon well known as "Hallelujah Sam."

In the course of time Sam's heart was made glad by the "conversion" of his son, who immediately began to preach, but with less enthusiasm than his father.

So the years sped onward, and something occurred that broke the evenness of life for "Hallelujah Sam," and shattered the peace of mind he had so long believed would last forever. Little Mollie, his youngest grandchild, and the one object on earth upon which he lavished all the pent-up love in his great, strong nature, was stricken with scarlet fever and passed away. Many a time Hallelujah Sam had stood by the coffin that contained all that was mortal of somebody's darling and calmly told the weeping parents, if it was a young child, that God would raise their little one up at the last great day and they, if faithful, should have it again. If an older child lay in the coffin, and he had misgivings about its future, he would tell the mourners to have no fear, but trust their dead to the care of a loving Father who would do just right, and thinking of what seemed to him such love and mercy on God's part, he would often shout "hallelujah" by an open grave! No hallelujahs welled from his heart as he stood by little Mollie's grave. For some occult reason he could not seem to trust in God and rest in peace regarding her. He wanted to know what God was going to do with her.

Sam was an honest man, and he knew very well that if Mollie had been a neighbor's child he would have had "misgivings," and he was too candid to think she would be "saved" because she was his beloved.

Mollie was ten years old, winsome and willful, the most wayward of all the family, and Hallelujah Sam groaned in agony as he sat alone in his desolate home, thinking of the possibilities. The deeper he thought, the more disturbed he grew. He got his Bible and turned its pages restlessly, but he could not find anything that seemed to hit his case. Was he never to see her again?

"O Mollie, my darling," he sobbed, "how can I lose you? How can I have it so? I have not an enemy in all this world that I would deprive of one he loved. Is God less merciful than I?"

The thought startled him, as did many other thoughts that would keep crowding his mind. Feeling that he could not endure his darling's absence from his home, Sam took his wife and went to visit an aged aunt who lived on a lonely farm far off, among the mountains of his native State.

Alas for those who think by change of environment to find peace or happiness! A man is himself with all his doubts, fears, griefs and longings, whether he is in Greenland or Japan, Paris or New York. Trouble may change its form, but its life comes from within the one that recognizes it, therefore it is only within the heart of the individual that it can be annihilated. Silent and sad Sam wandered over the fields and through the cool, ferny forests, or hoed diligently in the little garden patch.

Mariann remembered that her husband had appeared about the same way after the death of their little girl, and she could not understand, for no doubt regarding Mollie's future entered her mind. Was she not her grandchild? Would God turn one of her flesh and blood into hell?

Never!

One day, after an unusually hard tramp and still harder thinking, Sam went to bed, but not to sleep. Hour after hour he lay awake praying that some new light would come to him. Suddenly he was startled by a voice saying softly, but plainly, "Sam!" He lifted his head and gazed about the room. The moon was nearly full and its light poured through the curtainless windows, making every article of furniture plainly discernible, and there, standing but a few feet from the bed, stood a female figure clad in light, fleecy robes. A soft light, brighter than the moonlight, surrounded her, and her features were clearly revealed.

"Mother."

The word broke from Sam's lips involuntarily.

The figure drew close to the bed, and in the old, familiar voice, so dear to the listening man, said:

"THERE IS NO DEATH, MY SON. WHAT MEN CALL DEATH IS ONLY THE LAYING ASIDE OF THE MATERIAL BODY FOR THE SPIRITUAL. YOU DO NOT READ YOUR BIBLE ARIGHT."

She was gone, and Sam lay lost in wonderment, too dazed to question what it all might mean. As soon as it was light the next morning Sam arose and took his Bible and began to read in a desultory way. He was much surprised at the number of instances angels manifested themselves to mortals in the days of old. He had never thought about it before, and he began to question, but the doctrines he had preached so many years were not to be outgrown in a day, and the more he studied the more confused he became, and the more contradictory the Bible seemed, and he felt wholly at sea, without any means of guidance.

For several weeks the struggle kept up, and then he began to doubt the evidence of his senses, so new and strange and unsupported was that one night's experience. Many nights, when worn out with his ceaseless, hungry groping after the truth, he would pray earnestly that if it was really true that his mother came to him that night, she would come again, but his prayers were not answered. The days swept onward into weeks, and Sam settled into a hopeless apathy from which he was again aroused.

Again the moonlight flooded the little room where Sam lay wide awake beside his sleeping companion, and again he was aroused by hearing an audible voice speak his name, and there beside his bed stood his mother—and little Mollie with her!

"Mother!" cried Sam. "Mollie! O, thank God! Hallelujah!"

His mother smiled and said:

"WE ARE ALL CHILDREN OF GOD. WE CANNOT DIE. WE CANNOT WANDER AWAY FROM A LOVING FATHER'S CARE. NEVER DOUBT AGAIN, MY SON.

Mollie waved her hand to him in farewell just as he had taught her to do in her infancy, and they were both gone.

At Sam's "Hallelujah" Mariann awoke, and a little later demanded to know what all the talking was about, but Sam refused to tell her. The next day she renewed her request, and her husband told her the whole story; in fact he was so happy he could scarce refrain from going out into the highway and telling to the passers-by.

Mariann listened in amazement, and at the conclusion of her husband's story exclaimed fiercely: "Sam Peters, I am astonished at you! Have you forgotten what the Bible says about lying spirits going forth to deceive the elect? What you have seen is all of the devil—every bit of it!"

Sam replied calmly: "If God will permit the devil or any other power to come here and personate my mother and little Mollie, and deceive me, I will have nothing more to do with him forever!"

"O Sam," wailed his wife, "how can you say such awful things, and you a minister, too? Why, don't you know this is Spiritualism?"

She spoke the last word in a hushed tone, and glanced about her fearfully as if expecting some fiend would appear at the mention of it. Sam squared his shoulders resolutely as he replied: "It is no use for you to talk to me in this way, Mariann, for I shall accept the truth as fast as it comes to me, and if what has come to me lately is Spiritualism, then blessed is Spiritualism."

The next day Sam, in company with his wife, returned to his own home, for there was to be a conference held by his denomination in his town. Sam had received a letter from the president of the Conference Association, asking him to preach the last day, when the largest number of people might be expected. To this request Sam replied: "I can never again preach for you in my former way, for a great light has shone upon me. I wish to withdraw from the Conference; but before I go I must tell you why I go." So it was arranged by those in authority that Hallelujah Sam should tell his story behind closed doors, with only the "elect" to hear, for they were afraid lest "modern heresy" in some form had led him astray.

With his massive head erect and his kindly face lighted with joy, Sam told his former associates his wonderful experiences, but he had hardly finished before he was overwhelmed with exclamations and denunciations, and he caught the words, "infidelity," "evil spirits," "devil," "delusion," "insane," coming with violence from the lips of his former friends. Sam looked about him calmly and said quietly, "Brothers, good-bye; I prefer truth to theory."

Sam's son had, unnoticed by his father, been sitting quietly at the father's side of the hall. He now arose and came to his father's side and laid his hand gently upon his shoulder. "Brothers," he said, huskily, "I know my father, therefore I know every word he has spoken is true. Where my father goes, there I will go. Good-bye."

The two walked together out into the sunlight where the birds were singing gleefully, unfettered by doctrines, theories and superstitions, therefore free to express themselves in their own way. Unconsciously the two gazed up into the blue depths above them, and drew a long, free breath. Within the hall they had just left the people were singing,

"Shall such a sinful worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

Many a time Sam had lent his powerful voice to the singing of that hymn, but now the words struck him oddly, and it seemed to him an immeasurable depth yawned between him and his former brethren—a depth which he had just crossed upon the only bridge possible, namely: Truth.

Six weeks later Sam lay dying. As he struggled for breath his son lifted him into a sitting posture, when he suddenly opened his eyes, and a look of joy illumined his face. Stretching his arms out toward the empty (?) air, he said: "Mollie! Mother! It is true! Hallelujah!"

The last word rang through the room with a thrill of triumph inexpressible; it was a shout of victory coming from the lips of one who saw doubts and fears forever swallowed up in knowledge. The son laid his father gently down and closed his eyes, then he passed out into the closed and empty hall, and a breath of cool air swept past him and a voice whispered, **"Tell the truth, my son; the dead still live."**

IDA LEWIS BENTLEY.

Immortal Personality.

A Characteristic and Thoughtful Essay From the Facile Pen of the California Philosopher, Charles Dawbarn.

A correspondent complains that in my recent article entitled "Our Own Future," I "shatter the fundamental teachings of Spiritualism." "which," he asserts, "is the continuance into the next state of one's personality." He defines "personality" as "one's personal, mental and moral make-up," which he thinks should remain unchanged throughout eternity. I cannot believe that older Spiritualists hold any such impossible belief, but for the benefit of youth, and theological ignorance, I will once again make it a study from the standpoint of science.

There are certain obvious objections to such a belief that even a child can grasp. For instance, my correspondent has a friend born a cripple. Is he to remain a crippled personality "over there?" Another has been crippled mentally; is weak-minded and a laughing-stock. If his personality is to be changed into that of bright intelligence, how is he to be recognized? A child dies. Must it refuse to grow into manhood for fear of changing its personality? But if it grows, how is it to be recognized by the newcomer into spirit life? And from the spirit side we may ask how is the loving husband who died in early manhood, to recognize as his darling the old grandmother who crosses "the divide" half a century later, if the personality of earth-life is to be continued? These are surface questions that should startle my correspondent into beginning to change his own "mental" personality, even at the risk of being unrecognized "over there."

Now let us broaden our theme, and examine for a moment the personality of form, which is really at the foundation of my correspondent's trouble.

Intermingled with all questions of heredity, size and shape are planetary conditions. If man, as we know him, could exist on other planets he would be 50 feet high on Jupiter, and perhaps 24 inches on Mercury. That would be the outer casing of his personality which my correspondent wishes to retain. But our mental personality depends on the shape and quality of our brain, and could not be the same on two planets. But my correspondent is demanding that the giant and the dwarf shall remain unchanged as a necessity of "personal" recognition. Such facts are also "surface facts," familiar to every student in Natural History, though they may become theologically distorted.

But if personality is to be our theme, let us begin at the beginning, or as near the beginning as mortal man has been able to creep.

My correspondent and all the rest of us, started from a speck of protoplasm in a cell. We do not say that life commenced in that speck of protoplasm, but we do say that organic life takes its start there. That one speck out of which the planet was to be peopled, could split itself into a number of spooks, each like itself. This process of multiplication is called "parthenogenesis," and results in the offspring being just like the parent. Such dull monotony would leave life without any possibility of progress, so the Universal Intelligence tried the experiment of progeny multiplied by two, instead of being evolved by only one. Under this process "variation" became the law of life. The mating couple each had its share in making the child, but the four grandparents are there too, and back of them the myriad ancestors of the newborn child of to-day. So that by change from one parent to two we have the wondrous influence of heredity forced upon every living form. That is one point for the reader to remember, for we shall presently see its bearing upon the "personality" my correspondent is so anxious to perpetuate.

This propagation by two parents instead of one changed each parent physically and mentally from the old ancester who was two in one. Let us see what that means. In this cell or egg of the female is deposited yolk food that will be needed by the unborn offspring. That means that the female will be differently shaped, and comparatively clumsy. The male will now seek his mate. He moves actively, his one object being to fertilize the female. He fights for possession and protection, and his sex is thus differentiated. We thus have male and female because without that distinction there would be no variety in life. The parents become specialized. The mother lives for her child. Without her care it dies. She will fight for her child, right or wrong. She knows nothing of justice. She is a born partisan, and her whole mentality is thus shaped by her motherhood. The same influence of heredity shapes the woman unafflicted with a husband. She is the mother of eggs, although they may be unfertilized.

Woman is not an undeveloped man, nor his inferior. They are each shaped by Nature for the part they must play in propagating the species. A manly woman and a womanly man are monstrosities, mental hermaphrodites. This is not to be an essay upon evolution. I am pointing out these proved facts because of their bearing upon life after death. The mother must, and will be home-maker. It follows as a natural consequence from her being the egg-producer. She can never shine as a legislator or a fighter. The few who attempt it are, as I have said, monstrosities. On the other hand everything that makes home the happiest spot on earth is her province. The man must struggle to provide for both himself and his family. The man who will not do this is, in his turn, a monstrosity.

The whole fabric of society is founded on these distinctions of sex. The student of natural history accepts these statements as proved by scientific research. We might elaborate these consequences of sex into an essay upon natural history. But that is not our object.

The first point to notice is that sex is a dominant factor in personality. My correspondent does not dream of finding a female friend of his posing as a male in the next life. He wants his wife, mother, sister over there. His father and his dear old friends are to be men as in days of yore. Nothing short of that will satisfy him for he is sobbing at the bare possibility of any change in one's personality in the next life. I certainly agree with him so far. Science has never yet discovered either male or female changing sex in this life. Sex is the rule of Nature by which a world is to be peopled in endless variety, but without the destruction of species.

The conditions under which life manifests in this planet demand sex. And the necessity of sex compels a difference mentally and physically in the egg-bearing partner or female from the personality of the active father of the family. But this difference, this distinction first appeared, and has since been evolved by the necessities of mortal life on this planet. But form of every kind, from the giant sun to the microscopic spermatozoon, some day falls to pieces. And the personality necessarily also disappears, for personality is always associated with form.

It happens that experience has demonstrated to many folks, and to a few scientists, that something exists in man, or in most men, however it got there, which remains after the material form has gone to pieces. A few striking experiences seem to almost prove that some of the higher animals have also received or evolved this "something" which death of the form cannot destroy. We presume, though we do not KNOW, that mankind as a whole, have attained or received this magnificent embodiment of intelligence and energy which is not dependent upon what we call "personality" for expression. That is what we mean when we talk about "immortality." But here we come to a startling truth.

Human immortality is to-day as much a proved scientific fact as human mortality. But spirit return is so embedded in imagination, and so colored by mortal sense and experience, that the scientist who accepts immortality as a fact can only take spirit-return in homeopathic doses of very high dilution. In other words, the personality beyond this life, which theology teaches, and which my correspondent craves, is contradicted by the fact that the personality by which we know each other here is entirely dependent upon conditions of life in this little planet of ours, and like conditions of the hereafter to which we are all hastening.

It is an axiom of science that any organ which is not useful and active will presently shrink, and at last disappear. Man's form, and especially woman's, has a number of such relics of the past; some of which, like the third eyelid, are already almost out of sight. They were evolved at a certain period in the history of ancestral necessity. When no longer needed that eyelid had to cease to be a part of the human personality. Suppose we apply this fact to personality in the next life. Here lies the form of the woman I loved. Its physical personality is dropping to pieces. So much is a fact that mortal sense accepts. But her mentality is still alive, and is proved by spirit return. That mentality is supposed to have all ready for it a form shaped like the old one. So my darling is wearing a new form which encloses the old mentality. Such is the conception and teachings of both the theologian and the Spiritualist. But form is always a matter of necessity, and adaptation to environment. And that conception of the revival of the old personality is opposed to the facts as we now know them. I do not assert that children are not born in the next life, but not even a whisper comes from the unseen but denies it. Here it is a necessity of our planet life, and both form and personality, as we know them, are the result. But if there are no children born in that life after death, then sex itself becomes unnecessary, and even impossible. There can be neither egg sustainer nor egg fertilizer requiring a specialized form "over there," nor specialized organs to make up the physical and mental personality we know and love here.

When clairvoyants, and revealers of mysteries tell me that the new personality is a copy of the old one I will not deny it. But I can assert from all human experience that it could not remain so, for its shape, its every organ, and its mentality were adapted only to the life in this world, and not to any other.

Even the tyro in spirit-return presently discovers there are difficulties in the way of mental intercourse. He cannot go to one medium and continue the conversation he had with his old friend through another. There is an evident attempt to tell him things in terms of his everyday mortal experiences, for he can understand no other, so that the result is usually a hash of truth and absurdity that renders spirit-return useless, and often dangerous to the mortal, save for its proof of immortality. It must be so, for, as we have seen, the old individuality may be there, and we occasionally get proof that it is, but it is now encased in a new personality of form, and therefore a new expression of the old intelligence. His experience proves this to every careful student.

His loved one passed over twenty years ago, yet she appears, or impresses herself on his mentality as at the same age, and with the same form. Or it may be his old mother who left in the feebleness of old age. She returns so that he identifies her, and magnifies the test, as proof that she is still his dear old mother. Apart from the fact that she will appear to other friends according to their memories of her personality of form there is, as we have seen, the absolute certainty that both her form and her consequent mentality must be very different from what they were in earth life, although her individuality and its memories may remain unchanged.

Of course the old Spiritualist, whose belief has been founded on his phenomena will be startled at these assertions, and his first impulse will be to deny them. But if he will study any good work on biology, and apply its facts to his present belief in spirit return he will discover why so many talented scientists who accept his facts draw such different inferences and conclusions, and declare that spirit return fails of scientific demonstration.

Let us study the law of heredity. Heredity is the expression of ancestral force and mentality. Such an expression of earth life influences is, as we have seen, impossible in another life. Just as impossible as that the form should remain the same when motherhood and fatherhood have ceased to be compelling forces.

What the form and its resultant mentality may be for the advancing spirit the present writer does not know, nor pretend to guess. He knows he cannot be the same, and perforce waits till experience shall teach him its lesson "over there." Environment is another factor in the problem. In earth life we are each shaped exactly by his environment. Our new mental expression will be necessarily as different as our new environment. So that, on the whole, my unfortunate correspondent, who bewails the coming loss of his present personality, will be left like Charles Lamb, who complained bitterly that Universalist teaching had taken away his "dear devil."

In conclusion I would say to every like-minded reader, that however much he may bemoan the destruction of his old belief in a continued personality, the responsibility rests upon Nature, and what is called "natural law." All that the present writer has done is to accept the fact, and endeavor to learn its lesson.

CHARLES DAWBARN.

San Leandro, Cal.

Brought Back to Life.

To the Editor:—In the summer of 1855, at the early and tender age of eight years, I was violently thrown from a vicious horse and instantly killed—so thought my mother and younger brother, as the horse appeared at the farm-yard gate riderless. After nearly an hour's search my lifeless body (to them) was found.

My experience was this: My horse vaulted in the air and a huge rock lying on the ground came in contact with my physical body. There was a momentary blank, and then I leaped to my feet, joyous at the thought of being released. I looked around me in wonder, not knowing what had happened.

I spoke in as loud voice as I could, but my mother heard me not. I had no pain, no remorse, no fears; but my mother kept up a vigorous massage of my apparently dead body, and when she, as a last resort, filled her hands with water, dashed it into my face, I grew weak, trembled all over, and in a moment I disappeared, I don't know how—right into my other self. Then awful physical pains followed. I told mother all she did, all she said, and all her movements.

This, of course, mother never understood, but the incident made her and myself Spiritualists, though nearly one-half century has gone since then, I still remember I learned my duality, and my exemption from the grave G. W. MEEKS.

Zelma, Okla.

The Transition of a Prominent Spiritualist.

Mrs Charlotte Lewis passed away at Providence, R. I., July 17. She was born at Windsor, Ct., November 25, 1832. In her early life she was a devout member of the Methodist Church, but she began to think upon the great problem of life and to investigate as to the life beyond Finally she became convinced of the truth of Spiritualism, but to be convinced meant for her to become identified with the cause and to work for its interest.

Spiritualists all over this country who have known that gifted blind lecturer, Mr. Tisdale, will remember this quiet woman who traveled with and cared for him as a mother for her child. After Mr. Tisdale gave up lecturing, Mrs. Lewis made a home for herself at Providence, but she did not cease to work for Spiritualism. Nearly every week she secured some medium for one or more seances where seekers could investigate without money and without price. The greater part of the summer of 1906 was spent at Niantic, Ct. and although not well, she did not dream of a fatal illness. During all her hard sickness, she remained cheerful, and surprised her friends by the preparations she made for her journey, as she said, all her affairs were attended to so that no trouble should come afterwards. Every plan was made for her funeral that it might be just as she wanted it. It was not a day to dread when she should say, "Good-bye," but as one prepares for a pleasant journey to old friends, so she prepared for her going, anxious to greet the dear ones whom she knew would meet her at the "Gates of the Morning," to welcome her home.

During the last months of her sickness, she was tenderly and lovingly cared for in the home of Mr. and Mrs. B. F. Prouty, who ministered to her every want day and night. When the last hour came she passed peacefully away like a tired child, finding rest in sleep. Her very dear friend, Mrs. Nettie Holt Harding officiated at the funeral which was held July 18. Mrs. Helen Green sang the song and Mrs. Ida Whitlock read the poems she had selected weeks before her transition. The body was taken to Forest Hills for cremation, the ashes to be buried beside Mrs. Harding's mother at Mt. Auburn.

IDA P. A. WHITLOCK.

Providence, R. I.

Why a Spiritualist Organization?

A Highly Interesting, Suggestive and Impressive Lecture Delivered by Hon. H. W. Richardson, President of the New York State Association of Spiritualists, at Lily Dale Camp Meeting.

THE LANGUAGE OF THE SPIRIT IS THOUGHT, AND THOUGHTS ARE VISIBLE TO THOSE LIVING IN THE SPIRIT WORLD, CONSEQUENTLY ALL THIS GREAT BEAUTIFUL WORLD OF SPIRIT, KNOWS HOW OPPORTUNITIES HAVE BEEN IMPROVED, AND HOW CHARACTER HAS BEEN DEVELOPED. ARE WE WILLING THAT THE SPIRIT WORLD SHOULD KNOW OUR EVERY THOUGHT, AND WITNESS OUR EVERY ACT WITH THE MOTIVES BEHIND IT? THIS IS A FACT, WHETHER WE WOULD HAVE IT SO OR NOT. AND FURTHERMORE IN THE SPIRIT LIFE, EACH INDIVIDUAL SPIRIT WILL BE DRAWN INTO THAT CONDITION, AND INTO THAT SOCIETY FOR WHICH HE OR SHE IS FITTED. IT MAY BE AMONG THE SELFISH AND IGNORANT, WITH STRANGERS IN DARKNESS AND SORROW, DEPENDING UPON THE LIVES WE LIVE HERE ON EARTH.

This question comes to me from a gentleman who is a devoted churchman, a man whom I believe to be an honest searcher for truth, consequently the inquiry deserves a candid, straightforward reply.

In answering I would say, first, because Spiritualism comes with an important message which other religious movements are not giving to the people.

The professed Christian teachers neglect, or refuse to acquaint themselves and their congregations with spiritual gifts, as St. Paul instructed them to do in Corinthians 12th chapter, consequently they are not prepared to prove continuity of life after transition.

These teachers ask us to accept the Bible record filled with the mediumship of 1900 years ago, but ignore the real living proofs coming through the same channels to-day; and then wonder why there is so much doubt and unbelief, why so many are denying a future existence and drifting away from the church

The Christian teachers of to-day seem to have lost sight of the fact that the only tangible proof of a future life that has ever come to the children of this earth came through manifestations of mediumship in some of its varied forms. Mediumship has ever been the channel of communications and manifestations, which prove that the spirit of man continues to live after casting aside the physical body.

Look where you will. Study history, ancient and modern; study the Christian Bible, and, with the exception of those Psychic or Spiritual manifestations of which the manifestations of to-day are a counterpart) you will find no tangible proof of the continued life of the soul.

All religions had their Spiritual manifestations at their inception; and the primitive Christian movement was no exception to this general rule, and whatever other qualities we attribute to the man of Nazareth, he was highly gifted in psychic powers.

He demonstrated his clairvoyant powers in that interview with the woman of Samaria at the well, to whom, a stranger though he was, he told her the history of her past life in a manner possible to those whose clairvoyant perception is awakened. The woman called him a prophet, which is only another name for a medium or psychic.

Again, on the Mount of Transfiguration, Jesus, James and John held that wonderful spiritual seance and conversed with Moses and Elias who, died (so-called) hundreds of years before, and who appeared in spirit and conversed with these living men, thus demonstrating that the spirit (the real man) continues to live and can communicate with mortals on earth.

Jesus also healed the sick and did many wonderful things, and he said, "He that believeth on me the works that I do shall he do also, and greater works than these shall he do."

But where are the prophets and the inspired teachers of to-day? Where are the followers of the Man of Nazareth, who are demonstrating these things to the people through this, the only channel whereby such proofs can be had? What church is teaching and demonstrating these greater works, as Jesus said his followers would do?

The correspondence between the spiritual manifestations attending modern Spiritualism, to those which attended primitive Christianity as recorded in the Bible, clearly indicates that they were identical in character, and the only rational conclusion is, that they were of similar origin and were from spiritual beings.

St. Paul was entranced while he prayed, just as many Spiritualist lecturers and mediums of to-day are entranced while they pray, and while they speak; and there is nothing miraculous about this. It is simply one mind acting upon another.

The hypnotist in the body, through his mental powers, entrances (or hypnotizes) another person in the body, and causes the hypnotized subject to say things he wills him or her to say. This being a mental power it is not unreasonable to suppose that when the hypnotist enters the spirit world, he retains all his mental powers, and can hypnotize, entrance or influence a person still living in the physical body and cause that person to express the thoughts he wills to be expressed.

Now, this is just what happened to St. Paul, and this is just what happens to our Spiritualist speakers and mediums to-day. They are entranced or impressed through the mental powers of some disembodied spirit. In either case they express the thought of the controlling intelligence.

At the age of twelve, Jesus taught the wise men, giving forth ideas which were so far beyond the capacity of a child of his years, that it was thought to be a miracle.

Under Modern Spiritualism instances similar to this are of frequent occurrence. Young children have given the most profound discourses, times almost without number, and the controlling intelligences when questioned as a rule, claim to be disembodied spirits who once lived on this earth, but who are now dwellers in the spirit world.

The doctrine of Guardian angels or guardian spirits, (for the words angel and spirit are many times used interchangeably in the Bible referring to the same personality) was one of the teachings of primitive Christianity. And we to-day speak of these guardians as spirit guides, in conveying the same thought as guardian spirits or angels. (For are they not all ministering spirits sent to minister unto them who shall be heirs unto salvation, Heb. 1st, 14th.)

Communications from spiritual beings were as frequent among the primitive Christians as they are to-day among Spiritualists. John, the Revelator, conversed with spiritual beings, calling them angels, and when he fell down to worship the angel that showed him the wonderful things recorded in the book of Revelations, he was reproved for so doing, and the angel said to John, "I am thy fellow-servant and of thy brethren, the prophets. Worship God."

In this instance one of the old prophets conversed with John, as did Moses and Elias converse with Jesus and his disciples on the Mount of Transfiguration.

That the exercise of mediumship or psychic powers constituted an important feature of the primitive Christian movement in their religious work, is unquestionably true not only in the instances above mentioned, but in a great many others recorded throughout the Bible.

Now, I ask concerning these things, If Spiritual manifestations were important then, when did they cease to be an important part of Christianity? If God placed these gifts in the churches, as St. Paul said in Corinthians, 12th chapter, when did God remove them from the churches, or has man removed them without God's sanction?

The Spiritualist believes these spiritual manifestations recorded in the Bible did occur, and were a part of the primitive Christian movement.

He believes they are natural now, and were natural then, and that there is no such thing as a miracle now, nor has there ever been, in the sense that the overruling power eminent in this Universe suspends natural law.

When the people have in the past read of occurrences of 1900 years ago which they could not explain, they were called miracles; to-day we are discovering natural laws, and the age of miracles is passing; and with the passing of the miraculous and the recognition of the natural in religion, a long step forward toward the establishment of truth will have been taken.

And when the Christian teachers are ready to add knowledge to their faith, and are prepared to dispense the bread of life, by demonstrating through mediumship that there is a future existence, as did Jesus and the primitive Christians, then there may be less need of a Spiritualist organization than there is to-day.

But do not for one moment suppose that the manifestations constitute the whole of Spiritualism. They are only the foundation, and as such are a part of the house itself. With the foundation lacking or faulty, the structure cannot permanently endure. And yet the Christian churches have eliminated mediumship and spiritual manifestations, which was the foundation of primitive Christianity, and now are wondering why people are losing interest in their doctrines.

Spirit communion has opened the doorway, and higher spiritual intelligences have spoken to the children of earth through the various phases of mediumship, and have given much information concerning conditions in the spiritual world.

And although there are sometimes seeming contradictions (which is not strange, coming as the communications do from spirits of different experiences, of different degrees of advancement, and transmitted through imperfect instruments, many times under unfavorable conditions), yet taken as a whole and analyzed under the clear light of reason and common sense, we are enabled to form conclusions concerning the spiritual world and the conditions under which the disembodied continue to live and act.

For nearly sixty years such communications have been coming in untold numbers. They have come through many phases of mediumship to persons of all temperaments, and in all walks of life. Hundreds of volumes have been written upon the subject, and conclusions have been reached and expressed from almost every conceivable standpoint.

Through this mass of information there are certain well defined principles cropping out all along the lines, the same general ideas being expressed over and over again, with seldom a conflicting thought. In this way many experiences of the spirit immediately following transition, and further along in the journey of spirit life, have been repeated so frequently, and from such reliable sources that we cease to question their authenticity.

So that there are some things concerning the future life which the Spiritualists claim to know, and from this knowledge we draw our conclusion and predicate our teachings.

We have learned that there is but one life for each individual soul. That life is one continuous whole, that life in the spirit realm is but a continuation of life on the physical plane, minus the physical body. We have learned that death (so-called) is only a natural event in the larger life of the spirit.

That this earthly existence is a preparatory course for the advanced department of life's school in the spiritual world and that the individual spirit of man at the moment of separating from the body, is identically the same, has the same ideas, the same knowledge, the same ties, and possesses the same spirit that he had a moment before.

That progress, growth and development are the heritage of all for continued life means continued activity, since there is no more stagnation in the spirit world than here. Death does not immediately add to character, nor detract from it.

That progress and evolution have never stopped and never will stop, and that the inhabitants of the spirit world work on and on acquiring understanding and perfection in those fields of labor for which they are best fitted. They know the pleasure that comes from time well spent.

We learn also that the earthly life of many people is one great masquerade. Their lives are covered by the mask of material, and they are never really known by their associates on this earth; but in the spirit world we appear as we really are.

Suppose that here and now the secret thoughts, motives, selfishness, greed and desires of men could be protographed; and character made visible, how startled the world would be. How many would hide? At transition the mask falls from the face. On entering the spirit world men are seen for the first time in the Mirror of Nature. They see themselves as they really are. Even now we hide nothing from spirits.

On entering the spirit world we will know and fully realize that our lives have always been an open book. Here there is hypocrisy and deceit; there, hypocrisy is unknown, and deceit is impossible.

The language of the spirit is thought, and thoughts are visible to those living in the spirit world, consequently all this great, beautiful world or spirit, knows how opportunities have been improved, and how character has been developed.

Are we willing that the spirit world should know our every thought, and witness our every act, with the motives behind it?

This is a fact, whether we would have it so or not. And furthermore, in the spirit life, each individual spirit will be drawn into that condition, and into that society for which he or she is fitted.

It may be among beautiful characters, in happy homes, surrounded by the loved ones who have gone before; it may be among the selfish and ignorant, with strangers in darkness and sorrow, depending upon the lives we live here on earth.

The spirit homes can be made beautiful, for everyone is his or her own architect. Every act of charity, kindness, tenderness and love adds to the beauty and comfort of our spirit homes, while every act of selfishness, cruelty and oppression, casts a shadow. So that when we enter our spirit homes, we face the deeds of the earth life.

The walls are hung with mental pictures, depicting the record made from day to day by the thoughts and deeds of our daily life. Little acts of kindness, a word of sympathy, a tender touch, are reproduced and framed in harmony.

Selfishness, unkindness, immorality, wickedness and dishonor, are pictured and hung on the walls of that home, there to remain until individual restitution shall cover, or remove them.

Transition.

Under the olden teaching we had been told that death was an awful thing; a thing to be dreaded and feared; a journey to that country from whose bourne no traveler ever returns.

We know that these teachings were erroneous. The man has returned from that country. The gateway to the spirit world has swung open. We have heard from the man whom we supposed was dead, and he tells us he is more alive than ever. We have heard from the man (the spirit man) who had never experienced the Christian religion and who should, according to the olden teachings, be in eternal torment. But this man tells us there is no literal hell as taught by the church; that hell is a mental condition commencing right here on the earth and continuing until one outgrows his errors and rights the wrongs he had done his fellows, and that for a time after entering the spirit world, at least a part of his labors will be devoted to the righting of these wrongs.

We have heard from Christian men and women after their transition and they tell us they were disappointed in not meeting their Savior. That whereas they supposed through confessing Him their sins would be wiped away through the atoning blood, they now find they must work out their own salvation. They must right the wrongs they have done their fellows; they must seek forgiveness of those whom they have injured, and, when this is done and not before, they can move forward in their soul's progression.

We have learned that death is not an awful calamity, as had been taught, but simply a moving out—a vacating of the earthly habitation, a separation of the spirit from the body, a natural incident which is painless, sometimes conscious, but more frequently unconscious, and the awakening is like the coming from a bewildered sleep.

We were the same last night, before sleep as we are this morning, and we have the same surroundings. We shall be the same after dissolution as before, and probably we shall be in the same place. Where would you go, except to the home you have made, except to those whom you love?—to those who, because they are ignorant of your presence, mourn your absence.

Death is like birth, with this exception: in death one takes with him the knowledge and development acquired in this material existence, which, we are told, is a period of preparation for eternity. There is no break; there is only progression to greater possibilities. If, then, this stage was intended for preparation and development, what effort has been made to understand the laws of life? What spiritual understanding has come to the people generally? One has labored here for the accumulation of money for old age, but what wealth has he accumulated for his support and maintenance down the pathway of eternity? How is he prepared to journey into the spirit world? Who is to blame for the ignorance of the world concerning these vital questions?

We are taught that individual spirit is conscious visible thought—soul-life freed from the confines of the physical body; that spirit appears to spirit as material as does man appear to man.

Assuming that he passes over consciously, he may stand beside his body in the same room, see and feel himself as in life, move his arms, walk, talk, think and act, just as before. His old body is before him. He may see the falling tears of the loved ones, hear their cries and feel the anguish that fills their hearts. He speaks, they do not hear. He cries aloud that he is not dead. His arms are about them; but they cannot feel. Then a great fear falls upon him. Why don't they hear? Why don't they answer? What has happened? This cannot be death. He is still at home, though his body lies in the winding sheet, calm and still.

What an experience for a newborn soul, just graduating into a higher department of life's school without having learned the simplest lesson in relation to the change.

Would you take a day's journey without preparation and thought of your needs and requirements? What, then, of this journey into the beyond? Is it not infinitely more important?

The Future of Spiritualism.

Spiritualism is a progressive movement. Almost sixty years of cooperation between advanced teachers in higher spheres and conscientious men and women on the earth plane have borne its fruit and made a marked impress upon human thought and contributed largely to the world's advancement, intellectually, physically and spiritually.

The foundation for this progressive movement is the proof of continuity of life, together with the fact of spirit intercommunion.

Through the one the prevailing materialism of fifty years ago has been practically wiped out, while through the other many useful and beautiful lessons have been revealed from master minds in the spirit world, which has changed the whole modern conception of the future life, and of the universe.

It has removed the sting of death by showing that it is a natural and beautiful event, a welcome visitor to the matured soul whose labors on earth are finished; and who through this change graduates into a higher department of life's great school.

It immensely enlarges man's conception of the universe, and of an all-pervading intelligence called God; and confirms the poetic ideal that

"This universe is one stupendous whole,
Whose body Nature is, and God the Soul."

So that to-day science is forced to recognize the all-pervading life force pulsating in every atom of a Spiritual Universe, of which this material world is only an infinitesimal part.

Mediumship in its varied forms is an important agency in this work, without which the higher forces could not act upon the human mind. Thought force is an instrumentality used by the higher intelligences to convey the messages and impress the sensitive brain of the mediumistic individuals. And Spiritualism is the one religious movement which encourages and defends mediumship.

The time will undoubtedly come when through intuition (or impressional mediumship, which is a phase of clairvoyance) each individual will be directly inspired by higher intelligences and co-operation between the two worlds will become a generally recognized fact. But that is for the future, and we must be practical, for we are dealing with present conditions.

The Religion of Spiritualism.

The religion of Spiritualism is a natural religion, because its every tenet is in perfect harmony with natural law.

It is a progressive religion because it recognizes the fact that evolution, growth and progress, come through the processes of Nature and are the legitimate heritage of all mankind in all spheres of existence, both in the now and in the hereafter.

It is a humanitarian religion because it recognizes the fatherhood of God and the brotherhood of man; or the solidarity of the races.

Furthermore, the ethical standard of Modern Spiritualism is not surpassed by that of any other system of religion or philosophy. It recognizes the Golden Rule as the highest expression of justice, and the Sermon on the Mount as in perfect accord with the lofty ideals which the inspired teachers of to-day are giving for our guidance.

Spiritualism stands for truth, justice, and equality of opportunity for every man, woman and child.

It recognizes the fact that Brotherhood in its practical application to everyday life is the ideal of to-day; but that sometime it is to become a living reality right here on this earth, and I should feel that I was recreant to my duty if I failed to do my humble part toward liberating the people from the present thraldom of commercialism and establishing in its stead a system of justice and brotherhood.

In Conclusion.

A great spiritual thought current is now sweeping over the civilized world. Men and women are not content to remain in ignorance. They are seeking to solve this mystery of life and death. They are hungering for knowledge. They want to know what of the future; to know where and under what conditions those they love and hold most dear live and labor. To such inquiring minds Spiritualism demonstrates that there is no death. Those who have lived their time on this earth, and have passed from sight, still live and love and labor in fields of everlasting life. Make the conditions that nature requires and they will speak to you and greet you as of old. The laws governing spirit communion are simple and natural! Knowledge of these laws does not necessarily require the labor of the scientist, who are generally materialists only dealing with material things, having no comprehension of the laws that govern life in spirit. The understanding is within the grasp of the family of almost any household, and from this source, knowledge concerning spiritual things can come.

To be sure there are many great problems which cannot be solved by mortals, but the primary truth of continuity of life beyond the physical condition and environment may be learned by almost any household in the world to-day by developing the psychic forces in that home.

And the doorway once opened, and loving messages of greeting exchanged, the experiences of the disembodied, and the lessons of life which they may impart to those remaining on the earth plane, will be a guide and lamp to our feet as we travel the rugged pathway of this earthly pilgrimage.

The thought of a universal religion is a beautiful ideal, and will, we trust, some day become a living reality.

Such a religion will embrace the good, the true, and the noble in every religion the world has known.

It will take truth for authority instead of authority for truth.

It will be natural in every sense of the word, and most emphatically liberal in its interpretations of the great lessons of life, as relates both to the now and to the hereafter.

It will recognize the fact that inspiration is for all people and for all ages, and that the lofty ideals of master minds in the spiritual world are now, as they ever have been, the incentive to better living, better thinking, and a larger soul development here on the earth plane.

Such a religion must be humanitarian, and deal with the vital questions which confront the people on the physical plane in a way that will make for justice, equality and brotherhood. When such a religion is once established in the hearts of the people, we may well question the need of a Spiritualist organization.

THE COMPETITIVE SYSTEM.

Its Exemplification as Outwrought in the Career of John D. Rockefeller—As Depicted From the Standpoint of a Socialist.

There must be somebody at the very height, the top pinnace—the oil king whose name heads this article is now in the world the crowning success of a system.

With a singleness of life purpose, John D. Rockefeller has followed that system, has put his very soul into it, has exemplified it. He is to-day the most powerful creature on the face of the earth, the most conspicuous, in such exemplifications.

It has always been a precept running through the much advice that is offered people, that what is worth doing at all is worth doing well. Is there anyone among all the votaries of the system who feels qualified to give unto John D. Rockefeller yet more direct showing as to how he might and ought to have dominion over all the earth by this time, instead of what he has already accomplished? In view of history and the facts thereof, it may well be doubted whether the subject of these remarks needs advisers in his special line, or whether there are those qualified to impart to him knowledge of what he does not himself know about his business.

It seems that it may well be conceded that John D. Rockefeller holds the sceper by virtue of his own powers, and that he is able to hold it against the world.

So much to show he is the great head of the system.

This is not the system Tom Lawson has been prating about these many months and years. His system is but a twig of the great System Tree which is meant herein.

What is the distinct designation of the system of which Rockefeller is the crowning exemplification? It is the COMPETITIVE SYSTEM.

The term which we now so unconsciously roll our tongues about and concerning which so much sophistry is given by the system's temporary beneficiaries is but a sugar coating of what was formerly known as MIGHT IS RIGHT, REGARDLESS OF THE WELFARE OF ALL OTHER FELLOW CREATURES—this and nothing more!

The Knights of Industry understand this quite thoroughly, and no one can truly say they are not consistently living up to their convictions.

Who begat the competitive system? Did Rockefeller? Absurd proposition!

The Get-All-You-Can System, Regardless of Whether You Deprive All Others in the World, is at least as old as the present civilization, and to blame Rockefeller and his compeers for the sowing of a seed thousands of years ago, which, under natural law could culminate in but what it is as a fruitage of which they are only the more fore-handed, eager and willing harvesters, is as illogical as it is unavailing. "As ye sow, so shall ye reap."

Humanity has been sowing this seed for thousands of years, and has built up nations, empires and mighty hosts on the Principle. Thousands still believe the principle is correct, and yet this very day they cry out as loudly as any against the inevitable and logical carrying out thereof the legitimate conclusions as exemplified by Standard Oil, Steel and other great trusts and combines in our country.

Oh, Consistency, thou art a jewel.

All the earsplitting noise and lamentation now heard directed against the chief beneficiaries of an iniquitous system comes in the main from the many smaller pigs now crowded away by these beautifully full-grown hogs who monopolize the trough.

This may not be an elegant simile, but it seems to fit the subject.

Of all the people in the world that defend the system, it seems to me the orthodox Christians, the professed followers of the meek and lowly Jesus, are the most singularly obtuse or hypocritical (as the case may be), of any, and yet the writer knows people of high and respectable standing in the church and who get horrified at any suggestion leading from rock-ribbed, deep-rooted Churchianity to which they are wedded, who can see no wrong in it, and whose only answer to the whole question is: "You would do the same thing if you only had the chance."

Imagine the sardonic grin that must come to the ample mouth of old John, he himself being such a pillar in the church, when he hears his brothers and sisters in Christ thus express themselves to those who condemn the system!

The grim irony of it ought to make old Beelzebub chortle.

Joking aside, our body politic is in quite a serious condition as a consequence, and the only words of consolation that can seemingly be offered are: "Cheer up, for the worst is yet to come!"

True, we now have an eminent physician who is giving ailing Uncle Sam some of his earnest medical attendance—Dr. Roosevelt of Washington, D. C. He has discovered the Rockefeller cancer menacing breaking out. He is applying Trust-Busting Salves in hopes that new skin may heal over the sores. Will this cure the evil now in fact so deep-rooted in the blood, the bone and the marrow thereof?

Certainly not. Until the Competitive System, now in its fruitage, has been discovered by true diagnosis to be in fact the old robber system of Might and Right, has been banished, and in place Rational Co-operativeness, aye, a mild Paternalism, has been substituted, perhaps fairly well exemplified in New Zealand at the present day, and in the City of Glasgow, there seems but little hope for anything but palliative prolongation of the National life.

We are aware that a doctrine such as this is as obnoxious to the money-chasing Yank, as was the Christ doctrine to the Jewish money-changers that Jesus drove from the temples, but what of that?

If the doctrine be TRUE, however, what matters it what anyone says against it?

Truth is mighty and will prevail, and, religiously speaking, THERE IS NO RELIGION HIGHER THAN TRUTH.

We must waken up to the true situation. To do this we must call to aid all the philosophy, all power to grasp the occult forces, all the inner lights that we can command, and bow obediently to Divine Law, the great counterpoise and balancer of all conditions in the Universe.

The observant student who reads, compares, who seeks to arrive at a knowledge in unbiased way, of the trend of higher thought, cannot but be much impressed with a unanimity of opinion, expressed by philosophical writers of high standing, of Theosophy, of Oahspe, of Spiritualism, and other organized occult thought-expression, and which is, that the world is on the verge of mighty changes—in government, socially, individually, and religiously. That, cyrcyly, evolutionary, and as a natural ripenment of the earth and all that it contains, with all thereon subsisting, new light, higher conceptions, the sway of Justice to All, will come as a sweet and refreshing rain to a parched land; that a move forward and upward will be made, and that the shackles of ignorance and superstition will be sundered, and oppression by the strong of the weak cease—

"For time at last sets all things right,
And if we do but bide the hour,
There never yet was human power
That could evade, if unforgiven,
The patient search and vigil long
Of him who treasures up a wrong."

P. O. CHILSTROM.

Crescent, Lincoln Co., Nevada.

FEEBLE-MINDED CHILDREN.

Some Wonderful Results of Giving Them Sound Training.

A despatch from the daily papers says that the Iowa State institution for feeble-minded children, located at Glenwood, has several "idiot savants" who are regarded as remarkable. One inmate is used as a calendar and date record, another is utilized as a dictionary, another is employed as a ready rapid calculator, and others show the marvelous but unexplainable traits of the "learned idiots."

Dr. A. R. Schier, assistant superintendent of the institution, has just made his report, as required by the Iowa law. The most astonishing case he reports is that of John S., taken into the institution when he was 12 years of age and who has been there twenty-three years. He is the mental book-keeper of the home. When the date of any occurrence about the institution is desired as information, John S. gives it. He recalls without error the date of the employment of any new hand or the entrance or discharge of any inmate.

If he has seen a visitor at the home he can recall the exact date of the visit, the condition of the weather at that time and some of the incidents connected therewith, even though it occurred years before any question is asked him concerning it. If given the day of the month, the month and year of any occurrence as far back as thirty-five years, John S. will, without hesitation, tell upon what day of the week the date fell. Asked how he does it he replies that he does not know.

Marvelous ability is shown by a boy inmate about 16 years of age. He can neither read nor write, yet he can readily spell any word given him, and as Dr. Schier says: "He has has been tried with uncommon words time and time again and never fails to spell them correctly. He is constantly called upon to settle spelling disputes, and is as reliable as a dictionary." Both his parents were insane.

G. F. H., aged 18 years, of Danish descent, can multiply three figures by three figures as rapidly as they can be written down. He never fails in his multiplication feats, but his addition, subtraction and division are not correct.

A 17-year-old boy, R. G. L., without education, is able to mould the forms of animals with almost miraculous perfection. Other figures he cannot make. He was found one day mixing saliva with dust and moulding the figures of animals, which, from his first attempt, were perfect in almost every detail.

TIMELY ADVICE.

Don't Send Your Children to Sunday School.

To the Editor:—In number 920 of The Progressive Thinker is a short article under the above title from the pen of Eleanor K. Eager, who is well known to lyceum workers and pupils as E. K. E. This one little article is laden with so much important meaning, filled with so much soul-food, that it alone is worth far more than the yearly subscription price of the paper, and it needs careful consideration. It should be read and re-read, and well pondered by every Spiritualist in our ranks, especially those who are parents.

Our children are jewels, whose untold worth is above rubies, gold or precious stones.

Error can never eradicate ignorance, but instead will only pile the rubbish higher and sink the truth farther out of sight, and make it harder to find when sought for.

We who are Spiritualists indeed realize with E. K. E. that the teachings of real Spiritualism are diametrically opposed to the mental bondage and creedal, dogmatic superstitions of churchianity, of which the Sunday-schools are the hot-houses, in which the minds of children are bent in favor of the church's teachings.

Surely all thinking persons know that every church looks to its Sunday-schools for the recruits which, sooner or later, must fill its ranks and carry forward its movement.

If the fundamental teachings of Spiritualism are right, it naturally follows that the fundamental teachings of the churches are wrong, for surely the East is not farther from the West than are fundamental principles of Spiritualism and churchism.

Truth does not spring forth from the seeds of error.

We need not expect to reap a harvest of love by having others plant the seeds of hate in the minds of our children for our religion; neither need we expect our children to become Spiritualists if we allow the Sunday-schools to direct their religious training while young.

I have two little boys, but Sunday-schools will never taint their minds. I was raised there myself, and at fifty I am still unloading the errors that my youth and middle life was wasted in learning. "As the twig is bent, so is the tree inclined."

MAGGIE NORTON.

1939 East Avenue,
Springfield, Mo.

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W. F. Bogguss, 326 W. 61st St., Chicago, tried six different physicians and spent six weeks in expensive sanitarium without avail. Cured by Magic Foot Drafts.

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those intersted in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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IN RETROSPECT.

With an Intensely Practical Bearing on a Far-reaching Prospective.

Looking over a file of papers written by myself under spirit control, one dated in 1882 impressed me. It was headed by the following in quotation marks:

"Everyone is serving, both by word and deed,
All mankind is growing either wheat or cheat;
And as is this sowing will the harvest be—
Words and deeds are growing for eternity."

"Ye who are searching for truth and sowing the good seeds of truth, love and kindness, will find a harvest of golden sheaves and grain stored for you in the eternal granaries of wisdom and truth, which alone is true wealth, for in accordance therewith all external possessions are freely given to all who have provided for themselves heavenly, eternal riches."

Here a change of diction came under the caption of "An Electrical Demonstration," referring to the pentecostal demonstration as recorded in the second chapter of Acts, that was well and carefully prepared—for occasion. The disciples were trained so that they were with one accord in one place awaiting something in keeping with previous promises, when suddenly there came a sound from heaven as of a rushing, mighty wind. It filled all the house where they were sitting and there appeared unto them cloven tongues, as of fire, and it sat upon each of them, etc.

This occurrence should in these days receive closest study and attention, not only by all mediums and psychics, but by the scientific students, especially those endeavoring to become more closely acquainted with the wonders of that queen of all sciences—electricity.

Note how the demonstration referred to resembled forked lightning. The preparations for that event made it possible that the chemical and electrical masters in spirit could induct all grades of electricity and energy in humanity, and in a certain sense the life. It was due to this that all assembled were adressed by those under this electrical stimulus, in their native language, proving that all are included in these wonderful works of regeneration and redemption from their crudities, ignorance and vices due to their undeveloped mental states and true spiritual perceptions; that all peoples on earth, even those afar off, should in time be stirred to true action by the spirit of God in accordance with their unfoldment. Yes; even in that degree wherein they are found on the planes of *externalized life in human forms.*

In those days of the demonstration referred to, nothing was really known of the wonders of electricity. Gradually only, in these latter days, it is being brought forth in its power and utility. Much is in store awaiting to be brought forth for various uses and to give it its rightful place in its highest office as universal energy. The crude processes of generating electricity as for motive and lighting use will be proofs of how cosmic processes from remotest beginnings were conducted; but the time comes when these processes can be and will be dispensed with, when student can grasp the ideas of how to evolve the earth electricities and supplement them with that of the elements to so prove grades and qualities, and the strengths of said electrical grades and qualities, which later will be supplemented with the earth's and elemental magnetisms, which then will produce a variegated mellow light superior to any the world ever has had and which will be a true curative agency for all human ills.

But all this goes by progressive stages, step by step. It cannot be otherwise, as all these processes are supremely governed.

The time is ripe for greater electrical and spiritual demonstrations than the world has ever yet witnessed. This spiritual outpouring of the present spiritual era was to be largely attended by powerful demonstrations of electrical energy and spiritual wisdom and truth. It fails for a time owing to the worldly spirit, or rather the sordid, covetous desires for worldly gains will be, are, in reality, a hindrance and bar to keep back purposed demonstrations; but in time they will burst forth nevertheless. Tests and the voices of undeveloped spirits which have thronged back those greater works—and will do so for a season—fill a niche to mark the spirit rampant in general in this age of the world, but otherwise confer no real benefit upon humanity.

This is truth and will so prove itself.

I think, Mr. Editor, this needs to be given to your readers now.

MRS. M. KLEIN.

Van Wert, Ohio.

THE POWER OF LOVE.

Love will bind us, cement us and
make us one mighty whole,
For 'tis the most precious food with
which to feed the soul,
All other kinds being useless, simply
creating a thirst,
Therefore 'tis plainly our duty to partake of this kind first,
In fact no other attribute so completely transforms man
As love in all its fulness, and nothing possibly can.
Then let us feed our souls upon pure and holy love,
Such as satisfies the hunger of those darling ones above,
Then harmony will prevail in place of selfishness and hate,
And for all our earthly sacrifices true love will compensate,
Thus filling each and every soul with satisfying food,
Purifying and transforming us; thus making each one good.
Jealousy, hate and discord, are forever breeders of strife
And make the world miserable in all the walks of life,
And such attributes as these will not satisfy the soul,
Nor make your lives happy, nor lead you to that goal
Where life with all its changes will end in perfect bliss,
And if such a happy ending in this manner you should miss,
Do not lay the blame on others, nor
on Nature's laws,
But yourselves, and you alone, have truly been the cause.

W. H. PREDMORE.

Broken Bow, Neb.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.00.

Impersonation Carefully Considered.

"Aspasia" and the Part She Has Taken in Deception.

An impressive lecture by Charles W. Kee, of Washington, to the readers of The Progressive Thinker, in which he presents some important thoughts on the above subject, for their careful consideration. He refers to the spirit Aspasia, the reputed gifted mistress of Pericles, illustrating the necessity of great care being exercised in determining the identity of the spirit. Any amount of fraud has been practiced under the name of "Aspasia," as she figured so conspicuously in the past. Spirit return is a fixed fact, but what is communicated by spirits should be carefully weighed in the balance of Common Sense.

The astonishing familiarity with the stock terms and phrases heard in the seance room on the part of those who have entered spirit life, and who, in many instances, were never particularly endowed with the faculty of discrimination in matters appertaining to the relative values of mind force, affords a striking intimation that such influences are not in all cases identical with the entities represented, and savors strongly of the interposition or infusion of a foreign intellect, either for the purpose of relieving the embarrassment of the mortal who longingly entertains the hope of communicating with some favored one, or to boldly assume a role under a name of greater or less note for the purpose of emphasizing the value of the communication given, or the quality of the operating influence.

The theory of deliberate deception, however illogical or odious, is not in all cases untenable, and it would be proper to accord to the excarnate entity the same latitude and benefits of arising doubts as we would expect to entertain in passing on the veracity of a statement issuing from mortal lips.

This suggestion presupposes the hypothesis of impersonation in a large percentage of cases of physical and independent voice manifestations, the scope of which is probably much larger than will be readily admitted by the more enthusiastic devotees of the theory of the infallibility of spirit communion; and however disparagingly this argument may affect the cherished hopes of a communicant in the conviction of personal identity, it is none the less true that instances of genuine evidence of spirit return, free from the intervening and shaping influence of the forces noted in the atmosphere of the psychic, are rare, indeed.

It will be observed that too much caution cannot be taken with respect ot disclosing information in the presence of the psychic.

Not so much is this caution directed toward an honest psychic, as to the fact that the immediate surroundings are permeated with an afflatus prepared to imbibe and reflect the impressions and characteristics of the sensitive to such an extent that, in many cases, the efforts of spiritual forces to impart information with the suggestive aid of the sitter are quite valueless, and are particularly noted as being commensurate with the limitations and qualifications of the sensitive, even to inaccuracies in personal diction.

With rare exceptions the personal likes and dislikes of the sensitive are strongly reflected.

No communication may be regarded as complete, as far as the question of identity is concerned, unless the same can be eliminated in every conceivable way from the sphere of influence of the medium, or the peculiar atmosphere surrounding his personality.

This must be fully established in order that the communication may be further segregated from the mentality of the recipient.

These precautions are often disregarded by the enthusiastic who frequently suggest a plausible reply in every question, or charitably frame the conversation that the desired responses are easily anticipated.

Such manifestations are of little value, and are interesting only to the extent of gratifying a selfish desire to hear from favored sources, or to seek advices which encourage personal bickerings between man and man.

Indeed, it is unblushingly and openly admitted in some quarters if the unseen influences cannot aid us in our machinations and schemes against our fellow men, and if they are not willing to retrograde to the level of the crafty mortal, inspired with an insidious desire to foist stratagem upon the unwary, they can be of little use to us; and the mere fact of spirit return, reluctantly admitted in a quasi skeptical tone, is, in itself, a matter of minor importance to them.

The value of the bare truth has a most economical influence upon them, and it is hardly sufficient to cope with the more sentimental and all-absorbing interests incident to an era in which the spirit of commercialism predominates, and pervades the very interstices of present-day activities.

A spirit medium, or control, appears to be as necessary, in so many instances, for the transmission of intelligence on the part of the various spirit forces, as is the more material medium to the mortal; and it appears conclusive that the controlling influence of a sensitive, spirit or mortal, is master of the situation, and the fact of such control is tantamount to the degree of potency which controls absolutely the passivity and trance state of the sensitive, and may modify, receive or reject any or all manifestations between spirit and mortal.

Instances are not few where they have been known to co-operate with the mercenary motives of unprincipled mediums.

Data of this character afford further evidence of the continuity of personal characteristics. Frequent statements coming from spirit forces convey assurances that death is not a process of purification through which the individual becomes immediately changed into a being of infinite goodness.

Evidences of the frequent return of the spirit forces clothed with all the grandeur and nobleness of character indicative of an ideal mortal existence, and displaying capabilities and loftiness of sentiment far beyond the powers of the medium under the most favored conditions, are by no means rare.

An instance is here recalled of the appearance of a form in a room sufficiently well lighted to enable one to distinguish every person present, giving the name of a woman, and who permitted her form to be touched by those present. The form appeared as solid as that of any mortal.

She stated that *conditions* on this occasion were unusually poor, and that it was not customary for her to appear, but she had decided to do so on this occasion.

Up to this time she had been quite jovial, but finally asked that some subject be given her that she might spin a rhyme.

This being done, she instantly began in a tone which, for loftiness and divine beauty was a most marvelous production.

This was done some three or four times with consummate facility, skill and grace. The subjects were given at random by different persons present, and each one calling for the exercise of an intellectuality directed along distinctive channels, and all equally applicable to the encouragement of human endeavor.

The power to perform this was by no means ordinary, and the faculty to improvise in this manner is not found in the common walks of life. The medium was incapable of such a production, and, with all due respect to those who were present, it is safe to say that not one was the proud possessor of such a faculty. Whose form this was I am not prepared to say, but the intellectuality was assuredly not that of any one present. That it would be possible for one to exhibit a power akin to this on occasion is quite possible, but the faculty to issue an extemporaneous effusion, apropos, lofty and pure, is the production of genius.

In other instances, displays of sordid personality and petty limitations emphasize as great disparagement in the qualifications and status of spirit life as can be found before this state is reached in the course of evolution, and clearly indicated that many phases of spirit life are quite inferior to certain developed conditions found on the mortal plane.

The hypothesis of consequent progression incident to every stage and form of life is temporarily estopped to dispose of the question of the apparent retrogression to the conditions analogous to the lowest forms of mortal life, as a link in the long chain of unfoldment, or may we assume that the necessary endowments are evolved on the spirit side of life through countless ages of ethereal existence?

Information on this question from spirit sources is as diversified and unsatisfactory as any conclusions resulting from the sophistry of the logician.

The confusion sometimes displayed by the returning spirit involves no little study, and is particularly difficult of clarification on account of the *ex parte* character of the study, and the peculiar conditions, making only certain manifestations possible, and the intricate maze it is conceivable may surround an entity of mediocre intellectuality, as noted in mortal life.

It would, therefore, seem gratuitous to offer explanations beyond a recital of individual experiences, and the definitions of the manifesting entities in the ratio of their applicability to our rules of logic.

The realism of the new life is designated as so striking that the fact of mortal demise is frequently but imperfectly understood.

The occasional simulation of doubt to emphasize this striking situation is not modified by the fact that the most labored effort is frequently necessary to effect evidence of recognition on the part of the manifesting entity, which, when accomplished, awakens the most ardent gratitude and contentment over the realization of a situation which was but imperfectly comprehended.

The question of impersonation is quite impossible of satisfactory determination, since even the most valuable test information may be conveyed to the sitter through an influence unknown to the recipient. I refer to the experience of a gentleman known to me who was constantly receiving communications from a noted historical character, Aspasia—the reputed gifted mistress of Pericles.

At materializing seances forms would appear to him giving the name of this noted woman, and at other seances little messages purporting to come from the same person would be handed to him, as would likewise appear, what was claimed by his spirit friends, her photograph on his plate, as a beautiful spirit identifying herself by the star on her forehead. Her spiritual presence was indicated to him in all conceivable ways, and her visits were so regular that her absence became a matter of remark; and by reason of the intellectuality she is reported to have possessed, those present considered themselves especially honored by her visits to one who never would have been able to participate in the associations honored by the recognition of this noted woman. Her visits became the subject of comment on account of the reputed genius and attainments of the spirit during her mortal career in Athens, where her house was the rendesvous of the savants where her house was the rendezvous of the savants of the age in which she lived, and the insignificance of her new acquaintance.

Were these two persons to be considered in the light of contemporaneous characters, there would be found nothing which would suggest the slightest sympathy or kinship between them.

These visits by the alleged Aspasia continued until the gentleman suddenly died. It was then supposed that he had at last found Aspasia, and would enlighten us at the earliest opportunity.

Much to the surprise of those who knew him best he failed to visit the seances most frequented by him during his lifetime, and not until six or seven months afterwards did he appear at another place where he was but little known. To his most intimate associates in the investigation of psychic phenomena he has rarely appeared.

He was asked if he had finally found happiness in the realization of his spiritual association with his famous friend Aspasia.

He replied plainly and deliberately that in this respect he was most unhappy. He had not, he stated, met Aspasia, as he expected. He said he had discovered he had never met nor spoken to Aspasia, and that all such representations by someone representing her were impositions, and from what he had learned, he had despaired of ever seeing her.

When asked if the imposition was due to mortal agencies, he stated that the deceptions were those of spirit forces, and such being the case, stated that he would not know Aspasia if he should meet her, nor would he know how to govern himself with reference to any representations made to him concerning her. We could offer no relief from this predicament, and, as a consequence, his disappointment was very noticeable.

Presently, however, another spirit appeared to come to the rescue, and stated that the visits of Aspasia had always been through one or more spirit mediums, and that on account of her exalted condition in the spirit realms it had been impossible to descend to the coarse level of the mortal plane to meet her friends.

This information seems never to have been vouchsafed during the two years the party believed he was communicating with the identical Aspasia.

It will thus be seen that the field of impersonation embraces every phase of spirit manifestation, and that the question of identity is ever present for determination before any communication may logically and conclusively be accepted.

CHAS. W. KEE.

3224 R St., Washington, D. C.

TIMELY THOUGHTS.

For the Consideration of Spiritualists and Delegates to the Next N. S. A. Convention.

Many months have passed since my return from the N. S. A. Convention held in your city October last, the memory of which is still fresh as the dew in early morn. From the numerous articles that have appeared of late pro and con in the spiritual press and many other advanced publications, and church pamphlets, one can see there is a deep interest being manifested concerning important features in our movement. Our "Convention" should be on the alert and "lend an eye and an ear" to the problems that confront us; also to the important questions laid over, referred to committees to report on in 1907. These questions should find an easy solution, considering such solution will make or mar our cause in the future. Let us hope that sufficient interest and time may be allotted to solve these important questions, that definite plans and purposes may be set forth, that workers in our cause, from the greatest to the least, may know where we stand; that we may have some definite knowledge as to the part our N. S. A. is to take in directing State associations, chartered societies, and specially what protection to the medium speaker and message bearer.

As mediums, what are our rights? To whom shall we look for counsel and protection pending this country's license laws, which are growing more stringent day by day?

Is our National Spiritual Association able, as a body, to protect its children?

A workman is worthy of his hire. We must be sustained, and we should have in our great "National" sufficient prestige to help make these laws that affect our welfare.

We have a "National," but are we organized? In almost every city throughout our land your spiritual medium is forced to pay a license that has actually forced many out of the work, or induced unjust work on the public, that the daily bread may be had.

We have a fair amount of brain among our people; let us use it for a while, and give our hobby a rest. Men and women who think, find there is something to do, if we would get somewhere.

Our cause, which is the "Light of the World," through the tolerance of slack methods of conducting services, with little or no recognition or observance of spiritual rules, has robbed the name of Spiritualism of its sweeter attraction and left nothing but chaff in many hamlets throughout our land.

The N. S. A., with all of its corps of workers, can do but little with such slack co-operation as seems to prevail.

People are becoming more interested every day, and seek information from "Authority," some source, other than "Any Old Rag Time" or "As you like it" piece.

One can scarcely help seeing (unless it be a crime to think) that our Spiritualist ranks are ready in need of "discipline," for without system, well disciplined, it will be impossible, as well as improbable, to disguise the approaching cloud that seems inevitable. Or shall we find, when too late, that we have tried to cover up, smoothe over, the very condition we should stand united in eradicating.

The outside world knows more of "Spiritual Spiritualism" than the most of our Spiritualists of forty years standing.

Brother Barrett is to be commended. He has opened a few of its pages, that all may read who will. Don't let us forget that even in these few pages rests a mighty truth—a truth too mighty to be overlooked. This is not a one-sided question to be discussed by a few who hold office, but a subject far-reaching. There is a deeper problem, a greater danger confronting us than that implied in the words "Commercial Mediumship." Not to you and to me alone, but to our cause, as a movement. Who has a better or larger opportunity to behold "the mote" and "the beam" than our president, with fourteen years of summing up of experience?

Every effort should be made to put Spiritualism on a respectable basis, where spiritually cultured men and women need not shrink when addressed as Spiritualists, for fear of being classed with a lot of immoral, thieving grafters, many of these whose advertisements cover columns of our daily papers, headed "Spiritualism." In many cases their "Diplomas" hang on the wall, and it is these that are supported by our Spiritualists, who shout their superiority, until "bunkoed" out of large sums of money; then "Poor Spiritualism" gets "a black eye," and with a venomous whimpering they hie themselves to some "back-woods" and wear a "fake" countenance forevermore.

It is such who shine under our light, but never enter its flame.

It is high time we ask: "Whither are we tending?"

In Sunday Oregonian, June 16, a lengthy article appeared suggesting remedies for protection to our citizens against fortune telling. That means you and me.

No, my friends, we have not yet gained a stand where the problem will be solved that will bring about full protection to mediumship. The world is waiting for an answer—a plain definition:

What is Spiritualism?

What does it include, and what does it embrace?

Is Spiritualism a religion? On what are its religious doctrines based?

As a Spiritualist body, are we a creedless, irreligious people? If so, why ordain ministers to preach in a cause with no religious or Christian principles?

As Spiritualists are we a religious body, or are we scientists with collected evidence?

By what means can we gain sufficient acquiescence of authority to force our knowledge, our religion, our science, into a respectable and popular acceptance or following? We must unite in some spiritual religion or there will be a worse scattering between the "sheep with wolves' clothing."

A prominent minister in our city, pastor of Trinity Church, Rev. A. A. Morrison, writes in Trinity Chimes, "No one can be a Christian and not be a Spiritualist."

My friends, can one be a Spiritualist and not be a Christian? The prophets of old, with the teachings of Jesus, as recorded in the Bible, give me a clear, clean-cut Spiritualism, with God, the legions of angels, and the Voice, all accepted, not rejected.

Wise men of ancient day told us what the spirit said. Wise men of these days tell us what the spirit may say. Now then, my friends, let us find what part, if any, mediumship plays in this great religious spiritual Spiritualism. If mediumship, during its undeveloped unfoldment, has been forced to sell itself for a "mess of pottage" to suit the demand of the sitter, who is the greater spiritual sufferer, think ye? The person who seeks the highest spiritual messages doesn't patronize advertisements that tell names after they have passed through either a "charcoal" or a "chalk," or "candled" pad, then burned before your very eyes, so the "dear spirits" can read your ashes.

Awake, ye "blind bats," if ye would get somewhere. This is not an age of darkness, but of light; this is not an age of demand of unseen forces, such balderdash. Just so long as you seek wisdom in the slums, just so long will our papers be filled with "exposures" of another faker who spreads himself and tells you he is a "medium." It is time we awake to the need of progressive mind. Spirits come to bring light, not darkness. When we awake from our long sleep we will find there is something to do beside "wait for a hunch."

As for spirits of the departed burying themselves in the shoddy of this earth's greediness and its gains to suit the whims of selfish mortal, it is something I do not encourage nor approve. Riches are gained only in the light of the soul. That is the light angels ever strive to bring to us, when they come.

Great care is taken of the unborn babe during its gestative period that nothing may disturb or retard its progress or growth. Similar care, and even greater precaution, should be observed in the "birth" after death. When we are willing to listen to the "still, small voice," and accept its teachings, we shall learn more of what Spiritualism means to the children of earth.

When we have found a response from our own soul, we won't be looking after and forcing mediums to fake, just to gratify base appetites and cause some hideous monster to appear. Cultivate a little "Spiritual Science," "Christian Science," "Mental Science," then Theosophical science, and see how far you have got in "self."

Think ye that Harrison D. Barrett is the only one that has made discoveries? Many others may have learned that "discretion is the better part of valor," and others have rested in belief that silence was golden.

It is about time that we had men and women who are not afraid to follow to the end their logical conclusions, and who feel free to give to the world the clearest light of their reasoning. Many valuable suggestions could be advanced along these lines, but time and space in our papers are limited, and one must speak briefly. Already I have encroached on our paper.

In our last Progressive Thinker some mention was made by our N. S. A. of the approaching Convention. Would our delegates be better prepared to act if our President's Message could appear in all of our spiritual papers before the Convention, instead of after? The delegate that will serve the best is the one that fully understands that his or her voice and vote count for more during the hours of the Convention and its session than after. We should all be deeply interested in any fixed law that will mete out, in every State, recognition and respectable protection to every honest worker, and it is up to you delegates to do it.

Written by a professional medium from birth.

SOPHIA B. SEIP.

Portland, Ore.

TALKING WITH THE MASTER.

I've been talking with the Master,
and my heart grew light and free,
For I heard His loving whisper when
He said, "Come unto Me."
All day long I had been troubled, and
His promise was of rest;
If I'd bring to Him my burdens, He
would make my spirit blest.

Then I said, "I'll try, dear Master,
but I'm not sure of the way,
Thou must keep me kindly near Thee,
give me of Thy strength each day."
Soft and low I heard the answer in
the silence of the night:
"Fear thou not, I will watch o'er thee,
thou art never from My sight."

Then a vision bright was shown me—
in its midst a golden star,
As if bidding me look upward toward
the pearly gates ajar.
Calmly then my soul seemed resting,
and I sank to sweetest sleep,
Trusting in that loving promise that
He would my spirit keep.

Silently some loved ones enter from
their home beyond the sky,
Proving to us by their presence that
the soul can never die;
If we'd only listen often, we might
hear the gentle voice
Of the Master, or our dear ones, that
would make our hearts rejoice.

Peace; that blessed gift from Heaven, how it stills the throbbing heart
When 'tis crushed by earthly trials,
for each one must bear a part;
But the Master's voice can soften
every care, whate'er it be,
If we'll heed His invitation when He
says "Come unto Me."

EMMA H. WELLS.

West Groton, Mass.

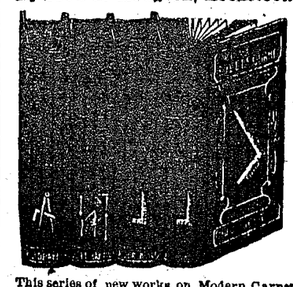
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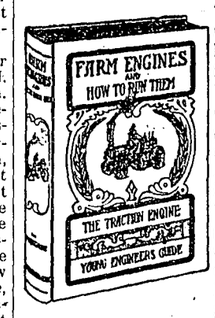
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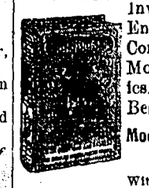
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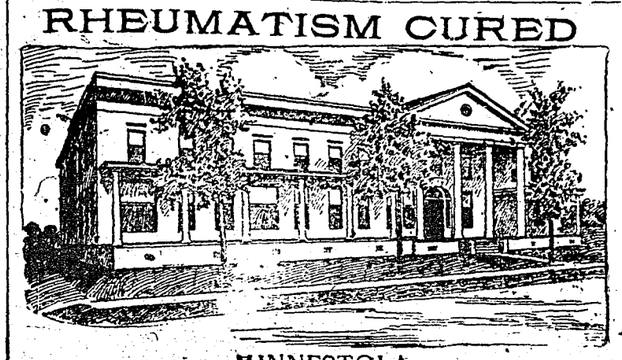
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Reason the Most Trusty Guide.

Is it not possible the world has been misled by that word prophet, which to the English reader always seems to suggest "one inspired of God to reveal the future." The word itself comes to us through the Greek "prophetes," and is equivalent to "one who declares things; one who foretells future events; a predicter."

Cowper, in his Table Talks, says:

"In a Roman mouth the graceful name
Of prophet and of poet was the same."

Our word clairvoyant, coming to us from the French, defined as "discerning objects not perceptible by the natural senses," is, possibly, a good rendering of the word prophet.

In every period of human existence there have been sensitives who possessed this power of clear vision. It was as common to pagan nations as to Hebrews and modern Christians. History confirms the opinion that the ancient soothsayer and the modern clairvoyant are identical.

The Jews claimed their prophets were inspired of God, just as many clairvoyants assume they are inspired by spirits; but is it not probable both powers were derived from a common source, and that source an abnormal condition of the nervous system? The starveling and the invalid nearing death seem to possess these powers in a pre-eminent degree. The vestal virgins, whose mission it was to watch and keep alive the sacred fires in pagan temples; whose habits of life were regulated by law, and who were generally faultless in character, seem to have frequently been clairvoyant.

Whilst there are many well-marked cases of truthful revelation of future events by clairvoyants, can they be always trusted? In attempts to locate valuable mines, have they not been more frequently at fault than otherwise? Many persons claim to have been financially wrecked by acting on this class of information.

As reason was given to man for his guidance, we venture the opinion that he who lays it aside and allows himself to be wholly directed by prophets, priests or even mediums, are trusting doubtful guides who are liable to mislead both in material and spiritual affairs.

A Practical Religion.

Col. Ingersoll's idea of religion, as expressed in an address to the Unitarian Club in New York, January 15, 1892, was of a practical nature, and a good thing. Responding to his own inquiry, "What is Religion?" the Colonel said:

"Religion is all here in this world, right here. All our duties are right here to our fellow-men. The man who builds a home, marries the girl he loves, takes good care of her, likes the family, stays home nights as a general thing, pays his debts, learns all he can, gets all the beautiful ideas in his mind his brain can hold, has a host of paintings and statuary in his gallery of fine arts, has a niche devoted to music—a magnificent dome fitted with winged notes that rise to glory, and gets all he can from the great ones dead, swaps all thoughts possible with those who are alive, is true to the ideal he has here in his own brain—he is what I call a religious man, because he makes the world better, happier. He puts the dimples of joy in the cheeks of the one he loves, and lets the gods run heaven to suit themselves. I am not saying he is right; I don't know. But that is all the religion I have, which is to make somebody else happy if I can."

Who wants or has need of a better religion? Here and now is the place for a practical religion.

An Interesting Colloquy.

The tourist frequently meets with incidents in travel that awaken thought, which, reported, may be of service to others.

It was the fortune of the writer to recently find himself on a railway car with a seatmate of a gentleman of 19, a sophomore in a Western university. The young man possessed large conversational qualities, and seemed confident of his ability to entertain and instruct his aged companion. He said he was giving special attention in the university to the sciences. In two more years he would gain the B. A. degree, then he was to commence a theologic course, and fit himself for the Christian ministry.

"Of course you will give special attention to astronomy while studying the natural sciences," we suggested.

"Yes, that is in our curriculum, and I mean to be thorough in that study."

"Geology and astronomy seem to me to be the most useful of the sciences to the theologian. Geology gives him a just conception of the earth, its wondrous history as revealed in the rock; of the eternity of matter, and the impossibility of its destruction; while astronomy widens knowledge of the Infinite, and elevates him from merely the creation of a little earth, with a sun to illuminate it by day, and moon and stars to give light by night, into the majestic ruler of a boundless universe, with more than a hundred millions of suns, each larger than ours and the center of solar systems, all wheeling in space obedient to a common law, of which the Supreme Intelligence is conceded to be the Master Mind."

Our colloquist had, no doubt, a knowledge of astronomy would be useful to a preacher; but "God has given us a revelation of himself in the Bible, the most instructive and valuable of all books, containing all it is desirable for man to know along the lines it imparts instruction."

Our friend was all aflame at once. That dear book, the Bible, was the civilizer of the world. Without it we have no knowledge of the beginning; no assurance of the future. Our laws were borrowed from it; society derived its maxims from it; and they who are not acquainted with it are but rude barbarians, and the only hope of the reclamation of the world is through the Bible and the missionary.

By this time the dear fellow's voice had swollen until it equaled that of a Methodist exhorter of seventy-five years ago, while a goodly number of kindred faith with him were adding chinking to fill up chasms in his logic. The roar of a hundred wheels rushing forward at thirty miles an hour over steel rails was lost in the eloquence of the "soph" as he took up the subject of the junior God, who died on a cross for the world's salvation.

We could only crowd in the inquiry: "Do you really think the creator of a hundred millions of solar systems overshadowed a Jewish peasant girl and became the parent of Jesus? And did that son declare: 'Unless you hate father and mother, brothers and sisters, wife and children, yea, your own life, you can't be my disciple?'"

Our place of separation reached, the last we heard of our whilom friend he was declaring: "God is capable of anything, and the Bible says he was the father of Jesus, and that book is more trusty than human reason."

But a train of thought was aroused that will bear fruit a few years later, mark that.

Only Error Stands Still.

Sixty hours from New York to Liverpool by means of a gliding craft that is to skim along the surface of the water without penetrating it, is the promise of a French engineer, who has already successfully tested his invention with a twenty-seven-foot boat, which made thirty-eight miles an hour.

If religious thought would keep abreast with scientific advancement, the church would not be clutching at old-time creeds that teach how to placate the anger of jealous and repentant gods.

Successful as an Organizer.

The Supreme Court of New Hampshire has appointed a master to determine the competency of Mrs. Mary Baker G. Eddy, of Christian Science fame, to manage her financial affairs. He is to report September 30.

Whether competent or otherwise, in a business point of view, Mrs. Eddy has led all other founders of new religions in the number of devotees she has enlisted in her service in a given time.

GOOD ADVICE.

When the weather suits you not,
Try smiling.
When your coffee isn't hot,
Try smiling.
When your neighbors don't do right,
Or your relatives all fight,
Sure it's hard, but then you might
Try smiling.
Doesn't change the things, of course,
Try smiling.
But it cannot make them worse—
Try smiling.
And it seems to help your case
Brightens up a gloomy face;
Then it sort o' rests your face—
Try smiling.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

The Thoughts of a Scholar.

To those who have emerged from the narrow teachings of the church—survivals of barbaric thought transmitted to modern times through a long succession of ignorant ancestors—how joyous to become acquainted with the productions of the great scholars who have been educated in Nature's lore, who have dared to think and write as become Heaven's noblemen. Tied back to no school of ancient thought, but ever delving to know the truth revealed by science, when their productions are read we feel much nearer the Infinite.

Prof. Goldwin Smith, of Montreal, is a thinker and teacher, whose pen productions bear the impress of an enlarged mind always in pursuit of knowledge, and never afraid to declare his honest convictions.

A late writer in the New York Sun has caught the ennobling sentiments of Prof. Smith, and in a review gave expression to his own advanced convictions, which are good to read while sectarians are trying to bolster decaying creeds, only useful to caverned bats and benighted priests whose best thoughts had their birth before science dawned on the world.

But to the extract:

"There is a sentiment, delicate and profound, so sacred that it lives for the most part in silence, yet finds utterances sometimes through a poet. It is the inspiration of Dante; it is the theme of "In Memoriam;" it is part of the message which makes Browning dear; it has been whispered by many a seer and saint. It is that the beloved dead may be realized as living, and sometimes in closest communion with us—a reality too profound for word or thought, but an incomparable source of energy and peace, of hope and joy. By this, as an emerging fact of human experience, we may interpret that resurrection story to which Christianity so fondly clings; we may divest the story of its miracle and legend and believe that not once alone, but always, and everywhere it is from love and sorrow that the immortal hope and the undying love emerge.

"Other phases of mankind's new spiritual development crowd upon the pen. There is no effort to conceive and realize daily toil not as slavery or drudgery, but as education, as character building force, as social service. There is that sympathy with all sentient life which takes even the brute creation into fellowship. We need not prolong the depiction.

"Our outlook upon the world is by right incomparably more cheerful than that of our fathers. We have learned that growth is a law of the universe. The Divine Energy is recognized as working in and through ourselves. 'With the great girdle of God go and encompass the earth." We see that evil, however perplexing to the intellect, is a perpetual challenge to the will. The combat exacts a heavy price, but offers great prizes—fortitude, sympathy, tenderness, spiritual victory. In a world so friendly as ours we are not afraid to laugh. We accept humor as an essential trait of manhood. When the hero's battle cry has led to triumph we are glad. He should be at ease and his lungs should crow like chanticleer's.

"These elements, old and new, of the religion visibly dawning among men—is it strange that in their wealth and variety they have not compressed and formulated into neat little verbal symbols? And shall we be impatient that the instrumentalities for their practical expression take time in the evolving—when even in busiest New York, and under the shadow of the Vatican, we can see the new life moulding its organs? Already, chaotic as the times may seem, the loyal will and aspiring soul can find ample soil and genial climate. Already, though across decades or centuries, we can see the universal religion into which the older creeds dissolve—'as morning drinks the morning star.'"

Even Catholics Think.

A telegram from Rome of date July 18, represents the Pope issued the day before a syllabus correcting sixty-five propositions of leading Catholics in regard to dogmas which do not meet his approbation. It is to prevent the acceptance of these errors that the syllabus was issued. Those "errors" seem identical with the great truths Protestantism is contending with; but the latter lack a general head to silence opposition regardless of the truth.

It is a pleasure to note that Catholic thinkers, according to this allocution, repudiate the infallibility of the "holy scriptures." They claim the bodily resurrection of Jesus is not a historical fact. And then they deny that the Roman Catholic Church became the head of all Christian churches by divine ordinances, but maintain that end was obtained by political circumstances, which properly interpreted would mean gross usurpations.

These enemies of the church the Pope combats, teach the church is the enemy of the natural sciences; that Christian doctrine was first Judaic, then Paulinic, later Grecian, then universal; and that the principal articles of the Apostles' Creed had not the same significance to primitive Christians as to those of the present time.

It is apprehended that men of brains will not change their opinions on the subjects mentioned because of papal dictation. And as inquisitional fires have lost their efficacy, division in the church must widen with expanding knowledge, probably ultimate in another reformation later on.

AN ALARM SIGNAL!

A Grave Crisis!

There is a GRAVE CRISIS rising in the ranks of Spiritualism. The very foundation of our beloved Cause is being THREATENED with destruction. The tendency everywhere in the large towns and cities is to IMPOSE a heavy license fee on mediums, they being linked with fortune-tellers, palmists, clairvoyants and unscrupulous tricksters.

A WAVE in that direction HAS SET IN, and a LICENSE long ago would have been placed on mediums in this city had it not been for the efficient service of the Illinois State Association of Spiritualists, headed by Dr. G. B. Warne.

All this serious trouble has arisen from the simple fact that so many tricksters and charlatans HAVE INVADED OUR BANKS, carrying on their nefarious work, swindling the public generally.

We have continually warned Spiritualists that unless they took action in the matter, and separated genuine Spiritualism from the spurious, that a WAVE OF OPPOSITION would start against our Cause, resulting in no end of trouble.

The Progressive Thinker has been the only Spiritualist paper that has sounded THE ALARM!

For several years it has presented incontrovertible evidence that our Cause has been infested with the WORST SET OF VILLAINS that ever disgraced any sect or cult, and while the result has been MOST EXCELLENT in many respects, yet the good work has not yet been carried on to completion.

In fact, The Progressive Thinker has LED THE WAY for a pure Spiritualism, while other Spiritualist papers "looked on," without participating in the struggle, resulting, during the past few months, in the death of the Banner of Light, the Religio-Philosophical Journal, the Light of Truth, and the Occidental Mystic, leaving The Progressive Thinker almost alone to carry out the great work of advancing our Cause to a higher plane.

There can be no greater agent to advance our Cause than The Progressive Thinker.

It stands at the head!

How would you have known, throughout our ranks, of the arrest of Mrs. Noyes had it not been for this paper?

How can you keep POSTED as to passing events without it?

How can you REALIZE the exact status of our Cause without reading it weekly?

We should have at least 100,000 subscribers! Read Mr. Dryden's article carefully, and you will realize that a grave crisis is at hand, and you will see the necessity of adding additional support to The Progressive Thinker. NOW is the time to commence.

Every camp meeting should have AN AGENT to solicit subscribers for this paper.

A GRAVE CRISIS.

It Has Risen in the Ranks of Spiritualism, and Threatens the Very Liberty of Mediums—Letter from a Prominent Lawyer of Los Angeles, Cal., Giving an Account of the Arrest and Conviction of a Most Excellent Medium, Mrs. Cora B. Noyes, for Using Her God-Given Gifts Without a License.

Los Angeles., Cal.,
July 26, 1907.

To the Editor:—At the request of Rev. W. B. Noyes, I send you herewith a brief account of the prosecution of his wife, Mrs. Cora B. Noyes, a Spiritualist medium and public worker, and having acted as her attorney in the matter, I gladly comply with the request, not merely for the purpose of furnishing you a news item, but for the further purpose of enabling the public generally, and Spiritualist mediums in particular, to see upon what flimsy pretexts and by what unjustifiable methods Spiritualist workers are being deprived of personal liberty and denied the exercise of their constitutional rights.

The trial took place in Santa Barbara, Cal., where Mr. and Mrs. Noyes have been laboring for a short time. The city ordinance under which the prosecution was held, requires all palmists, hypnotists, card readers, clairvoyants, fortune tellers, etc., to first obtain a license at the rate of $15 per month, under penalty of not more than $200 for failure to do so.

In addition to the occupations or avocations above cited, the ordinance contained one not usually found in such instruments, viz., "life reading," and this was the offense charged against Mrs. Noyes in the Complaint. The language used in the Complaint was, that at a certain time and place she did "profess to practice the art of life reading without first obtaining license therefor," etc.

We moved to quash the complaint upon two grounds:—

First, that it did not charge the commission of any offense at all; only that she PROFESSED TO BE ABLE to do so.

Second, even had there been an express allegation, the charge would be insufficient because there is no such offense known to the laws of this State, or of this country, as "life reading," nor is there any certain definition of the term to be found in any standard dictionary or encyclopedia; and therefore the offense charged, and the method of its commission, were not sufficient upon which to base a conviction.

But the court and the prosecuting attorney, both belonging to the orthodox class, and keyed up to "high C" in the determination to convict, saw no legal bone whatever in the points raised, and decided, in effect, that a locality council is abundantly able to declare any act criminal within the scope of the license power, whether the laws of the land recognize such act as being criminal or not. As a result, nearly every objection offered, or favor requested, no matter how clearly within the scope of legitimate practice, were promptly refused.

Both of the witnesses for the prosecution testified that neither by word of mouth, nor by newspaper advertisement, nor in any other way, had she "professed" to be a "life reader," nor did she profess to be anything, nor do anything except as a Spiritualist medium. The door sign was simply "Spiritualist Medium." Both men testified that they asked, first: "Are you a palmist?" "Are you a fortune teller?" "No, I am a Spiritual medium," and both testified to the kind of spirit messages usually given under such conditions. These were held to come clearly within the scope of "Life Reading," as contemplated by the city council, and the accused was promptly found guilty, and a fine of $35 imposed.

An effort was made to introduce a letter from President Barrett and from officers of the Wisconsin, Montana and Washington State Associations, endorsing her work, etc., but all were promptly refused, and in the absence of any regular ordination certificate, would have been of but little value anyway, under the circumstances; and because of the absence of such official authorization, and for other reasons, it was decided not best to make a test case of it, and no appeal was taken.

In conclusion, and by way of suggestion, whether it may meet the approval of the readers of The Progressive Thinker or not, in my opinion, Spiritualism, as an organic religious movement, is facing a very grave crisis. What is commonly known as the "Police Power" of a government, or the taxing power, the power under which municipalities, counties, etc., are authorized to impose taxes upon property, franchises, professions, etc., for revenue purposes, is practically an unlimited power; and the only reason doctors, priests, preachers, and such professions, are not taxed, is because the power behind the throne is the man who operates the ballot judiciously. And until Spiritualists generate enough common sense to get together and secure representation in the law-making and law-executing functions, they may expect the burden of public restrictions to grow heavier and heavier. It is easier and not one-half so expensive and humiliating to gain exemption from an ordinance while it is being passed, than it is to evade its provisions on the plea of religious liberty after it becomes a law.

J. L. DRYDEN.

SIGNIFICANCE OF COLORS

Some Trenchant Thoughts in Regard to Them.

I received a thought about color, as to which are the strongest. Just now it is summer time. Green is the strongest color at present. It is the color of youth, hope and joy. We live on the green fields. Why? For instance, the whole world is green.

We get our bread from the fields. Our chickens live off the green, and if they do not have grass to eat, their eggs are poor. Our milk and our meat we get from the green fields.

Most of our fruits are green, and our eyes we protect with a green shade. Now, why do I say green is the most powerful color in the whole world? You may study it as you like.

Next, take red. Red is the fire color, symbolic of passion, power and riches. Powerful rulers wore robes of red. Men of cruelty, executioners, and members of the inquisition were clothed in red.

Blue is for fidelity, tenderness, spotless reputation—the true blue, you know. It used to be that yellow stood for glory and fortune. Yellow being the color of gold; but since the Christian era it has changed in meaning, for during the middle ages the Jews were forced to wear yellow, and the doors of traitors were smeared with the yellow of eggs.

Black, which is the absence of all color, means sadness and mourning.

Pink is for health, and orange stands for inspiration and poetry. It is also the color for brides.

It is rather interesting to know about these colors, and when we wear colors of any kind I believe our lives are guided by them. This explains why one person likes one color and another person likes another.

In winter the earth is covered over with beautiful white snow. White, I say, is the prettiest color. It is the symbol of purity and good, and is most becoming to brides. It shines outward and penetrates the spirit powers of Christ, of love and of truth.

MRS. M. SUTTON.

St Louis, Mo.

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

Gideon's Band.

Bible history narrates many peculiar—not to say funny—episodes, whether taken as statements of real facts, or as "just talk."

A case in point is the narration about Gideon and his exploits, the veracious chronicle of which may be found in the book of Judges. It is an interesting story, and does not purport to have been written by an uninspired historian.

The Midianites and Amalekites had gathered an immense army, which "lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." The Lord appeared to Gideon, and promised by him to smite the hosts of Midian.

Gideon gathered an army, small by comparison with the enemy, but the Lord told him there were too many, "lest Israel vaunt themselves against me, saying, mine own hand hath saved me.

"Now, therefore, go to, proclaim in the ears of the people, saying: Whosoever is fearful and afraid, let him return and depart early. And there returned twenty and two thousand, and there remained ten thousand.

"And the Lord said unto Gideon, the people are yet too many; bring them down unto the water, and I will try them for thee there. * * Every one that lappeth of the water with his tongue, as a dog lappeth, shalt thou set by himself. * * And the number of them that lapped were three hundred men. And the Lord said unto Gideon: By the three hundred that lapped will I save you."

The singular thing in this is that three hundred thirsty men lapped water with their tongues "like a dog." In all the history of the world since man has walked erect on two feet, aside from this infallible account, was it ever known that a thirsty man lapped water with his tongue, like a dog? And that three hundred men should do it, on one occasion; seems indeed a—a miracle. Rather it was three hundred miracles joined in one. Three hundred men lapping water with their tongues, like a dog—reader, in your mind's eye, just look at 'em.

But that was not the only miracle. Gideon divided the three hundred into three companies. Each man carried an "empty pitcher" and "lamps within the pitchers," and a trumpet.

"And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried: The sword of the Lord and of Gideon."

This occurred at night.

The outcome finally was "there fell an hundred and twenty thousand men (Midianites) that drew sword." They slew one another, mostly.

We make no comments. The story speaks for itself.

THE GOD IDEA.

It Is Completely Settled at Last!

To the Editor:— In your issue of July 13, 1907, we are favored with a short article of M. Severance of North Charleston, N. H., entitled "Waste of Brain Force."

The world's people, even at this day, must now certainly owe Brother Severance a debt of gratitude for the prompt warning given as to all this waste.

In harmony with Nature's Law of conservation of force, he has manfully stepped to the breach, and has called a ringing halt to this hitherto endless, and, as he deems it, useless pouring out of brain power in the quest of a God.

Ever since human beings first came on Earth then, the millions upon millions of human brains have been carried away by a delusion. All the tons upon tons of tomes devoted to the subject are therefore, worthless, aye, worse, for they are "waste," says Brother Severance. From the lowest form of savage up to and including Shakspeare, Lowell, Milton, Dryden, Tupper, and thousands of others of world-noted thought-capacity, including Pope, with his immortal lines—

"All are but parts of one stupendous whole,
Whose body Nature is and God the Soul"—

all have been seeking to deal with "something that only exists in the noddle of man," as Brother Severance puts it. How did this idea come to enter so many "noddles," and in what fortunate manner did Brother Severance escape such impregnation of thought in HIS brain?

It is true that Brother Severance does not define what he means with the term God, further than to say, "a God, any God;" nor does he state any of the evidence upon which he bases his positively expressed conclusion, neither of which he could in his article of not more than 20 lines.

The only thing to be inferred, then, is that Brother Severance, as a great discoverer, has simply announced in the concrete, in the few lines with which he favors us on the subject, a disproval, startling, and reaching back through all time, necessitating an absolute reversal of the world's conception up to now, of the entire God-idea.

Naturally, and we might say, fairly, in a matter so far-reaching throughout all thought and mind conceptions of the past, and because of the fact that Brother Severance so far as yet to be inferred, alone possesses the proof positive in establishment of his contention, his conclusive evidence that there is not "a God, any God," will be laid before a now startled and hitherto deceived world.

P. O. CHILSTROM.

Crescent, Nevada.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate.

Soft is the music that would charm forever.—Wordsworth.

SOUL SUBSTANCE.

It is Not Absurd to Suppose It Has Weight.

The hypothesis of Drs. Mcdougal and Sproule, after weighing the bodies of men immediately before and after death, which has moved some people to ridicule soul weight, is not their definite conclusion. They have not undertaken to establish a ridiculous proposition by scientific experiment. How have some of the wise people determined that this unaccountable loss of weight must be attributed to something else than the flight of soul? Have they performed any experiment to disprove it?

They are either materialists or have some ill-defined belief in Christian theology. They evidently believe in some vague, intangible, immaterial soul. They ask: How could a soul escape so easily, and where could it go?"

An intangible, immaterial soul would have no difficulty in getting loose from anything. It would go either to an imaginary heaven or a fictitious hell.

If it is immaterial, it is nothing and does not exist. If a soul exists, it must be composed of something. We should not assume to say how big it is nor how much it should weigh. To assume that a soul weighs something is a reasonable inference and not absurd. De Lanne and other scientific Spiritualists argue for a fourth state of matter, forming an invisible organism within the body, and called the peri-sprit, because containing the soul or spirit. They furnish an immense array of evidence for the existence of this organism. They claim it is the organism seen by clairvoyants and mediums and forming what are known as ghosts or apparitions. They have not assumed it to have any weight, but it may have. A man once described to the writer how he saw this organism roll or ooze out of the body of a dying child.

A spiritual body may live in a spiritual, ethereal, or met-ethereal world, and having no terrestrial attraction, therefore no weight. It may be as real as radium, or other things which have always existed but are only recently discovered. The ancient Brahmin and the modern scientific doctrine of interpenetrating spheres are based on the analogy of the interpenetration of gases, liquids and solids, they in turn permeated by the universal ether. The interpenetration of sound and light, electric and Hertzian waves, X-rays, and other vibrations, do not interfere with each other's domain. The etheric vibrations which cause light and heat, plunge through the absolute zero abysses of inter-stellar space, black, cold and invisible. Only when they strike refracting substances do they change into what we know as light and heat. It is not strange, then, if a soul has weight and escapes into a world as real as our own.

The description of the escape of the spirit of the dying child was given to me by an old negro by the name of Dave, a former slave. I found him to be a psychic, or sensitive, and had him relate several of his experiences.

At the time of this occurrence he was living a free man in southern Ohio. Another old negro, by the name of Tom, came to him one day and said: "Dave, you know that my brothers were sold in slavery and I never knew what became of them; I do not know whether they are dead or living. I dreamed last night that I was going up to a big, fine house. I saw into a very fine dining-room, where everything was mighty fine on the table and my brothers were in there, setting the table. They said to me, 'Tom, you came mighty near being too late.' Now, Dave, I would like to know what this dream means."

Dave said to him: "Tom, those were your brothers that you saw in there. They are all dead and they are getting ready for you. You are not going to live much longer, and if you have any business to settle up, you had better do it and get ready, as you do not have much longer to live."

So this advice was taken, and as a fact Tom did die a few months later. Some months after that a little girl, a grandchild of Tom's, took very sick and Dave was sent for to visit the child, as he had the reputation of being skilled in treating the sick. The girl grew rapidly worse and in a few days was evidently past hope. Dave came in one day and saw that the child was dying. He stood at the bedside, watching the death struggle. After a time, another child, identical in appearance, seemed to be coming out of the little girl. It seemed to roll out, or ooze from every pore; the feet and lower limbs appearing first. Soon a complete child lay on the bed, a perfect counterpart of the corpse. At this time the mother brought her apron to her face, crying out, "O, my child is gone." The grandmother, who was sitting in another part of the room, also began to cry. The spirit child stepped down on the floor and went over to the grandmother and tried to attract her attention; but the grandmother paid no attention, as, of course, she could not see the spirit. Then, at this time, the spirit of the grandfather came in through the door and seemed to call the child, who went to him and they both went out through the door.

This is evidence of the existence of a psychic body or spirit, such as is described by A. J. Davis and other seers. We presume it is the same thing that is claimed to be seen by mediums and called a spirit, or a ghost, when seen by others not mediums. De Lanne and others argue for the existence of such a body, sometimes caled the peri-sprit, and supposed to be formed of matter in a different state from what we know as matter. Who knows but what this is the body or organism which makes the slight difference in weight noticed by Drs. McDougal and Sproule in weighing the bodies of the dying in their series of recent experiments?

DR. C. C. CARTER.

Lancaster, O.

WHEN AGE COMES ON.

Love has no age; 'tis always young;
Brows may be marred and heads bent down;
Gray hairs may come to gleam among
The locks that once were soft and brown,
But not till love forsakes the heart
Does age arrive or youth depart.

Love laughs at years which dim the eyes,
And mocks the ruthless lines that mar;
Love sees no skies but rosy skies,
And ne'er from childhood wanders far;
'Tis only after love is gone
That youth departs and age comes on.

—Selected.

He who is afraid of asking is ashamed of learning.—From the Danish.

Religion and Literature.

As Graphically Portrayed by that Eminent Thinker and Careful Student of History, Judge Parish B. Ladd, Alameda, Cal.

From out the depths of archeological time when reason had not been born; when conception was in embryo, primordial man dreamed, speculated and promulgated crude theories and drew on the unknowable for materials out of which to construct an ideal pantheon of divinities. Countless ages flitted on the sunbeams of the meridian and cast their shadows behind them, while this homo theorized on the unknown past, the unrealized present and dreaded future.

Out of the chaos of this muddled brain was born the magical germs, which in after years were destined to sway the world. The sun, moon, stars, the heavens, the earth, the oceans and all other visible phenomena were so many living beings. Thus this troglodyte created a phantasmagoria for illuminating the pathway of life here and hereafter. Out of this pantheon of divinities arose an hierarchal embodiment of divine wisdom to pilot the denizens of earth from the land of sorrow to the elysian fields where dwells immortal life. The numerous religions, each in its time, became the predominating factor in its day. All to-day move in the world's dreams. The older ones, dead and gone, live only in history. Some of the living ones sport on the pinnacle of fame. All are mortal; birth, life and death, are the fate of all that is mortal.

But, says science, there is no life nor death; eternal change is nature's decree. With all the theories and speculations of the past concerning the source of life, its continuance beyond the grave, and of the existence of an intelligence above that of man, the world is just as wise to-day, as when primordial man first sat down to theorize and speculate on the unknowable. More time, study and discussion have been given to this subject than to all others, and whole libraries of books have been written thereon. Written history comes down to our time loaded down with theories, speculations, doctrines, dogmas, dissensions, quarrels, persecutions, tortures, violent deaths, wars and desolation, all growing out of conflicting opinions on religion, the field of Christianity more prolific in these terrible crimes than all others combined. Nor is the end yet, or soon to be, unless the helping hand of reason and humanity intervene to stay the conflict.

Is it not time that the world, the Christian world, commenced to think, reason on religious matters, to give and take, agree to disagree, each to entertain his own opinion, cease quarreling about religious matters, and come to a realizing sense that the thinking world is moving?

Evolution in thought, as never before, is dominating the world, nor can the feeble efforts of the clergy, however earnest, stop the progress of modern thought. The cleric who refuses to move along this new line must take his old worn-out ox-cart from the track or be run over or thrown into the ditch from whence there is no exit.

Let us agree to be humanitarians, to cherish and respect the opinions of all who differ from us; live virtuous lives, not only for our own comfort and happiness, but that our posterity may follow our lead and say, when we are no more, that the world is better because of our lives.

In life's early morn, man, in his savage state, turned his first thoughts to the various phenomena around him, and therefrom constructed a crude religion. This was his first step in advance of the living world below him; the dim light of physical nature forced him to ask himself: "Why all these numerous phenomena?" But a step above the brute creation, he commenced to speculate on animate and inanimate nature; the product was a religion.

From that day down through the long vista of time, has man continued to theorize and speculate. Centuries and countless ages have come and gone, and we ask: Is man to-day any nearer the final goal than when a child of the long time ago? Does he know the whence and why of his religious sentiments?

A dead silence is the answer! Nature still holds her secrets. Would that all writers on the religions of the world, especially an Christianity, were honest, but the overpowering interest of the cleric to maintain his place forbids such a hope. Give us real historical facts and let the consequences be as they may, should be every writer's motto. Such is the rule with all honest men. The writer who starts out to write a book or otherwise for the purpose of supporting preconceived notions or opinions, cannot, as a rule, be honest, unless such opinions have been formed after a full and fair investigation of all the facts. Such writers too often devote their time to concealing and covering up the truth; to do which they are ever on the alert to twist and bend real facts to support preconceived opinions.

All we know of the past and the real life of the living religious systems of the world, comes down to us in tradition and living history. Much of this history comes to us from monumental inscriptions, largely from Egypt and from the cuneiform writings found on tablets among the ruins of the cities of Chaldea and Babylonia. To this, ancient India has contributed her records. Science and criticism have, in late years, come to our aid in clearing up much of the mystery which for long ages hung over the religious world.

The world of to-day is flooded with books, and the tide of literature continues to flow on. Few books are of value; many are without merit. A book which does not, in some way, instruct, is worthless—a detriment to mankind. Nine-tenths of all books deserve cremation, that good may result. So says the prospective author who sits down to add one more to swell the tide. But the field of instructive literature has not been deluged; there is still new ground to be explored, and even some old fields may be profitably re-worked. With all the present literary float, the great mass of mankind is groping its way along the old blind trails of error, ignorance and superstition; such people prefer to idle away their time and journey in their old ox-carts while others ride in palace cars.

The religious area has been flooded—much of it laid waste with writings of almost every conceivable kind, the larger part of which is dull, some extremely stupid, not a little of it mere empty, meaningless jargon; much being used in vain attempts to explain the contradictions, confusions and nonsense of the Bible; some on the extant writings of the church Fathers, some still floating on tradition. A few people think; a far less number reason—especially on religious matters; hence errors and groundless beliefs hold the fort. Many books on religious matters are written by timid men who attempt to hide their real opinions behind the veil of obscure terms and circumlocution. It is this style which dominates the most of our more intelligent clerics of to-day, who have outgrown the old fabric but are holding on to secure their rations. Such books are worse than useless, as their effect is to throw dirt into the eyes of the reader.

Some men write books more to exhibit their style of language than to instruct. Many of such books are valuable as arts of composition, and for their rhetoric and logic; many of these books are filled with beautiful words and rounded-off sentences—sometimes at the expense of substance. The smallest number of men possess clear, well-defined ideas. Such men are the light of the world; they give us facts and opinions in clear, concise and direct language, so that all may understand them; ambiguity and circumlocution are no part of their makeup. Such men are not only our best writers, but they produce about the only books worth reading, especially in this age when the reader has no time to idle away over an unnecessary array of words.

On going through our large libraries, how few books do we find that could not have been written on one-tenth of their space and thereby have been made more intelligible. No one has realized this fact more than I in being compelled to read an almost endless number of volumes to obtain material for my writings. It is the hope of the writer that he has been able in his extensive researches to collect, condense and put into numerous writings about all that is requisite for most readers to know concerning the birth and early life of the great religions of the world, more especially the Hebrew and Christian systems. Fortunately or unfortunately, depending on whether the world wants facts or fiction, I have had the time, patience and will to do this work. The most of book students weary in going over so much for so little in value. The student who is seeking for facts only, soon learns by a few superficial glances over the pages of a book what is of value and what is mere verbiage. The greater number of the frequenters of our libraries find their affinities in books of fiction, when the book and the reader are of the same makeup. Among what are known as popular works, there are some of value, but of a limited kind, as lessons in rhetoric, style, ethics, composition. Then we have works of art, science and history, whose patrons are real students, but few in number; they are the world's guides; i. e., in the field of thought; their aim is to benefit mankind; their writings are beacons of light for all who possess the ability to think and the courage to act. Religious books, with which our libraries abound, are, as a rule, written by men whose business it is to believe and to dogmatically command others to believe.

These men, if reasoners, too often silence their reasoning faculties from motives of interest, and pretend to rely on faith. Faith has no use for reason. It is blind obedience to the dogmatist, or faith in a book which the believer, if a Catholic, is commanded not to read; if a Protestant, he seldom takes the trouble to read it, but relies on his teacher to interpret its meaning; this interpretation is too often the result of self-interest at the expense of truth.

Such writers seldom use their faculties, other than in the attempt to twist and warp history and science to suit their wishes. Such men were born, or taught to believe—to have faith—not to doubt; doubt to them is a crime; but this does not deprive doubt of its genius, for the civilization of the world owes its all to doubt—to the embryotic child of genius. Had there not arisen men who doubted, the world of to-day would have been sleeping away its time in the cradle of primordial ignorance. All of our great discoveries in the arts and sciences, and of archeological history, owe their existence to doubt—of the current beliefs and opinions. Had not Copernicus, Galileo, Bruno, Newton, Kepler, the Herschells, et al., doubted, all christendom of to-day would have believed the earth to be a flat surface, and that the sun, moon and stars were made to revolve around it.

Religious works, next to fiction, seemingly command the most attention. Yet, on religious matters, especially as to the origin of religion, its infancy and childhood, most people are profoundly ignorant; they have never doubted the words of their teachers. In far too many cases it is the blind leading the blind. In the cradle of blind faith these people have slept away their lives, unmindful of the inroads which are everywhere being made on old opinions by archeological history, science and criticism. They never progress, but live in the long ago—in the dead past—in the primordial simplicity of their remotest ancestors. Even most of clergymen of to-day know no more of the source of their religion than a church mouse does of Greek, much less do they know of the older religious systems.

Max Muller, one of our greatest scholars and most profound thinkers, of any age, rightfully says: "He who knows but one religion knows no religion." He further says: "To understand the Christian religion one must know its source—the great religions of Babylon, India, Egypt, Greece, Rome, et al."

Knowledge is only had by comparison; one must know the past in order to understand the present, for the present is but the result of past evolution. This applies to religion, language, writing, thought, in short to all that goes to make up our civilization.

The Christian who claims that his religion is something new; that it is different from all others, simply puts his own ignorance on exhibition. The layman, as a rule, relies on his clergyman; the cleric speaks from his Bible; the Bible is his infallible guide; but he has no knowledge of who were its authors, when or where, or under what circumstances it was written; he, by often repeating it, has acquired the habit of saying it is inspired, i. e., written under the guidance of some supernatural power; but of that power, or being, as he calls it, he has no more knowledge than the day-fly, whose birth, life and death are of but a single day; nor can he give us the slightest idea of the specific location, form, habits, attributes, or else, of this supernatural being; nor does his Bible help him out of this dilemma.

Like the other habit, he has learned to say many idle and foolish things about this supernatural being. If it, he or she, has form, thinks, reasons, has the power, is just and humane, why all the crime, misery and suffering in the world? If the devotee will go to his Bible, more especially to the Old Testament, he will there find his god to be an overgrown man possessed of all the attributes, good, bad and indifferent, which have ever characterized the human race. In short, he is pictured as a demon, a saint, a cruel savage, a kind and humane father, a tyrant, a friend, a murderer, a humanitarian, a peace-maker, a lover of war, etc., ad infinitum.

It has been with the hope of throwing some new light (new to some) on the origin of the numerous books and other writings of the Bible; of their authorship and times, with numerous other things of a religious nature, that the writer was induced to enter the field as an iconoclast, not in the sense of breaking down true theories, but as a truth-seeker after the manner of those who pull down old fabrics that new and better structures may be erected on their old sites.

Let us have the truth, which is at all times at harmony with itself. It is only error which quarrels; the more and the greater the errors the more severe the conflict, which has been exemplified during the whole life of Christianity. The numerous and bloody conflicts which have from time to time marred the harmony are the result of errors and crimes, which for more than a thousand years hung like a nocturnal demon over the face of all christendom, blotting out every vestige of humanity and civilization.

It has been estimated by the most competent authorities that more than 200,000,000 of human lives were blotted out in these disgraceful conflicts, all to appease the wrath and satiate the thirst of the church for power and dominion. All claimed to be in obedience to the precepts and teachings of the Bible, a book which no two readers have ever been able to understand alike, which has produced opinions as diverse and numerous as the pebbles tossed by the rolling deep, cannot be of preternatural or of divine origin, nor the work of intelligent, clear-minded men.

As we now know it is a book written by men whose devotion to religion far excelled their intelligence, and written by unknown men when religion was deemed of all-importance; a book of slow growth, extending over a period of some fourteen hundred years—a thousand for the Old Testament and four hundred for the New Testament. That this great diversity of opinion is not the fault of the readers, but of the incongruous nature of the contents of the book itself, which is so apparent on the face of the text. It is the incomprehensibleness of that book which charms the weak-minded reader.

The sooner we understand the true history of the Bible, the better for truth, justice and humanity. Let us come together, greet each other in friendship; agree to disagree. Then, and only then, may the world live in harmony, with truth, peace and humanity as its motto.

History and the higher criticism make the Bible the vacillating child of ages. Its accretions and denudations were the work of time and of numerous writers; first largely from tradition, to which was added scraps of writings of unknown authors; followed by numerous changes, edited, revised, enlarged, curtailed and redacted by numerous other unknown writers, who left but few footprints on their work.

These writers lived in times when ignorance, credulity, piety and superstition held the world in their nocturnal shadows. They believed, not in natural law, but in divine revelation—in dreams and omens. They were not reasoners; ignorance, passion and prejudice were their guides. How could such a book, written by such men, and in such times, over so long a period, and with so many changes, be made to harmonize? The impossible cannot by any amount of inspiration be made to harmonize.

All of the substance of the Bible is traceable directly back to older religious systems, in which the sun-god of old paganisms, under diverse names, occupied the head of the great pantheon of the world's divinities, and this, our great solar orb of to-day, is but the Jehovah of the Hebrews, and the first god in rank of the Christians. The Christians may theorize that they are worshoping a real supreme being, but who is none other than our great luminary, our bright, material, non-intelligent sun, which gives us light by day and hides its face at night.

Most of the Old Testament comes from Chaldeo-Babylonia, the home of the disk worshipers, while the New Testament is but the revision of the older systems, Jewish and pagan, sifted through Neo-Platonism. The original source was oral tradition, supplemented by scraps of writing, gathered here and there over the Roman empire, and deposited among the archives of the three original branches of the church, East, South and West. All these original writings were without times, places or names. This is also true of the Old Testament. When the books and other writings of the Bible were, after centuries, finally divided and entitled, names other than the purported authors were ascribed thereto.

Let us look at the Bible in its true light. Whatever merit, if any, any religion possesses cannot be harmed by investigation. There can be no greater error than to think any one religion is all true, and all the others false. Nevertheless, all of the religions, past and present, have erroneously attempted to maintain such a position. The old pagan systems, conceding the right of all others to maintain their own, moved in harmony, side by side. Not so with the Christians, who maintained that their systems came from heaven, and that that all others were not only false but pernicious, so they made unrelenting war, not only on all other systems, but on all unbelievers in their particular religion. Hence the long dark night of a thousand years, of poverty, piety and crimes untold.

The materials for my numerous writings on religion have been drawn from archaeological researches, ancient history, the sciences, the higher criticism, the writings of the church Fathers and other authentic sources. As an appeal to honest men, let it be said, no degree of difference of opinion should ever be made the pretext for quarrel. He who is seeking the truth has nothing to fear from investigation. The more discussion, the brighter the truth will appear. It is only error, and he who is seeking to perpetuate the wrong, that want no investigation. Truth may be crushed for a time, as in the dark ages by the church, when torture, murder and desolation swept over the fairest portion of our earth, but it will again return to pay, not only the debt, but the interest thereon.

The great mass of Hebrews and Christians, and not a few Rabbis and clerics, know nothing of the great stream of light which, in the last few years, has flowed in on the two systems from the records of ancient Egypt, Chaldeo-Babylonia and India. These records, with the aid of the higher criticism, have revolutionized the religious world, more especially the literary part of it. Intelligent men and women no longer believe the things which they were taught were of divine origin. Hence Christianity, at least Protestantism, is rapidly passing away, nor will its demise fail to plant the seeds of death along the pathway of Catholicity and Judaism, for the stern decrees of fate guided by inexorable laws of evolution move on unmindful of all obstacles, nor will the puny efforts of man impede their onward course.

And now on this 24th of December I close this article, commemorative of the time when the sun-god, the *deus primus* of all the religious peoples of the world, past and present, is in his grave. He died and was buried on the 22d; to-morrow, on the 25th, after three days in the grave of winter, he will come forth, rise from the grave to gladden the hearts of all christendom, as in the long past he did to the joy of paganism. Our Christians, as did the pagans, will make it a day of festivities. The good things, among which the lamb, fish, fig and wine will adorn the table. Let all remember this Pago-Christian *sol novis deus.*

SPIRIT VISITATION.

Two Remarkable Cases as Related by That Great Daily, the New York World, Illustrating the Great Interest in Occult Subjects.

In the fall of 1885 I was cook and general handy man, or rather boy, on the antiquated, unseaworthy brick schooner Despatch. The old vessel at the time was skippered by Captain Tommy Butler, of Northport, L. I., and was engaged in freighting brick from the yards at West Neck to various points on the Sound as far east as Providence, R. I.

On the night the visitation I am about to record appeared to me we had taken on our cargo during the day and were towed out to anchor in the harbor a mile off shore.

We were to sail at 4 a. m. the next morning, taking advantage of the flood tide running at that hour. The captain, with the other two members of the crew, Joe Lillis and Bob Donohue, had gone ashore, taking the yawl, leaving me alone on board. The fact of my being left alone gave me no concern, as this had occurred times without number before this time.

Intending not to turn in until their return, I amused myself with such books as I had until about 11 o'clock. The cabin lamp was burning and I was wide awake, when something caused me to look upward to the top of the cabin stairs. The slide of the cabin house was open, as the weather was still moderately warm. There I saw, with his elbows leaning on either side of the hatchway, and his face in clear relief, owing to the lamp rays, an old acquaintance, Gene Thompson.

He was bareheaded and looked straight down at me. Gene was a rather wild young fellow, whom I had not seen for over six months, and I seemed to remember, as I looked at him, that it had been vaguely rumored that he had been drowned since his disappearance from West Neck.

What surprised me was how he got aboard without my hearing the sound of his boat grating against the schooner's side.

I greeted him and invited him into the cabin. He made no immediate reply, only shaking his head from side to side in what struck me as a decidedly mournful way. As I looked closer his appearance struck me as peculiar, not to say uncanny.

I still had no thought of fear, and repeated my invitation. He still declined with the same sorrowful shake of the head. At last he spoke, low and clear.

"Get off this boat and keep off," were the words he uttered, and then vanished.

I ran quickly up the stairs, but I could see no boat leaving the schooner, nor any within hail. The nearest vessel was anchored half a mile away.

Free from superstition, I was more puzzled than terrified. While I was still wrestling with fear and curiosity, the captain and the two men returned. I, of course, recounted the circumstance above related, only to be greeted by unbelief and laughter. Then for the first time I learned that "Gene's" death had been proven; he had been lost from a three-master off the Mine coast four months before.

I turned in that night trying to figure how I could get off that boat without sacrificing my boyish vanity or being accused of cowardice, for I must confess I began to feel a sensation bordering on panic. The men tried to convince me that I had fallen asleep and dreamed. It is scarcely necessary to say that I was never more wide awake in my life.

The wind came out strong from the northwest in the morning; being near to a gale, and made sailing on schedule time an impossibility. This was a reprieve for me, but a reprieve only, as I still lacked the moral courage to openly quit.

My chance came though when, about 9 a. m., the captain sent me ashore to procure some stores that had been forgotten.

At the store I met a boy with a message from my father almost imploring me to remain at home this one trip and assist him with some work.

Ordinarily the request would have had little weight with me, but on this occasion my filial duty, assisted by my fear, was strong within me. Much to Captain Butler's disgust I informed him that my presence was needed badly at home.

They sailed at noon without me, the wind having moderated slightly.

The vessel sailed safely out of Cold Spring harbor into the Sound and steered east. At dusk off Eaton's Neck, in sight of the life saving station, the old Despatch capsized in a sudden squall and went to the bottom almost instantly with her heavy load of brick, carrying the unfortunate men with her. Not one of the three was saved, although all were good swimmers. In my own mind the thing explains itself. I ask no other explanation.

JOHN REDINGTON, JR.
119 Third Place, Brooklyn.

Saw a Spirit in the Dark.

In the winter of 1867 I was employed on the London (Ont.) Daily Prototype, working nights, and boarding with a Mrs. Gunn, on Wellington street.

I had been living there about two months when Mr. Brown, Mrs. Gunn's father, died. I had never seen him in life, and not even heard of him. He lived about two miles from Mrs. Gunn's, but on account of better accommodations she had the funeral at her house.

The body was brought over and placed in the parlor. My bedroom was off that room, and that night when I got home two daughters of Mrs. Gunn and Mrs. Merrill, her sister, besides two boarders, were "sitting up" with the corpse.

As I passed through the parlor Mrs. Merrill asked me if I would like to look at the body, but I declined. I then went into my room and closed the door, but did not lock it.

I had not been long asleep before I awoke with a start. I was lying on my right side facing the outside of the bed, and right in front of me and almost on a line with my pillow was the figure of an aged man. Although the room was dark, I could see it as plain as day.

I looked at it probably a minute, and then said to myself:

"If there is such a thing as a ghost this is surely one," and again: "If it is, I am not scared of it."

I lay and looked at it a little longer. Pretty soon, however, I began to feel a little agitated. I started to turn my face to the "inside" of the bed, when "it" began to move toward the foot. I stopped turning and it stopped moving. By this time the cold perspiration stood on my forehead in drops, and I turned my face quickly toward the wall.

As I did so "it" seemed to go around the foot of the bed, when I turned my face to the front of the bed again and called, or rather screamed, to the folks in the parlor.

They all came in, one of them carrying the table lamp. I told them that I had had a rather unpleasant visitor and described what I had seen. As I got through my description the elder Miss Gunn said:

"Why, Mr. Ferguson, that was grandpa; get up and take a look at him in the coffin."

I said: "No, thank you; if that was your grandpa, I have seen all of him that I want to see this night."

Someone suggested I had been dreaming, but when I told them that while I looked at "grandpa" I heard Mrs. Merrill telling a story, they were satisfied I was awake.

They remained in the room until I partly got back my nerve, but it was near daylight before I again got to sleep. The next morning they were on the lookout for me, as they were anxious to know how the corpse in looks compared with the "ghost." I went over to the coffin and took at the body, and what I saw at my bedside was a counterpart of what I was looking at in the coffin, to the minutest detail.

What I tell here is as true as gospel; but whether I saw a "ghost" or not, I will leave it to your readers and the committee of scientific men to determine.

THOMAS FERGUSON.
16 Wabon street, Boston, Mass.

The Water Witch Question.

In regard to the question of "water witching," which seems to bob up occasionally in your paper, I would like to add my testimony to that of your Oregon correspondent in a late number of The Progressive Thinker.

I have not only seen the stick twisted nearly off in another person's hands, but I have held it myself so firmly that the ends did not move and the bark was split and the stick nearly broken at the point where it bent.

I have walked blindfolded over the spot, not knowing where it was, with the same results. So whatever the cause may be, it cannot be laid to any conscious or unconscious action of the muscles in the fingers. Whether it was water or mineral that was indicated I do not know, for I never saw it tested. I only know the hazel fork which we generally used would bend only at certain points. I have heard that a willow or peach-tree fork would answer just as well.

MRS. S. E. MACKLEY.
Shingletown, Cal.

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Every Living Creature. "The tender and humane passion in the human heart is too precious a quality to allow it to be hardened or effaced by practices such as we often indulge in."—From title-page. Price, 35 cents.

Character Building Thought Power. "A thought, good or evil, an act, in time a habit, so runs life's law; what you live in your thought world, that, sooner or later, you will find objectified in your life."—From title-page. Price 35 cents.

MEDIUMSHIP and its DEVELOPMENT, and how to Mesmerize to Assist Development. By W. H. Bach. Paper 25 cents;

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Mrs James Riley writes from Morcellus, Mich.: "Mr. Riley is in very good health, and is still in the work, having good success with his seances; but his work is cheerfully confined to his home, where he entertains from far and near, seekers after light and truth, and many are gladdened and refreshed, full of hope and joy, and who return to their homes leaving a blessing for "Farmer Riley."

S. S. Ervet would like to have a genuine materializing medium visit his town. Address him at Goldfield, Nev., P. O. Box 393.

George A. Letford, a "drummer" who covers the Carolinas, Georgia and Florida in the interests of a Chicago house, arrived last Saturday for a long visit. He will give messages after the lecture every afternoon next week.—Grand Ledge Independent.

The Racine Daily Journal of July 29, in discussing the closing address deelivered by Mrs. Laura G. Fixen at the Chautauqua, there on Sunday evening, the 28th ult., says: "Mrs. Fixen preached possibly the strongest sermon ever delivered from this platform, if we take into consideration the essential elements of a really great sermon."

G. H. Brooks has been appointed delegate to the National Convention in Washington. He desires to make engagements for the last two Sundays in October, somewhere in the east, and would also like to have his time all taken during the last week of October. Write him and secure his services. Address him at No. 253 So. Charles St., Wauwatosa,, Wis. Mr. Brooks passed through Chicago last week, on his way to Lily Dale, N. Y., where he will deliver three lectures, beginning Sunday, August 4.

Mr. and Mrs. E. W. Sprague are reported as doing excellent work at the Chesterfield Camp, which, under the efficient management of its present officials, is doing finely. This week they will be at the Wonewoc camp, and then on to Clinton.

G. H. Brooks, President of the Wisconsin State Spiritualist Association, writes: "We held a very successful board meeting of the State Society at the Wonewoc, camp, July 23 and 24. Important business was transacted. The debt is slowly being reduced, and I am happy to state that Mrs. McFarlin was paid the money due her for services rendered at Waukesha camp five years ago. We are still in debt, but in time we hope to get it all paid, and then go on in a work through the State that is very much needed. On the 24th was State Day at the camp, which was most successful. Mrs. McFarlin was there and assisted, and gave the principal address in the afternoon, followed by Mr. Erwood in the evening. A seance was held for the benefit of the State, in which all the mediums on the ground assisted. Members of the board present: Miss L. Loebel, secretary, Milwaukee; W. E. Bristol, treasurer, Oakfield; Mrs. McFarlin, Plainview, Minn; D. E. Frost, Almond, Dr. Sunderland, La Crosse. It was decided to hold the next annual Convention in Portage, next April, and it is to be desired there will be a large attendance."

Minnie Eastman Harvey writes: "The Golden Rule Spiritual Society meets every Sunday night at 378 S. Western Ave., in Star Lodge Hall. Speaker for Sunday night, August 4, Nellie Kusserow. Services at 8 p. m. Watch for notice of mass meeting."

Mrs. A. A. Averill writes from Lynn, Mass.: "Rev. Vanderbilt, formerly Mrs. May S. Pepper, of Brooklyn, N. Y., lectured and exercised her wonderful gift of mediumship at Unity Camp, Saugus, Mass., on Sunday, July 28. The lectures given were masterpieces of eloquence and the message work was a remarkable demonstration of the wonderful gift possessed by Mrs. Vanderbilt, who although daily annoyed and harassed by lawyers, experts and reporters, showed no signs in her work of the strain under which she has been living for the past months, showing conclusively the power and helpfulness of her spirit guides. The largest audiences that were ever at this camp were present at the several services, the large auditorium being completely filled and hundreds were not able to obtain admittance, but were not debarred from enjoying the exercises as Mrs. Vanderbilt could be heard distinctly at quite a distance from the building. Vocal solos were rendered by William Boomhover. W.A.Robbins, and cornet solos by W. H. Thomas. A very successful bazaar was held by the Association on July 25, 26 and 27, in the auditorium. A dance was held on the evening of the 26th. Although the weather was quite unpropitious, a goodly sum was realized."

A worker writes from Indianapolis, Indiana: "The Children's Lyceum of the Progressive Spiritualist Church of Indianapolis, Ind., has had a most pleasant and profitable year's work since the opening of the season in September, 1906. There were but 8 children in attendance. Now the roll call numbers seventy. Of course this is not the average, but the attendance has been very good. The program for each Sunday was divided into three parts—spiritual, mental and physical culture. For the spiritual part a lesson was chosen, and the children were given selections to read concerning the lesson. The roll was then called, and the children answered by giving questions from different good authors. The mental part consisted of recitations, talks and music. The physical part was taught by marches, dumbbell work, Delsarte. During the winter five entertainments were given by the children who were well trained by their efficient and intelligent conductor, Mrs. Flora B. Fesler, for their parts, thus giving them the advantage of appearing at ease before the public. The proceeds of the entertainments paid all expenses, including pianist, the conductor and a balance of nine dollars in the treasury for future work. On the roll of honor for the best attendance are the names of several. Mrs. Fesler has taken charge of the Lyceum work at Camp Chesterfield. The association has been fortunate in securing the services of this faithful and talented worker.'

Mrs. Rose L. Bushnell Donnelly writes from Los Angeles, Cal.: "I want to tell you how we all appreciate the last two issues of The Progressive Thinker (but all the Progressive Thinkers are appreciated), and the truth shines clear to us all. The world would look dark to many should The Progressive Thinker discontinue. Who could have stemmed a tide of floodwood like your paper —a tide of falsehoods and fraud? Who could have found the grains of golden truth therein, and placed them before the world—I will say, almost free of charge; clean and bright, having passed through the fire and purged of dross."

Mrs. Emma Ellis, Secretary, writes: "The Band of Harmony which met at the beautiful home of Mr. and Mrs. Montgomery had a most delightful and interesting session. The afternoon was given over to the mediums, there being several of Chicago's well known mediums present who gave messages and related experiences. The evening was well filled in by music and recitations, a poem being read by Mr. Goodrich, a beautiful story by Mrs. Goodrich, a violin solo by a young boy and sister. Mrs. Fravil gave from her store, so the day passed most enjoyably. The next meeting will be held at the home of Mrs. Druliner, 93 Bowen Avenue.

The afternoon will be given over to teacup reading by the mediums; the evening to progressive euchre, some beautiful prizes being given. Bring lunch.

Take Indiana and 43d Street car, or Halsted Street car, to Root Street; there take 43d Street car to Ellis Avenue; walk two blocks north to 93 Bowen Avenue.

Ferd. C. Suhrer writes: "Although the services of the Fraternal Order of Spiritualists have been discontinued during the heated term to allow our members and friends a short breathing spell, our mediums and speakers are not quite so fortunate, as there is not one but who is filling an engagement in the city and neighboring towns. Bro. Chas. A. Thompson has been doing remarkable work on the South and West sides for different societies. Bro. Wm. Traver has returned from Elgin, where a special service of the Psychic Research society of that city was called Saturday evening, July 20, to give their members an opportunity to receive tidings from their loved ones through the brother, who also took part in the following Sunday services at the home of Bro. S. B. West. Sister Henrietta Lichtig is filling an engagement at Wonewoc camp, Wisconsin. Sister A. W. Bloom is heard from at Chesterfield camp, Indiana, and is also on the program at Grand Ledge camp, Michigan. Sister Barbara Hilbert is making arrangements to fill an engagement at Chesterfield and other camps. Sister Alice Sexsmith is on the official program of the National Convention, which convenes in Washington, D. C., in October. Mrs. Dr. Caird will leave shortly for Chesterfield camp, and also Grand Ledge. Sister M. A. Helyett will also be at Chesterfield, returning the latter part of August. There is a constant and growing demand for mediums and speakers who are reliable, and it is with pardonable pride and satisfaction we note the fact that when any of our workers attend a meeting in any part of the city they are recognized and pressed into service. He speaks well for the worker and well for the Fraternal Order. The Fraternal Daughters are also busy and their next tea party and social occurs at the home of Sister Rickert, 117 Rice Street, near the corner of Chicago Avenue and Robey Street, on Wednesday, August 7, commencing at 2:30 and ending somewhere near midnight. Make your preparations now to attend. Miss Elizabeth Harlow's lecture in our hall, 406 Ogden Avenue, corner Robey Street, August 28, She has a host of friends here and you will have to come early to secure good seats."

Dr. and Mrs. Alexander Caird go to the Chesterfield camp this week. The Doctor will give excellent advice and treatment to those who are ill physically, while Mrs. Caird will give genuine messages from the spirit side of life.

Wm. Richmond writes from Lily Dale, N. Y., under date of August 2: "We landed in Philadelphia last Monday, where we spent a few days visiting Mr. and Mrs. J. S. Richmond, arriving here this morning. Mrs. Richmond commences her work here next Sunday afternoon. Clegg Wright speaks here this afternoon."

Mr. and Mrs. W. D. Noyes will remain in Los Angeles, Cal., until October 1, and then go to Galveston, Texas, until January 1, working for the Temple Society in that city. Mr. Noyes has a permit to practice mediumship there.

On the evening of August 1, Georgia Gladys Cooley closed her engagemend with the Meadville, Pa., society. In closing her lecture there she said: "It is not easy for any soul that begins to reform to tell why it started to lead a better life, but often it is due to some psychic experience. In testimonies given in the churches, we are told that some familiar voices, as if a mother or father calling to them, was the cause of many beginning to lead religious lives. A mother suddenly appearing to a drunken son and seeming to dash the cup of liquor from his hands, has given him power to at length master this evil habit. Boys often successfully hide some of their evil deeds from their mothers in the body, but when they are separated by death, the mother can know everything her boy does. Let us all, then, as true Spiritualists, set an example of high and noble living before the world, and thus prepare ourselves for a truly successful life, here and hereafter."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

Vicksburg (Mich.) Camp.

The Vicksburg Spiritualist Camp began its annual camp meeting July 28. Miss Jeanette Fraser, an ever faithful worker for the Cause of Spiritualism, is again in charge of the work begun twenty-four years ago.

Will J. Erwood, a very able exponent of Spiritualism, began the meetings with two forceful addresses. His lectures were marked with an earnest appeal to his hearers to live their religion.

God and religion are within, and when we live in harmony we are living near to God. Let us make our present lives pure and grand, that when the transition comes we need not fear. Learn to live, not to die.

Miss Emma Gibbs of Grand Rapids is spending the first week at the Camp, assisting in the work by acting as chair-lady; by cheering words and helpful deeds making the place brighter and better by her being present.

Mrs. A. E. Kibby of Newport, Ky., addresses the audience Saturday afternoon, and assists in the work during the remainder of the season.

Mrs. Cora Morrell, one of our well known Michigan speakers, of Grand Rapids, will be at the camp during the second week.

The conference each morning is found to be a school, instructive and entertaining; each and every camper adding their might to the great whole.

The evenings are made pleasant by fireside circles, practice in the open air, camp dances and entertainments.

RENA CHAPMAN MYERS, Sec.

Clinton Day at Mount Pleasant Park.

"Difficulties are things to be overcome," says some wise man; and that is the motto of the local society here. If every Spiritualist would but emulate the Clinton Spiritualists, and especially their chief and pastor, in their tireless persistency in overcoming difficulties, then the present apathy which hangs over organized Spiritualism like a cloud over a glorious mountain, would soon be dispelled and the mountain stand revealed before the world in all its spiritual splendor and magnificence.

Hitherto, at the annual encampments here, the local society has not been represented, but it was resolved this year to set a day apart especially for the local society, and to call it Clinton Day, and the results prove the wisdom of the step.

By the exercise we have gained an infusion of new life and enthusiasm; and we earnestly hope to be allowed to perpetuate Clinton Day as something to look forward to, not only as our annual anniversary, but as a perpetuation of Spiritualism in this vicinity.

It is unnecessary to go into the details of the full and successful day, but one rather remarkable incident is quite worthy of note. The subject of the day was "Woman and Her Place in the World," and it was generally conceded, even by the ladies, thet women had held an inferior place, compared to men, in the past. But after all our intellects had been exhausted on the subject, lo and behold, an angelic child stepped to the platform and, under inspiration, told us wiseacres that woman had, because of her love and more spiritual qualities, been the peer of man in all the past. Verily, I thought, "a child doth lead us."

Success to future Clinton Days!

WM. JOHN WARD.

Clinton, Ia.

Rev. G. C. Love.

On the 23d day of August I shall start on my eastern journey to the N. S. A. Convention in Washington, D. C., and would be glad to hear from societies along the road. I am engaged for the last Sunday in August and the first Sunday in September in Eastern Oregon.

I hold commission from N. S. A. and could hold meetings in various places, if wanted, until the 12th of October.

Address me at Lents, Oregon, R. F. D. No. 1.

FAITH LANDS MAN IN CELL.

Jail Sentence for Parent of Girl Who Died from Neglect—Blow to Prayer Healing—First Conviction of the Kind in New York Affects Christian Science.

Charles W. Byrne, of New York, who failed to provide medical attendance for his six-year-old daughter, with the result that she died of pneumonia, must serve the thirty days in the city prison to which he was sentenced by the court of special sessions. After deliberating for several weeks, three justices of the court unanimously ruled against appeal for a new trial.

Byrne claimed that he was a Christian Scientist, although not an enrolled member of any church. His lawyer, however, asserted that Byrne was not a Christian Scientist.

Byrne's conviction and sentence to prison for this offense is the first on record in this city. Assistant District Attorney Robert J. Turnbull, who secured the conviction of Byrne, said nothing would deter the district attorney's office from fighting the case to a finish provided an appeal was taken.

Court's Opinion of Neglect.

The opinion in the case, read by Justice John B. McKean, says, in part:

"Defendant is guilty of violating section 288 of the penal code, which declares a person who wilfully omits to perform the duty imposed on him by law to furnish food, clothing, shelter, and medical attendance to a minor, is guilty of a misdemeanor. Defendant excuses himself upon the plea he went to faith medical doctors, believing implicitly in the methods of Christian Science, which, in the healing of physical disorders relies solely upon the efficacy of prayer. On one occasion he called in a Christian Science healer, supposed to have greater efficacy by reason of special instruction, but during the rest of the time he similarly treated his child.

Illegal to Withhold Medical Aid.

"The sole question is whether omission to furnish medical attendance under the circumstances constitutes 'lawful excuse.' To answer that question in the affirmative by granting a motion to arrest judgment would establish a precedent that might be extremely vexatious in other directions.

"An individual of some other cult with equal plausibility and earnestness could plead disbelief in educational methods as an excuse for not sending children to school, and could withhold food, clothing, or shelter, leaving each as part of his religion to be furnished through a similar agency.

"A physician must be procured for children dangerously ill, and the parent who omits this imposed duty can find no legal excuse if the disease results fatally."—Chicago Tribune.

A SUMMER OUTING.

Is Best Enjoyed at Mt. Pleasant Park, From July 28 to August 25.

The best speakers will occupy the rostrum, and mediums of various phases of phenomena will do private and public work.

Flowers, sunshine and good cheer greet you through the day, while sweltering, enervating, sleepless nights of the cities are unknown.

Write for descriptive booklets.

Mt. Pleasant Park, Clinton, Ia.

MRS. M. B. ANDERSON, Sec'y.

AN EARNEST APPEAL

To the Spiritualists of Wisconsin.

Having just returned from Wonewoc Camp Grounds, at Wonewoc, Wis., where a very successful State Day was spent on July 24th, in connection with an Executive Board meeting at which all members were present by only three being unable to attend, a goodly number of important business points were settled in favor of the good of the cause. One especially needs my mention. We were able at this meeting to pay the bill which has been due for a number of years to Mrs. Catherine McFarlin. The many friends throughout the State will undoubtedly be more than pleased to know this good and faithful worker has at last received compensation for work done so long ago.

Portage, Wisconsin was chosen for the next annual convention to be held April 18, 19 and 20, at which the committee appointed at last convention to revise the Constitution and By-Laws will be ready to report. All the friends having suggestions to offer will kindly forward the same to the secretary before January 31st, in order to be able to forward the same to the committee.

Our President, Geo. H. Brooks, has just completed a tour about the State in the interest of Spiritualism and the State Association; friends everywhere have responded royally to the call. We are happy to say the work in Wisconsin is growing, and the people are awakening to the realization of the necessity of the State Association, if Spiritualism is to have the recognition it should have everywhere.

Wonewoc is a most ideal spot for Camp Grounds, and if the people in the State knew how much they could derive by spending a few weeks in perfect harmony with nature and drink in the peace of spirit communion, I am sure the Camp Association would find it necessary to add many more tents upon their grounds.

Friends of Wisconsin, in behalf of your Association I come to you as your secretary with an earnest appeal for meetings to be held by your President, Geo. H. Brooks, in behalf of our grand and noble cause. Write me and I will arrange for meetings. If unable to have a hall, we are willing to come into your parlors, it matters not where the gospel of truth is given.

Our President has answered a call to Lily Dale, N. Y., and will return before September 1st, and be ready to come into your midst.

Kindly do not delay, but write soon, that I may arrange the route and all can be reached.

Yours sincerely, for Truth,

LOUISE G. LOEBEL.

Secretary Wisconsin State Association, 202 North Ave., Milwaukee, Wis.

Freeville, N. Y., Camp.

The 12th Annual Camp Meeting here was opened in a most auspicious manner on Sunday, July 21. It was an ideal day. A fine audience gathered at 11 a. m., and with faces radiant with pleasure greeted Mr. W. W. Kelsey as he called them to order. A fine selection on the phonograph, used by Mr. Green, was rendered. Mr. W. W. Kelsey then welcomed all in a genial manner, and read an address of welcome. After a song by the audience, Mrs. Herrick presiding at the organ, Mrs. D. A. Morrill, of Grand Rapids, Mich., gave the invocation. Another song followed, when a perfect storm of applause greeted D. A. Herrick, of Akron, O., as he stepped forward to give the address of the morning.

Mrs. D. A. Morrill gave a grand lecture in the afternoon, followed by messages, and in her work during the week following has endeared herself to all who heard her this year. I regret that it is useless to try to give even an outline of the grand lectures given by each worker in turn, and only wish more of them could be seen in print.

A beautiful little cottage, built by Miss Marie Lewis, of Ithaca, was dedicated after the afternoon services by the singing of two songs and words from W. W. Kelsey, Herrick and Mrs. Morrill, and the naming of the cottage the "Pioneer Cottage."

The grounds were gotten in fine order by the few who are the bone and sinew of every camp grounds. The pleasures and lectures are enjoyed by the many, the work is always done by the few. Four rooms were built to accommodate the speakers, and as many others as possible, and we are snugly sheltered in one of these. A new seance room is a building to one room—18x18, and has been dedicated to the "Angel World," and where grand demonstrations have been enjoyed by the seekers after truth, who have been ever asking for evidence that Spiritualism is a truth, and which cannot be found anywhere only through the phenomena and mediumship.

In their turn came Mrs. H. L. P. Russegue, of Hartford, Conn., and Mrs. Mary T. Jennings, of Moravia, N. Y. Mrs. Russegue endeared herself to this people last year, and carries an audience with her until the last word of her lecture; a grand worker and one whose every word is wisdom and truth from higher spheres.

Mrs. Jennings is a prophet who is honored in her own country, thus contradicting the teachings of old; only the excuse might be made that that writing meant men, as women were not considered in those days.

So far, Freeville camp has been a success. The fee has been taken from the gates. The dining-room is in competent hands. Mr. Green is florist, and our grounds show his handiwork. Mr. and Mrs. Cooper and Mr. and Mrs. Fuller are are "hustlers" of the camp.

A gloom was cast over the entire community by the sudden going out of the daughter and little grandson of Brother and Sister Stone. Mrs. Genung and son were drowned by the disaster to the boat Fontenac on Cayuga Lake, N. Y., but we were impressed by our knowledge of Spiritualism, by the words from the mother, "I am just waiting for a word from her to know how she is." Oh, the comfort of it, but we extend our deepest sympathy and pray they may realize the presence of their darlings in their home, and receive words of love and greeting in the seance room to tell, "we are alive, and because we are, you shall be."

Mrs. E. Clark arrived from Rochester and gave her first lecture yesterday, which was splendid, and she is welcomed by all.

Mr. Herrick is called to McClain, Dryden, Locke, Elmira, Ithaca and Cortland for seances. So Godspeed the workers everywhere; you are all needed in the vineyard of Spiritualism. MRS. SADIE HERRICK.

IN MEMORIAM.

The following is a tribute to the heroic faith, patience and fortitude of the late Walter Scott Powell, of Washington, D. C., who, after many weeks of the most excruciating suffering, entered into life July 16, 1907:

We do not know, we cannot clearly see
Amid the turmoil of this mortal strife,
Looming above, within, and through material clay,
The mysteries of life, sweet life, that knows no death.
Ever around, about us everywhere
Resounds Love's triumph song,—
THERE IS NO DEATH.

Sorrow and change belong to outer form;
Courage, and all the beauteous attributes
Of soul, of mind, thrice purified, belong
To that within, that emulates and soars
Till it awakes in likeness of its source.

Peace, "Peace, Be Still," O ye that fear and fail
Of doubting heart, beside the silent grave;
What bliss eternal waits that inmost self,
Effulgent in the power of having overcome;
Lauded by angels in ecstatic joy—
LO! LO! REJOICE YE HOSTS OF EARTH AND HEAVEN,
BEHOLD A SOUL VICTORIOUS;
ALL IS WELL!

NELLIE E. DASHIELL.

Washington, D. C.,
July 22, 1907.

Texas Spiritualists, Attention!

The next annual convention of the Texas State National Association of Spiritualists is hereby called to meet in the city of Houston, Texas, on Friday, Sept. 20, 1907, to continue three days. It is earnestly hoped that every society in the State will send delegates to this convention, with a per capita tax of 10 cents per member, and that some plan may be devised at this meeting to advance the cause of Spiritualism in Texas.

CARRIE E. HINSDALE.

President Texas State National Association of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Mrs. Prudence Wooster, wife of George B. Wooster, passed to the higher life from her home at Brodhead, Wis., July 20, after a long and tedious illness which she bore with sweet patience. She was a close follower of the Golden Rule and all who knew her can testify to her gentleness and purity of life, and we feel that the mantle of her great love falls like a benediction on the husband and four children, as well as grandchildren and friends, who will miss the physical presence of this grand woman. Abundance of flowers whispered their silent tribute of love from the many friends who filled the home at the transition service, which was conducted by

GEORGIA GLADYS COOLEY.

In Meckling, S. D., on the morning of July 6, G. K. Edgerton passed quietly away, after 8 months of patient suffering. He was born in the town of Pompey, Onondaga Co., N. Y., August 19, 1824. He accepted the philosophy of Spiritualism in early manhood and was true to his convictions throughout his life. It was in accordance with his expressed wish thea the services of an Orthodox minister were dispensedwith at the funeral. As there was no Spiritualist in reach, a hymn was sung, then a short sketch of his life was read, another hymn sung, and the services at the home concluded. He was married in 1860 to Miss P. A. Baker, and in the fall of 1866 they removed to Michigan, finding a home in Ingham County where they lived 34 years. In 1900 another change was made, and Meckling, South Dakota, became their home. C.

Milton K. Howe, aged 79 years, and 10 months, passed to spirit life from Princeton, Mass., July 15, 1907. Mr. Howe was a consistent Spiritualist, a good citizen and an affectionate husband and father. He fearlessly approached the change of spheres. A large circle of friends and relatives attended the funeral service, which was conducted by the writer. There were many beautiful floral tributes.

JULIETTE YEAW.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, think. **Price, 25 cents.**

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that

PROF. W. M. LOCKWOOD.

will send you for 5 cents a list of FORTY-SEVEN GODS mentioned in the bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y. Address him after July 18, at Lily Dale, N. Y.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT, President.
MARY T. LONGLEY, Secretary.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT.
600 Pennsylvania Ave., S. E.,
Washington, D. C.

NOTICE.

Owing to the fact of my being out of the United States for a time as we will be located in Summerland, British Columbia, I have deemed it my duty to send my resignation as National Superintendent of Lyceums. Would ask all Lyceums contesting for Prize to send further reports to Mrs. Mary T. Longley, secretary N. S. A., 600 Penn. Ave., S. E., Washington, D. C.

To all Lyceums I send a tender greeting and loving wishes for future success, and desire to still assist at any and all times you may need me though not in official way. Work hard for your banner or prize and rest assured it will be placed justly and wisely. Yours with love and regret. ANNA L. GILLESPIE.

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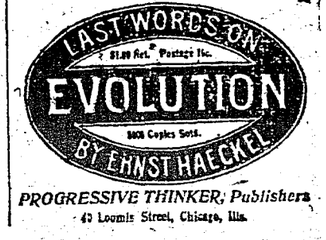
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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

An Investigator:—Q. At times I sense a fragrance near me that others cannot perceive. Sweet, delicious, yet suffocating and oppressive at times, and usually lingers for hours. Entirely different from any earthly odor or perfume which I have tested for comparison. While it endures I sense a presence near me and I feel very happy and begin to feel faint, forgotten memories that have not transpired in this existence, coming forth in my mind.

A.—Catarrhal troubles often give rise to false sensations of odors, and the grippe has for one of its symptoms this illusion—if thus it may be called. It is really not an illusion, for it is produced by the lesion of the olfactory nerves, which falsely impress the brain.

But this explanation will not apply to "Investigator," for there is always the accompanying sensation of a presence and an intensification of the mind, even to the reviving of memories obliterated by many overlying experiences. This would show that the sensation of fragrance was secondary, and a result of the close contact of spiritual beings. If recipients of such favors desire to perfect their gift, they cannot do so by waiting chance occasions for its manifestations. They must gather a little circle of friends, and exercise their impressibility. They must learn how to enter the sensitive state when they desire to do so.

C. W. Jackson:—Q. Are the Sixth and Seventh Books of Moses reliable? What of the Apocryphal New Testament? Is it a part of the Catholic Bible?

A.—A very erroneous idea prevails as to the Catholic Bible. It really in many respects is superior to King James' version, reverenced by Protestants.

The Sixth and Seventh Books of Moses are gross frauds, without the least value.

The Apocryphal New Testament is valuable as giving a clear and startling view of the utter unreliability of the literature of the Christian centuries. The books of which it is composed were not added to the New Testament because they told too much. The most superstitious credulity would pause before accepting its stories of Christ, the Virgin and Apostles, which rival the Arabian Nights! No one can afford to not read the Apocryphal New Testament. It opens such a wide reach into the seething sea of those ages of ignorance, credulity and scheming selfishness.

George E. Corpe:—Q. I would like an explanation of the following: I have seen different persons take a hair and tie it to a plain gold ring and fill a common tumbler two-thirds full of water, set the tumbler on a table, place the elbows on the table and hold the hair so the ring is suspended in the center of the glass above the water. Presently the ring will begin to swing and strike the glass as many times as the owner of the hair is years old.

A.—This is an exceedingly ancient method of divination in high repute with the diviners of Greece and Rome, and introduced to them by the Egyptians.

A large, shallow bowl was used, around the margin of which the letters of the alphabet were arranged, and the ring swung successively to these letters, spelling words and sentences. It is perhaps the earliest instrument employed to give communications.

A fine thread is as serviceable as a hair, if freed from the tendency to twist and untwist. For this reason a hair is best, though there is shown to be nothing in the properties of the hair that a thread does not possess essential to the success of the experiment. The oscillation of the suspended ring has been accounted for by involuntary muscular action, which may cover experiments where the answers are known and expected by the experimenter, but it fails to explain those where the answer is unknown. The answer as to the age of the person owning the hair does not depend on the hair itself, and may be gained from a thread as well.

The experiment is easily made, and it is interesting from any and every point of view, and it is rather strange that it has not received more attention from psychic researchers, who have not even thought it worthy of mention. In the hands of a sensitive it may become a means of receiving messages of highest value as tests of spirit identity. The value of these is not changed, whether the movement is explained by direct spirit action or if from involuntary muscular action produced by spirits acting on the brain of the subject.

The character of the answers received determines the independence of the intelligence giving them. If they are outside and beyond the knowledge of the experimenter, it proves a direct and identified intelligence.

AN OPINION IN "REVUE SPIRITE."

"Mediumistic Force" or Spirit Power—Which?

In the 'Revue Spirite,' for July, the learned writer on psychic subjects who signs himself 'Rouxel,' takes up the latest views of scientific men on the nature of mediumship. His argument was summarized as follows in Light, London:

'Now that science has come to recognize the reality of the phenomena called spiritualistic, or at least of a large portion of them, it is engaged in attempting to explain them, to find out the cause of them, in order to upset the "spirit hypothesis." It blames Spiritists for wanting to theorize before having sufficiently observing the facts. Before going any farther we must remark that Spiritists have framed no hypothesis at all. They have accepted, after verification, the explanations given by the spirits themselves. The Fox girls did not SUPPOSE that it was a spirit that made the disturbing noises in their house; it was the invisible cause itself that told them who and what it was.

'Mediumship, according to the men of science, depends on a force latent in everyone, and especially developed in a few persons, which is subject to the will. Whose will? That of the medium or those of the sitters? If the supposition be true, the effects should be proportionate to the force of this will, or of these wills, which is negatived by a host of experiences. This attractive force put forward by men of science as the prime and sole cause of all spirit phenomena, is, therefore, nothing but pure hypothesis.

'The difficulty, in fact, is not to explain the production of physical phenomena, movements of tables, etc., but to account for their non-production when all the conditions appear to be favorable. At times, in spite of the greatest desire, the strongest will, to obtain movements, none are forthcoming. After good phenomena have been produced, and when more are hoped for, the word is given that all is over; then, in spite of the desire and will of the sitters and mediums, nothing more happens. What, then, is this "force," which is just as capable of doing nothing as of producing physical effects, whichever it chooses? In short, though the medium and sitters may assist in producing the FORCE, as a mechanical agency, they do not supply the WILL which controls it.

'Nor do the men of science come off any better as regards the phenomena which denote the intervention of an intelligent cause. They say that the results never exceed the degree of intelligence of the medium and sitters. This would prove nothing, even if it were true; the spirits being discarnate human souls, it is natural that they should be on the same average intellectual level as the living. But are the scientists sure that the spirits teach us nothing, and that they ONLY speak of trivial or common matters? Again, even if this last were true, it would merely be on a level with the gossip of drawing-rooms and tea-parties.

'Transmission of thought is regarded by scientific men as the whole secret of the intellectual phenomena of Spiritism. They admit, then, that thought can be transmitted without physical organs. This has long been proclaimed by Spiritualists and others, and was formerly denied by men of science, who held that nervous force, the instrument of thought, could not act outside the organism. Thought transmission really exists, but far from undermining the spirit theory, it confirms it, by proving the existence of the soul and its independence of the body. The soul is, therefore, separable from the body, and is not destroyed with it, but only liberated, by physical death, retaining all the activity which it ever possessed, and which naturally belongs to it. If thought transmission takes place between man and man, between one intelligence and another, without the aid of physical organs, it can also take place between man and the soul separated from the body; we have only to find out whether this does actually occur. Spiritualists say it does, and this is logical; men of science say it does not, and this is illogical, for they admit the transmission of thought between living men, and, what is more miraculous still, from the man to the table! Fancy a piece of wood receiving a thought, comprehending it and replying to it correctly! This is rather too much of a hypothesis, and reminds us of the savages who believe that their fetishes are as intelligent as themselves, and can reply to them! Men of science must, therefore, either give in to Spiritism or find another explanation of the admittedly real phenomena, to say nothing of those which they deny at present, and which we hope soon to force them to recognize as authentic.'

Lake Brady Camp.

Lake Brady Camp was favored on the 28th inst by the presence of Mrs. Georgia Gladys Cooley, who gave both the morning and afternoon lectures. The morning lecture was on the topic, "From Darkness Into Light," prefaced by the poem, "The Better Time Coming." She compared the modern spiritual manifestations to those of Bible times:

"If the Bible is true, why are not all Christians and church-members Spiritualists?"

In the afternoon, after reading the poem, "Open the Windows," she gave a fine discourse on "Progress and Spiritualism," claiming a Spiritualistic origin for all great inventions and reforms throughout the world.

In the evening Mr. Oles, who is pastor of a Spiritualist society in Akron, O., gave a short talk, telling his experience in the work, followed by reading various articles, some being very accurate but as they were laid on each other some were mixed.

The rooming house is full, others are in cottages. More rooms and cottages are needed.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

Onset Camp-Meeting.

Thursday Miss Susie C. Clark was the speaker of the afternoon. After a vocal selection by Mr. A. J. Maxham, she read a poem entitled "Resolves," by Eva Best. She then took for her subject, "In Fetters of Desire I am not Bound." She said that away back of Florence, Italy, is a quiet sanctuary, a lodge of wise and devoted men, a school of prophets; they in the silence focus their thoughts upon human needs, in fact give absent treatment. Occasionally some of the brotherhood wander abroad, and I have had the pleasure of meeting one. Through his lips I have heard of the way they, to a certain extent, plan their work. They have a list of fetters that bind the people. Some obstacles are misconceptions of God; to set up our own standard of right and wrong, and judge others by it, etc. Her lecture was a masterly one. She spoke of each of these fetters and the best was to overcome them. Humility is the only true gateway to progress. Sacrifice of self is the most important remedy for these foibles.

Friday and Saturday we held conferences and they were enjoyed by all present, Miss Bartel introducing a new method of science of names and numbers, which was interesting to all.

The Lyceum at Onset under the auspices of Mrs. C. Fannie Allyn opened auspiciously on Wednesday. The children seem interested and on Friday afternoon many more children and adults were present. The outlook for the summer Lyceum is good. Mrs. Allyn is most energetic.

The seances by Mrs. Carrie F. Loring and Mrs. Alice Whall, have been appreciated by all receiving messages and the people are looking forward for others.

The dances in the Temple are well attended, and take it all together we are having a most prosperous camp this year. Many of the old Spiritualists are called for, and we extend an invitation to all to come and see dear old Onset sometime during the Summer.

Sunday, July 28, a large audience was in attendance. This morning Dr. Fuller, chairman, after giving the notice for the week, called upon Mr. A.J. Maxham, who opened the meeting with singing, after which Mrs. Johnson, of Milford, daughter of Moses Hull, was introduced and gave a fine reading. She is one of our best elocutionists, and it was a special favor to have her read for us to-day. After another selection by Mr. Maxham, Miss Amalia F. Pfenning of Brooklyn, N. Y., was introduced as a graduate of the Morris Pratt Institute, and took for her subject "the Philosophy of Spiritualism." It was a good address throughout.

At 2 p. m., another large audience was in attendance. The speaker for the afternoon was Mr. Thomas Cross of Fall River. He opened his address by reading a poem entitled, "St. Peter at the Gate," after which he took for his subject, "Speak to the Children of Israel That They Go Forward," and gave one of his best lectures and he has many. Mr. Cross is one of the most popular speakers in New England, and the great west should hear him. Only a verbatim report can do justice to the speaker, and space will not allow this. The readers of The Progressive Thinker should hear this speaker.

The meetings to-day were preceded by fine band concerts by the New Band. They also gave a concert at the close of the meeting.

At the close of Mr. Cross's address Mrs. Alice M. Whall gave a great many communications that were recognized by those receiving them. Mrs. Whall is one of our younger mediums and has a bright future before her.

Mrs. Whall held another seance in the Arcade in the evening before a good sized audience.

Monday was conference day, and among those taking part were Mrs. Hamilton Gill of Chicago and Dr. E. P. Jones of Millis, who told of his experiences, Mrs. Isherwood, Mrs. C. Fannie Allyn, and Mrs. Florence Johnson.

Mr. A. J. Maxham sang several selections.

Tuesday Mr. Thomas Cross of Fall River, was the speaker of the afternoon. Mr. A. J. Maxham sang one of his beautiful songs, after which Mr. Cross read a poem, "The Volunteer Organist." He took for his subject, "Which Shall It Be?"

1st. Spiritualism as a movement worthy of its cause, and the pioneers.

2nd. We can keep on merely existing, or,

3rd. We can go back into the church, and acknowledge we have been defeated. He said, to keep on just as we are, we are not representing Spiritualism as it really is. Which shall it be?—Shall we be smothered out of existence? Some say the battle ship of Spiritualism has run its course; if so, let us fill its guns to overflowing and burst the whole thing with a rousing send off. Rather than be a derelict to be dragged by the hand of orthodoxy, we will give of our best, and disband with honors and glory. But it is a disgrace that our warriors have to appeal to charity for a meal and a home. It is said the church has become tolerant and I know this is true, but they will hold you back because it has been its policy to tolerate what they cannot suppress. Religion is a personal matter—no one can interfere. The church as a social institution will live, as a place of worship it will die out.

Mr. Maxham sang and one of the finest meetings closed.

HATCH.

The Cause at Grand Rapids, Mich.

To the Editor:—I write to inform the many readers of The Progressive Thinker (may its light never grow dim) of the progress of Spiritualism in this city.

The New Thought Society opened its regular course of lectures October last, with Mrs. Marian Carpenter of Detroit as speaker, followed by Mrs. D. A. Morrell, for November, and part of December; these being followed by Dr. Spinney, Mrs. Amanda Coffman and other good speakers, which kept the interest unabated during the winter months.

In March, the New Thought Society united their forces in a mass meeting, and reorganized under the name of the Psychical Research Society of Grand Rapids, electing as officers for one year, Mrs. Jennie Hoskins, president; Mr. J. C. Adrie, vice-president; Mrs. Lovina Wardy, secretary; and E. M. Stickney, treasurer.

It was voted to procure a charter from the State Society, and holding the anniversary meeting under the auspices of the New Society. Mrs. D. A. Morrell was procured as speaker and message bearer, and we had an old-fashioned love feast.

To wind up with we had with us for the last Sunday of May and the first first Sunday of June, Mrs. Helen Stuart Richings of Boston, who gave us two soul-inspiring lectures.

Not for many years, have the Spiritualists of this city been more united than at the present time, and the interest in the cause is on the rising tide. We will open our meetings in October with Mrs. Marian Carpenter as speaker, followed by Mrs. D. A. Morrell, for November, and we are negotiating with Mrs. Helen Stuart Richings for January, February and March, 1908. Should be pleased to hear from speakers for December and April. Address Mrs. Lovina Wardy, 184 Commerce St., Grand Rapids, Mich.

E. M. STICKNEY.

PREDICTS OWN DEATH; DIES.

Woman Says "I'll Take My Last Bath," Then Succumbs in Accordance With Premonition.

Egg Harbor City, N.J., August 1.—Mrs. A. Nichols, wife of a farmer near Germania, had a premonition several weeks ago of approaching death and told her husband that she would not live until August. Tuesday, after working in the field until late, she said: "My day's and life's work is done, but before I die I will take my last bath."

Her husband paid no attention to her remarks, but when he returned to the house he found her dead in bed. Physicians said she died from natural causes.

The woman was 60 years old and had always had good health.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

GROVE MEETING.

The Psychic Research Society of Rockford, Ill., Holds a Splendid Meeting.

The Psychic Research Society of Rockford, Ill., the 28th of July, held a session in the grove—God's Spirit Temple, on the grounds of Mrs. B. F. Cunningham, south of the city, where some forty of its officers, friends and members assembled—by means of steam cars, carriages and on foot, where a bountiful repast was spread on its improvised tables, to which all were seated on chairs, stools, or on the grass, the relish of which was spiced with mirth, repartee and conversation, followed by a delightful social time, wandering in the adjacent pastures gathering wild flowers, and listening to the glad harmonies of the feathered songsters.

In the mid-afternoon the assembly was called to order by President D. C. McDougall, who gave a very excellent address, giving facts in the experiences of the Fox Sisters, in the early days when their opposers, together with earnest investigators, including learned scientists, visited them to learn the meaning of the tiny raps—if they had a meaning—and the decision that gave to the world the assurance that they were innocent of fraud.

Mr. Booth made some excellent remarks upon the practical needs of a society, and gave suggestions as to the means of supplying them—first, the essential power of finances and the talent to be engaged, both for the exposition of our philosophy and its demonstration by honest mediums.

Mr. Hammond alone gave a brief address and some messages.

Mr. Church, who has several times addressed the society, most acceptably gave a fine comparison of the various religions of the present day, noting the elements of success and of failure.

His stirring appeal for organization, brains and piety, or spirituality, as the essentials of success, was presented in an impressive and enthusiastic manner.

All expressed themselves with delight in the enjoyment of the hospitality of our hostess, and the ideal day, with its feast of reason and flow of soul."

LORINDA G. BROWN, M. D.

Rockford, Ill.

The Transition of Charles F. Baade, of Detroit, Mich.

To the Editor:—With your kind permission, I will write regarding the funeral of the late Charles F. Baade, husband of Rev. Nellie S. Baade, Spiritualist speaker and medium of this city.

When Mr. Baade was taken ill last October, he realized he could not recover, and requested his wife to conduct the funeral services over his remains.

The parlors were packed to the doors, and hundreds of the friends who came to pay the last sad tribute of respect, blocked the street, and were unable to gain entrance.

The wonder was, how this little woman, who for months had scarcely left his bedside, like a ministering spirit anticipating his every wish as he had become helpless and speechless, and burdened down with anxiety and sorrow could fulfill his wish.

We almost doubted it, but when she, under the influence of the spirit, arose to speak, her face illuminated with ineffable sweetness, the vast audience sat spell-bound as the invisibles gave utterance to the loftiest sentiments and highest ideas it was ever our pleasure to listen to.

Many relatives and friends from their former home, Capac, Mich., were in attendance, some listening for the first time to a spiritual speaker, and afterwards declared it a masterly address, one never to be forgotten.

Every Spiritual society in the city was represented, and the floral offerings were many and beautiful, attesting the esteem in which Mr. Baade was held by the many friends.

Mr. and Mrs. Baade came to Detroit fifteen years ago, and started in business upon a comparatively small capital, but by earnest effort, honesty and integrity of character, they built up one of the finest businesses in this city, to be carried on in the future by their only son, Frank.

Thus ends the last chapter in the life of a man earnest in his convictions of right, and one of whom it can be said, he did his best.

The funeral was in charge of Ingersoll Encampment No. 29, I. O. O. F. The pall-bearers were selected from among the lodge members. Interment was at Woodmere cemetery, they conducting their service at the grave, after which Mrs. Baade followed with benediction.

Mrs. Baade will continue her spiritual work in the future as in the past, with the best wishes of her many friends here as elsewhere, knowing if faithful in the discharge of every duty there shall be a reunion of souls in the sweet sometime.

As a sincere friend of the family, we pay this last sad tribute of love and respect.

L. M. BROOKER.

Detroit, Mich.

APPRECIATES THE PROGRESSIVE THINKER.

It Brings One in Touch With Occult Matters All Over the World.

To the Editor:—If you could know the keen disappointment I feel every Wednesday evening at 10 o'clock when the postman's ring no longer means that The Progressive Thinker is in the hall, you would change the address you now have on the mailing list to my own, and thereby give me the ever welcome paper on Wednesday instead of Saturday, as I get it now if it is forwarded.

The Progressive Thinker always brings a closer touch with the work of the cause everywhere, and Lily Dale keeps within our vision through Mrs. Fixen's admirably written articles. Even far-away Hague is almost at our doors, for it was my privilege to be five weeks there during the first Peace Conference, and to be one of the guests of the United States delegates when they celebrated the Fourth of July in Holland, July 4, 1899.

That day stands out pre-eminent in memory. To be present when 600 Hollanders sang in English, "My country, 'tis of Thee," and see the representatives of twenty-six nations do honor to the Star Spangled Banner, was indeed a privilege.

The paper of July 27, which came to hand last evening with its account of the doings at the Hague at the present time, brings it all back as if it were yesterday. Mr. Stead was there then, and every day was a day of education.

My letter is drifting far from home, yet the same issue tells of our home association. Reverently and tenderly the name, "First Association of Spiritualists of Philadelphia, the oldest society of Spiritualists, always is said by me. We are very proud to have at the helm again our dear Captain Keffer, the veteran, 82 years young. A pleasing reception was accorded at the Temple, June 9, 1907, to father B. B. Hill, 77 years of age, and before the echoes died away the rousing cheers reminded us that Capt. Keffer was 82 on June 27, so we made his heart glad. As for Mr. Thompson, no words can do justice to his work.

MRS. M. E. CADWALLADER.

Philadelphia, Pa.

SPIRITS WARN HIM.

Ottawa Man Says He Had a Mysterious Call—"Go Home," the Spirit Said, and Then a Heavy Scaffolding Fell—Where He Had Recently Been Standing.

A strange Spiritualist outcry comes this week from the Methodist town of Baldwin. There lives in that town a retired preacher—Methodist, of course—whose brother is Ezra Carpenter, the prominent Spiritualist. The other day the Ottawa man went up to visit his preacher brother and the latter told him the story. Some days ago, according to the story told, the preacher was at a place where a new house was being built. He stood directly under a big heavy scaffolding. As he stood there he heard a voice saying to him in low tones, "Go home."

He was startled, and did not move. An instant later and the voice came quick and sharp, "Go home." He, startled though he was, started. He went fast, rather firm in the belief that something had happened, that his wife needed him or that the house was on fire, or that something of some nature was happening there that demanded his immediate presence. He rushed home and found everything all right. He went all around the premises and found nothing wrong. When he decided to go back to the scene of the building operations. When he got there he found that the great scaffolding had fallen and struck the spot where he stood. The fall occurred a minute after he left. When the Ottawa brother was about to leave, the Baldwin brother took him aside and stated that he believed the voice was that of a brother, who died a few years ago.—Ottawa, Kansas, Herald.

Mrs. Martha Woolsey in Philadelphia.

How time flies, here it is July 29, and still I'm sitting by the bedside of a sick husband. But thanks to the angel world for manifold blessings, he is on the way to recovery.

The Odd Fellows of Merchants Lodge have been very devoted in their attention, and we have been also well looked after by Threasea Rebekah Lodge, I. O. O. F. I have been staying with old friends who are staunch Episcopalians, and I hear nothing but creeds and long prayers. Oh! how my hungry soul longed for the beautiful spiritual philosophy.

I found out by the papers the location of the Temple, and attended the last service of the season, and oh, how I enjoyed the short time in that well-filled Temple, filled to overflowing on that warm Sunday evening. G. Tabor Thompson was the speaker, and he gave an able discourse. Mrs Holler was the medium, and she gave many beautiful messages, your humble servant included, and the song service was soul-inspiring. Songs were mostly written by G. Tabor Thompson, and singing led by him, in which all joined, and you could feel the spiritual influence all around you.

I have still great hopes of remaining here until after the Convention in Washington, and if Mr. Woolsey gets strong enough I shall remain, as he is anxious for me to stay while he goes home, if he is able to travel alone. This city is the wonder, there are so many historical places, Independence Hall, the principal one, where stands Liberty bell that pealed forth in sonorous tones that we were free. Having done its duty well, it still holds a place in the hearts of all true Americans, to be viewed year after year, in the same old place. Then next in age is Betsy Ross' home where the first American flag was made that has been bought, and will soon stand alone, a lasting memorial to her who, with deft fingers stitch by stitch made the beautiful stars and stripes, emblem of our liberty.

MRS. MARTHA WOOLSEY.

Philadelphia, Pa.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

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If in the great final "round-up" any small soul should slip through the divine screen and be found out as chaff, let us not forget that chaff as well as wheat, is a component part in divine economy.

What is chaff, anyhow? Perhaps, after all, it fills as great a need and as fully its own place, as does the largest kernel of corn that ever went into the making of pork, johnny cake or whisky.

Even so, all at Lily Dale "belong," from John T. Lillie, our many-sided, suave chairman, very useful, very ornamental, very much beloved, who keeps us all in order, to Graham Turner, our Superintendent, who keeps our grounds in order, making the auditorium neater and the streets cleaner, than any of the 350 sister assemblies in the United States—indeed they come nearest in appearance to the streets of the celestial city, as described by the vivid imaginations of the most select and foreordained of ages past.

Our people are the jewels, and their kind words and kinder thoughts the milk and honey, overflowing our streets, making Lily Dale a true Heaven on earth, for those who remembered to take their Paradise right with them, when they packed up their baggage to come here.

The interest is daily increasing, with the attendance, each audience is larger than the previous one, and each lecture seems the best. There is a spirit of harmony and peace, which broods over the place, bespeaking blessings falling upon the individual such as man cannot give—nor take away.

We seem to be getting back to the old ideas in the minds of the founders of this famous spot, when they plodded and prayed and gave their utmost all, to make Lily Dale a centre where thousands of hungry souls might be fed, clearing away the mists, that the beautiful new day might begin in the lives of generations and generations to come, a long day without a twilight, reading beyond the veil—even forever.

As the child is the foundation for our hope for coming generations, and remembering that here we get our choicest recruits, we pay special attention to the work for the children.

Our Lyceum is our pride, and its leader one of our ablest workers. Mrs. Amelia Peterson of Grand Rapids, Mich., has for the best part of 12 years, conducted this branch of our work. Library Hall is set apart for their use. About 60 children meet here, at 10 o'clock in the morning, with seven teachers. The elementary teachings of Spiritualism are sown, after the fertile soil of the minds of little children has been spaded and raked by music and singing, ready to receive suitable seed. The Britton system of teaching is used, enlivened with suitable diversions in the way of exercises.

On Friday morning the Assembly belongs to the children. The Band plays for them, heading a procession of coming voters, as the boys and girls, decorated with badges and buttons, and carrying flags, parade the grounds, receiving the cheers of everybody on their way, as with waving of handkerchiefs and encouraging smiles, they finally enter the Auditorium, which is reserved for them for that morning, and here most interesting services occupy the time until noon.

During the season they give two evening entertainments which are always among the best patronized of the season; and on August 20, they have their masquerade, when they dance for two hours, after which the grown-ups are permitted to join, and trip the light fantastic to the music of the Orchestra or their own beating heart, whichever music they hear plainest, and dance best by.

The lectures are continuing of an unusual high order. Mrs. R. S. Lillie, Thomas Grimshaw and Tillie U. Reynolds gave us as fine addresses as have ever been heard from our platform.

Miss Elizabeth Harlow is with us now and her lectures are to the bulwark of prejudice, what rapid-firing guns are to-day as against the peppershots of the old-time flintlock gun of yesterday. She fires truth at you so rapidly, you catch and catch your breath, till you forget you are breathing at all, you are lost in the mystic maze of the possibilities of the future, when all men shall be on a higher plane, and when justice and equality shall take the place of money and oppression.

Miss Harlow is indeed the Joan D' Arc of justice in the economics of the nation. She depicts the gross injustice done the toilers of her own sex and pleads for the child in the factory to get a fair chance in life, not only because it is the humane thing to do to the individuals, but because as a nation it is the way to the prosperity and happiness of all its citizens.

The Hon. Wendell C. Warner came to us spick and span as to dress and address. His words were as flowery and his sentences as finished as would gladden the heart of any artist; they poured from him as smooth and easy as water from our ever-flowing fountain. We could but admire the softness of texture and beautiful finish, and while the logic of all might not be as sound as it will be when our friend is more seasoned in the fine art of hard thinking and unrefutable argument, he certainly did say many, very many beautiful things, and gave good counsel, enough to make all his hearers and their children and grandchildren happy, and make this world an ideal place to live, would they but follow his advice. After all, he greatly pleased the large majority of his hearers, as was testified by the generous applause he received.

Perhaps the best evidences of the advance in thought and greater harmony prevailing, is shown by the change in names and purposes of two "free for all" societies which for years have held sway in the porch of the MaplewoodHotel. On the extreme east corner men smoked and gossiped, and every puff was flavored with his opinion of his neighbor and neighboress. This corner, the terror of evil doers and everybody else, was called "The Knocker's Corner." On the west side gentle sisters with sharp tongues bored into the backs of their sisters until they drew pain and bad feelings. This corner was named "The Gossip Corner," by the men who never gossip themselves, heaven forbid, they simply talk.

This year the Knocker's Corner is changed to "The Philosopher's Corner," while the Gossip Corner is a thing of the past, and "The Ladies' Harmony Bunch," has pre-empted it and will prove up their claim.

Last week the Philosopher's Corner had their great ado. With bugle blast and loud noise they marched through the grounds to the Auditorium to hold their first great conclave. The subject, "Is the Universe a Result of Design?" was propounded by Eber Bond, the sage of Lake Helen, and Messrs. Grimshaw, Lockwood, J. Clegg Wright, Bond, Steerman and other philosophers exchanged wit and wisdom and incidentally the Debt Fund was reduced $34.50 by this meeting.

Of course The Ladies' Harmony Bunch must outshine the Philosophers, and on the following Monday in finest fur and feathers they sallied forth. What didn't they say and do—every foolish, nonsensical thing that ever shocked and gladdened the heart of a real Philosopher—as well as the unwashed.

Mrs. M. J. Stephens of Washington, and Mrs E. L. Nicholson of San Diego were found guilty of hatching out this "ugly duckling." The audience was bent with laughter, tears trickling down their cheeks over the 7 in the Rehearsal on the stage, who appeared not to see the audience, and talked and acted as if they were at home alone giving free opinions and dealing broad puns out at the expense of the elect—while Mrs. Tillie U. Reynolds had arranged eleven girls of 12 and less, who, kneeling with a curtain reaching to their chins, recited, "Mary Had a Little Lamb," after which they lifted their arms, decked with stockings and shoes, high above their heads swinging them, until it looked as if it really were their—gracious me, I can't say it.

The audience was shocked dreadfully, and convulsed with laughter.

At the close of the entertainment, called the finest Lily Dale has had for 20 years, the 250 adjourned to the Maplewood, where the ladies served lunch.

The financial results tallied $54.25 to the good. And thus do we beguile the time this summer at Lily Dale.

LAURA G. FIXEN.

Central New York Camp.

The camp opened on July 19, with a goodly gathering. Sunday was a beautiful day, and the grove was delightful. Nature was at its best.

The morning service opened with an address of welcome by President, W. W. Kelsey.

After a song by Mrs. Herrick and Prof. Stevens, which was soul inspiring and an invocation by Mrs D. A. Morrill, and song by congregation, a lecture given by D. A. Herrick, which was grand.

After having dinner on ground, the afternoon lecture was given by Mrs. D. A. Morrill, which did the lady credit, concluding with tests, which were all recognized.

After the services we repaired to a new cottage and dedicated it to the Cause.

Evening.—A seance (trumpet) D. A. Herrick, medium, which was a success, in our new seance building. Everything went to make it a glorious day long to be remembered.

The coming Sunday, August 4, there will be a baptism after the morning lecture by D. A. Herrick, and afternoon lecture by Mrs. H. L. P. Russegue, with Messages. Lectures every day with tests, etc.

Come and visit our beautiful camp. Every honest investigator welcome.

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Lake Pleasant, Mass., Camp.

The camp meeting is fairly under way, with most interesting conferences and lectures.

Vice-President Wm W. Lee is making a grand success of the conferences, and his enthusiasm is apparently contagious, for there is no lack of speakers or thought.

Hon. A. H. Dailey gave a splendid discourse on opening Sunday, and the singing of Miss Edna Shepard is a feature of the services.

The Lake Pleasant Quartette, composed of Wm. Critchley, Frank C. Bryant, Mrs. M. L. Sanger and Mrs. Wightman, also assist with vocal music.

Mrs. Lida Hart of Springfield, Mass., rendered two solos at the services Sunday, which were a treat for the music lovers. The lecture and message work of Nettie Holt Harding was good, and Mrs. Alice M. Whall gave excellent satisfaction as test medium. Mrs. Tillie U. Reynolds, who spoke and gave tests last Sunday morning, sustained her reputation as one of our ablest platform workers, and the lecture of the writer, delivered in the afternoon, pleased a large audience.

Whist parties, entertainments and dancing parties afford excellent opportunities of enjoyment in the social life of the camp.

The program of the Bryant concert given Friday evening was most excellent and highly entertaining.

The engagement of Geo. W. Kates and Mrs. Z. B. Kates commences next week, and will attract good attendance, as they are very popular here.

Mrs. May Pepper-Vanderbilt gives her first seance Sunday, August 11, and Edgar W. Emerson arrives the following week, working in conjunction with J. Clegg Wright.

Ample accommodations are afforded by the two hotels and numerous boarding houses for all who visit the camp.

Carrie E. S. Twing, Mr. and Mrs. Kates and May S. Pepper-Vanderbilt will occupy our platform during the week, commencing August 5.

Our Lyceum is being held regularly with George Cleveland as conductor.

ALBERT P. BLINN, Sec'y.

Chesterfield Camp Doing Finely.

To the Editor:—Chesterfield camp is in the best of condition, but one or two cottages unoccupied, and many people at the hotel. The President is stringent in enforcing his rules in regard to behavior, drinking, and management of business affairs.

Our election on the 29th of August, was as quiet as a Quaker meeting, Everyone elected by acclamation—no opposition!

The official board is as follows: President, Tom. O'Neil, Indianapolis; vice-president, Henry Bronnenberg, Chesterfield; secretary, Lemuel Waters, Hartford City; treasurer, Z. T. Mong, Muncie; trustees, W. D. Wattles, S. J. Loiso, G. W. Schepman, Joseph Keicher, Mrs. R. L. McKee, and Michael Bronnenberg.

All the old officers re-elected except two, who declined to serve longer.

The convention adjourned to meet again on the 30th of August, to hear reports of finance, also on revision of Constitution.

The two lectures of Mr. Thomas Grimshaw were well received and pleased the people. E. W. Sprague and wife are here doing excellent work.

I look forward to a successful pleasant and quiet camp meeting.

The leaven is beginning to work which will bring about a new system, and I believe a great meeting in the near future.

P. B. MILLSPAUGH.

Michigan State Spiritualist Association—Annual Meeting at Lansing, Michigan.

The Annual meeting of the Michigan State Spiritual Association will be held, August 13, 1907, at Lansing, Mich., at the Mediums' Home, Cedar St., South. There is much business of importance to come before this convention; amendments to our Constitution and By-Laws, on the following articles and sections will be acted upon:

Article I., Section 4, Annual Meeting-place and date.
Article II., Section 1, Annual dues.
Article VI., Section, Licentiate, or Lay minister; Section 2, Ordination; Section 3, Mediumship; Section 7, Time of payment of annual dues.

Possibly there may be others and new sections added in order to make it to be of the most benefit to our Cause.

It is necessary that every local society be represented at this meeting for it is of value to all.

We have an abundance of work and need your assistance, so please be on hand. New officers are to be elected, and if in the past changes have not met with your approval be at this meeting and do your part.

See that your credentials are properly made out, and with per Capita tax, are in the hand of the State Secretary not later than August 2. That will give her ample time to get her report ready for the convention.

Do not forget the Date: August 13, at 10:30 o'clock sharp.

GENEVRA SPAULDING.
Sec'y. M. S. S. A., 1230 Mich. Ave., E. Lansing, Mich.

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lake Pleasant, Camp, Mass.

This Camp opens July 28, and will continue for 30 consecutive days. For full particulars and programs, address Rev. A. P. Blinn, Norwich, Conn.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
1974½ E. First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 6 and ends July 29. For full programs, address Geo. H. Lazelle, president, Oregon City, or P. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.

This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding campgrounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president; Mrs. Ruth Eastman, secretary, Mancelona, Mich.

Chesterfield Camp.

Begins July 25 and ends September 1. Mrs. Flora H. Millspaugh, secretary, Chesterfield, Ind. Send to her for full programmes.

Winfield (Kansas) Camp.

The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAlister president, North Manning street, Winfield, Kan.; Mrs. M. C. Sailing, secretary, 1602 South Church street, Winfield, Kan.

Lily Dale Assembly.

The season opens at Lily Dale N. Y., July 12, and closes September 1. For program address Laura G. Fixen, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.

SunapeeLake Spiritualist Camp at Blodgett's Landing, N. H., commences August 4, and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 150 Elm street, Marblehead; Mr. H. S. Gardiner, secretary, 28, Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 29, and ends Aug. 19. For full particulars address Geo. E. Knowlden, 955½ Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.

Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.

The sixteenth annual session of this camp will commence June 30, and end September 1. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.

Opens on Suday, June 4, and continues every Sunday until the last of September.

Pine Grove, Niantic, Ct.

Camp meeting commences there July 7, and continues through the month of August.

Haslett Park, Mich.

Thetwenty-fifth annual assembly of Spiritualists at Haslett Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

The twentyfifth annual camp-meeting at Mt. Pleasant Park, opens July 28 and closes August 25. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarkesville, Mo.

Ocean Grove Camp.

The camp is located at Harwichport, Mass., and opens July 7, and closes July 21, 1907. For programs and information, write Mrs. Mary B. Small, South Harwich, Mass.

Grand Ledge Camp, Mich.

The Grand Ledge Spiritualist Camp-Meeting opens July 21, and closes August 18, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Ledge, Mich.

Summerland Camp, Cal.

The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 23 and closing June 30.

Solon Smith Secretary, Summerland, Cal.

Wonewoc Camp-Meeting.

The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wonewoc, Wis., July 14 to August 11. For particulars and programs write Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa Camp.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 16 to 26 inclusive. Write for programs. H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Parkland Camp, Pa.

Parkland Heights Spiritualists' Home and Camp-meeting Association will open its camp on Sunday, July 7, and continue every Sunday until the last of August. Elizabeth M. Fish., Secretary, Floral Heights, Parkland, Eden, Pa.

Queen City Park Camp, Vt.

QueenCity Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyler; R. M. Gould, vice-president, Randolph, or Effie L. Chapman, Cambridge, Vt. After the camp opens address each of the above at Queen City Park, Vt.

Temple Heights Camp.

Temple Heights Spiritualist Camp Meeting commences August 10, and ends August 18. For full particulars addrss A. D. Champney, secretary, Rockport, Me.

Harmony Grove Camp, Cal.

Harmony Grove Spiritualist Camp at Escondido, will open August 11, and close August 25. For full particulars address T. J. McFeron, 528 Fir, San Diego, Cal.

Vicksburg Camp.

Vicksburg Camp, Mich., opens July 28 and closes August 18. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Mantua Camp, Ohio.

This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 27. For further particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 25, and close September 1. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Lake Pleasant, Mass.

This camp will open Sunday, July 28, and continue for 30 days. For Programs address Albert P. Blinn, 17 Oak street, Norwich, Conn.

Central New York Camp.

Located at Freeville, commences July 20 and closes August 20. B. L. Robinson, McLean, N. Y., secretary. W. K. Kelsey, President, Cortland, N. Y.

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IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., AUGUST 17, 1907 NO. 925

Items of Interest From Los Angeles, Cal.

The Progressive Thinker of the 29th of June arrived on this Sunday morning, and the first thing I turned to the article of Prof. Edgar Larkin, telling, incidentally, about a wonderful book—the most remarkable in the world; only one other book its equal—the New Testament.

I immediately rushed around to the address given to find that book—Mrs. Mary Oliver, 415 N. Fremont Street, Room 11, Los Angeles, and to find out all about it. I found a poor woman, somewhat aged, living in rented rooms; she was selling the book. I asked her to tell me its history. She said:

"My son at the age of 18 began writing the book, and completed it at 20. He never was a medium, in our sense of the words; probably never faced a medium in his life. He was influenced in the higher order of mediumship described in the "Great Work," and works of that nature, as ordained to do a certain work. Sometimes he could see Philos, the Thibetan; generally not. He was merely an amanuensis of what he was told. He never saw but this one person in all the book. He was told that it was not yet time to give the book to the world. Some few things had got to come before the world, such as X-rays and wireless telegraphy, before the world would accept it. They were not to present the book to the world before the first few years of the new century. It was written about '86 to '90. The writer lived to the age of 33, and then passed out of some kind of "anemia," which Phylos had nearly cured him of, when he took some medicine from the wrong bottle by mistake and it killed him."

The poor lady and son had a hard time trying to find a publisher. They sent the manuscript to New York, only to be fooled by a publisher who kept it one year. Phylos had told her that all these things would happen, but to be of good cheer, the book would come before the world when the world was ready to receive it. So, one day a lady friend came to see her with good news. She said: "A person or persons are going to put up the money to publish your book, but you must never inquire who it is as long as you live, nor do I know at this moment," she says, "who is putting up the money."

I immediately bought a copy, price $2.00, and began its perusal. I can say Prof. Larkin has not overstated the matter. It is easily the greatest book in all Spiritualism, and will be a coming sensation to the readers and thinkers of the world. No library, great or small, can afford to be without it, and the highest thought of the ages is there. This is the coming book which will be the sensation of the world, and buyers will come from Europe, Asia and Africa, as well as America, for it is the forefront of the greatest knowledge the world has ever known.

When I read the "Arcana" of Hudson Tuttle, and the Protista, telling about the unseen forces, upon which civilization is built, I thought we had reached the limit of knowledge, which man ought to know; but here we are brought face to face with mightier forces than the Protista could indicate.

This is a book that the Bible people will accept, hence all will be ready for the new wave which the book will create. It will come like Darwin's book on the Origin of the Species, or Evolution, to set all men to talking on the new forces.

But before closing my short letter, I want to say something about a work I am engaged in. I don't care to speak about it, only incidentally at this time. What I want to say is, I have been many times in conversation with Prof. Wm. Denton and Yama of Atlantis for the past seven years, in the fulfillment of this work, and some of the notable things I have received from them will be of interest to your readers. Mr. Denton told me once that the highest mentality that comes to earth, comes through the organism of Mrs. Cora L. V. Richmond; that this had been so since she was a child of twelve years, but that it never improves one particle—always the same.

He told me that the home circle would ever remain the truest exponent of spirit power.

I asked him to untangle the Shakspeare business for me. He said:

"Don't you see me talking through the mouth of this woman? Don't you see she has not the intelligence I give off to you? Well, just so was Shakspeare produced. Many minds of previous generations produced Shakspeare. He was only the medium, and nobody can tell anything about what Shakspeare was, which accounts for the impersonal character of the writing."

Question: "Tell me, does the mosquito produce malarial and yellow fever?"

"Yes; so do all water bugs around swampy places carry the germs to man."

"Who were the 'Mound Builders' of our country—say in Ohio and other places?"

"They were the race that preceded the Indians, and much of their blood is still around our Southern coasts."

"Was the great Desert of Sahara ever inhabited?"

"No, not any more than it is now. The chemical conditions were always the same."

"Can you explain the principle of the Water Witch?"

"The Astrologs on this side of life tell me that the moon is the water planet, and that it influences all bodies of water on the earth. When the moon has drawn all the water from the oceans, down to the springs to the farthest side of the earth, the person that is born at that time, when the influence is the strongest, said person has the power to find water by means of a stick, even telling the number of feet from the surface; also the number of inches in the vein."

"Will you tell me about the deposits of nitre near Death Valley, in Nevada?"

"They are only half as extensive and half as valuable as those in Chili. They have a base mineral in them, which they have not found yet how to eliminate. They will find out all about it in a few years. They will then become a source of immense wealth."

I will here state that Death Valley is becoming one of the wonders of the world in its stores of mineral wealth. There are the copper deposits, the borax, the nitre, the gold, the soda, and many other minerals, Goldfield alone producing fifteen millions in 1906.

I asked Mr. Denton about the Pyramids of Egypt. He said:

"I have only history for it, the same as you have, but I will give you my impressions so far as I can get it on this side of life. The race which built those Pyramids supposed that a great calamity was coming over their race and nation, and they would leave a monument to future times that they had lived. Those Pyramids are hollow, and hold their records, as well as the mysteries of life."

"Were they not used for the purpose of divining or astronomical calculations?"

"Not so much as you think."

The next question is a great one. I give it to you just as I got it, as follows:

The city of Los Angeles is about to build an aqueduct of 250 miles in length from Mt. Whitney, the highest mountain in the United States, 16,000 feet in height, to cost twenty-three millions—a herculean work for a city of only 285,000 in population. I laid the matter before Mr. Denton, and asked if it were not possible to find a vein of water in the mountains close by which had its origin in the high Sierras, say 1,000 miles away. He said:

"I will look up the matter and let you know."

Three weeks later I was called up to listen, and he said:

"There is water for five cities like Los Angeles in its vicinity, if they only understood Psychic laws. Now, if you ever get fixed so you can handle it, I will show you where you can drive a tunnel into the adjacent mountains and strike a splendid canal of pure water."

The one great and remarkable thing that Mr. Denton had to tell me was that we are living in an age when discovery of Thought as Power is the "Second Coming of Christ," or rather it is the Philosopher's Stone which all ages have sought, and will work wonders; that thought has built our bodies, has moulded all forms of matter, has built these mountains and the universe.

I asked him once to tell me about his wife, who helped him produce that great work, the Soul of Things. He bade me cease; that I was trenching upon holy ground, and to go no farther.

And now comes the greatest part of my story—my connection with Yama, of the lost Atlantis. "How did I come to get acquainted with Yama? I wrote a letter to Mr. B. F. Poole, the spectacle man of Chicago, for a pair of spec's. He is controlled by Yama for this kind of work. I asked him if he could not give me some help in my work. Back came a typewritten message from Yama, telling me to go to the nearest medium and he would be there to advise. There was no medium then in the town where I was, but I waited for some weeks, when a flying medium came along, and I went down to find out about it. As luck would have it, the medium was a highly developed one, and Yama was there to meet me, and he told me all about my business, and gave me extraordinary advice. That was some years ago. I have had many messages from Yama through five different mediums, all true. I give a synopsis of some of these talks:

"Tell me, Yama, who you are and what do you propose to do?"

"I am Yama, of the lost Atlantis, and lived on earth not quite 21,000 years ago."

"What have you been doing all this time since you left the earth plane?"

"Been impressing you mortals. If it were not for us spirits impressing you mortals, you would soon relapse into barbarism; just the same as you mortals have to look after your children to the age of puberty, just so we have to look after you."

"What caused the destruction of Atlantis?" He answered slowly and solemnly: "Life and all the elements which go to make life were burned out."

I asked him if Copan and Palenque, of Yucatan, were parts of Atlantis. He replied: "Aye, aye, you have spoken it, sir. There, you see, life was burned out to begin again in some spot of land emerging above the ocean—a new process of evolution."

"Was Atlantis a chain of islands, or a continent?"

"What is your earth but a chain of islands set in the midst of the ocean?"

"What is the cause of earthquakes?"

"Decayed vegetable matter enters the earth by means of the infiltration of water; it there forms a gas, which expands, and must find a vent at the surface of the earth, producing concussion."

"What is a volcano?"

"The escaping gases of the vegetable matter to the earth's surface. Strike a flint, perhaps a second flint, setting them on fire, and there you have a volcano or subterranean fire."

"Is materialization true?"

"It is certainly true."

He went into a long explanation, winding up by saying that it was by the manipulation of the astral body that materialization was produced, and that the astral body of this medium at this moment stands behind your chair.

"Is spirit photography true?"

"No. The picture of a face upon the window pane, or the shadow upon the wall or floor, of either a face or writing is true; so, also, a pencil and paper sketch of a person is true, but the photograph of a spirit is false."

I forgot to state that Yama corrected me five or six times about his name. Said it was not Yermah, nor Yarma, but simply Yama. He told me that he proposed to write a book about Atlantis, telling its topography and geography, and all about its people.

I found out from another spirit of prominence that Yama was one of five of the guiding, guarding and controlling spirits of this planet. The last time I heard Yama in a beautiful speech, I asked many questions. He concluded by saying that he would yet make the United States Senate tremble for the false gods they had set up to worship, and erecting of an ideal which would destroy this nation if they were not checked.

AMBROSE YOUNG.

333 New High St., Los Angeles, Cal.

The only excuse for statute law is that it affords increased human happiness without needlessly curtailing human liberty.—Elbert Hubbard.

SPIRITUAL POINTERS.

They Lead the Way to Higher Development and More Generous Impulses—Impressive Thoughts That Lead Into the Higher Spiritual Realms.

Isaac Watts enjoined us to "let the bears and lions growl and fight, for 'tis their nature to." Growling and fighting their nature, these wild brutes are lonely nomads living here an isolated pair and there an isolated pair, the Wandering Jews of animaldom. It is only the gentler beasts, peaceable, social, mutually helpful, that have inherited the earth; the horses and cattle which herd together in days of danger; the monkeys that combine in hordes for their stealing and exploring expeditions, the ants that live in amiable civilizations, the bees that work in colonies, the birds that fly in flocks are the populous, prosperous animal races.

The society leaders, pre-eminently in the feathery-leisure classes, are the cranes. They are at peace with all birds, with nearly all beings, and beguile away their delightful days with dainty diversions unimaginable and impossible to beasts which are forever grimly on the chase, busied with the grosser struggles for existence.

Like animal, like man. People thrive materially and morally in proportion as they renounce their wars and rivalries and co-operate with and for their brethren. Primeval and primitive man was unsociable and drew swords, or clubs, with everyone, his immediate kin on occasion excepted. Later he made truce with his family, then with his clan as the family ramified and clung together in larger groups to battle bigger hosts. Clans united into tribes, tribes finally into nations.

"United we stand; divided we fall." We have appreciated this as nations and eluded civil warfare, and promoted the piping prosperities of domestic peace. We are learning it as a world. Passes war, a barbarism. Passes patriotism, a primeval ideal. The newer civilization champions the cause of all the race, of every tribe and nation. This out of economic compulsion. Some teach that our engines of war are becoming too dire. Some teach that war is waxing too costly for our waging. Others, like Prof. William James, points the path to universal disarmament through a mutual decline in murderous instinct. Our martial spirit will express itself, is already expressing through conquests of disease, poverty, and material obstacles and through other profitable pursuits.

The need for war, with sword and cannon, and torpedo is obsolete. We have outgrown these gory and extravagantly destructive machines. Force therewith expended is wasted. We weep for higher worlds to conquer. We go forth usefully, bent not on destroying the world of men but on their upbuilding and uplifting.

Probably there always have been among the favored a few who were pitcous of the poor. And after many incarnations of fruitless and bootless philanthropies they are adopting fundamental curatives, relinquishing their charitable soothing sirups. The physicians lavish less pains than of yore on pounds of cure. Calamitous experience sadly has demonstrated the better way of prevention. They and the philanthropists are reinforced by a zealous public which musters like an army to battle world-wide common foes of genus homo.

The new note is co-operation. Today we are for unity. We are unifying in language, customs, industries, economics, governments. Caste and class barriers are burning away. Hitherto our motive forces have been jealousies. Some wiseacres in a university has studied jealousy in detail. It runs no higher among individuals than with states and nations. Commerce, governments are founded on jealous rivalries. Wherever there is competition—and there is competition in warp and woof of the social fabric—there is jealousy also.

But the sovereignty of jealousy is waning as the co-operative spirit strengthens, as nation no longer can be pitted against nation nor class against class, but all must unite for a mutual weal. Already are afoot movements and sentiments which realize that the utilities of the present social orders are declining and that for future necessities and circumstances there must be a more intimately co-operative regime.

Visit an anthropologist like Prof. Homes of Washington, look at his chart and see the home coming of the nations under one stupendous family roof-tree. In the early days of ansocial strife they left the little halls of their ancestral fathers in Asia, ramified in many directions, roamed each his own way, gathered his own experiences, and now will return, already are on the homeward path, bringing their sheaves with them, to merge again into a reunited, homogeneous household. When that has been consummated, the finest human workmanship will begin, human history will begin, the real man will be born.

The argument carries to life's subtler phases where it urges heed. Hate, Prof. Elmer Gates of Washington demonstrates, is poison, the deadliest known to science. The chemical substances exuded in one hour of intense hatred would suffice probably to kill four score persons. Other base emotions engender proportionate poisons. Just as we are laying aside our engines of war for the peaceful implements of a prosperity greater than war can bring forth, so we will relinquish the passions of hate, fear, anger, jealousy, and their fatal ptomaines in favor the elixirs of the nobler emotions, faith, hope, and love. We are finding that war does us destruction and cannot be waged for peril of the race. Hate is war, separateness on higher planes. And as our unity strengthens, waxes more intimate and intricate, we shall find that hate and all its mental and moral progeny prove perilous and must yield to love in love's myriad phases.

Those who see the colors of our voices and have forms for our mental operations say that thoughts are things and go whithersoever we send them. As men's energies are expended more and more on the higher planes and less and less on the physical, we shall be sensible of a need for an increasing fraternity and good will of thought. Wars with words must cease like wars with swords. Thought must be interpreted, human control,

ILLINOIS STATE ASSOCIATION.

Many and Diverse Reasons Why All Spiritualist Societies Should Become Auxiliary Thereto.

There are many and diverse reasons for every society, private or regularly organized, becoming auxiliary to the State Association—in every state having such Association.

In this article I do not wish to be understood as meaning the Illinois State Association alone, for what will hold good in this state will hold good in every state having an association. The reader will take the language here used in its broadest sense, and not in any narrowness whatever.

In the first place Spiritualism, as a mere infant, and with the great and seriously complicated struggle it has ever had, both within and without the scattered and disunited ranks, needs strength, and "in union there is strength." We should be united.

We all believe in spirit return and communication.

We all believe in eternal progress, and evolution.

We know there is no death, and that so-called death is but a change of spheres.

We are all united upon the vital truths underlying Spiritualism, and should be united, organized into one grand army of workers for the propagation of the truth that is its foundation.

The Illinois State Association holds no meetings, except its annual, and sometimes a semi-annual, and interferes with no society's progress, and instead its president and others of its board of executives have spoken for independent societies, and all are willing to aid in any manner in the upbuilding of even private societies, for we well know that every society has its patrons, its investigators, and finally its Spiritualist adherents, and they are our brothers and sisters.

This same condition prevails in all other states, just the same.

It takes away no independence of a society to become auxiliary to the State Association, but rather gives it prestige and a more free and perhaps a more welcome aid from the officers, who are without prejudice, except for the whole Cause.

Because the leaders and workers of a society have a personal aspiration or ambition doesn't make it necessary for the State Association to hold envy or jealousy. When we stoop to that we are not true Spiritualists; we are not true brothers and sisters in a common Cause.

Largeness is one of he highest attainments of the human mind and soul, and grow small toward those who grow small toward us is a mark of deterioration, retrogression.

Everyone wishing to form a society is privileged to do so by complying with the State laws, and if it be from a selfish, personal ambition, we have nothing to say whatever; nothing to throw in the way. Personal ambition is all right; it is the lever of success if rightly used, but with a deep and miserly degree of selfishness it is a hindrance to progress and a poor excuse or bid for public patronage.

One can be miserly in his Spiritualism, but he cannot make Spiritualism a narrow and miserly institution for his own personal aggrandizement or amusement.

This is no thrust at anyone. It is only a common fact expressed without frills or poetic coloring. If the shoe doesn't fit don't wear it nor try to make it fit your neighbor.

Our good Brother Demby, founder and President of the Church of Progressive Spiritualists (an organization of nearly or quite a hundred colored people) knows the virtue of solidifying our ranks and has applied for a charter for that society of this city.

Who will be the next? Let us unite under one banner, and be prepared to do something for the Cause "with a long pull, a strong pull, and a pull altogether."

T. WILKINS, Sec'y.

Message From Captain Doran.

This evening at six o'clock I sat at my table with pencil and paper, as has been my usual custom for the past six weeks. Soon a spirit came and took control of my hand and wrote the following lines:

"I am Captain Doran. I went down with my ship (Columbia). I stood at my post of duty like a man, and by so doing a much smaller proportion of the passengers were lost than would have been otherwise. I was not brave, as the newspaper would have it appear. It was in great fear, and trembling that I remained at my post, and I went down to my death in great agony. I lost my life, but have gained eternal glory. I am but a simple seafaring man, and dear to me are the earth ties.

"The papers have said that I used slang—not so. As near as I can recollect I called out these words: 'Boys, I did all I could for you. I can do no more. She's a goner. Good by!' These were the words I spoke standing at Death's Door, when I knew that we were goners.

"Friends, I awoke here, all past errors and short-comings forgiven. Greater love hath no man than he that lays down his life for his neighbor. Oh! the glorious rapture, the perfect peace of this life here! Glad, glad I am to be here. No more fear, no more trembling, safe in the harbor at last. Tell all that I live again."

MRS. JESSIE MILEN, Medium.
Pueblo, Col.

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amicable, constructive and co-operative, like social and industrial institutions.

Conditions are obliging us to be good, better, to unite as brothers, not fight like foes nor separate like foreigners. We are attuning our lives to love and unity, to move toward the common destinies of men.

As evolution proceeds standards inevitably rise. Virtues of the past become vices, and sublimer criterions of conduct loom before the eye as our ideals.—Ada May Krecker, in Chicago Tribune.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

An Impressive Vision.

Illustrating Spirit Influence or the Wonderful Powers of the Human Soul—Mother, Dying in Omaha Locates Stolen Child in Denver, Where She is Found by Sister, as Related in the Rocky Mountain News of Denver, Colorado.

Searching through the children's homes of Colorado, in accordance with instructions received by her mother in a vision on her deathbed, Mrs. Francis Nelson of 800 Fourteenth street, found her long lost sister, Verdie Curtis, in the State home for dependent children in South Denver, last Saturday. The girl, who is now 15 years old, was kidnaped from her home in Omaha three years ago, and since that time her parents and members of her family have searched the length and breadth of the United States for her.

Mrs. Alonzo Curtis, her mother, died June 3, in St. Joseph's hospital, Omaha, of nervous prostration. Her family declare she died of a broken heart.

While on her deathbed, however, Mrs. Curtis declared that she saw her missing daughter in a home somewhere in Colorado. She afterwards declared the girl was in Denver. This vision, for such it apparently was, as Mrs. Curtis was then very ill and in a state of semi-coma, impressed itself upon her mind so firmly that she prevailed upon her daughter and son-in-law, Mr. and Mrs. Francis Nelson, to come to Colorado from Omaha to search for the girl.

A few days later Mrs. Curtis died, her last words expressing a desire to see Verdie. As she struggled feebly for breath at the last she murmured, "Verdie—Denver—find her there."

This dying statement was sent to Mrs. Nelson, who was then in Denver, and she made a round of the homes here, but without success.

Had Given Up Hope.

Mrs. Nelson had about given up all hope of finding the girl, and had come to believe that her mother's vision was but a dying hallucination, when she received word from her father in Omaha saying that he had paid a visit to a clairvoyant and that she had told him positively that his missing daughter was in Denver. Inspired by this news, Mrs. Nelson determined to make one more effort, and on Saturday of last week she again visited the home in South Denver.

Arriving there she told the matron that she was looking for a girl to adopt in place of a baby she had recently lost. Children at the home were playing in the yard and Mrs. Nelson went among them, speaking to them pleasantly, and all the time watching for the face of her dearly beloved sister.

Finally, far off in a corner of the yard she saw a pretty girl of 15 or thereabouts standing alone and watching her closely. One look was enough. Crying, "Verdie! Verdie! Verdie! don't you know me?" she rushed to the girl, threw her arms about her and was met with a joyous cry of recognition. The girl was Verdie Curtis.

Tears of joy and profuse explanations followed, with the matron as an interested listener.

Soon after the older sister left the institution, promising the girl that she would return for her. But there is much red tape to be unwound before one of the State's little charges can be removed from the home provided for them, and all Mrs. Nelson's explanations and pleadings have thus far proven vain, although Secretary Whitehead and District Attorney Stidger are investigating the claims by Mrs. Nelson, and the child will probably be turned over to her relatives in the near future.

Story of Wanderings.

Verdie's story of her wanderings and of the sufferings and brutalities she has endured since she last saw her home in Omaha is almost incredible.

In 1904, when she was kidnaped, she was a frequent visitor at the home of Mr. and Mrs. John Parsons, who were neighbors of the Curtis family. The Parsons became much attached to her, and when they prepared to leave Omaha they asked that Verdie might be allowed to visit with them for a week before they went. Her parents gave the girl permission to do so and she visited happily with her friends for two or three days.

Then, on the fourth day of her stay the Parsons took her to the railroad station and induced her to go on a short trip with them. Unsuspectingly she accompanied them, and a day later found them in Pueblo.

For a time, Verdie says, everything went along nicely, although she often wished to go home. Then the Parsons began to quarrel and she was neglected. Finally Mr. Parsons placed her in a beet field, where she was obliged to work that she might earn some money for him. He took all she earned, and when she was ill, she declares, he beat her unmercifully.

Less than a year later Mr. and Mrs. Parsons separated and the little white slave was free, but was left to shift for herself. In her extremity she appealed to a Mrs. Crouch, who took pity on her and brought her to Denver and turned her over to the Humane Society. An effort was made to find the girl's parents, but when this failed she was put in the state home for dependent children.

Officials Interested.

Since Saturday the state officials have taken great interest in the case and an effort is being made to locate the Parsons. If this is accomplished District Attorney Stidger says he will endeavor to prosecute them for their inhuman treatment of the girl. The Omoha authorities are looking for the couple also, as they wish to prosecute the Parsons for kidnaping.

Mrs. Nelson said yesterday, in discussing the case, "My dear, dead mother's deathbed vision was real, after all. She finally succeeded in locating the girl, unconsciously, but not soon enough to do her any good.

"I cannot tell how happy I am that I have found my sister. The one thing that mars my pleasure is the fact that mamma cannot have the pleasure of seeing Verdie again in this world.

"We will get Verdie out of the home soon, and then she will have all the advantages we can give her. My father is not wealthy, by any means, but he has a little money of his own and he earns good wages. We will take good care of her to make up for the time she has been lost to us.

"If we can locate the Parsons we will prosecute them if it is possible to do so."

DOGMATISM.

Spiritual Culture Is Destined to Unite Spiritualists.

Spiritualism is not dogmatic, but some of its advocates are—innocently in many respects—and, strangely, not so much zeal as the early Covenanters were, but rather to their own acceptance or views of the matter.

Every thinker is capable of grasping so much of its immeasurable truth—some more, some less; none, all of it. But when we attempt to measure the whole by our own yardstick, we have reached our limit. Progress ceases where egotism begins.

A truth, or part of a truth, garlanded by egotism, however eloquently expressed or flowered by metaphor, is dogmatism.

Spiritualism does not admit any kind of circumscription. It has no limitation. Every book (with some exceptions, of course) is but an epistle to a circumscribed limit of students. It does not and cannot fit everybody. The author who expects this is a dogmatist; and if left to these authors, we would have sects innumerable in our ranks. Nay, we would have no ranks, but a deplorable doubling up of religion in the world.

The world has been troubled with too much religion already. It now demands common sense as a substitute, and many of our modern or up-to-date preachers are well aware of this, to judge by their independent way of expounding Christianity.

Theology is a back number, a mere matter of form, which many desire to see revised, and none wish to attack, its adherents lack the ability, and its opposers are in no hurry to have it altered. They are content to enjoy the popularity their "heresy" lends them.

Spiritualism stands in the same relation to the Church, but fortunately minus an accepted theological code.

Our books constitute our theology, and when backed by its authors (or were they all so) would very much tax the reasoning qualities of the novitiate studying Spiritualism from its philosophy exclusively.

Fortunately, there is enough of the phenomena left to lend the philosophy foundation, otherwise there would be chaos indeed. And fortunately the phenomena have no standing room for dogmatism. Jealousy is about the only thing that can creep in here, but that does not affect the facts themselves. That only keeps the blood in circulation among those who lack the broader principles to give it spiritual vigor.

Without the phenomena, therefore, there would be no just cause for Spiritualism as a world's redeemer or reformer. Its philosophy is only secondary, incidental, but a savior for all that. It prevents centralization under a Koran or an individual—a creedalized religion.

Spiritualism is also a religion, but not confined to a people or a nation, and as such it will remain as long as its phenomena last.

Of course we will get more books, but it required a lot of pamphleteering to make France a republic at the close of the 18th century. So it may require a lot of books or reading-matter in general to make Spiritualism acceptable to all the world. We are all writers in this great work, and even units may reach a definite understanding by-and-by.

Intellectual culture makes one of the American and the Chinese minister of state. There is a definite point of understanding between them. Neither can browbeat the other. They became a composite unity. In like manner spiritual culture is destined to unite Spiritualists. Whether they attain it through the same schooling or not, is indifferent. They will get there, just the same. But dogmatism will not permit it. There is no dogmatism in general education. If there were, the American and Chinese ministers would not feel on an equality with each other.

In religious education, however, there is a discrepancy. The "dog of a Christian," and the "Heathen Chinee" do not bespeak of much unity of souls. And Spiritualism is destined to obviate this discrepancy. Unity of souls in each life is its aim. But first, we need unity of minds or hearts—a condition only to be reached free from dogmatism.

ARTHUR F. MILTON.

YIELD NOT—HOPE ON.

Dark though the day, in the seeming,
Shrouded in folds of the night,
Scarcely discovered the gleaming
Of stars all obscured from the sight;
Tho' the deep darkness enfold thee,
In mantle of wearisome gloom,
Yield not to the fear that would hold thee,
A prisoner waiting his doom.
Yield not, yield not—never so dark be the way;
Hope on, hope on—gladness will come with the day.

Deep tho' the sadness and sorrow,
Pressing the anguish and pain,
Hope paint no brighter to-morrow,
And life seem all useless and vain;
Darkness without and within thee,
Crushing the life from the heart,
Naught of earth-brightness to win thee,
From sadness and sorrow apart,
Yield not, yield not—never so dark be the way;
Hope on, hope on—gladness will come with the day.

J. C. UNDERHILL.
Hammond, Ind.

How oft the sight of means to do ill deeds make ill deeds done.—King

Spirit Edgar A. Poe

Gives an Interesting Narrative of His Experience in Obsession, through Justin Hulburd, a Noted Medium.

Good morning, friend, spirit of Truth and eternal friendship, I enter Searchlight Bower to-day at the urgent invitation of Charlotte Cushman, my friend and benefactress while living in a physical body. The morning is dreary—so much the better for my communication. No doubt you wonder why the medium was not permitted to eat any breakfast this morning; that was my desire; the less he had in his stomach the clearer would be my comprehension of that which I had the power to convey to the reading public. Minds must be clear to give a proper understanding of their theme. The theme I shall present this morning is "Obsession," or demons revelling in the homes of unguarded and unprotected people.

When I lived in the physical body I was known to the reading public as Edgar Allen Poe; an individual that held a dreary nature, yet at the same time I was constituted with a vivacious streak in life; that condition made me a favorite in fashionable society. My poetical art gave me the entrance into all society.

Permit me to pay that proper adoration that belongs to my adopted parents. Two grander or finer souls were never incased in human habitation; their souls was that of purity, love and generosity on all occasions; they committed one great error, and that e@rror was allowing me too much pocket money. They gave it to me from the freedom of their hearts; it was a generous love that welled up for the boy they tried to make their son. It was their desire that I should become a manly man whose every thought should be that of honor. In my sane thoughts I always blessed them, as I now bless James Martin Peebles, the author of a book bearing the title "Obsession, or Demonism of the Ages." The blessings that come from the souls of spirits surely some day must make him a saint. One of the marks of sainthood is courage; the second is nobility of mind; the third is the freedom of the soul to work out an issue whereby groveling minds can receive the light of truth, and when once in their possession it will glorify into a voluminous light, as his writings have glorified the minds of the reading public.

After I had married a beautiful angel living in a physical body I made the discovery **I WAS OBSESSED BY AN EVIL INFLUENCE,** one that had been dogging my footsteps through life, and finally accomplished my ruin in a physical body. By many I was called the dreary poet, and broke my wife's heart. I became a frightful wreck of my past grandeur. Many of my poems were composed and written while under the influence of liquor—the worst demon of all ages. The first being that distilled liquor brought a great curse upon the human race. It will take ages to wipe it out and abolish that sin. I doubt whether it ever can be accomplished until the human race shall become thoroughly spiritualized.

The glorious philosophy of Spiritualism is the greatest college and holds the most perfect minds of men and women generated through the laws of nature. Nature has created one great law, and that is the expansion of the human mind—a vital truth that never can be blotted out. On many occasions, while living in a physical form, I was invited to read some of my poems, as I was looked upon as a good reader.

On one occasion while reading "The Raven," at a banker's home in New York, I noticed the eyes of his lovely daughter Lucille; they would glisten and shine as if fire was in them; they seemed to hold a fascination for me. When I had finished reciting the poem—for it was more of a recitation than reading—she came forward to where I stood and said in a rich, musical voice with a great deal of fascination behind it, "I love you, Edgar." It was such a surprise it frightened me. I would have left the room abruptly had it not been for her father catching hold of my arm at the same time saying, "Come with me, Mr. Poe, and I will explain all."

When we had entered another room across the hall, pointing to a sofa he said, "Be seated," sitting down alongside of me. I discovered there were tears in his eyes. He said: "Mr. Poe, my daughter is obsessed by some evil influence, and is not accountable for what she does or says while under that influence. I see to-night she is possessed by that wicked woman, whoever she may be. Do you believe, Mr. Poe, that beings living in a human body can curse other individuals by throwing a wicked spell upon them? My daughter visited the home of a classmate; when she returned to our arms we made the discovery our daughter was a physical wreck; there came with her an evil influence that swears in a dreadful manner. She abuses her mother in such a shameful way that I have to keep them apart. That strong, rawboned-looking woman that you saw sitting alongside of her is her nurse and keeper. The language that she will use at some times to me is shocking to listen to. She never attacks me; she does her mother on every occasion there is an opportunity for her to do so."

In listening to his conversation it unmanned me. I said: "I, too, dear friend, at certain times am obsessed. I loved my angel wife, but I broke her heart. That influence that obsesses me at times compelled me to treat her so shamefully that in my sane moments I thought I was only fit for hell or the gallows. O, dear friend, I loved her so I would have given up my life for her sake, did she but command it."

While we were conversing with each other his daughter entered the room followed by her nurse. She came and sat on my lap, and the language she used was too degrading to repeat here.

Her father said to the influence: "You promised me that your behavior would be good to-night if I would permit my daughter to be present on this occasion."

Her nurse came forward, lifted her from my lap and said, "Come, Lucille, it is time for you to retire now."

She turned on her keeper, using the most abusive language I think I ever heard come from the lips of a woman.

There came a time, dear readers, when I was obsessed by a cursed power—aye, a damnable power—that compelled me to accomplish that girl's ruin. I robbed her of the dearest crown a woman wears—her virtue. I became her paramour until her father discovered it, then he placed her in an institution where she died insane.

The spirits of my wife and that beautiful Lucille received me after I had taken on the new birth in spirit life. I passed through that condition that you call death with all my infirmities and crimes to be worked out and thrown off through my spiritual condition. After I had entered into spirit life I made the discovery that the witch that had obsessed me and held that power of infamy over my physical condition was a minister of the gospel—so-called—the one that betrayed the confidence placed in him by Stephen Girard, of Philadelphia, a saintly man living in a physical body at that time. His work since speaks for itself. From the spirit side of life he loves and blesses children. After I had made the discovery who the unfortunate wretch was, all the spiritual beauty of nature held by my wife, Lucille and myself, came to the front of our souls' desires to reform that unfortunate creature, also held under an obsessing power of spirits stronger than himself, those spirits we call the "demons of spirit life." His reformation was accomplished and he became a repentant spirit; there lay dormant in his soul a flame of beauty that had not been kindled yet; when once it had found it was touched by the light of truth, the flame spread and was fed by harmony from other souls. That spirit became one of Little Justin's guides, the one you call "Dick," who came as a "newsboy" to work out his condition through that process. In time he received the new baptism called a divinity in nature.

One day while walking up Broadway I met Edwin Forrest, the great tragic actor. I discovered as he came toward me that he held a little boy by the hand. He was pleased to meet me. He said, "Edgar, come and take dinner with me." I told him I would do so with pleasure. He did not introduce me to the little boy whose hand he held. As we stepped off to go toward the hotel the little boy kicked him on the leg, saying, "You old galloot, introduce me before I kick you on the other leg."

Mr. Forrest laughed and said: "Pardon me, Edgar, for not introducing my little friend Puss. Puss, this is Edgar Allen Poe, the poet."

Little Puss shook hands with me and said, "Are you the chap that was trying to read poetry the other day on the City Hall steps and got knocked down because it was so bad?"

Mr. Forrest laughed so hilariously that I thought he would get a pain in his side from laughing.

When we reached the hotel and were ascending the stairs toward Mr. Forrest's room I noticed a man who had a peculiar look in his eyes as he passed me. He said, "Hello, Forrest." Mr. Forrest said, "I am glad to see you to-day, Mr. Winchester," and passed on, not introducing me to the man. When we were comfortably seated in Mr. Forrest's sitting-room and cigars and wine were placed on the table, Mr. Forrest said to me: "Did you observe that man that passed us on the stairs—what a peculiar look he has in his eyes? It gives the contour of his face an evil expression. I believe that man is obsessed by a devil. I wish there was some way of breaking it up. At times his conversation is elevating to anyone that is present as a listener; he charms people with his cultured conversation; at other times there is a morose condition that seems to hold him in a spell and his gross utterances are too vile to listen to." After we had dined in Mr. Forrest's private apartment, and the dishes were taken away by a waiter, little Puss said, while sitting on Mr. Forrest's lap, "I wish old Beelzebub would come in now and talk to the poet. Oh, he's a daisy."

Mr. Forrest said, "Why do you wish that, Puss?"

Puss said, "Uncle Forrest can't you see his under lip is hanging down? He needs cheering up."

Mr. Forrest said, "Can't you cheer him up with one of your songs?"

I said, "Do, Puss, sing me one of your pretty songs."

He said to Mr. Forrest, "Uncle, it won't do to sing him one with love in it; they say poets are chock full of that kind of stuff"—which made us laugh. He sang us a pretty Scotch ballad. He had hardly finished singing when the door opened and in walked that man that had passed us on the stairs. He said: "Forrest, I heard your boy singing, and I came to listen. Are you angry? I don't give a d— if you are; when he sings I want to hear him."

Mr. Forrest said, "That's all right, friend Winchester, he will sing for you." Then he said in a low voice, "Puss, sing something soothing."

Little Puss started in and sang that beautiful piece of music called "Jesus Let Me to Thy Bosom Fly," and oh, he sang it in such a plaintive voice that I commenced to cry. I also beheld the last man that had entered the room had tears coursing down his cheeks.

When little Puss had finished singing he jumped to his feet, crying out in a loud voice: "You angels in heaven and devils in hell, I want to block you out from my sight; you have been the ruin of my life and cursed her that I loved with my whole soul; give her back to me, damn you, or I will tear you out of heaven and drag the devils out of hell and pitch you all into the sea. Curse you, you have taken her from me, but I will find her, no matter if you lock the gates of heaven against me or bar the doors of hell. She is mine."

I looked at him in pity and discovered the froth was coming from his mouth. He fell on the floor in a fit. It was then I saw he was under of some demon.

I said: "Mr. Forrest, what do you do for him when he gets into this condition?"

"We let him lie there," Mr. Forrest said, "until some influence controls Justin; as a general thing they sing and rub his head at the same time; after that they use little Puss's hands in making passes down over his body. Oh, I am so sorry, Edgar, for this man. His friends should place him where he would be properly taken care of. When in a sane condition he has such a generous heart and is lavish with his wealth. This is the third hotel that I have found him in. He seems to have a fascination for little Puss. The other night at the theater, when Puss had finished speaking his lines, this unfortunate man cried out, 'He is mine; they have robbed me of him.'

He was taken from the theater by his friends and conveyed to the hotel. The little one's singing has an attraction for him, and on many occasions has a soothing effect. When my engagement here in New York is finished I am going to take the little one and go to some place in the country. I want to see if I can stop that man from following us around. I am afraid while he is under that influence he will do some one harm.'

The power had come upon Justin; he sat down by the man and sang a soothing lullaby in some language that I did not understand. After a while he made passes over the man's body, then he said to Mr. Forrest and me, "Come and hold my hands." We did so. In about ten minutes a male voice sang through his vocal organs of speech, followed by a female voice. Mr. Forrest and myself took up the refrain.

The man came out from under the condition, looked wild for a few moments, then commenced to cry. He said: "Oh, Mr. Forrest, I have been under that cursed spell again. I am so happy now, so happy I cannot express it to you in language. God bless you all. Your kindness can never go unrewarded." He took little Puss into his arms, hugged and kissed him, saying, "You belong to another world better than this one that you live in now."

During the time that he was under that unhappy condition, Mr. Forrest put the wine out of sight. He said: "Gentlemen, will you ride with me in a carriage? I want to be so much in the open air, for I am a happy man."

Mr. Forrest said: "We will go with you, Mr. Winchester, if you think you can receive any benefit from our presence being in the carriage.

He said, "Oh, it will make me most happy."

Mr. Forrest said: 'I can only give you one hour, as I must return with the little one to indulge in an afternoon nap."

We went with him in the carriage. As we reached Union Square, up Broadway, an influence took possession of little Puss, and said: "Drive up Lexington Avenue." When we had entered the avenue the control claimed to be the mother of Mr. Winchester, and talked beautifully to her son. Her language I never forget, it had so much of the spirit of truth in it; the cultured and expressive thoughts that she conveyed to her son through the lips of Justin were something never to be forgotten.

[To be continued.]

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VISIONS.

The air is astir with Love's messenger
That comes o'er the vales and hills,
And the green woodland heights welcome her
In the murmuring brooks and rills,
And soft on the air, like a maiden's prayer,
Echo the notes of a warbler clear;
clear;
Thro' the twilight dim floats a vesper-hymn,
Bidding the world good cheer.

Thro' the silent magic of the closing day,
My vision reaches the Long Ago
Of the golden days of my sweetheart May,
When my heart was all aglow;
When my buoyant spirit could taste the tang
Of the odors from sunny isles,
And the wonders and marvels that joyous sprang
To my vision for miles and miles.

Let my fancy bring, on Love's starlit wing,
Glad thoughts of my spring-time days,
When my songs and laughter had a happy ring,
And my path led in flowery ways;
Let my vision bring back those hearts that cling
To my memory's hallowed shrine,
Thro' the drifted years of joys and tears,
Those days of my childhood's time.

Let me recount the fond days of the past,
When my vision was rosy hued,
When the sky was clear and no clouds o'ercast
My path star-jewel strewed;
And let me read again life's mystic book
Of the meadows, vales and hills,
When I wondered in shade and forest nook
And listened to its fluted trills.

In dreamy ways where fond memory strays
Across the mystic stream of time,
Oft comes the vision of life's vanished days,
And of fairer worlds divine.
Sweet world of spring, earth once more a-wing,
Breathes forth her perfume rare,
The old world warms, young arms upspring
With flowery offerings fair.

BISHOP A. BEALS.
Summerland, Cal.

A Significant Debate.

To the Editor:—I wish to remind your readers of a debate to take place at Hedrick, Okla., commencing August 20, between John W. Ring and Rev. J. W. Chism, Christian Evangelist of Texas. Propositions as follows:

"Resolved, that the fundamental principles of modern Spiritualism are identical with the spiritual basis of the religion of Jesus Christ."

Mr. Ring affirms for three days and Rev. Chism denies.

Second:

"Resolved, that the scriptures teach that with the passing of the Apostolic Age spiritual gifts, such as are mentioned in the Bible, closed."

Rev. Chism affirms for three days and Mr. Ring denies, making a six-days' discussion of four hours each day. ROBERT G. LEE.

Hedrick, Okla.

SUGGESTIVE THOUGHTS.

The Dynamic and Spiritual Power of the Sunbeam.

While thoughtfully meditating on the philosophy of practical experience as I walked along the street, my attention was arrested by the operation of a radiometer in a jeweler's window.

To the general crowd it had no significance, as familiarity had evoked indifference, but to me it formed a basis for philosophical reflection.

This delicately constructed scientific instrument, sensitive to a degree, was vibrating in obedience to the propulsion of the solar rays. As the fleecy clouds obscured the sun, the vibrations of activity were sensibly lessened, but when the direct impulsion of energy was uninterrupted the sails operated so rapidly as to defy a discrimination of separateness.

This was a manifestation of the dynamic power of the sunbeam; and I thought if that gentle messenger from our solar luminary could but reveal the mystery of its being, we should possess the solution of life's eternal problem, and thus know our true relationship to the great universe of obective activity.

If solar light in its primary pristine, essential condition is spiritual power, only materialized by virtue of atmospheric diffusion, (as I have been inspirationally assured) we may at least boldly speculate and dare to enter the very holy of holies of subjective research; but we are begging a proposition which we cannot at present objectify and place within the province of exact thought.

Obviously, I lay myself open to the charge of being wildly speculative, as possessing no scientific data in entering this region, yet we must not be oblivious of the fact that our wisest and best scientific men do not scruple to consult the oracle of imagination (that divine faculty and attribute of the soul) in their perplexity, with practical results that none can gainsay.

Is the sunbeam a reflection of the life-breathing of mighty human souls in the spiritual realm? Is our glorious sun a reflector or a promoter of power? Is it an electric dynamo or a shield flashing forth the magnetic rays of love from the high and mighty in the celestial world?

The greatest, grandest and most suggestive truth taught by Swedenborg, the seer, was the doctrine of correspondence. This is the most glorious pearl we can extract from the ocean of theological confusion which cramped his soul.

He maintained that everything material had its counterpart spiritual, and this magnificent idea has been beautifully elaborated through our modern mediums.

If our material atmosphere can by diffusion cause solar light to become prismatic and impart color to external nature, why not the Central Spiritual Sun, that inexaustible, impersonal life and thought-supplying essence, impart such in reflection from the orb of day?

There are human beings in the vast hierarchy of the spirit, possessed of attributes similar to our own, dwelling in the celestial world, who are so bright and luminous as to far exceed the brilliancy of the noonday sun. If these very gods in the universe spiritual can breathe forth prismatic beauties to adorn their surroundings, and are the creators of all they desire, why should they not breathe on and reflect from stellar suns creative energy, light and power?

Their intense activity causes a dispersal of soul-substance which must be recuperated or re-supplied from an inexhaustible progressive fountain to minister to the requirements of all souls. Why are these human spiritual intelligences so brilliantly illuminated?

IT IS BECAUSE THE SPIRITUAL POWER PERCOLATES THROUGH THEIR BEING UNINTERRUPTEDLY—THERE IS NO CONGESTION.

Their surroundings correspond to their condition of unfoldment, and their happiness is proportionate to the free flow of spiritual power through their organizations. Thus they appropriate from the great, central spiritual sun fadeless beauty, intellectual energy and spiritual love.

Doubtless if we here, enshrined in clay, could allow free and unobstructed expression to our internal powers, we should be perfectly healthy, materially and spiritually, and "happiness" would characterize our daily life.

As an illustration of the validity of this position, take a common, everyday object lesson. When we violate the laws of nature we catch cold, that is, the temperature of the body is reduced too suddenly; the pores of the skin become congested, the effete matter, which has undergone a chemical change and should be eliminated by the system, is re-appropriated by the circulation, and poison saps the legitimate effects of harmonization, and we therefore immediately take remedies to relieve the congestion, and just in proportion to the free flow of vital fluid is the equilibrium re-established and harmony ensues.

As the mountain is a unit of possibilities physical, and voices by correspondential symbolism the philosophy of diffusion, so the human soul, possessing internally all spiritual potentialities, is a unit of universal power.

Thus the aggregate of human souls in being may be the progenitors of stellar worlds, and the diffusion of all vital energy in objective existence.

Man's intelligence dissociates the elements of which that mountain consists, and appropriates them for the promotion of civilization—spiritual and thought power are breathed from the human soul in creative expression. C. G. OYSTON.

Seattle, Wash.

THE STREAMLET.

Can you tell me, little streamlet,
Flowing on so swift and fast,
Are you never tired and weary?
Do you ever sighs for rest?
And the little streamlet answered,
As she flowed on toward the South,
'I am rested when to other
Larger streamlets I give strength."

Oh, ye weary ones of earth,
Learn a lesson from the streamlet,
If you would not weary grow
In this life of toilsome journey,
Strengthen others as you go.
And I wandered onward southward,
Where the little streamlet ran,
And beheld a mighty river,
That to earth it gave new strength.

As you journey onward heavenward,
In this school of life of ours,
Help another learn a lesson
That will give new strength to you.

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DO YOU WANT A CAMP?

A Special Appeal to the Spiritualists of Illinois.

In response to many inquiries concerning the Illinois Fraternal Camp Association, I would state that, in view of existing circumstances, very satisfactory progress is being made. The first step toward the successful accomplishment of any purpose or enterprise is to create an interest or demand. As soon as a sufficient number of Spiritualists can be found who feel that they want a camp in this State and are willing to lend such assistance as they feel able, steps will at once be taken towards accomplishing that much to be desired end.

The majority of Spiritualists have never thought of the matter at all, but when their attention is called to it they are quick to see the desirability of a movement in that direction. To create the desired interest, is, owing to the lack of organization, a much more difficult matter than it at first appears.

First, we must learn who are Spiritualists and where they are located. We have communicated with a large number throughout the state and would like the address of many more, and we hope that all who read this will assist us by sending the names and addresses of any whom they think might be interested.

We want the foundation of this camp to be broad and strong. Elizabeth Harlow says that "Our apex can be just as high as our base will support." If we would build a structure high enough to attract the attention of the thinking public, we must be sure and start right. The foundation is the most essential part of a building; let the house be ever so fair to look upon, if it is not founded upon a solid foundation, some day an adverse wind will cause it to fall and we have but a ruin left. The camp of the future must be entirely changed from the camp of the past.

First, it should be co-operative, conducted by the individual members of which the association is composed; we would have no stock or stock-holders, no sale of lots, no opportunities for one person or for a small clique to get control. Every member should have a voice in the management of the camp.

The main feature of the camp in the past has been the phenomena, but at present they are passing through a crucial stage. So much fraud has been practiced that intelligent Spiritualists are refusing to attend, and the attendance at nearly all the camps is smaller than in the past years. Managements are awakening to the necessity of weeding out all fakirs, and the cleansing process is going on all over the country. This will have a tendency to separate the Spiritualists from the spiritists. If we have Spiritualists enough to support a camp conducted on educational lines, well and good, but if our camps can not live without degenerating into a fakir's show, the sooner they die the better for the cause.

Our ideas of the future camp is one that shall combine all the best features of the present Chautauquas with the best features of the summer resort. It seems almost impossible for the large majority of Spiritualists to imagine any scheme of any manner of recreation except a spiritual meeting. If we go to a picnic or excursion, the poor mediums are not allowed to enjoy the beauties of nature and a period of relaxation from work, but are coaxed upon the platform to give some tests or to hold a circle for the enjoyment of the rest of the excursionists. We would have the phenomena and the philosophy of Spiritualism presented at all proper times and places, but we would also like a place where we can take our families, where part of the time may be devoted to rational amusements and educational entertainment, suited to the needs of children as well as adults. We want a place where we can spend the whole season, from June to September. We would like boating and fishing for those who enjoy such sports, with occasional canoe rides and aquatic illuminations. The ideal camp will have all these but will not neglect the educational.

We learned last season at Lily Dale that friends of Mrs. Richmond, Mr. Wright, Prof. Lockwood and others, were willing if satisfied of the permanency of the camp, to erect suitable buildings and endow them, that these gifted speakers might be employed to give their wonderful truths to the public free of charge. May the spirit world speed the day when this may be the main feature at all camps.

But we would not neglect the phenomena, without which there would be no camps. A camp should be a home for honest mediums; let none practice on the grounds but those endorsed by their home society and the camp management, then we will have more Spiritualists and less spiritists.

These conditions are being demanded; are we ready to meet the demand? The camp of the future should have a sanatorium fitted with all the latest improvements for rational treatments, equiped wih the various baths, sun, mud, water, etc., machinery for mechanical massage, paraphernalia for physical exercise and all possible appliances to help restore the sick to a natural condition, which is perfect health. There should be no better spot on earth for regaining impaired health than a rightly conducted Spiritual camp, where treatments for the physical, the mental, and the spiritual can all be given, assisted by wise and advanced healers and teachers from the other side.

The response to the call published some weeks ago has been quite general, but we want to hear from many more. Will you help us? Write to us that you are willing to join a camp association; let each one help what they can, and a camp for this state will soon be an assured fact. Address all communications to

ALEX. CAIRD, M. D.
598 W. Monroe St, Chicago, Ill.

TWO WOMEN.

Within the cottage door and bare
A woman sees the shadows grow,
And in a stately palace there
Is one whose servants come and go;
And one of them is young and fair,
And one is old and bended low.

The lady fair whose servants haste
To do her bidding sadly sighs,
She deems the world a barren waste,
Two teardrops tremble in her eyes:
They've sent the wrong complexion paste—
It's not at all the kind she buys.

She in the cottage weeps for joy,
The world to her is strangely bright;
No sorrow enters to annoy,
No care may put her glee to flight;
They've raised the wages of her boy—
Ah, sweet will be her dreams to-night!

—E. B. KIMER.

SEARCHING FOR THINGS IN THE NEXT SPHERE.

Popular Interest Manifested Everywhere in Psychic Matters.

Our present era has been described as one given chiefly to materialism, yet there never was a time when so many thoughtful persons were engaged in the study of psychic phenomena, or when there were so many societies organized to prosecute psychical research. The question of the nature of spirit is being investigated from many different points of view. Physicians attack the problem from their own side, seeking light in the study of brain, nerves, etc., as well as in phenomena of somnambulism, hypnotism, double personality and the like.

Societies for psychical research in this country and England number in their membership some of the most eminent names of modern science—men who make it their task to sift grain from the chaff of reported apparitions, instances of telepathy, alleged communications with the dead, etc. There is a large literature on the subject of "Spiritism"—a different thing from Spiritualism. The latter has become a creed with many persons, who take their belief seriously, though it has been notably abused by pretenders who give "seances" and use conjurers' tricks to impress the unwary. Mind-reading, "suggestion," etc., are accepted by many who have no theory to account for them. The recent announcement that experimenters in New England have ascertained that the soul weighs half an ounce, ridiculous as it is, illustrates the prevailing disposition to apply the experimental method to the elucidation of questions of spirit. The materialistic tendency of the time demands ocular proof of things the most subtile. Recent revelations of the properties of radio-active substances have strengthened this tendency, but have brought materialists and Spiritualists closer together by showing that matter consists apparently of infinitely minute aggregations of ether which are endowed with wonderful properties. Materialists used to laugh at the contention of schoolmen that thousands of spirits could dance on the point of a needle, but the calculations of Professors Thompson, Soddy and others seem to show that the point of a needle would afford ample space for numerous organized beings consisting each of millions of atoms. Matter, in short, has been refined almost to the quality of spirit, as the latter was once conceived, so that materialists are more ready than formerly to accept a spiritualistic explanation of phenomena.

Faith in invisible causes is accordingly reviving, and persons of ultra-scientific bias will be found entertaining views once deemed highly superstitious. There is much folly and some fraud, no doubt, in various popular manifestations of the revived interest in occult matters.

The limits between the possible and impossible are ignored, and the anxious inquirer after spiritualistic truth often has a trick of sleight-of-hand palmed off on him. The magician and the hoodoo doctor still flourish upon the credulity of their admirers. Not that there is not great virtue in mental "suggestion" in this neurasthenic age. Imaginary diseases require imaginary remedies. The regular physician finds many of his patients cured by bread pills, the pill being something to fix the eye upon, while confidence in the doctor does the work.

The huge boluses of our grandfathers are out of fashion. Medicine has lost its mysterious power, and we want more subtle remedies. Little by little we are finding out that abstinence from drugs and plenty of exercise in the open air are the true secrets of physical and mental health. As respects spiritual health, however, the problem, with all our experimentation, remains substantially where it was before the age of ism began.—Editorial in Baltimore Sun.

A Word From One in Spirit Life.

I wish to thank all my friends for all they did for me while I was in earth life, and the kindly thoughts that they sent out when I passed to the life eternal. Also to say I have not forgotten them, that my thoughts go out to them and for them the same as when I was in the body. Since coming to the new life I have taken a new occupation that keeps me all absorbed in the work that is to be. I have many friends to help me, those that I know, and many I did not know.

I hear it frequently said: "I don't see, or I should think Emeline would come and manifest through some of our mediums."

Well, now, I have no desire to go to any hall to manifest to my friends They are near and dear to me as of long ago, yet it would not be of any advancement to me Spiritually, to manifest in any public meeting. I feel more at ease to come and dictate a message through the medium who writes for me.

Spirit Homes, or the Heaven you read of is as one vast cathedral of everlasting grandeur. There are no streets paved with gold, neither are there walls of jasper. The beauty is the everlasting harmony of souls that shine with dazzling sunlight of wisdom from the great Oversoul of love and knowledge, and wisdom combined for the good of all God's children. All may learn that will, of the power and glory of the Divine plan of the one Great Cause that some call God, but we call Nature, for it is natural, always has been and always will be, for in the great plan there was no beginning, neither will there be any ending.

Now as children of the natural cause, live right, live good, honest, upright, pure, and you will be true to others, on the same plan that good people make good Christians, and the bad never make Christians at all. When one has achieved the true principle of living a true life for one's spiritual benefit, he will be prepared to enter upon higher duties that will meet him when he too, passes through the golden gateway.

There is a great deal of work to be done as yet before the spirit world can perfect the human family that they may bring into this life offspring that will come up to the standard that they will produce the harmony and love that should exist for the peace and morality of the human family.

Wishing my friends, all as one, peace and prosperity.

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"International Convention of Ghosts."

We give the following to illustrate again what the Secular Press is doing in the way of calling attention to spiritualistic and occult subjects, although it often does so jocularly, and in many respects not very politely, or even decently, yet the general effect of its work is most excellent. The following from the Chicago Tribune, the great daily, illustrates the point we intend to convey. We use its own heading to the article, "International Convention of Ghosts."

London is preparing for the greatest convention ever held—the first international convention of ghosts, which is being planned to meet at South Institute, one of the great halls of London City, in September.

Not since the investigation of Spiritualism by the Siebert Commission has science taken such a grave interest in the question of spirits.

Psychical Research Societies all over the world, as well as learned educators and thinkers, are, according to present plans, to participate in the convention, which is expected at least to develop important knowledge of things psychical. No school of Spiritualists will be excluded. The Indian "fakir" and the Oxford college professor will be expected to sit side by side with the American Spiritualistic medium and Tibetan recluse. The spirit doctors from the African jungles will be invited to explain their fetich worship to the deepest thinkers of the Italian, French, and German schools of Spiritualistic research.

Scientists to Cross-Question Spooks.

A test, however, is planned to be deeper than this. Not only will Spiritualists and students of Spiritualism be invited to attend, but they will be expected to subject their controls to the cross-questioning of the most eminent students of the world. Historians, writers, scholars, who have but little or no interest in Spiritualism will be invited to attend and examine the spirits to prove their authenticity. Instead of the usual medium's "fake" of saying "I see a tall, blond woman, who asks if John is in the audience," the spirits will be examined by men who know more about their lives on earth than the mediums do.

For instance, a medium who claims to be able to summon the spirit of Napoleon will be examined by the foremost authority on the Napoleonic era, and asked questions concerning the emperor which no one could answer unless deeply versed in the life of Napoleon. The same system, according to the committee, will be used with every historic ghost, a special authority being invited to examine each medium after the same manner.

Among the famous spirits invited to attend, under the chaperonage of their favorite mediums, are the following:

Napoleon, Aristophanes, Mozart, Aristotle, David, Darius, Shakspeare, Demosthenes, Washington, King Arthur, Alexander, Cleopatra, Socrates, Caesar, Dickens, Jeanne d' Arc, Columbus, Solomon, Brigham Young, Cromwell, Sir Walter Scott, Robert Burns, Confucius, Dante, Martin Luther, Henry Ward Beecher.

Spirits of Famous Men Invited.

The committee which is arranging the international convention of ghosts, in order to prove its sincerity in resorting to the greatest test of their belief in Spiritualism, has planned to invite the following authorities to cross question the mediums who claim to control the historic spirits.

David to be examined by William Robertson Smith, editor Encyclopedia Britannica, librarian Cambridge university, authority on biblical and Hebrew history.

Aristophanes to be examined by Richard Claverhouse Jebb, Lit. D., LL. D., professor of Greek, University of Glasgow.

Shakspeare to be examined by Henry R. Tedder, librarian Athenaeum, London,, authority on Shakspearean history and literature, author of works on Shakspeare, the man and the author, and Alexander Stewart MacGregor, Scotch Shakspearean authority.

King Arthur to be examined by the Rev. David Bowlands, the famous Welsh scholar and author, special investigator of the life and legends of the round table and its knights.

Alexander to be examined by Archibald Henry Sayce, M. A., professor of comparative philosophy, University of Oxford, and writer on ancient history.

Dante to be examined by Oscar Browning, M. A., fellow of King's college, Cambridge, lecturer on ancient history, author of "The Life and Work of Dante."

Peter the Great to be examined by Oscar Browning.

Demosthenes to be examined by Richard Claverhouse Jebb, University of Glasgow.

Darius to be examined by Archibald Henry Sayce, professor of comparative philology, Oxford, author "Babylonian Literature," "The Monuments of the Hittites," "Assyrian Grammar," "Assyrian Translations," etc.

Aristotle Expected to Announce New Philosophy.

Aristotle to be examined by Paul Wilhelm Schmeidel, professor of New Testament history, University of Zurich, formerly University of Jena and Leipsic; author many historical works.

Mozart to be examined by W. S. Rickstrom, author "Life and Music of Mozart."

Cleopatra to be examined by the Rev. Frederick John Foakes-Jackson, dean Jesus college, Cambridge, author "Biblical History of the Hebrews," "Christian Difficulties in the Second and Twentieth Centuries," etc.

Caesar to be examined by Oscar Browning, M. A., King's college, Cambridge.

Jeanne d' Arc to be examined by L. De Bouteiller, author history of her life, etc.

Solomon to be examined by Stanley Lane-Poole, professor Arabic, Trinity college.

Brigham Young to be examined by Francis Hepwell, author "History of Mormonism."

Oliver Cromwell to be examined by Thomas McKinnon Wood, London, chairman London city council, one of the editors Encyclopedia Britannica.

Sir Walter Scott to be examined by Prof. James Brander Matthews, Columbia university, author works on American and British literature.

Robert Burns to be examined by James McNichol, LL. D., D. D., university of Edinburgh; author "Life and Character of Robert Burns," etc.

Socrates to be examined by Prof. Adolph Harnack, D. D., University of Berlin.

Henry Ward Beecher to be examined by the Rev. Isaac Kaufman Funk.

Every Ghost Will Have Chance to Talk.

These are not all. The Psychical association, which has appointed a committee of fifteen to make arrangements, is planning to add to the list and include in the invitation all the authorities on any spirit which the mediums claim they can control. The invitation lists to famous Spiritualists now being made up by the committee are growing continually, and with them the lists of the famous students and writers who will be given the chance to talk or communicate with the spirits of the men whose biographies they have written or whose lives they have studied.

One thing the convention will seek to demonstrate, and that is the wonderful changes in the attitude of science towards spirit phenomena since the days when Kate Fox, the American girl, founded what is known as the modern school of Spiritualism.

NOW SCIENCE, RELIEVED OF THE DANGER OF BEING MADE RIDICULOUS, IS INTERESTED IN THE SERIOUS INVESTIGATION OF THE PROBLEM OF SPIRITUALISM AND PERHAPS THE SCIENTISTS AND DEEP THINKERS OF ENGLAND AND EUROPE AT LEAST ARE AS MUCH INTERESTED IN THE PROPOSED INTERNATIONAL CONGRESS OF GHOSTS AS ARE THE LEADERS OF THE SPIRITUALISTIC MOVEMENT. For the psychical phenomena, instead of being a commercial asset for fakers who prey upon the superstitous members of the public and work wondrous frauds and deceits has become a serious scientific problem and perhaps half the great psychologists of the world have faith in "seeing ghosts." They don't admit it in that form—in fact, they deny the ghosts, but they admit the phenomena and seek explanation.

All Fraudulent Mediums ot Be Barred

The committee expects humanity to derive much knowledge from the coming convention that will support the theories of Spiritualists. The committee says with perhaps 2,000 spiritualistic mediums present ready to produce ocular proof of their claims and with a few hundred scientific men and scholars present to test those proofs there will be no chance for trickery or fraud.

The development of Spiritualism since 1848, when Mr. and Mrs. John Fox of Hydesville, N. Y., first discovered "spirit rapping," has been remarkable, although nothing beyond theories has resulted. Kate Fox, one of the daughters, was the first person to claim to be able to communicate with spirits through the medium of raps; although as early as the seventeenth century German Jews practiced table rocking.

The discovery of Kate Fox that she could obtain replies to knocks upon tables, etc., and that the responses seemed directed by intelligences, resulted in the formation of the modern school of Spiritualism. The form of "spirit rapping" spread rapidly through the United States and thence over the entire civilized world. The spirit of the "murdered peddler" which communicated with the Fox family became historic and subsequent mediums developed rapping to an extent which created interest everywhere.

Growth of Spiritualism in Fifty Years.

Kate Fox and her sister both were mediums and claimed to be able to communicate with the spirits of the departed. They had a host of imitators.

No medium, however, in those days or for many years afterward even claimed to understand what special qualities enabled spirits to make use of them.

Andrew Jackson Davis, in 1847, startled the world by his work on "Nature's Divine Revelations," which he claimed to have received while in a hypnotic trance.

A Mrs. Hayden, a professional medium of Boston, carried the "spirit rapping to England in 1852, and Europe was seized with a "table turning" mania.

Science accepted certain phenomena as real, but in the maze of fraud and buffoonery and trickery designed to cheat superstitious poor, much time and knowledge were lost. Science refused to mingle with the fakers and the fear of ridicule precluded the possibility of any famous scientist devoting his time to the study of Spiritualism until within the last decade.

The Siebert Commissions on insanity and Spiritualism were pioneering investigations into the field which science hardly dared enter because of the ridicule it brought upon them.

The bequest of Siebert, furnishing funds for such investigations, brought a serious effort. Besides science had proved so much that it became less afraid of ridicule.

Present Fad for Scientific Investigation.

The Italian school was one of the first to take the plunge into the waters of mystery and when it emerged bringing up bits of truth the psychologists of France, England, and Germany jumped in. Within the last decade it has become almost a fad for scientific men to investigate ghosts. They have shattered thousands of good stories and got many bits of the truth.

NOW THE SCIENTISTS THE WORLD OVER ACCEPT PSYCHIC PHENOMENA AS A MATTER OF COURSE AND THEY ARE DELVING DEEPER AND DEEPER. SO THEY ARE EXPECTED BY THE COMMITTEE TO WELCOME THE INTERNATIONAL CONVENTION OF GHOSTS.

Any ghost in good standing, with dues paid up, is privileged to attend the convention and make himself or herself known to any one of the Spiritualists or scientists who will be in attendance.

Besides the spirits of great historic characters, already mentioned, who are expected through their mediums to accept invitations to attend, there will be many famous ghosts, some of them unknown, or at least unidentified, and some of these, the committee hopes, may be identified by the scientists or others during the congress.

Famous Family Spirit of the Rudats.

Of this class is the famous Rudat spirit, which is one of the best known materializations in the world, at least among Spiritualists. This wraith, or whatever it is, has been a mystery to mediums for the last ten years and its peculiarity consists, seemingly, in the fact that the best mediums can do nothing with it while it persistently attempts to communicate with members of the Rudat family, living in and near the village of Getroz, in Switzerland, not far from the French frontier. Not one member of the family is a medium as far as they know, and not one understands even the simplest forms of Spiritualism, yet this spirit, so it is asserted, has made scores of attempts to communicate with different members of the family.

Instead of being pleased the Rudats were almost frightened out of their wits. Two members of the family claim to have seen the wraith, which appeared to them as a semi-luminous mist, approximating in form the human shape. Also the spirit, they claim, strove to tell them something, but failed because every member of the family it approached refused to remain to listen.

Spiritualists, when they heard of this wonderfully material spirit hastened to the Rudats and expected great things in the line of discovery. The spirit, however, refuses to have anything to do with the mediums. Its business, apparently, is with the Rudats, and no one else will do. However, one of the Rudats will be brought to the convention and efforts made to get the spirit to reveal its business.

Spirit Doctors From Africa Invited.

Not the least interesting of the efforts of the convention to reach the truth are the plans for the examination of certain spirit doctors from equatorial Africa. De Mille, the Parisian Spiritualist, or rather student of Spiritualism, who has spent five years in the Congo and through West Africa, studying the fetish worship among the aborigines, will be asked to bring two of their famous spirit doctors to the convention for examination as to their powers of communicating with the spirits of the departed.

This is the first time any effort ever has been made to connect the fetishism, voodooism, and other mysterious rites of savage races with Spiritualism as it is understood in civilized countries. De Mille, however, has a theory that scientific psychologists have much to learn from aboriginal races. Indeed, he believes that at some time human beings on earth had the full power of communicating with the spirits of the departed, but that the art was lost with civilization and now is retained to a greater degree by savage races than by the educated ones.

THE FRENCHMAN DECLARES THAT THERE IS MORE IN FETISHISM THAN PEOPLE OF CIVILIZED COUNTRIES GENERALLY BELIEVE. INDEED, HE HAS SEEN THINGS IN EQUATORIAL AFRICA THAT LEAD HIM TO BELIEVE THAT THE FETISHES REALLY ARE PLACES OF MATERIALIZATION OF SPIRITS AND THAT THE SPIRIT DOCTORS AMONG THE TRIBES ARE NOTHING MORE NOR LESS THAN HIGHLY DEVELOPED SPIRITUALISTIC MEDIUMS.

Among the committee which is arranging the convention the question of permitting De Mille to bring his spirit doctors to the convention was at first frowned upon, but later the committee voted unanimously to include savage as well as civilized ghosts.

The effort of the convention will be to reach the truth if possible, whether or not it is made ridiculous by some of the developments. The committee says it is fully aware that certain frauds may be attempted by daring fakers who may hope to gain advertising by tricking the convention, but, nevertheless no efforts will be spared to prevent impositions and, furthermore that all but known tricksters may attempt to materialize their spirits. Doubters are as welcome as firm believers. The committee announces that the only object is to get nearer the truth.

Every Honest Ghost Will Have a Chance.

Nevertheless, a special committee has been appointed to look up the records of Spiritualistic mediums who announce their intention of being delegates and bringing their ghosts to the convention.

EVERY HONEST PSYCHICAL RESEARCH WORKER ADMITS THAT PUERILE FRAUDS AND CLEVER IMPOSITIONS ARE PRACTICED DAILY, AND THAT SLEIGHT OF HAND, HYPNOTISM, AND ALL SORTS OF JUGGLERY ARE USED FREQUENTLY BY THOSE WHO CLAIM TO BE MEDIUMS. SOME OF THE BEST KNOWN SPIRITUALISTIC MEDIUMS IN THE WORLD WILL BE BARRED ENTIRELY FROM THE CONVENTION, BECAUSE PROOF EXISTS THAT THEY HAVE PRACTICED FRAUDS.

It is a well known fact that one firm in Boston manufactures immense paraphernalia of all sorts for the use of tricksters who seek to make money by deceiving the public. At least one Parisian moving picture firm manufactures extremely clever "ghosts" that can be materialized instantly, even through a small hole at the rear of a room, and produced upon walls or curtains.

The committee knows all these things, and it proposes to bar all fraudulent mediums, accepting only those who seek truth and do not resort to trickery.

The international convention committee is made up of English, French, American, Italian, and German Spiritualists, and is not backed by any clique or organization of Spiritualists, the originators of the idea planning to keep it out of the hands of any one society, and to have it represent as many as possible. The Society of Psychical Research of America, as well as England and France, is represented on the committee; the Spiritualist Alliance of Great Britain and the Spiritualist Society of Germany also have representatives on the board but the societies themselves will not be asked to participate in the arrangements except as individuals. Spiritualistic Societies to Demonstrate

Before the final plans are laid however it is expected that they will be asked to join forces with the international committee and assist in the work not as organizations but as part of the convention.

E. Dawson Rogers, president of the Spiritualists' Alliance, probably will be asked to allow his name to be presented as the leader in the convention, and W. Stainton-Moses, the leading Spiritualist of Great Britain, is almost certain to be invited to take charge in the department of psychology, which will be one of the most important features of the convention.

Not only will the leading Spiritualists be invited to attend and participate in the doings of the convention, but famous men from all over the world who have been interested in psychological research work will be pressed to assist.

America, it is probable, will be represented by Prof. Garrett P. Serviss, the distinguished scientist, who was one of the first Americans to dare public ridicule by serious study of Spiritualism, and the first in America to suggest organized study of the subject of psychic phenomena. Prof. Serviss is not a Spiritualist, but he believes firmly in many phases of spirit phenomena. He suggested years ago the urgent necessity of a thorough investigation of the entire subject by scientific men and it is more than probable that he would accept the invitation.

A few years ago, when the Rev. Stainton-Moses, leader of the British Spiritualists, suggested that all the Spiritualists in the world form connected "circles" and thus strive to reach the truth Prof. Serviss objected on the grounds that such a thing would result only in a mass of disconnected, jumbled statements from which it would be impossible to separate the true from the false. The idea of the international convention is to do away with exactly the thing to which Prof. Serviss objected.

Marconi, Believer in Ghosts, Invited.

Among the others the committee expects to invite will be Guglielmo Marconi, the inventor of the wireless telegraph, who is a firm believer in spirit communication; the Rev. Minot Judson Savage, the eminent New York divine, who has made a study of Spiritualism and psychic phenomena in general, and George Stuart Fullerton of Columbia University, who was one of the Siebert Commissioners in the investigation of Spiritualism and author of the preliminary report of the commission, which embodied its findings.

The Rev. Father C. G. Franco, S. J., the most eminent Roman Catholic authority, may be invited to attend, but because of the attitude of the church towards Spiritualism, the committee scarcely hopes he will participate. The church, according to Father Franco, believes many facts of Spiritualism, but condemns its claims and practices as contrary to the commands of the Bible, and likely to result in error and delusion.

Prof. James Hervey Hyslop, professor of logic and ethics at Columbia, a firm believer in spiritual manifestation, almost certainly will receive an invitation.

Isaac Kaufman Funk, author of "The Widow's Mite, and Other Psychic Phenomena," a clergyman and publisher, and perhaps the leading investigator of Spiritualism in the United States, the committee expects to be a delegate. His work on Spiritualism published in 1904, in which he told of his meeting with the spirit of Henry Ward Beecher, was one of the sensation of the year, causing a widespread revival in Spiritualism. Mr. Funk probably will be asked to attempt to communicate with the spirit of Beecher during the convention.

Flammarion and Lombroso to Be Present.

Prof. Charles Richet, the eminent French savant, who has done more than anyone else towards scientific investigation of spirit phenomena in France, is expected to be a candidate. Camille Flammarion, the great astronomer and writer, and Cesare Lombroso, the Italian psychologist, who, perhaps, is the deepest investigator in the world, according to present plans, will be invited to conduct certain phases of the investigation.

The first international convention of ghosts is expected by the committee to bring science nearer the truth regarding psychic phenomena, at least, and to collect the knowledge of the world on the subject for discussion.

The opening days of the convention, according to the plan now outlined by the committee, will be devoted to selection of committees and departments, and the examination of credentials of Spiritualistic mediums. Before that, however, organizations of Spiritualists will be asked to investigate the records of mediums who propose to show their ghosts.

During this preliminary stage, which may cover three days, there will be lectures and discussions, and each medium will submit to a special committee a short account of his work and his results.

Famous Ghosts Will Be Investigated.

After that, however, there will be little talking. The work will be for the mediums to demonstrate and for the scientists and students to investigate, cross question, examine, and seek means to get into closer communication with such spirits as may manifest themselves.

Interest in the convention is growing among Spiritualists who have heard of it, and the extent of the interest which will be aroused when the committee perfects its plans may be judged from the fact that there are at least 7,000 different Spiritualist societies in England alone, many of them belonging to the Alliance, which has branches in every city and village in England, all reporting to headquarters in London.

"After Her Death, The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

SPIRIT MESSAGES.

Received by Mrs. Nellie Davis, Medium, Kewanee, Illinois.

Charles Boice.

Well, I am afraid I can't say much, for I am not used to this kind of work. It is awfully hard to live a little while on earth, to grow so attached to people and want them so much, and then have to leave them and come over here. I didn't want to die. I used to talk about it a great deal, but it wasn't because I wanted to. It was only because I felt that it was coming. And they have some of my books at home now, that have flowers that I used to press between the leaves; they open there sometimes and say, "Poor Charlie." I often go back to the old place. I go into the room where they have so many of my old playthings. Mamma has all my toys in a glass cupboard, and the clothes I had on when I passed away, in the bottom drawer of the bureau in her room. She has a picture of me in the sitting room that she had enlarged. It is pretty good, I think, but it does not look much like me now, for I have grown stronger and don't look as I did. I just want to say that my picture is hung on a funny picture hook, it looks like a cone off of a pine tree. I want to speak of this because I want them to know I can see things at home.

Mamma gave my bicycle to a neighbor boy, and then she took it away from him again, for she said he was so rough with it, and would make me feel badly. I want to tell her to let him have it, I don't care, and he likes it. Well, now, I thank you and I will say that I passed away at Seattle, Wash., about seven years ago. I was 13 years old.

CHARLES BOICE.

Maria E. Pitts.

Now I do not want to send a long message to-day, any more than to identify myself. I find that those who are connected with me in earth-life—my boy, especially—are going through some adversities, and I want him to know that we are all helping him. It is immaterial whether anyone believes in Spiritualism or not, when a thought is sent out on the wings of love and honesty it is sure to do some good to someone.

Now my daughter Emeline is not very well, and she feels that the time is not far distant when she too, will have to leave the body, and her anxiety is as to how she can go and leave little Frank behind. I know that if she could come more closely to us we could help her; we could help her to regain her strength, and if I could keep her from worrying she would not be so bad, because there are changes that I see in the future and not far distant, that will be of great benefit to her. I want to say that George is with me, he was her husband.

I also have May Belle, her little child, and my father, John Martin, is with me.

Please say to her, we all join in sending our love, and assistance, and encouragement, and all will come out well if she will only trust the angels. I know she will understand me, because she turns to the assistance of mediums in her great trouble and trials.

I want my sisters and my brothers to know that death does not separate those who love. There are many conditions in heaven, the same as in earth, but where our loved ones are, and our desires are, there is the sphere in heaven in which we live. The reason I say this, I have often heard them say, "I wonder what heaven is, and where are all our friends who have died belonging to different faiths?" We are all in the sphere where we belong, that is one of the most beautiful conditions in spirit-life. We are not held by circumstances; we are just held by our desires.

Please say that Maria E. Pitts was here, and my home, although I have been gone nearly twenty years, was in Pittsburg, Pa. My son lives in Vermont, and I hope to open an avenue where I can assist them, for then I shall feel happier.

MARIA E. PITTS.

Alice James.

My dear ones all:—I would like to send out a few words to those in earth life not yet reconciled to my passing away, and I would like to say to them that all is well. There is much I would like to say, and much I would like to give directions for, but as this is a public channel I merely want them to become interested so I can change the sad conditions of my own home, and those I love. I want to say to my family which I left, that I have been conscious of a great deal that has been going on since passing away, and there are many things I would like to give counsel in, but every time I try to approach the earth life I seem to feel the old conditions coming back and I can't stay long. But I find that every time I come it helps me to overcome that feeling, and I have watched every chance, and when I found this gateway open for me I was so glad. Please say to my dear children that I am satisfied with what was done, and that there was nothing that could have been done any different. I often hear them say, "Oh, if this had been different—or if we had done that;" and there are so many things I see floating through their minds that I wish I could make them understand and know that all is well, and all was done that could be done for me.

I left so many on the mortal side of life. I left my dear husband, my daughter, several sons, several sisters, and so many friends who have a warm place in my heart; and I only wish they could all know that I have come here and tried to identify myself; and I hope I can come again. I will not stay any longer, but will give another a chance. I send love and greetings to all. Please say that Alice James was here and my home was at Volinia, Mich.

ALICE JAMES.

Recognition.

Philadelphia, Pa., July, 7, 1907.—My Dear Madam:—I saw a spirit message in The Progressive Thinker, from Neddy Murry. I knew him well. He went away with my half brother. They are having trouble about the property. I will show it to them, and you will hear from them. It is all just right as far as I know. I am 87 years old and can't write very well. May you live long. Your Brother, GUY J. WHITE.

New York, July 1, 1907.—My Dear Mrs. Davis:—We have just received a paper telling of a message from Effa Sargent. I don't know what to think of it, but will say that every word is true, and her brother says that he did just what she says he did. We think it is wonderful; she passed away just as she said. We know it must be from her. If this will help you in any way, use it as you please. We are very grateful to you. Regards to you. MRS. L. SARGENT.

DOES THIS APPLY TO YOU?

A Very Striking and Illustrative Poem

There's an artist named A. Liar,
Who, all characters must fire
In a way he deems is best to do;
Who is ever painting red
Both the living and the dead:
My brother, does this apply to you?

There's an artist named A. Greed,
Who makes other people need,
By withholding from them what is due:
You will meet him any day;
He is always out for pay:
My brother, does this apply to you?

There's an artist named A. Grouch,
Who is ever in a crouch,
To spring upon his prey when in view:
He will snarl at people's heels
While by law he grafts and steals:
My brother, does this apply to you?

There's an artist named A. Bore,
Who will meet you at your door,
And insist upon explaining something new,
When you wish to catch a train,
And you smile and frown in vain:
My brother, does this apply to you?

There's an artist named A. Snoop,
Who to anything will stoop
That will keep the patient neighbors in a stew,
And is always first to "knock,"
On the finest of the flock:
My sister, does this apply to you?

There's an artist named A. Beat,
Who is master of the feat,
Who while idle picks his folks to "do."
He's a useless piece of clay
Every night and every day.
My brother, does this apply to you?

There's an artist named A. Fraud,
Who is never overawed;
Who to all the name implies is true;
Who is free to use the paint,
Each one's character to taint:
My brother, does this apply to you?

There's an artist named A. Hate,
Who just lies around in wait,
To create destruction's flame of blue;
Who is ever in alert
Some dear loving one to hurt:
My sister, does this apply to you?

There's an artist named They Say,
Who is ever in dismay,
O'er the lives that others will pursue;
Who would libel any saint
And put Satan in a faint:
My sister, does this apply to you?

There's an artist named Do Good,
Who is seldom understood;
Who not every day is heeded by but few,
And whose soul will ever shine
With a radiance divine:
My brother, does this apply to you?

There's an artist named B. True,
Who would evil things subdue;
Who would make this earthly plane all new;
Aye! whose edict would suffice
To build here a Paradise:
My brother, does this apply to you?

DR. T. WILKINS.

DR. BLAND'S PIONEERS OF PROGRESS.

This book will be mailed to any reader of The Progressive Thinker who by letter or postal will say they would like to see it before paying for it, and will promise to send me one dollar or return the book in good condition within thirty days. This offer is made on the belief that on seeing it you will like it so well that you will be willing to pay one dollar for it.

In a four-page review of it in the Arena, B. O. Flower says: "This book is so interesting we doubt if one reader in twenty who commences to read it will lay it down until he has finished it."

In his magazine Tom. Watson says: "In a long career of usefulness and distinction, Dr. Bland has come in personal touch with many of the most interesting characters of the past century. He is himself a pioneer of progress, and what he says about Lincoln, Grant and other great men is of far more real interest than anything that could be said by anyone who had never seen them. Unreservedly, I commend this charming book."

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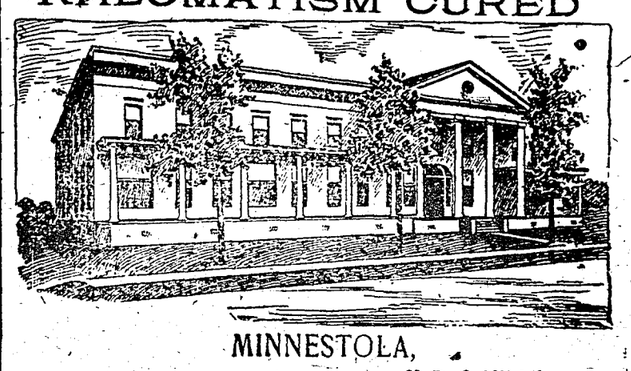
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SATURDAY, AUGUST 17, 1907.

WORDS OF CAUTION.

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AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENTS each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

No. No. Too Much Church Still Remains.

English ecclesiastics visiting this country are anxious American Churchmen shall plunge into politics, and give to legislation a religious character. They say the country will never be saved if the church people content themselves with making prayers while the devil makes the laws.

The fathers of the American Revolution saw the evils of a union of church and state, and wisely divorced them; and this great Republic, the most free, the most prosperous, and the most promising for the future of all the nations of the earth, is the outcome of that divorce. Palsied be the heart that shall attempt to restore the old order of things. The few relics still existing relating to the olden times will soon pass away. Slavery was one of them. Our schools were once under exclusive church control. Where are they now?

Even England is laboring to bring about what was an established fact with us more than a hundred years ago. Let prelates go back to their own country and hasten the disestablishment of the church, and join the great intellectual army of thinkers who are laboring to prevent future wars and national strife, which the founder of Christianity in so many words declared:

"Think not that I am come to send peace on earth: I came not to send peace but the sword." Mat. 10:34.

Near two thousand years of the practical application of such teaching; now let us try the opposite.

Money Wasted.

Mrs. Francis Campbell, a learned Christian tourist, writing The Westminster Gazette, an English journal, said:

"Last year, when I was in Morocco, I asked Dr. Rosen, who is, perhaps, the most familiar of all Orientalists with the Mohammedans, if any are really converted to Christianity. The Doctor replied: 'No, though' he added, 'some take pay to appear so.'

Exactly the same applies to the Jew. Not long ago a Jewish gentleman, who is like many of that race, deeply concerned for the children, said to me: 'You have missions for Jews. There are some Jews who figure in missionary reports as having been converted; but a Jew can no more change his faith than he can change his skin—he is a Jew always.' And that is my own fixed and firm belief, after many long years spent among Eastern races. I have seen the missions at work, and I say deliberately, the vast sums of money sent out of England for the conversion of Jews and Mohammedans is money wasted."

That Mrs. Campbell is correct in her statement all know who have investigated in that direction. And it is not Jews nor Mohammedans alone who are invulnerable to the arts of the missionary. It is the lower classes, the uneducated and the servile of China, Japan, Hindustan, etc., who are accessible to the missionary; and it is very evident their influence is lost so soon as the stimulus is withdrawn which connected the natives with the propagandists.

The opinion is fast gaining ground that the Oriental religions are better adapted to the needs of the people who adopt them, than is the mongrel faith of our Western civilization.

Not Guilty.

The trial of Wm. D. Haywood, at Boise, Idaho, for the murder of Gov. Steunenberg, commenced May 9, ended July 29, by the jury returning a verdict of "Not Guilty." The principal witness for the state was the self-confessed hired assassin, Harry Orchard. This was an assumed name. He was a bigamist, a wife deserter, a multi-murderer, and all-around criminal, who for a hundred dollars—his word for it under oath—seemed ready to commit any crime.

But Orchard "got religion," and, if other unimpeached witnesses can be trusted, he then added perjury to his many other offences.

Haywood was released from his long imprisonment, and was restored to his family, his reputation in our estimation, untarnished by the trying ordeal through which he passed.

Moyer and Pettibone, under indictment for the same offence as that charged against Haywood, with the same polluted evidence, are yet held for trial. Moyer is released on $25,000 bail, to appear and answer. Pettibone's trial is set for October 1. But will either be brought to trial? We question it.

There is a speedy way of disposing of the matter. Arraign, try, convict and execute the confessed murderer, and save the state in costs and incidental losses one million dollars, and let real justice be done. As Orchard's guilt has been washed away in the blood of the Lamb, he is assured a joyful welcome to the pearly courts, over whose battlements he can look down eternally on his unfortunate victims, and see them writhe in unspeakable torture, world without end, because they were ushered, all unprepared, before the great Judge; whereas, had they, like Orchard, each slain a score, accepted Jesus as their redeemer, they would have been awarded seats with their assassin, and together would have shouted glory, glory, glory forever.

A Grave Question.

If some device could be brought out which would prevent critical thought doubtless the church could gain a new lease of power. Until then they who can reason from cause to effect, if honest, are in danger of finding themselves outside of church circles.

The story of the crucifixion, death and bodily resurrection of Jesus has been a stumbling block to the learned for centuries. The more critically the gospels are examined the more obvious their inconsistencies. A cablegram from Christiana, Norway, of July 23, brings the question again to the attention of independent thinkers.

"Pastor Konow, of Berger," says the dispatch, "has caused a sensation in Norway by denying the bodily resurrection of the Savior. Konow belongs to the state or official church, and the cabinet decided to ask him to resign instead of dismissing him. The pastor refused to resign, and now there is widespread interest in the question as to what step the government will take next."

They who read the New Testament account of the resurrection, and accept it as gospel truth without thought, as is the case with the great mass of Bible readers, will be astonished to find the conflicting statements in the different Gospels. No two of them agree in presentation of facts. They are discrepant everywhere. Truthful witnesses each stating the same fact, will vary in language, but agree in ideas in every essential particular. Courts of justice suspicion perjury when several witnesses relating the same event agree in nothing. Should not the same principle prevail in religious affairs as in judicial?

Seat of the Soul.

A musician known as Professor Henry Price, of Mount Vernon, N. Y., announces, seemingly in good faith, that he has discovered the seat of the soul in man. Doctors in the dissecting room, have investigated every organ of the animal economy in search of that information, but the secret spring of life and immortality has evaded their search. The old prophets thought the heart was the fountain of the mind, but modern investigation converted that organ into a pumping apparatus, a force-pump at that, to send the blood coursing through the arteries, and back again through the veins, to the heart. The soul was not there.

Late anatomists located the seat of the soul in the pineal gland. This organ has some resemblance to the cone of pine. It is located near the base of the brain. As its purpose was unknown, it was an easy matter to credit it with those powers the investigator could not find elsewhere, hence it received the popular name of "the tree of life." Deeper research has charged it with other duties, so, until the retired musician put in his appearance all the world was groping in darkness on this interesting subject. This gentleman, as ambitious to know the truth as any of us, assures his readers that "The soul of a man is soft and gelatinous, small, practically shapeless, and situated beneath the first rib." That settles the question. It is as clear and positive that the location of the soul is found, as Rev. Zeb. Hetzel Copp is, that the infernal regions are in the sun.

Must be some sort of affinity between religious enthusiasm and bloodletting, judging from the fact that so many of those Kentucky feud-fights take place at church. Blood atonement, perhaps.—Woman's National Daily.

An Honest Inquiry.

Rev. J. Lloyd Jones, of Chicago, inquired: "Why is the modern man so loath to form church-going habits?" That was a vital question, propounded to twenty Ministers, eleven Professors in Chicago University, and fourteen laymen. The Congregationalist says:

"The first thing which impresses us in these letters, is the unconscious elimination of worship from the popular idea of church services. In all these forty-five letters the name of God appears only once, and no other definite allusion is made to him as a person. Worship is referred to only in the single sentence: 'The idea of worship has very little influence.'

Just listen:

"Nineteen of these letters were written by pastors of evangelical churches. Have men ceased to expect to meet him [God] in the midst of their fellow-worshipers? Have ministers forgot that the chief purpose of public service in the church is to bring men as worshipers consciously into the presence of God? This chief object of the church-going being eliminated, it is easy to account for the decline of church attendance."

The Progressive Thinker would suggest that since Infinite Intelligence is found to inhabit alike every atom in this boundless universe, his presence is no greater in church or cathedral than in every honest heart wherever located, so it is not necessary to gather under towering steeples or clanging bells to express adoration for his goodness to mortals.

Old Time Spirit Rappings.

In Baxter's Historical Discourse on Apparitions, written probably about 1660, occurs the following:

"There is now in London an understanding, sober, pious man, oft one of my hearers, who has an elder brother, a gentleman of considerable rank, who having formerly seemed pious, of late years does often fall into the sin of drunkenness. He often lodges long together here in his mother's house, and whensoever he is drunk and has slept himself sober, something knocks at his bedhead, as if one rapped on the wainscot. When they remove his bed it follows him. Besides other loud noises on other parts where he is that all the house hears, they have often watched him and tied his hands lest he should do it himself. But his mother declared she had seen his shoes under the bed taken up and "nothing visible to touch them." The drunken sinner refused, in spite of these solemn warnings, to abandon his evil ways."

Was the author of "Baxter's Saint's Rest," falsifying when he so wrote? or were there unseen intelligences demonstrating in those early years what became common two hundred years later? We incline to the opinion that the disembodied mind, whose indwelling home is all about us, has ever labored to hold converse with mortals, but the latter were slow in becoming acquainted with the true source of these communications.

A Sanitary Bible.

In some of the states witnesses sworn to give evidence in pending trials are required to kiss the Bible at the conclusion of the oath, as evidence of their sincerity. The covers of the sacred book becomes covered with filth and germs of disease, and thus transmit the foulest ailments from one user to another.

Now comes the information that a Bible bound in celluloid has been placed on the market which may be washed and disinfected at will, thus removing the disease-producing germ. But there is a new danger. The celluloid is highly inflammable, and a lighted cigar may accidentally set it on fire with the most destructive results.

Unfortunately the immoral character of the patriarchs mentioned in the holy book who are presented to us as exemplars for imitation, are not eliminated. Even Jacob, who stole his brother's birthright, and lied to his blind father by which it was gained, is still doing service for the encouragement of perjurers. The inside of the book should be cleansed as well the covers.

Legislation Implored.

We are paying too dear for the whistle. More than two thousand lives were sacrificed July 4th on the altar of mistaken patriotism! In Chicago were the usual large list of accidents. In New York 423 injured were treated in the hospitals. Crime, too, was on the rampage on the "glorious fourth."

Stringent legislation is an absolute need to prevent the discharge of firearms and explosion on the nation's natal day. And dealers should be prohibited from selling the destructive imitation of the war fiend. Not one in a thousand stop to think why they celebrate. Their ambition is to make a noise, and excel their neighbor in that direction, while invalids are tortured, and thoughtless children are killed to put a little money in the till of the conscienceless dealer. It is time the nuisance was abated.

"Leaders of the People to Infidelity."

The above is the charge made by a church organ against the clergy. The editor is distressed to see so many preachers accepting advanced thought, and rejecting the barbarism of the "Word of God."

There is but one way to remedy the growing evil, if evil it is. And that to prevent candidates for the ministry learning scientific truths.

A 7x9 God, hallowing to Adam "Where art thou?" and then playing tailor in manufacturing fig leaves into aprons, is too diminutive a God for an age like this.

DANGER AHEAD!

An Alarm Signal for Spiritualists to Consider.

Last week we sounded an ALARM SIGNAL, calling the attention of Spiritualists to the serious dangers threatening our ranks. A vast number of Spiritualists would have remained in ignorance of the grave crisis now arising if it had not been for The Progressive Thinker.

The arrest and fining of Mrs. Noyes $35.00 for practicing her mediumship in one of the cities of California, only exhibits THE TENDENCY of municipal authority all over the United States.

Next winter no doubt many bills will be introduced into legislatures, the object being to suppress mediumship, and no end of trouble will arise in reference to our Cause. Bill after bill has been introduced into the legislature of Illinois, and it has required money, courage, skill and sharp diplomacy to defeat them.

In this impending struggle THE PROGRESSIVE THINKER will be an important factor to consider. It calls the attention of Spiritualists to the dangers to our cause constantly arising, and keeps them informed of passing events, and giving them timely warning to be on the alert. It is the only Spiritualist paper that can give all the Occult and Spiritualistic news concerning our Cause.

Read carefully what J. L. Dryden, a prominent lawyer of Los Angeles, Cal., says: "By way of suggestion, whether it may meet the approval of the readers of The Progressive Thinker or not, in my opinion, Spiritualism, as an organic religious movement, IS FACING A GRAVE CRISIS. What is commonly known as the 'Police Power' of a government, or the taxing power, the power under which municipalities, counties, etc., are authorized to impose taxes upon property, franchises, professions, etc., for revenue purposes, IS PRACTICALLY AN UNLIMITED POWER; and the only reason doctors, priests, preachers, and such professions are not taxed is because the POWER BEHIND THE THRONE is the man who operates the ballot judicially. And until Spiritualists generate enough common sense to get together and secure representation in the law-making and law-executing functions, they may expect the burden of PUBLIC RESTRICTIONS TO GROW HEAVIER AND HEAVIER. It is easier and not one-half so expensive and humiliating to gain exemption from an ordinance while it is being passed, than it is to evade its provisions on the plea of religious liberty after it becomes a law."

Mr. Dryden is right in his assertion that Spiritualists are facing a VERY GRAVE CRISIS, and there can be no more efficient agent for good in any great struggle that may ensue against mediums than The Progressive Thinker. Extend its circulation among Spiritualists everywhere, and the result will be in every way beneficial. It should have at least 100,000 circulation.

Catholicism In Trouble.

The Poor Old Pope Is Grieving as the Anti-Clerical Movement Grows—His Power and Influence Is Declining in Europe.

ROME, Aug. 7.—Reports from various parts of the country indicate that the anti-clerical sentiment is spreading seriously. Two churches at Florence and one church at Pisa have been set on fire by mobs. Convents and monasteries have been attacked at Terni, Venice, Leghorn and other cities.

The Pope's decision is to suspend pilgrimages on the occasion of his sacerdotal jubilee in September, in addition to his desires to avoid possible public disturbances, has a political object, namely, to afford opportunity for a protest to the powers respecting the position of the Church in Italy. Meanwhile, despite numerous anti-clerical aggressions, the movement has not reached a situation where the whole Church can be said to be menaced.

Pope's Fourth Anniversary.

Yesterday was the fourth anniversary of the election of Pius X. It was not an occasion of rejoicing by the Church, for it is inflicted with troubles such as it has not had in more than five decades, and which are the chief cause of the Pope's ill health.

In South America the Church has been losing ground within the past few months, as witnessed by the demonstration against the Jesuit order in Chile and the recent Protestant proselytizing among the Italians emigrated to Argentina and Brazil, which has proved highly successful.

Australia is not making so much progress as it was hoped would be the case when the present Cardinal Moran, Archbishop of Sydney, was was promoted to the Sacred College. In fact, recent reports received from there show a great falling off in church attendance, as compared with conditions a few years ago.

The same is the case in England, where the Catholics, staunch as they always have been in their allegiance to the Church, are beginning to draw away, so that at the present moment, outside of the members of the Catholic aristocracy and the servants employed in their homes, and the large number of Irish Catholics who have emigrated to England, there are hardly enough people left to the Church to support it properly.

This situation was made known to the Vatican two or three years ago by a group of English Catholics of prominence, who feared Catholicity in the British Kingdom would die out. Their report was then turned down at the Vatican as absurd, but it is now a matter of public knowledge that the Vatican authorities have since ascertained the alleged facts to be correct.

The progress of Catholic missions in China, Japan and Australia has been very slow, notwithstanding the fact that millions have been spent there by the Congregation of the Propaganda for the support of the missionaries and the expenses of running the missions. Thousands of priests have been sent there, mostly from Rome or from institutions established for the purpose, but recent reports received at the Propaganda show that very little in the way of practical results were obtained.

Church Upheld in America.

There is only one continent regarding which the Pope and the cardinals have sufficient reason to congratulate themselves, and that is North America, in which it is useless to deny that the church has made rapid progress within the past few years. At the same time there are pessimists who point out the large number of losses suffered by the church because of the fact that thousands of Catholics, after emigrating to the United States or Canada, never set foot in the church, causing the generation following it to be lost to the church. American bishops have reported time and again to the Vatican that the class of Italian immigrants arriving in the United States is utterly unavailable for the support of the church. The same kind of reports have recently been received at the Vatican concerning the Polish population, the Hungarian, the Slav, and even the Spaniards and the South Americans who have emigrated to the Northern Republic.

Every one admits that Pius X. is very earnest in his desire to improve the conditions of the church and to "restore all things in Christ," as he expressed himself soon after his election. Some of the Roman prelates think he has been too earnest and has refused to adapt himself and his methods of working to the conditions of the present time with the subsequent loss which the church has suffered all over the world.

GENEVA, Aug. 7.—Finally a combination of Catholics, Socialists, Free Thinkers and others who advocate complete separation of State from Church, have succeeded in stopping the appropriating of public money in the Geneva Canton for religious purposes.

The struggle has been on for years in this "citadel of Protestantism," from which Calvin inspired the movement which gave birth to the Huguenots of France and Holland and the Puritans of Scotland and America.

The war waged against Catholicism in Switzerland ended with the treaty of Vienna in 1815, providing constitutional equality between the religions. Until after 1870 Protestantism and Catholicism lived in peace, each enjoying its share of the public money. But the activity of Mgr. Mermillod, who boasted in the name of the Pope that he would conquer the Huguenot stronghold, aroused the Protestants, and under John Carteret, in 1873, the people voted to expel the bishop and require all salaried ministers (priests and pastors alike) to take the civil oath and be chosen by parochial elections.

Pope Orders Clergy to Carry Firearms as a Protection.

ROME, Aug. 7.—The Pope called a special meeting of the Cardinals in order to obtain their advice as to the present situation in Italy and the best means to avert any harm from ecclesiastical persons and property.

The meeting discussed the recent numerous anti-clerical insults offered even to foreign ecclesiastics visiting Rome or belonging to foreign colleges, whose cases in several instances have already been referred to the diplomatic representatives of their countries within the last few weeks. It was decided that there was no use for the Pope to make any formal protest in the matter, and that the best way to protect the clergy of Rome and Italy would be to allow them to carry revolvers and stilettoes to defend themselves.

After the meeting Cardinal Respighi, as the special representative of the Pope, issued orders to all the Roman clergy to purchase firearms or other weapons. Accordingly all the parish priests and their assistants in this city, who have to be on the street often at night, now go armed.

All the religious institutions in this city have now been, or are being, provided with means of defense.

Anything to Draw a Crowd.

"The way to fill the church," says a Syracuse preacher," is to serve free soda and soft drinks."

A good warm dinner will also be a good drawing card. Either would be preferable to some of the methods churchmen have devised in the past for raising money to pay the preacher. Kissing-bees and sales of the sisters' ankles peeping under a curtain, the owner of which to accompany the purchaser to supper, though practiced for a time fell into disfavor as not exactly the thing in these modern times. They revived the history of the early love feasts, of which the least said the better.

The Progressive Thinker.

It Leads in Everything Pertaining to Advancement.

Hardly a week passes that I do not receive sample copies of various Occult, Psychic, Spiritualist, and New Thought publications. All of them have interesting reading matter and all have some real GOOD things in them. When I say GOOD, I mean USEFUL things, for to me a thing may be nice, it may be even beautiful, but it is not really GOOD unless it is USEFUL.

It is, indeed, refreshing to learn of the many sources from which truth and knowledge is being expressed and of the many means that are being employed to spread the same, BUT OF ALL OF THEM THERE IS NOT ONE THAT EXTENDS TO ITS PATRONS UNDER ONE COVER SUCH COMPLETE LESSONS AS ARE RECEIVED WEEKLY IN THE COLUMNS OF THE PROGRESSIVE THINKER.

I frequently hear people say that they like The Progressive Thinker well enough, but they would like it much better if the editor would not bother himself about frauds and impostors, but instead devote all of his space to lectures and topics of progression generally.

To them I want to answer that there is no better way to help you in your individual growth than by presenting to you something that will AROUSE YOU to individual thinking. If The Progressive Thinker would print only things in which you believe and with which you fully agree, you would no doubt fold your hands in blissful satisfaction and say AMEN! But what would you, as a soul, have gained by that? Nothing at all. On the other hand when The Progressive Thinker, along with the things you like and approve, also prints some things that you do not understand or do not agree with, then YOUR MIND IS AROUSED and your brain vibrates at a higher rate of speed, and you reason things out according to the LIGHT YOU HAVE, and with each thought vibration you grow stronger in mind and richer in intellect.

The Progressive Thinker does not want to fill us with predigested food; but, on the contrary, it presents thoughts TO MAKE US THINK. It offers us nourishment in its original state, which we, by our own effort, must masticate thoroughly by independent thought if we wish to assimilate the nutritious ingredients thereof.

We cannot deal justly with any problem by hearing only the one side of the question; it is necessary at all times to know the pro and con in order to arrive at logical conclusions. If, therefore, we find anything in the columns of The Progressive Thinker that rouses us to do some real hard thinking, let us not feel that we have met an enemy, but, instead, let us recognize THE FRIEND who is waking us up, and causing us to stir about. Let us be willing to admit that every such stir makes us stronger and more independent. Let us enjoy all publications that please and entertain us, and let us, at the same time, cheerfully receive and retain our serious yet kind teacher, THE PROGRESSIVE THINKER.

ELIZABETH SCHAUSS.

Toledo, Ohio.

OUTWARD DRIFTING.

"Come, Katharine, close to my side,
And bend your fair head low;
I want to whisper, Katherine,
Good-bye, before I go.
I want to feel the tender touch
Of your endearing hands
Once more before I drift, dear heart,
To yonder star-lit strands.

"I want to hear the accent of
Your voice so fondly sweet;
I want it lingering in my ears
When I the angels greet.
'Twill sweeten e'en the music of
The spheres where seraphs dwell,
'Twill carol in the chorus of
The choir invisible.

'Look! look! dear heart! The pallid light
That comes with dawning day,
While o'er the tide a sail, dear heart,
Is coming on its way.
'Tis coming from the borders of
A land supremely fair,
And with the falling of the night
'Twill bear me, loved one, there.

"Oh, do not let the teardrops fringe
Your lashes dark and long;
Remember that earth's silence breaks
Into celestial song.
That every line that pain has wrought,
And ev'ry anguish now
The soothing hand of death shall smooth
Forever from my brow.

"Remember, oh, my Katherine,
Those girded shores beyond
Where stand the palms so grandly forth,
Each with its trembling frond;
Where seas throw up their silver spray
Along the morn-lit shore,
In lullabies of prayer and psalm
Forever, ever more.

"Remember, too, my Katherine,
When haze of twilight falls
And o'er the world the nightingale
Into the silence calls;
Remember, dear, the seas that break
Upon a spirit shore,
That oft the pallid boatman brings
The loved and lost once more.

"Then lean your head and listen, dear,
There at the casement wide,
And through the silence you shall hear
The flowing of the tide:
And you shall see the eyes unveiled
There on the spirit main
The bark that from the harbor sailed
Drift back, drift back again.

"Just take my hands, dear one, I pray,
And in the silence hold
Them until I shall slip away
Into the mists that fold
The gray old earth from morning light.
Oh, let me, let me feel
Their clinging clasp so warm and tight,
Till death shall drift the keel.

"Draw closer to me, Katherine,
And bend your fair head low;
I want to whisper, Katherine,
Good-bye before I go.
I want to feel the tender touch
Of your endearing hands
Once more before I drift, dear heart,
To yonder star-lit strands."

LESLIE CLARE MANCHESTER.

Olcott, N. Y.

GENIUS.

The power that dazzles mortal eyes
Is oft but perseverance in disguise.
Continued effort of it implies,
In spite of countless falls the power to rise.

'Twixt failure and success, the point's so fine,
Men sometimes know not when they touch the line,
Just when the pearl was waiting one more plunge,
How many a struggler has thrown up the sponge.

No real fall as long as one still tries,
For seeming set-backs make the strong man rise.
There's no defeat in truth, save from within,
Unless you're beaten there you're bound to win.

—Henry Austin.

The will of man is by his reason swayed.—Shakspeare.

Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

THE HUMAN SOUL.

Dictated by a Spirit Voice to Mrs. May A. Price, Medium.

From the realms of endless time,
Into future space doth climb
Conscious force, embodied soul,
Seeking yet a higher goal.
How the soul first lived to learn
Of its powers, and how turn
From the mineral to the man—
Guess the riddle, you who can.

You who with great wisdom teach
Of the sand on yonder beach,
Of the stars that shine by night,
Holding pow'r o'er life so tight,
That wherever we may stray
God's great laws did mark the way
For our weary feet to walk,
And no power their sway can balk.

But an overruling love
Shines upon us from above,
Gives to each a conscious life.
Evolution marks the strife
Of the soul's unfolding growth.
How we came, and why so loth
To advance upon our way
Answer this for us, we pray.

Why did man first learn to dwell
In a magnet as a shell
As a mineral soul confined
'Till in the flower its chains untwined?
Why the beast in yonder dell
Gave the flower a place to dwell?
Why has man expressed them all
In a great magnetic ball?

In the aura of his life
Colored with the mingled strife
He is seen to weave about him
Streaks of color pale and dim;
Also those of sombre hue,
Red and gold, and heaven's own blue.
Do these rainbow colors tell
How he in the past did dwell?

Do they tell why he must go
To some place he does not know?
Do the atoms of his life,
Mingling in a ceaseless strife,
Building for a higher growth,
Making soul and body both,
One great power of God in man?
Tell me, tell me, you who can.

I have sought to live and grow,
And the truth of life to know.
I would make my life so sweet
That no secret e'er so deep,
Hidden in great nature's breast,
Clothed in matter and so dressed
That the forms walk out in view,
In the way I tell to you.

I did to the great life pray:
"Tell me, tell me, tell the way
Of the soul. From whence it came,
And how much of life is flame.
How we live and how we know
That to higher life we go?
Still the torture of the thought
That our loved ones are as naught."

And the answer came so sweet,
Came my waiting soul to greet;
"You are all of God's great life,
Throbbing, pulsing with the strife
Of the endless Universe.
Oh, the light within you see
Tiny though that light may be,
It will lead to wisdom's gate.

"Would you know from whence you came?
Others seek to know the same,
And the light within doth touch,
That great light that holds so much.
Back to nature you must go,
Back to where the seed doth grow;
Back of flower, of tree, of life,
That we call this earthly strife.

"Back of all, a rainbow riseth,
Hoop of promise for all time,
And the magnet of our body
Was drawn from it line on line.
In the center of the rainbow
Music played for nature's dance;
Music, rhythm, soft and low,
Nothing ever came by chance.

"To the harmony of music
Soul flied forth in endless chain;
Love and life was power magnetic,
All go forth, not back again.
But the love that holds together
Earthly lives so sweet and dear,
Is the universal Father,
Is electric light so clear.

"Thought is but the conscious struggle
To express what each soul knows;
Knowledge gathered from the tangle
As it in separate earth-form grows.
Interblended are the forces,
Bound in groups, soul-linked to soul,
Yet the law of life so blesses
Each may hold the life of all."

WANDA.

The Question of Spirit Identity.

A Lecture by W. J. Colville, in Which He Elucidates in a Very Interesting Manner Many Important Questions.

The vexed question of spirit identity is one which is always liable to occasion considerable discussion, chiefly by reason of the fact that what appears thoroughly conclusive to some types of mind seem inconclusive to others. It is, therefore, necessary to approach this immense and vital subject not only entirely free from prejudice, but also fortified with clear understanding of the actual worth of the various theories now submitted for popular acceptance as substitutes for what is often termed the spiritualistic hypothesis.

We are often asked whether it is possible for us to explain clearly how we discriminate between telepathic and spiritistic messages. Frankly, we admit that it is often quite beyond our present ability to discriminate completely between them, but this lack of ability always to discriminate, far from weakening the testimony favorable to simple Spiritualism, only necessitates a reconsideration of the entire problem of our human constitution before we attempt to formulate an inclusive theory to explain the entire bulk of our diversified psychic experiences. A very large number of thoughtful readers have been much impressed by Thomson Jay Hudson's five celebrated books: "The Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life," "The Divine Pedigree of Man," "The Law of Mental Medicine," and "The Evolution of the Soul," in which the hypothesis known as the dual theory of the mind is very fully and forcibly expounded. Professor Hudson, in common with many other able writers, labors to some extent under a burden of preconception adverse to Spiritualism, which often mars the beauty and consistency of his otherwise excellent literary work. The evidence for telepathy which this author puts forward is very strong, and in some instances unimpeachable, but the alleged evidence against Spiritualism is rationally inadmissible, because it is of a singular negative and suppositious character. We must face our problem bravely, not attempting to disguise the fact that during the past several years much evidence has accumulated in favor of simple telepathy which some over-enthusiastic Spiritualists may have been liable to undervalue because it has been erroneously supposed that, if accepted, it would tend against the interests of the cause which is nearest of all to their hearts. A better understanding of telepathy, and a fuller comprehension of what is logically involved in Hudson's "two minds" theory, may serve to set many doubters at rest. We must not forget that the title of Hudson's second book is utterly misleading and an entire misnomer, if the evidences of telepathy prove communion between friends on earth but throw no light on the condition of those who have "crossed the border." The author persistently claims that of our two minds, which he persistently designates objective and subjective, the former perishes at the time of physical dissolution, but the latter lives on and finds a sphere for fuller and more perfect functioning than it ever enjoyed on earth. This theory accounts for telepathy as a sort of foretaste of the method of communion between friendly entities which will prevail unceasingly in the future life. The only flaw that we have been able to detect in Hudson's chain of reasoning is the poor opinion he seems to entertain of the moral integrity of the subjective mind, coupled with the utterly foundationless assertion that overwhelming evidence of unrestricted telepathy will drive Spiritualists, ere long, even out of that "last ditch" in which they are now desperately fighting (according to Hudson) to save a lost cause and rescue a forlorn hope.

Reasonable identification of telepathy with direct spirit communion, instead of introducing a new perplexity and further complicating an already complicated situation, introduces us for the first time to an orderly, harmonious, and easily comprehended interpretation of many analogous facts and parallel experiences which have long perplexed the average student of psychic phenomena, though there have always been singularly luminous exponents of mental and spiritual science and philosophy, who have gone a long distance on the road which must lead eventually to universal understanding of man as a spiritual being.

We have frequently been asked to define clearly wherein consists the difference between a message received from a friend yet on earth, and a similar communication from one who has "passed over." Spiritualistic literature has largely been encumbered with two oft-repeated phrases, "spirit return and "spirits coming back to earth." These phrases are to a large extent misleading, for, though there are instances where such language may accurately and adequately describe the nature of certain manifestations, such expressions do not by any means correctly serve to describe the actual experiences of the great majority of seers and seeresses of ancient or modern times. "Intromission to the spiritual state" is a phrase full of deep significance, and, were it used more frequently, it would serve to elucidate many a problem of clairvoyance, clairaudience, clairsentience, and psychometry. Professors Denton and Buchanan, in their learned dissertations concerning psychometry, illustrated by numerous recitals of personal experience, have insisted that a true psychometer perceives the aura of an object, and can at times distinctly see into the spirit world and become consciously en rapport with denizens thereof. Such quickened perception may fairly be considered as in some degree an anticipation of the means of intercourse we shall enjoy one with another when we have bade farewell to our robes of flesh.

We may surely claim that if we are called upon to identify those intelligent beings with whom we are in communication, we must apply the same laws of evidence to this matter as to questions of individual identification when only mundane matters are involved. To identify a fellow-being in any world is not always easy, and indeed it often is found to be extremely difficult when we rely solely on outward tests. "The hands are the hands of Esau, but the voice is the voice of Jacob" is a vivid Scriptural instance of the extreme difficulty experienced by an ancient patriarch in deciding which of his two sons was actually in his presence. The blindness of Isaac is easily typical of the condition in which most people are found when some sort of deception is successfully practiced upon them. Evidences of two kinds are presented together. One set of evidences appeal to feeling, the other to intelligence. We judge people very often by outward appearances which we subsequently find to have been altogether deceptive, and if it be admitted in any degree that there are deceiving spirits who sometimes visit us, we are obviously placed in precisely the same position with reference to them as with regard to persons yet on earth who play us false because we are open to deception. The difficulties attending spirit identification are not necessarily greater than those surrounding the identity of persons who are yet encased in mortal garments.

No purely external tests are always valid. Indeed, to place extreme reliance upon such alone is to encourage swindling, and play into the hands of forgers who are usually very capable of simulating perfectly the outward garb of those they seek to personate. Testimonials, references, and letters of introduction constitute no infallible criteria, as these may all be counterfeit or stolen. The only sure way to identify any one absolutely is by cultivating psychic perceptiveness, and this is more apt to be strongly developed in highly sensitive persons than in any others. Deception is, however, less likely to be practiced on the spiritual than on the material side of existence, because the motive to deceive is far less strong. Expectation of worldly gain urges most deceivers on earth to ply their nefarious vocation, and it may be safely assumed that at least ninety per cent of all deceptions would vanish from the earth if no financial or other ulterior gain could accrue from it. To palm oneself off as another would be objectless folly in which very few people wold care to indulge did they not think they saw in such deception a means for self-enrichment or aggrandizement.

It may with some fairness be assumed that when communicating intelligences who display only very meager intelligence profess to be very celebrated and illustrious personages, they may be hankering for the incense of adulation, but when no great names are given and no pretentious claims are made, it is difficult to see what reason could be fairly given for simply stupid masquerading or deliberate misrepresentation of any sort. We know from experience that auto-suggestion on the part of the alleged recipient of a spiritual communication may account for some instances of falsification, especially when such self-deception tends largely to self-glorification or the gratifying of personal vanity. A great drawback to untainted spirit communion is the prejudice and vanity of many sensitives, but this very foolishness on their part sometimes serves to reveal an aspect of truth which is frequently neglected, viz., that there may be perfect sincerity and frankness on the side of the unseen communicator, while the person to whom the communication is made may be the sole suggester of the deceptive element.

A lady in one of the Southern States of America declared that she was in direct communion with George Washington, the first president of the United States; but her friends as a rule laughed at her claim, because by means of automatic writing through the lady's hand, and by means of trance speaking through her lips, "George Washington" expressed himself most ungrammatically and in negro dialect. On a notable occasion when "George Washington" was speaking through this lady's mediumship, he was distinctly seen by a fine clairvoyant who had been invited to a seance, and at the conclusion of the address this seeress described what she had witnessed during its delivery, which was the presence of a very decided African of Ethiopian tint and cast of feature, and who appeared strongly attached to the lady through whose mediumship he had been able to deliver a lengthy message. On being requested to describe all she saw, the seeress went on to give particulars of a venerable old servant who had been named "George Washington," who had been a faithful retainer of the family prior to the Emancipation Proclamation issued in 1865, and had in that year steadily refused to accept his freedom, as he dearly loved the old estate and was devotedly attached to his master and mistress, parents of the lady through whom he was then able to communicate, and whom he had often nursed during her earliest girlhood, ere he passed to spirit life, when she was not over eight years of age. That simple incident served to explain the entire problem, and it afforded a thoroughly rational explanation of a phenomenon belonging to a class, by no means uncommon in America, who have led to denunciations of fraud where none existed—theories of wicked personating spirits, and many other vagaries of unbalanced judgment—to say nothing of the would-be clever remark made by people who were more "smart" than wise, that it must be a terrible thing to die if in our post mortem condition we so quickly and sadly deteriorate. An instance like the foregoing will bear thorough sifting, and it is surely much easier to explain such an instance in the light of direct spirit communion than by straining an auto-suggestive or telepathic hypothesis to the breaking point to invent an improbable, in place of a probable, interpretation. Had the lady referred to suggested the matter to herself she would certainly have been fairly grammatical, as she was a comparatively well-educated woman, and not being a negress she would not have clothed an imaginary message from George Washington, as she conceived of him, in negro dialect. Admitting telepathy, mental telegraphy, or telephony, or aught else that is in any measure psychical, nothing can well be more likely than that a good old negro who had been for forty years a faithful servant to the family residing on that particular estate, should seek an avenue of communion with it through the agency of a member to whom he had been greatly attached just before he passed into the realm of spirit.

It is doubtless true that many spirits leave the earth and all pertaining to it, very shortly after the demise of the physical body, while others remain closely connected with the scenes of their earth existence, not because they are earth-bound in the sense of being unhappy creatures who cannot, on account of their sensual vices, rise above the mundane level, but because their affections still cling to persons and places with which they have enjoyed pleasing associations up to the latest moment of their terrestrial existence. Andrew Jackson Davis, as well as Swedenborg, and many other gifted seers, have said much concerning the many spheres in this solar system encircling the various planets, which have often been numbered from one to seven, and then again divided and subdivided into circles within circles, like wheels within wheels in Ezekiel's visions; and those who have become strongly attracted to such teaching—and their name is legion—have brought forward the revelations of these prophets to disavow the declaration, made from a somewhat different standpoint, that multitudes of spirits cannot return to earth as they have not yet taken their departure from this planet's immediate atmosphere, or even from the exact localities where a large portion of their earthly days were spent in work or amusements in which they took a decided interest.

When indulging in personal reminiscences, I often narrate an instance of what seems to me clear evidence of spirit identity. When I was in Australia, in 1900-1, I frequently employed the services of a bright, enterprising young man, who was an excellent typist, and to whom I dictated portions of several books and numerous magazine articles. Before taking my last earthly farewell of this young gentleman, on the eve of his departure for New Guinea, whither he went to occupy a post of trust and influence, he said to me that he hoped when I returned to England he might accompany me on the ocean, as he much desired, though by birth an Australian, to visit the Mother Country, which, though 12,000 miles distant, is, invariably called "home" by many Australasians. My reply was that though I could not definitely foresee my own plans for the near future, and could, therefore, promise nothing, I held myself in full readiness to fall in with his wishes should opportunity occur to favor the carrying out of the project. Shortly after his arrival in New Guinea, in full possession of his health, and seemingly of vigorous constitution, he caught the local fever, and in three days he had made his exit from the mortal body. I cannot say that he was very frequently in my thoughts, or that his loss would seem to me irreparable; but there was a link of sympathy between us which made it possible for him to manifest his presence to me on more than one occasion during three distinct stages of my voyage from Sydney, via New Zealand and across America, to England. The first time he attempted to make himself known to me was between Sydney and Auckland, but as I was seldom alone during the four brief days that voyage occupied I cannot remember any very definite evidence of his identity, though I was fully conscious of his presence. The second visit which I know he made me was en route to California, when I had a large cabin to myself on the "Sonoma," and not being much acquainted with any of my fellow passengers, I had many opportunities for silent and uninterrupted meditation. I well remember distinctly feeling the presence of my young friend with me, just as I had known him in Australia, and so real and tangible was the sense of that presence that it seemed exactly as though another person was sharing the cabin with me. I was quite awake, perfectly calm, and fully able to determine all he said to me, and yet I am certain I heard nothing with my external ears except the motion of the vessel passing through the water. Not only did I feel, or sense, his presence, but he gave me information concerning his situation in New Guinea, and the circumstances of his life there, which I subsequently learned, through correspondence with a mutual acquaintance, was correct in every detail. On the third occasion, when I as strongly realized his presence, I was nearing Plymouth on my voyage from New York, in February, 1902, and on that occasion he gave me information concerning his present state and occupation, and told me several things in regard to my own future, which have since been fully verified. Such definite, direct, and truthful communications certainly do not proceed from lying spirits, nor do they emanate from my own sub-self, whose reputation for veracity and sanity I am naturally interested to maintain; and when I speak a good word for my own subjective mind—which is to live hereafter when my objective mind has perished—I stand up equally for the corresponding sub-selves or subjective minds of all my neighbors. It is immeasurably more rational to maintain a reasonable spiritualistic version of such facts as I have just related than to invent, and uphold at all hazard, a contradictory and extremely complicated theory of the mysteries of telepathy, which serves to befog far more than to enlighten rational inquirers. In seeking to reply definitely to the very natural inquiry whether there is any marked difference in appearance between the psychic, or astral, body of a person yet on earth, and of one who has parted company with earthly raiments, I venture to suggest that only when the factor of clairvoyance is added to telepathy is this clearly determinable. Usually the appearance to psychic vision of one who has left the flesh is more ethereal than that of one who is still connected with it, but when only a sense of presence is realized, and intelligence is inwardly communicated, it is often impossoble to decide whether the despatch in question is being received from a friend yet on earth or from one who is more frequently designated a "spirit."

Unnecessary difficulties in the way of rational spiritual identification are created by many persons who evidently mistake identity which pertains to abiding individuality for the most external incidences of ever-fluctuating exterior personality. Such questions are often raised as, "If you see my father can you describe his appearance? does he wear a beard? how is he dressed?" and much else of the same almost ridiculous character. A little sober reflection must convince the veriest tyro that such questions, answered one way or another, cannot determine identity. We all know that fashions alter and habits change with wonderful rapidity, and it is by no means difficult for a man to remove a full beard in a few moments, or let one grow in a few weeks, thereby completely altering one aspect of his appearance. Black hair easily turns white, stout persons grow thin, and slender persons become stout, very frequently, while changes wrought by passing years and varying emotions frequently suffice to render old photographs, once speaking likenesses, no longer discernible, unless to the acutest student of physiognomy. It is, however, continually declared that clairvoyants see our spirit friends as they were when we last beheld them or as they appeared when we were most intimately associated with them. And such testimony, founded, as it often is, on actual fact, needs to be interpreted in the light of other knowledge than that obtainable by simple and often mysterious clairvoyance. Astral pictures are often beheld in the air of old houses, where certain people have lived long periods, and to which they have become greatly attached, and these psychic photographs are often mistaken for the actual presence of departed spirits by persons who rely on sight as evidence apart from feeling or manifest intelligence. A fact in my own experience may serve to illustrate two features of this portion of the subject of spirit identity.

Some years ago I was sojourning in an old country house which had been the abiding place of a single family ever since its erection. The room assigned me as a sleeping apartment had, as I afterwards learned, been for many years the special working and reading room of a maiden aunt who had been quite a second mother to the family. In that room she had spent a great part of her time during her latest years on earth, and one of her favorite occupations was knitting stockings by the fire. For four nights in succession, during my occupancy of that room, did I see that quiet elderly lady, with knitting in her hands, seated before a fire in the grate, which was at that season of the year filled with a summer ornament. At first I thought I must be actually in communion with the kindly, placid dame, and that she might have a message to convey through me to some member of the household; but, concentrate my thoughts and attention intently as I could upon the vision, I could detect no animation, nor could I receive even the faintest intimation of intelligence. The people with whom I was residing were not at all averse to Spiritualism, and when I told them exactly what I had seen four nights in succession in that particular bedroom, they all agreed that it was an exact description of their aunt, even to the smooth bands of brown front hair, and the cap with lilac satin ribbons tied under the chin; but they, in common with myself, wondered why, if I could see their aunt so clearly, I never saw her move and could obtain no impression of her intelligence. On the fifth night of my occupancy of that apartment I experienced a totally different sensation in connection with the same apparition, which I again beheld stationary and unresponsive as before; but on this occasion, hovering over the astral picture I beheld a radiant, youthful form bearing a certain family resemblance to the abiding simulacrum, but instinct with the fire and energy of active life and operating intelligence. Contemporaneously with this new additional experience, information clearly flowed into some receptacle of my consciousness, causing me to become aware that the original of the portrait desired her nieces and nephews to find in her old writing desk certain papers she had written long ago, and which she desired should be revised, edited and published. Following the minute directions given me by this guiding intelligence, I accompanied several members of the family to a lumber room in which many discarded articles of furniture had long been stored; and there among them stood an ancient escritoire, in which we found a completed story setting forth a romantic and highly edifying history of marvelous episodes in what the world would doubtless have looked upon as a secluded and uneventful career. After this startling confirmation of the veracity of my vision, we formed a private family circle for further investigation, and thereat, by means of automatic writing, supplemented by clairvoyance, we verified many extraordinary statements made by this living relative of the family, who assured us that she was no longer sitting by a fire engaged in knitting, but most actively employed in spiritual occupations, which did not, however, alienate her in the least from her old associates but, on the contrary, kept her in close vital touch with all of them, though in a subtler and more ethereal manner than before she had quitted the material frame.

An interesting experience of my own dates back to the autumn of 1899, shortly before my first visit to Australia. I had long known Mrs. Emma Hardinge Britten, but my first interview with her was in 1877, at a lecture delivered in Manchester, when she was a middle-aged woman, dressed in much the same style as she continued to adopt till she finally withdrew from the public platform. Since her passing to spirit life, this earnest worker has occasionally made herself distinctly known to me, both on and off the platform, and in November, 1899, I distinctly saw in connection with a most forceful realization of her close proximity, the likeness of a radiant maiden with light golden curls, somewhat resembling the earliest pictures of Mrs. Richmond when she was Cora Hatch, but in no way suggesting Mrs. Britten to me by the appearance. I never could have understood that vision had I not visited Mrs. Wilkinson (Mrs. Britten's sister), about a month later, and, while her guest in Manchester, been shown a picture taken many years ago, representing Emma Hardinge in youthful costume as "Queen of the Fairies." This picture represents the young lady who afterwards became Mrs. Britten with the flaxen ringlets, and in every way precisely as she showed herself to me on the occasion of my vision. Had I suggested to myself a similitude of Mrs. Britten, I should certainly have conjured up from the depths of memory a likeness of her as I had known her; and when I interrogated her spiritually through the mediumship of automatic writing, subsequent to beholding the portrait at Mrs. Wilkinson's, the following message was communicated: "I knew you were going to my sister's; therefore I wished to give you a singular test of my identity, which I find I have succeeded in doing; and there is another reason why I showed myself to you thus—I wished to impress you with the knowledge that I can now show myself in various forms to my friends, and my present appearance far more closely resembles that of my youth on earth than that of my later age."

"How do we know each other here?" is quite as grave a question as "Shall we know each other there?" I remember some years ago, in New York, being asked by a mutual friend to meet a gentleman who was returning to America after ten years' residence in Germany, and who was described to me from a portrait as a slender man with jet-black hair. And such he doubtless was when he embarked for Germany, but during the decade of years he had spent in Europe, he had grown decidedly corpulent and his hair had become positively white. I nevertheless knew him by instinct, though I had never met him previously, and I accosted him by name, greatly to his surprise, directly he had left the steamer. Had I been slavishly governed by my physical senses instead of trusting to some surer and subtler faculty of discernment, I should certainly have failed to acknowleedge him, so greatly did he differ in appearance from the description I had been given of him. We cannot expect that when we change in outward aspects thus rapidly on earth, we shall remain stationary in external aspect in the world of spirits. There is, however, this to be said concerning relatively fixed appearance in the life beyond. We are not there, as here, so greatly affected by outward climate, and outward appearance changes only as it indicates alterations in our interior state. Such is the unanimous and unfaltering verdict of spiritual testifiers wherever they have made their presence known.

And now, finally, concerning the weighing of evidence in the scales of reason. We may certainly maintain in the face of all opposition that every individual communication should be judged on its particular merits, and neither be accepted nor rejected on the merits or demerits of any other submitted message. We cannot believe, unless we part company with reason, that we are victims of stupid or wicked deception in cases where the teachings given are of the highest moral import, and where the information offered is proved correct in every detail as far as we can possibly verify it. The crude and intricate theories now afloat to discredit evidence of spirit intercourse are far more difficult and far less probable than the plain satisfactory conclusion long ago reached by all intelligent and dispassionate inquirers—that we do on many occasions receive convincing proof of the identity of communicating spirits. In conclusion, let us look for an instant at the mental characteristics of a few of the typical students of psychic phenomena who during recent years have become thoroughly satisfied that in many instances, though not in all, proof positive of spirit identity has been obtained. Professor Hodgson and Dr. Myers were thoroughly satisfied at length, through Mrs. Piper's mediumship and that of other sensitives; and so were Miss Lillian Whiting and Rev. Minot J. Savage, as well as many other representative and cautious investigators.

These famous persons had nothing to gain and possibly something to lose, by outspoken advocacy

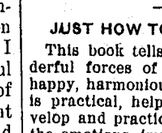
(Continued on page 7.)

"ACTINA" A BLESSING

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"Actina is made on common sense principles. Its simplicity, effectiveness and lasting qualities will appeal to any one that will investigate. Let us send you one on two weeks' trial. Use it as often as you please and if you are not benefited, or for any other reason are dissatisfied, send it back and no charge will be made. Write today. Address Actina Appliance Company, Dept. 342 M., 311 Walnut St., Kansas City, Mo.

925

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

Good Books OF ELIZABETH TOWNE.

JUST HOW TO CONCENTRATE.

This book tells how to use the wonderful forces of being to promote a happy, harmonious and healthy life. It is practical, helpful. Tells how to develop and practice concentration, train the emotions, improve the memory and direct all powers for the betterment of conditions. The very thing for those who feel tied to a life of barren drudgery. Contains the key to better conditions of mind, body and environment. Bound in dove color and green heavy paper; 31 pages. Price, 25 cents.

HAPPINESS AND MARRIAGE.

If you are looking for cut and dried advice on marriage and harmony in the home you won't find it in this book. Most books on marriage are about as much alive as salt codfish. This book isn't that kind. "Happiness and Marriage" is alive, and deals with life. It treats of the every-day problems that confront all married people, and tells how to solve them successfully. It is not a book of theory, but of practice—based on practical experience. Altogether this is one of the most original and striking books the author has yet produced. "Happiness and Marriage" is well printed on heavy laid paper, and contains a portrait of the author. Paper covers, 80 pages. Price, 50 cents.

JUST HOW TO WAKE THE SOLAR PLEXUS.

This unique booklet teaches that the Solar Plexus is a Center or Storehouse of Energy and Power. When this center is normally active it Radiates Life, Health and Strength to the whole body, as the sun radiates warmth and life to the vast system of worlds of which it is the center. The Solar Plexus may be called the Sun Center of the Human Body. The Hindoos of India say that the soul functions through this center The book gives deep breathing exercises of great value, and teaches how to awaken the Solar Plexus to fuller life and mortal activity. Ella Wheeler Wilcox, the most famous woman author in America, says of this book: "It contains a fortune in value if you practice the simple exercises given. It is complete in itself, and is not an introduction to, or advertisement of a larger work. It contains in itself the full teachings of the author upon the subject of the Solar Plexus. Price, 25 cents.

JUST HOW TO COOK MEALS WITHOUT MEAT.

The Multum in parvo of cook books up to date. If you want to know how to live without using animal food this book will help you. It is the result of the author's own actual experience in adopting a vegetarian diet. Space is devoted to the consideration of Soups, Salads and Deserts and several practical menus are given. A booklet for every-day people. It does not tell how to cook elaborate course dinners, but for every-day living it is just the thing. You need the book whether you are a vegetarian or not. Price, 25 cents.

ESOTERIC LESSONS.

This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, cloth, $1.50.

JIM, or The Touch of An Angel Mother.

BY CARRIE E. S. TWING.

Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I most lovingly dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, $1. For sale at this office.

The Wonders of Life.

By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and History of Life." Price, cloth, $1.50.

MEDIUMSHIP and its DEVELOPMENT, and how to Mesmerize to Assist Development. By W. H. Bach. Paper 25 cents;

Father Tom and the Pope,

Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "poteen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth, 50 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

The Psychical Research Society of Rockford, Ill., held a picnic, at Corey's Bluff, south of the city, on Sunday, July 29. There was a good attendance, and all enjoyed themselves as become Spiritualists. The object of such an assemblage is to give opportunity for members and friends enlisted in a common cause to become better acquainted. Another like assemblage will be held at the beautiful place of the President of the society, Daniel C. McDougall, Esq., 2520 West State street, on Sunday, August 18. Everybody, his wife and cousins, should be there with a basket full of goodies, for an all-day good time. It will be the prelude to the beginning of the lecture season in September, and preparatory to it.

The First Spiritual Church of Santa Cruz held an interesting meeting last Sunday evening at Native Sons Hall. The decorations on the platform were fine. On an easel covered with the American flag was placed the charter. Festoons of flowers draped the easel and charter, making a very pretty picture. The unveiling of the charter and the installation of officers proved, from a spiritual standpoint, one of great interest and pleasure to the many who were present. Rev. Katie Heussman-Harveston, the pastor and organizer of the church, through he higher gifts of spiritual inspiration beautifully illustrated symbolically with a bunch of different colored flowers she held in her hand, the obligation and duty of each officer toward the church as a body organized on the principle of universal and spiritual good to all mankind. After some good musical selections by C. Miller, the pastor delivered a soul-stirring lecture on the subject, "Who Are the Greatest Souls on Earth, the Contempted or the Sinners?" This discourse proving of great interest and instruction, a grand feast of light and truth to all present. The church will now work under the State and National Spiritual Association. The application for charter was accompanied by a list of 62 names, over twice as many as required to secure a charter. Let truth and light ever shine, is our motto.—Santa Cruz, Cal., Sentinel.

Mr. Harden writes from Toronto, Canada: "We are holding very successful meetings in Occident Hall, Toronto, Ont., Sunday, July 27. We were ably assisted by Mr. Hynes of New Zealand, with an address, also by Mr. Ravell of Toronto, with messages, who is well known to most Spiritualists here. Our week night meetings are also well attended."

Marietta Hammer writes from Clinton Camp: "Spiritualism is given here upon the rostrum from an advanced Spiritual plane, by those who have been upon the platform. Mr. W. F. Peck, President of the M. V. S. A., gave a fine discourse the 4th, upon the subject of "A. J. Davis, The 19th Century Seer." Mr. Thomas Grimshaw gave us a fine inspirational lecture upon "Angel Ministry," and if we had become somewhat pessimistic in regard to the future of Spiritualism, after listening to the spirit intelligences speaking through his organism, we felt that we need not fear that our cause will triumph over all retrogressive agencies which retard the onward march of progressive truth."

T. J. McFeron writes from San Diego, Cal.: "Rev. John W. Ring has been lecturing for us since the last of March, and has held his audiences right up to a full house every Sunday evening. Sunday, August 4, was his last day here, for the present engagement, as he will be at Harmony Grove Camp (Escondido) for the opening on August 11, and go from there on East to fill previous engagements. Brother Ring's work among us has truly been a great boon to this society just at this time, as well as a very great benefit to the community a large. He gave us a masterly discourse on August 28, on the subject, "The Golden Age."

The San Diego, Cal., Union says: "At 3 o'clock Rev. John W. Ring gave an interesting address of "The Tommorrow of Spiritualism." "Spiritualism," said Rev. Ring, "is the light of knowledge, the soul of love and the fullness of comfort come to bless those who seek facts, cherish human development and appreciate sympathy. Its presence in the early church (filling the apostles with the Holy Ghost) and the many later evidences, such as the manifestations in the Wesley family leading to the founding of the Methodist church, convince the thoughful of its useful career. So on it moves in its matchless growth and like the sun behind the cloud but waits the passing of prejudice and superstition to bless the children of men. At night "The Golden Age" was elaborated upon from a Spiritualistic standpoint."

Minnie Eastman Hanvey writes: "The Golden Rule Society held services Sunday, August 3, at Star Lodge Hall, 378 S. Western avenue. It was the first meeting since the consolidation of the two societies, "The Golden Star Center" and "The Golden Rule." The house was filled to its utmost capacity. The speaker, Mrs. Nellie Kusserow, delivered a most able address, which was fully appreciated by all. By special request she gave several messages; other message bearers were, Mrs. Clybourne, Mrs. Harper, and Mr. Travis. Our pastor, Mrs. Nora E. Hill is at present attending the Spiritualist Camp Meeting at Grand Ledge, Mich. She writes she is having a most delightful time. Watch for notice of Mass Meeting soon to be held in Star Lodge Hall."

Rev. Alice Baker of Dallas, Texas, has been very sick, and she wishes to extend thanks to those who have been so patient over unanswered official letters.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

Mrs Elizabeth Schauss writes from Toledo, Ohio: "On July 28, a mass meeting of Spiritualists was held in the grove adjoining the beautiful country home of Mr. and Mrs. Davis, near Ida, Mich. Dr. J. Lyle, leader of the Order of Love, Light, and Truth, had charge of the services. Many good and useful thoughts found expression, and the large gathering of people from the surrounding country was most appreciative. On Sunday, September 8, a like meeting will be held at the home of Mrs. Mortimer, at Samaria, Mich. Services will be held at 10:30 a. m., and 2 p. m. A goodly number from Toledo will attend. Several message mediums are expected to be present. There will also be several speakers, including myself."

Edith Smith Writes from Wheaton, Ill: "The Truth Seekers Society resumed its meetings at the home of Mr. Brookins, on the first Saturday in June. With the efficient work of Mrs. J. Staner Adams, who is with us each week, giving words of encouragement and many loving messages which are readily recognized, our members are increasing and much good is being done. We wish through the columns of your paper to thank Mrs. Adams, for the unselfish devotion she has manifested in her efforts to assist us in every way possible; coming to us whenever needed, regardless of her own pleasure. We appreciate kindness and rejoice that the Fraternal Order has such noble workers in its ranks as Mrs. Adams and Mrs. Dr. Caird, who came with sister Adams on July 6th, helping in the good work. It was a day long to be remembered by all."

Something doing in Oklahoma for Spiritualism. G. G. Lee writes: "The Ring and Chism debate at Hedrick commences August 20, for 6 days, and then a camp meeting at Mountain Park, commencing on the 27th for 3 or 4 days, and from there to Oklahoma City to the State Convention of Spiritualist's commencing September 3. Everyone come."

Professor Ransby writes: "I shall be at Lily Dale camp all the season. After a year of hard work in Canada I send kindly greeting to old friends westward. Mrs. Cooley is doing grand work here. I wish all true mediums could come here and learn from Clegg Wright and others. Mrs. May Price of Washington, D. C. a good worker, is here, and Brother Brooks, it is a pleasure to meet him.

Dr. E. W. Emerson writes from Manchester, N. H.: "The Progressive Thinker is a weekly visitor at my home from week to week. I am more than glad it is so strenuous, and hope it will continue so to be."

C. J. Barnes, the trumpet medium, is now at his home in Warsaw, Ind., called there on account of the sickness of his wife. He has been at the Grand Ledge, Lake Brady and Vicksburg Camps.

Mrs. C. A Thompson writes: "The Fraternal Daughters held their semi-monthly meeting at the home of Sister Mr. Rickort, 117 Rice st., on Wednesday, August 7. The afternoon was taken up with readings, and at 6 p. m. supper was served to a very nice crowd of friends, and it seemed that this supper was the best we ever furnished, and we extend a hearty vote of thanks to Mrs. Rickert for her untiring effort to make this meeting one of harmony, and for her hard work, in helping with the supper, and opening her home for the society. snipping party and the giving of readings by the following mediums: Mrs. Dr. Alex. Caird and Sisters Adams, Lichtig, Goldstein, Rickort, Miner Copeland, Thompson, and Brothers Warner, Traver and Thompson. Our next move was made by Brother Knapp, who saw to it that all The Progressive Thinkers we had were sold. The writer has never failed to have some on hand at each meeting of the Fraternal Daughters, because we feel that our efforts to advance have been greatly helped through the columns of this, the only "tried and true" Spiritualistic paper before the public, today. Our next meeting will be held in Hygeia Hall, 406 Ogden avenue, August 28, at 8 p. m., when our beloved Sister, Miss Lizzie Harlow, will lecture for us, followed by a social, but no afternoon session or supper on the 28th. Everyone come and bring your friends and be prepared to leave your name as a new subscriber for The Progressive Thinker. They will be on sale at the door.

Mrs. Henrietta L. Lichtig writes from her home in the City: "I returned last Monday from Unity Camp, Wonewoc, Wis., where I filled a 10 day's engagement. A prettier Spiritualist camp ground is hard to find. The attendance was uniformly good, and the management seemed to be satisfied with the results. Friday I left for the Chesterfield camp, where I intend to stay a week or so and then will return for a short stay, and then again leave the first week of September for Cleveland, O., to fill an engagement for the society there, from September 8 until October 6. Probably, if nothing interferes, I may proceed from there to Washington, D. C., to attend the N. S. A. convention. I am open for engagements for the season of 1907 and 1908. My permanent address is 4746 Calumet ave., Chicago."

Mrs. A. J. Pettengill has a ten days engagement at Temple Heights, Me.

Mrs. G. Partridge, the well known psychometrist, has been visiting her children and friends in this city for a few days. She still has the care of her little grandson, Bobbie, or Robert Glen Partridge. They are soon to go west again.

A society of Colored folks have formed themselves into the Church of Progressive Spiritualists, and are holding services at 3329 Vernon ave., South side, this city, to the number of one hundred members, under the leadership of Rev. Dr. J. H. Demby, asssisted by the regular number of executive officers, and they are an enthusiastic and intelligent crowd of truth-seekers and Spiritualists. Of course they will soon become auxiliary to the State Association; their application is already in and being sanctioned with a hearty welcome by the State Board.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Rev. Jose Montoya writes from Wichita, Kan.: "The First Spiritualist Society here seems to have taken a new lease of life under the mangement of President Jno. Q. Adams. For some months past things have been practically at a stand-still here with us. The regular services last Sunday evening at the F. A. A. Hall, were opened by the rendering of "Meditation" by Miss Madeline Trux. Following this came the address of the evening by Dr. H. F. Kraushaar of Topeka, which was well received by an appreciative audience. Dr. Kraushaar is a new worker in the field and is a member of the Board of Trustees of the State Association. He spoke with eloquence for forty-five minutes upon the necessity of harmony within the ranks of Spiritualism, emphasizing the fact that principle must ever be kept paramount to personality if the Cause is to expand to its rightful proportions. The evening services concluded with a recitation by Miss Pearl Inman. Dr. Kraushaar goes Thursday to the Delphos (Kan.) Camp, where he will continue his labors for the next three weeks."

W. B. Allen writes from Etna, Wash.: "We are going to have a grand meeting, and would like to have everyone here to enjoy it with us. For speakers we have P. C. Mills, Mrs Aber, Mrs Cory and several others. W. W. Aber, the materializing meeting of Kansas City, Mo., will be with us during the meeting; also other good mediums. The meeting will commence August 24, and hold over three Sundays. For particulars address H. B. Allen, Etna, Clarke Co., Washington."

Mrs. Margaret L. S. Chase writes from WestPullman: "Mrs. Barbara Hilbert of the Progressive Church of the North side, and Mrs. O. B. Wilson of the Hyde Park Occult Church, held two meetings at Bocks Hall in Kensington, Monday at 2 p. m., and the evening of August 5th. There was a fair attendance and great interest was manifested. Prof. Richart and three sons of 115th street, furnished the music, three violins and piano. It was very uplifting and greatly enjoyed. An organization was partly arranged for, and at the next meeting, hope to perfect. The next meeting will be at the same Hall, August 18. On Sunday afternoon and evening, Mrs. G. Longstaff of Cheltenham, near South Chicago, has been the means of awakening the people to the thought of continuity of life. She held meetings in West Pullman and Roseland all winter at private houses, and will begin again as soon as cold weather begins. She will aid in the organization of this new society, which is not yet named."

Unusual interest has been aroused in psychical matters in Berkley, Cal., as the result of Dr. James H. Hyslop's lectures at Hearst hall. One of the results of these addresses is the plan to organize a society devoted to psychic research in the college towns. The list of those interested includes the name of Miss Mildred Burnett, whose interest in psychical questions has long been known to her intimates. Miss Burnett is a granddaughter of one of California's early governors. She was formerly an actress, but gave up the stage because of ill health a year ago. During the last year she has enjoyed unique fame as one of Berkley's successful realty operators and is adding to the list of fields in which she has shone by venturing into the realm of psychic mysteries.

"CAIAPHAS."

High Priest of Judea at the time of Pilate's Governorship. Apollonius, the Man Who Talked With the Doctors in the Temple.—Selected from the Faraday Book.

"I come to aid you in your efforts to unravel the mystery which surrounds the connection of the Christian deity with Judaism.

"During my life upon earth there were many hopes indulged in by my countrymen for the appearance of a deliverer who should rescue the nation from the Roman yoke. Those hopes were the basis of all the insurrectionary disorders which finally culminated in the overthrow of the nation and its exile.

"Apollonius of Tyana was well known to our wise men by reputation, but not recognized by them as having the true doctrine, because of his affiliation with the Romans and other Gentiles, and some of his disputes with our Rabbis were the foundation of the stories attributed to Jesus.

"Apollonius insisted that the Jews had failed to grasp the true ideas of divinity, on account of their subserviency to the Mosaic law and exclusiveness toward other nations. He often quoted from our older writings, ideas diametrically opposed to the received traditions of the day, and endeavored to prove to us that all who lived upright lives were Sons of God as much as the Jews.

"These conversations were recorded by Damis, and afterward woven into the story of Jesus as controversies with the Jewish Rabbis concerning his divine nature.

"Speaking, as he often did, under the influence of ancient Egyptian and Chaldean spirits, it was not unusual for the spirit itself to put the words which he spoke into his mouth, and the statement 'Before Abraham was, I am,' was a literal truth, which was understood by those of us who believed in the existence of spirits.

"There was no disposition on our part to destroy him, which has been ascribed to us as existing toward Jesus, for he was considered an alien, but those of us who knew of spiritual ideas, often came to him privately to converse with him, and the conversations ascribed to Nicodemus might have occurred with almost any of us, although in making up the story our names were freely changed and others invented.

"Apollonius was fond of exercising his marvelous spiritual gifts, and had he been born a Jew, would have been recognized as a prophet; but it was contrary to our policy to recognize spiritual powers as legitimately possessed by other nations.

"As for the record which says that I was either instrumental or accessory in in accusing anyone for the crime of blasphemy before Pilate, with other charges, I repudiate them as the fabrications of after generations. No such person as Jesus was ever accused before the Sanhedrim, nor would such accusation have availed anything, for the Jewish laws were annulled in all cases where they conflicted with the laws of Rome.

"We could not have injured our cause more than by accusing an innocent person of blaspheming our God, or attempting to incite an insurrection against the Romans.

"Upon one hand the Romans would have laughed our charges to scorn, and upon the other, the people would have refused to support us, for whoever promised to lead them against Rome would have had a larger following than we could raise against him.

"It seems as if this ought to dispose of the charges brought against me in the story of the Christian mythology, and that hereafter the Jews should be relieved from the imputation of causing the death of a person of whom the only record existing proves that he could not have existed unless the tales of the Gentiles about their gods had a basis of truth.

"Whatever were the follies of Israel, they never indorsed the ideas of Polytheism, however represented, and it was the greatest folly to place the nativity of Jesus in Judea.

"With this deception revealed, the rest of the statements which connect him with Judea disappear or appear in their true light as legends of Apollonius.

"The Talmud is said to bear witness to the existence of a person of that name, but the Talmud is a collection of traditions, which for generations were preserved chiefly by memory, and transmitted orally.

"As their possessors lived among Christians, it was not strange that some of the legends should have been incorporated in them, and so appear there now, but they should have no place there as truth."

"CAIAPHAS."

Transcribed by E. T. Dickinson, Limona, Fla.

Texas Spiritualists, Attention!

The next annual convention of the Texas State National Association of Spiritualists is hereby called to meet in the city of Houston, Texas, on Friday, Sept. 20, 1907, to continue three days. It is earnestly hoped that every society in the State will send delegates to this convention, with a per capita tax of 10 cents per member, and that some plan may be devised at this meeting to advance the cause of Spiritualism in Texas.

CARRIE E. HINSDALE.
President Texas State National Association of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.00.

BOOKS THAT ALL SHOULD HAVE.

Here are Fourteen Premium Books. They are all valuable. Hudson Tuttle, D. M. Peebles, Mrs. Britten and other prominent writers appear as the authors. At the USUAL PRICE. We prepay the postage on all these books, which yearly amounts to thousands of dollars. History, modern or ancient, never presented such a BARGAIN to the people before. We should have ONE HUNDRED THOUSAND Subscribers. If you don't read The Progressive Thinker you can not possibly keep track of passing events in our ranks. Thousands attend camp meeting, return home and will not subscribe for a Spiritualist paper, and thus remain behind the times.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association Meetings, and the work of our State organizer and missionary for the fall and winter campaign, commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with the view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to cooperate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres't,
East Aurora, New York.

Mrs. Vanderbilt at Unity Camp, Mass.

The speaker of the day, Mrs. Vanderbilt, was introduced, who read a gem of a poem entitled, "Show Me the Way," after which she delivered an interesting and eloquent address on "Modern Spiritualism, and the Great Progress It Has Made During the Past Two Years." She said in part:

"It is my privilege to give what little I can of my services for the benefit of Unity camp, and I am only too glad to do so. It is two years since I stood on the platform at Unity camp to espouse the cause of Spiritualism. Since that time great changes have taken place in Unity camp and its progress, and there has been a change with me personally. I congratulate you and the citizens of Lynn and Saugus on having such a fine camp and auditorium, for it is a credit to you, and an achievement of which you may well be proud."

The speaker told of the great progress which Spiritualism has made during the past two years, especially to the end that scientists begun to investigate it, and in fact many religious beliefs have sprung from Spiritualism, and while heads of denominations, after having made an investigation of Spiritualism, and admitting it to be true, yet say that it emanates from evil influences and advises the believers of those professed religions against the philosophy of Spiritualism, which she denounced as unjust to a religion which is doing and has done so much for the elevating and uplifting of humanity, as Spiritualism has.

At the close of her lecture Mrs. Vanderbilt gave many of her wonderful spirit messages and tests, which were well received, and were highly gratifying to the large audience in attendance.

PROF. W. M. LOCKWOOD.

will send you for 5 cents a list of FORTY-SEVEN GODS mentioned in the bible. Every Spiritualist should have the list. Address him at Hotel Victoria, 570 Main St., Buffalo, N. Y. Address him after July 18, at Lily Dale, N. Y.

ANOTHER APPEAL.

It Is Made to Temple Fund Society Members.

You are requested to remit dues for next year, because the society officers desire to accumulate all possible funds before the October convention, that its affairs may have as good a showing as possible. Your dues for this year will expire on October 15. All members who desire to vote at the convention are required to pay the dollar for the next fiscal year.

We are not trying to exact two dollars from you in one year, but are trying to get two years' dues from you this first year. You may remit for five or ten years' dues, if you shall so desire. For this good Cause we should all be willing to freely give our dollars.

Members for 1908.

All who shall remit after August 1, a dollar for dues in the Temple Fund Society, will be credited until October 15, 1908. THAT IS OUR INDUCEMENT TO JOIN THE SOCIETY NOW.

We must have one thousand dollars in the treasury before we can assist any society needing help in temple buildng. We have had some calls for loans, and some need our donation to assist in their struggle. COME FORTH AND HELP US TO HELP OTHERS.

The one thousand dollars in the treasury will draw compound interest and soon compound itself. Thus your donations will provide for future increase. WHO WILL SUPPLY THE THOUSAND DOLLARS?

Who will send five hundred dollars? Who will send one hundred dollars? Who will donate from one to one hundred dollars? Help us to raise one thousand dollars before October 15, next, so we can report your zeal to the world. Fraternally,

GEORGE W. KATES, Pres.
Cheyney, Pa.

WILKINS 20 August 9

OUR OWN.

The children we loved in the past are grown,
To men and women, and gone away;
And we sit in the dark and we sit alone
And dwell on the pleasures of yesterday,
Of the winding path through the orchard lot,
Of the old wood lot and the grapevine swing;
Of the dusty roads where the sun shone hot,
Of the elms where the orioles used to sing.

Of our childhood days and the friends we knew,
The girls in ribbon and furbelow;
Of the woods the creek went twisting through,
Of the little boy with the stone-bruised toe;
Of the little lass with the ribboned hair,
With the sweetly curving lips and red;
And we sit out here in our big armchair,
But our hearts are back in the days long dead.

And our minds drift far from the girls and boys
We chummed with back in the long ago;
Drift far, far, far from the childish joys,
And the childish games that we used to know;
Drift far, far, far to life's grown-up time,
And the little children who used to play
About our knees, and who used to climb
In our arms to sleep, and who're gone away. —HoustonPost.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to the higher life, August 1, 1907, Mrs. Annie F. Worden of Dallas, Texas, Age 38 years. She leaves a husband and one son to mourn her earthly loss. Mrs Worden was a member of the Truth Seeker's society, and a devoted worker. The floral offerings were many and beautiful. The transition services were conducted at her home at 248 S. Akard street, by Rev. Alice Baker.

James Wilson Thomas passed to the higher life from his home at Muncie, Ind., August 1. He was a man who thought and reasoned for himself. The Spiritualistic philosophy appealed to him as a beautiful truth. His last words were: "I am a Spiritualist, and I want a Spiritualist to deliver my transition discourse. Many beautiful floral tributes attested the love and esteem of the many friends present. The services were conducted by SARAH A. CROSSFIELD.

Passed to spirit life, in Haverhill, Mass., July 24, 1907, Mrs. Olive A. Roberts, widow of Samuel Roberts, aged 86 years, leaving two daughters, Mrs. Richard Merriman and Mrs. J. N. Clark, and two grandchildren and five great-grandchildren. She was a model woman, a faithful mother and true friend. Services by her request was attended on July 25, by the writer, DR. EDGAR W. EMERSON.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, think. Price, 25 cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

"How to Train Children and Parents," Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this little book. Anyone that

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated articles upon Spiritualism. By Moses Hull. Price 10 cents.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties needless cares, etc. Price, 25 cents.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert F. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT,
600 Pennsylvania Ave., S. E.,
Washington, D. C.

NOTICE.

Owing to the fact of my being out of the United States for a time as we will be located in Summerland, British Columbia, I have deemed it my duty to send my resignation as National Superintendent of Lyceums. Would ask all Lyceums contesting for Prize to send further reports to Mrs. Mary T. Longley, secretary N. S. A., 600 Penn. Ave., S. E., Washington, D. C.

To all Lyceums I send a tender greeting and loving wishes for future success, and desire to still assist at any and all times you may need me though not in official way. Work hard for your banner or prize and rest assured it will be placed justly and wisely. Yours with love and regret. ANNA L. GILLESPIE.

Pamphlets by J. M. Peebles, M. D.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Nights' Sermons against Spiritualism. Price 15 cts.

A Plea for Justice to Mediums. Price 10 cents.

Did Jesus Christ Exist? Is Christ the Corner-stone of Spiritualism. Price 30 cents.

Immortality. Its naturalness, its possibilities and proofs. Price 10 cents.

The General Teachings of Spiritualism. Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y. Price 15 cents.

Spiritualism Commended by God, and the Crowning Truth of the Bible. A reply to the Seventh Day Adventists' attack on Spiritualism. Price 10 cnts.

Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism, by H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

The Eightieth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cents.

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cents.

The Pentecost, or the New Heaven and the New Earth. Price 10 cents.

The Jubilee Lectures. Celebration of Fiftieth Anniversary of Modern Spiritualism. Price 35 cents.

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MAHOMET His Birth, Character and Doctrine. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

Why I Am a Vegetarian.

An address delivered before the Chicago Vegetarian Society By J. Howard Moore. Price, 25 cents.

Force and Matter By Ludwig Buechner. A celebrated book. A profound work upon a profound subject. Price, cloth, $1.00.

ANCIENT INDIA,

Its Language and Religions. By Prof. H. Oldenberg. Paper, 25 cents.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1.00.

RITUAL for Spiritual Services. Issued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have one. Price, Leatherette Cover, 20 cents.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

MANUAL of Magnetic Healing. Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25 cents.

BOOKS BY LEROY BERRIER.

The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 cnts.

The Power of Self-Formation, Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80 cents; paper, 50 cents.

The New Life. This book deals with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

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Results of Psychical Research.

By Minot J. Savage.

Dr. Savage, in this book of 245 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

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is a careful comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's aim, faithfully to compare the Bible with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of humanity; its moral tendency; the Bible Doctrine of angel ministry; the spiritual nature of man, and the objections offered to Spiritualism, are all considered in the light of the Bible, nature, history, reason and common sense, and expressed clearly and forcibly.

THE CONTRAST

consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism or find arguments against the assumptions of Orthodoxy.

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Each is building his world from within; thought is the builder; for thoughts are forces, subtle, vital, irresistible, omnipotent, and according as used do they bring power or impotence, peace or pain, success or failure.—From Title page.

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"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Inquirer."—Q. It is said Harry Orchard, the most brutal and unfeeling multi-murderer ever brought to public view, has experienced religion and become a Christian. Is it possible that anyone to-day believes this doctrine of salvation?

A.—All the Christian churches claim to believe it. The Catholic priest can pardon all sins by power bestowed on the church by God, and the Protestant churches teach the same doctrine, except the pardon is direct from God and no priest stands between. That Orchard, who, according to his own confession, has sent a score of souls unprepared into the next life, and hence to eternal torment, has by conversion made his own salvation sure, and as the most vile of sinners will become the brightest of saints is the logical and inevitable conclusion to be drawn, and to deny it is to deny the entire scheme of Christian salvation. And if Orchard can be saved and taken to glory, after the law has sent him into the next life through the hangman's noose—Orchard, the most vile and despicable murderer, liar, deceiver, spy, traitor, apparently without a conscience, without remorse, without feeling or human sympathy—if he can be saved, there are none who cannot be washed white in the blood of Christ! Yes, this is the creed.—This is the inevitable conclusion to be drawn from the Christian belief. The most moral man in the world has no merit in the world compared with this prince of criminals. The preachers preach these doctrines Sunday by Sunday; they defend them in magazine articles and books, and yet speaking conservatively there is not a single one of them who believes the immoral, absurd, and indefensible doctrine.

Many of the laity may believe, as they do other absurdities, because they have given it no thought. Ministers of the gospel pretend to believe, and when any of their number rebels, hale him up for heresy, just to show that they stand by the beliefs of their fathers!

Oh, it is painfully pitiable, the sham, the pretense, the hypocrisy, the weak cowardice of it all!

Yet it potently reflects on national morality. Orchard, the deceiver, traitor, wholesale murderer is made a hero and held up by the pulpit as an example of God's grace! He will have imitators. There will be inoculation with the virus of crime, and a lowering of the standard of morality. Thaw, Orchard, etc., models, culmination, and impersonation of this money-made, money-worshiping age of sham.

Arthur T. Wilmot.—Q. (1) Taking the Bible record for details, does the story of Noah's Ark mathematically disprove itself?

(2) Do scholars, as a rule, disbelieve at all in the Ark (and deluge), or do they put a different interpretation on said contents of the Ark?

(3) Is there any disproof of the "fall of man," the "resurrection of the body," "Trinity," and the "forgiveness of sins (the Atonement)? If so, will you please point out assertively?

(4) Is there any proof of the whereabouts and the nature of the activities of "Jesus of Nazareth" from early youth to his public ministry?

(5) How do true Spiritualists interpret the Christ—as to his power and relation to man and the Infinite? Also the "second coming of Christ?"

A.—(1). Granting the Bible account of the Ark, it was utterly incapable of carrying the cargo assigned to it. Not only had it to provide for all animals, but it had also to take the food for them, not only for forty days, but till the earth again became fruitful. The story of the flood and the Ark is a delightful folk-lore tale, just as reliable as Jack and the bean stalk. There is not in history or science a supporting fact.

(2) "Scholars" is ambiguous in meaning. A scholar may be bigoted and superstitious, and believe the whole gamut of the old dogmas. Yet there is probably not a single well informed minister of the gospel who takes the story literally, and scientific men do not think the subject worthy of attention.

(3) The theory of evolution, which proves beyond a doubt that man came up from the lower animals through the savage and barbarous state—that he did not begin as a perfect creature, that he is ascending and not descending, completely and forever settles the dogma of man's fall, and the vast scheme of Christian salvation. For, if man never fell, he needs no savior or redeemer. He never has been, nor is he now, lost from God, and hence requires no return to the fold. This is fully discussed in "The Evolution of the God and Christ Ideas."

(4) Christ comes in history without a childhood, except the vague stories furnished by writers a long time after the event is granted to have taken place. The Evangelists were content with a few myths. Outside the four gospels, there is not in profane history a single authentic mention of this individual.

(5) Spiritualists entertain almost as many shades of belief as there are individuals. Some are outspoken infidels, while many, having come up out of the churches, retain, perhaps often unconsciously, superstitions which are seemingly in flat confliction with their knowledge. Spiritualists, however, taking a "consensus of the competent," if they accept the personal existence of Jesus, regard him as a man like other great reformers who appear in the vague mists of tradition. His second coming (a correlated myth), of course can only take place if the claim of divine nature made for him be true.

J. D. Schlotterback.—Q. Can you give any substantial authority where a question, the answer to which no one knows, has been correctly answered by a medium? For instance, take a large closed book and slip a knife blade between the leaves, and then the medium tell the number of the page where the blade is.

A.—It would not be difficult to fill a volume with instances where communications have been received beyond the knowledge of those present. This occurs with frequency at every seance, so much so that it is expected. I have, in my own experience, had many such facts, in one instance giving us a prophecy for three months, all of which came true.

As to the test proposed by this correspondent, I doubt if a spirit can see into a book and find the correct word any more successfully than while in the mortal body. I have asked several and they have replied that it was impossible for them. It would be just as legitimate to demand of a man this test of knowledge, as of a spirit. With the new ideas of the nature of spiritual beings, the old belief in their infinite knowledge and ability must be cast aside, and the limitation of their intelligence and ability be kept in mind. Spiritual beings cannot see beneath the earth crust; they cannot foretell the prices on the stock exchange or market. They may have keener perceptions, wider range of knowledge, and thus conjecture with more certainty than man, but the spirit acquires no new knowledge or perceptions. The proposed test, when the attainments and limitations of spirits are known, is absurd. The greater share of all the objections, or discomfitures, caused by messages from spirits, grow out of the old belief in their infallibility and all-prescient knowledge. The first lesson to be learned, and which is often taught with severity to over-zealous investigators, is the LIMITATIONS of spirit perception and attainments.

REV. DR. MINOT J. SAVAGE.

Back From Europe, and Will Go to a Sanitarium.

Boston, August 2.—The Rev. Dr. Minot J. Savage, till recently pastor of the Church of the Messiah, New York, arrived here on the steamer Saxonia, from Liverpool, last night. When asked if his health had improved, Dr. Savage replied that he was no better than when he went abroad, and was obliged to return immediately to go to a sanitarium.

To the Editor:—Is it not too bad that this great liberal preacher, the successor of Theodore Parker, should have to step down and aside when in the height of his great work?

I have found in an old scrap-book a creed, and the author is anonymous. Will you please reprint it in The Progressive Thinker. I think that many of the readers would like it for preservation. J. OSBORNE LUNT.

79 W. 124th St., New York.

I love my God, yet do not care
To seek him in a house of prayer.
I feel his presence everywhere,
And try his gracious love to share.

There is no hour in any day
When inwardly I do not pray;
At night when on my couch I lie,
Again to him my thoughts do fly.

I do not search the Holy Book,
I care not how my God may look,
Enough for me that far above
Dwells my Creator, whom I love.

Enough for me, to feel, to know,
That where I am and where I go,
His watchful eye is bent on me,
I cannot sin but he will see.

I need no priest to tell me how
I must before my maker bow,
Or teach me how to bend my knee
To him whom everywhere I see.

There is no hill, there is no dale,
Which does not tell the glorious tale;
There is no leaf on any tree
In which God's hand I do not see.

Call me not wicked when I say
That in a church I seldom pray,
But rather praise him when alone,
And worship silent at his throne.

And when I die, let those that weep
Rejoice that in his love I sleep,
And shall again awake above,
And pray for all whom here I love.

Fake Mediums in England.

Some correspondents have sent us copies of a Leeds newspaper containing an account of a recent exposure of the so-called medium Chambers. We can only repeat, as we intimated after a certain occurrence at Newcastle, that if sitters will be so foolish as to "induce" such a man, "by means of a substantial fee," to give "sittings," at which the medium himself appears dressed up—or rather, undressed—with a chest-protector on his head for a cap, they have no reason to complain of what they get in return for their money. It is the earnest Spiritualists who have the right to complain of those who encourage such performances.—Light, London, England.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

Views of One Considered a Pagan.

THE OTHER SIDE HEARD FROM.

A Chinese Nobleman's Speech to the Protestant Missionaries at Shanghai.

At the closing meeting of the Shanghai Centenary Missionary Conference, held on May 7, Taotai Tong, representing the Chinese Government, delivered an address in the course of which, as reported in the Japan Weekly Mail, Yokohama, he said:

"I think you will agree with me when I say that the general tendency of mankind is toward good, that is, toward attaining a continually progressive and higher plane of mentality than that with which we were originally endowed. The history of the world proves this. The world has progressed, however slow such progress may have appeared to be. We are progressing, perhaps, not at such a rate as some would desire, and we shall, I believe, continue to progress. In all effort there is bound to be some difference of opinion as to the suitability of the methods employed to secure a certain result. Controversy among men always has existed and always will exist as long as men are of the great family of mankind. We differ in our ideas regarding the greatest as well as the most petty concerns of life, in our religion, in our politics as well as the cut of our clothes and hair.

"But these differences—which are inevitable—should not militate against the exercise of our comprehensive charity and toleration, and although we may be convinced in our minds that our way of doing things is the best, we should always remember that others have an equal right to the same opinion about their methods.

"There is one method with which every impartial and thinking man and woman must disagree, and that is the method of force.

"To the Chinese, as well as to the non-partisan foreign observer, the fact that stands out most prominently in connection with the efforts of missionaries in the past is their too great dependence on the arm of the flesh, instead of trusting to the arm of the Lord. The gospel says: 'Behold, I send you forth as sheep in the midst of wolves. Be ye, therefore, wise as serpents and harmless as doves.'

"Without making any undue reference as to who may be considered the wolves or the sheep, I submit that this clearly shows that to suffer injustice uncomplainingly is more Christian than to exact treaty rights; to suffer injury than to claim pecuniary indemnity; to pardon the offender than to demand his chastisement.

"But what have we found in the past? I will not attempt to give instances of the many controversions of this maxim that have occurred in the history of missionary relations with China and the Chinese authorities—they are known to everyone. Their effect is ever present with us, whether we be patriotic Chinese or sympathetic Westerners, and until the Chinese people receive convincing evidence that such methods will never again obtain, the aftermath of these lapses will exert an overwhelming negative influence on all your work and efforts.

"Other factors which will militate against the achievement of your ideals are the lack of social intercourse, the consequent absence of interchange of views, and the assumption of superiority which, although it may at times be unconscious, is still evident in the behavior and demeanor of many. One of the first duties of any person desirous of making the acquaintance of a strange of fresh community is to study the idiosyncrasies and etiquette of that community. Especially does this apply to the Westerner coming to China for purposes of propaganda. He encounters a civilization much older than his own and of which the inhabitants of this country are justly proud. He comes in contact with a people who have existed as a concrete nationality for untold centuries.

"Now there is not a person here present who does not in his heart treasure the records of his own race and family, and we in China have every reason to regard ourselves as not the least among the races of men. And yet it has often been known that a stranger, immediately on his or her arrival in our midst, has trampled on our most cherished ideals and has posed as being in a very much better position to tell us what we ought to do than we have ourselves learned by hard and long experience.

"In connection with this we all know that to be dogmatic is not always to be convincing, and that the possession of a good tool is not always a guaranty of good workmanship on the part of the owner. I would suggest to you that the aim you have in view would be furthered by more social intercourse between yourselves and the communities in which you reside, and by an abandonment of that suggestion or allegation of superiority which, however unconscious it may be, is so often evidenced in the demeanor of foreigners in this country.

"At this moment we are in a hall belonging to the 'Chinese' Y. M. C. A. Has it ever struck any one that Jesus Christ did not differentiate one jot between the races or nations? These are the headquarters of the Young Men's Christian Association; why place 'Chinese' before it?

"Again, missionaries are often deficient in their knowledge of the Confucian classics, and consequently appear illiterate to the Chinese. This lessens the respect for the missionary in a very marked degree. The mistake is made that a person can learn sufficient Chinese in two or three years to equip him or her for work among the people, whereas it requires many years of study and practice.

"The better way would be for the learned missionary to transfer his knowledge of spiritual creeds and faith to a competent Chinese scholar, who in his turn would teach individuals able to form an opinion and choose for themselves. Thus a proper understanding, brought about by efficient study, would emphasize such facts as that neither Confucian nor ancestral worship—so called—is considered as worship, in the Western sense of the term, by the Chinese. We do not bow down to or worship our ancestors. Each family has its own forebears, and our respect and admiration for them is a simple expression of filial piety.

"Similarly our expression of reverence for the great Confucius—which is wrongly termed worship—is performed more out of respect to the learned sage. We ask no favor, such as protection, either from our ancestors or from him. We do this solely to God.

"Every man is entitled to his own opinions and his own belief, and Confucianism, embodying, as it does, respect for ancestors, filial piety, and brotherly love, conduces to morality, obedience to the law, and brotherhood among the masses of the population. Consequently a proper consiedration for the religious susceptibilities of the people as a whole would conduce not only to the creation and maintenance of good relationships between the missionary and the authorities of this country, but it would also enable the missionary to assist China, and China to assist the missionary. Thus, although we may be Confucianist or Christian, and although we may again be divided into sections, sects, denominations or belief, we can still do our best to pull together in that spirit of charity which is common to, yet above all creeds, and thus effect some good among the races of men."

W. J. COLVILLE'S LECTURE.

(Continued from page 5.)

of Spiritualism; and in the case of Dr. Savage it is well known that his tendency of thought was decidedly agnostic, and for many years during his popular ministry in Boston he was largely a champion and exponent of the philosophy of Herbert Spencer. It is difficult to see why people should prefer the devil to their own friends who have passed beyond the mystic portals, and it surely cannot be easier for normal intellects to believe in imaginary evil demons, of whom we know practically nothing, except on unsupported hearsay, than in the presence and activity of the very people whom we have known on earth as real personages, and who reappear with their own well-known characteristics. Telepathy and all other demonstrable phases of psychic phenomena must be freely admitted by every student of psychic science, and it has now become the imperative duty and solemn privilege of all who have knowledge in this direction to elucidate, as far as possible, the truthful doctrine of the close resemblance and intimate relation of telepathy to Spiritualism. Simple telepathy throws much clear light on our present spiritual abilities, and spirit communion transcends mundane telepathic experience by carrying telepathy across the unseen border into those sympathetic realms of spiritual activity where the powers and functions of our "sub-selves" or "subjective minds" are more fully unfolded and more freely and extensively exercised than they seemingly ever can be during terrestrial embodiment. Let us be open to all classes of evidence, and construct theories to account for facts, but never seek to squeeze facts into grooves of premeditated theory.

MERRY HEART GOES ALL THE WAY.

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,
Don't stop just then for a wasteful sigh,
But challenge the worst with steadfast cheer;
It nowhere else, there is help on high—
God's angels will hasten your pioneer.

When you stand at the sorrowful bit of the road,
And a hand you loved has loosed its clasp;
When streams are dry that in sweetness flowed,
And flowers droop from your listless grasp;
E'en then take heart, for further on
There are hope and joy and the dawn of day;
You shall find again what you thought was gone—
'Tis the merry heart goes all the way.

MARGARET E. SANGSTER.

Equal Pay for Equal Work.

Robert L. Owen, who has been overwhelmingly endorsed at the Democratic primaries in Oklahoma, for United States Senator, is one-eighth Cherokee. Mr. Owen was born in Virginia and educated at Washington and Lee University. As teacher, editor, banker, lawyer and statesman, his career has been brilliantly successful. He is immensely popular with all classes in Oklahoma and Indian Territory.

Mr. Owen advocated suffrage for women in the Constitutional Convention of Oklahoma in a most remarkable address. One of the strongest passages in that address was as follows:

"It is perfectly well known that in the stress of modern times, women by the thousands and hundreds of thousands and millions are obliged to work with their hands for their livelihood, and it has been shown by actual experience that where women have suffrage their rate of wages for the same work performed as that of a man, has increased decidedly in value, so that the sweat of their faces for a given amount of labor has produced to them a better means of subsistence. Will you, as honest men, knowing this history, deny to them an equal privilege and opportunity of life, when the momentous question of making a living is the great issue that now shakes this nation?"

If I Just Had Wings, Dear Mamma.

If I just had wings, dear mamma,
Like the fairies in the play,
And you thought that you could spare me, for a night, or for a day,
I could fly away to Heaven, where dear papa is, you know,
And could love, and hug, and kiss him, as I used to long ago.
Won't you let me try, dear Mamma?
Just to see if I could fly,
'Way up in the starry Heavens, to my papa in the sky?
For I would so love to see him; dearest papa was so kind
To us both when he was with us, that I always loved to mind.

He would always bring us something, you some flowers, or me a book,
When he came home in the evening with that smiling tired look,
But he's gone to live in Heaven, with the angels in the sky;
And I would so love to go there, dearest Mamma, let me try;
For I'm tired and so sleepy; I've been working hard all day,
Trying to be good and happy, since my papa went away,
But dear Mamma, tears won't let me; 'cause I'm always sure to cry,
When I think of dearest papa, all alone up in the sky.

A. A. COOKE.

Oak City, Ind.

Animals and Children.

I agree with what Grace Cobb writes in The Progressive Thinker, 921 anent animals and children—that we should feed and provide homes for the children first. I however, think the "Animal Rescue League" a grand institution, and that it should be supported.

Surely the homeless and starving should be rescued, and cared for, whether human or animal.

While I protest against the necessity of taking life, it seems that at present we are at times compelled, or think we are, to do so, consequently those animals that are no comfort to themselves or others, it might be well to as quickly and painlessly as possible end their earthly careers.

To annihilate them, though, would be an impossibility, for all living things, even the earth on which we live and have our being, have minds, souls, which are immortal.

There is enough in the world for all, and none would be hungry, homeless, loveless and forsaken, human or animal, if selfishness was abolished.

If love, the parent of justice, reigned instead, then each and all would ever think of others' woes, pleasures, and comfort prior to their own.

SADIE A. MAGOON.

Home, Washington.

A PETITION.

These are the gifts I ask of thee,
Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load.
And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all brightness of the common day.

HENRY VAN DYKE.

The Warfare of Science With Theology.

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Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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LILY DALE CAMP.

A Vivacious Account of Various Doings at the Noted Eastern Camp.

Sitting in that gallery of culinary arts, the dining room of the Maplewood Hotel, a comfortable, motherly woman was seated on my left. She wore a benignant face, blue eyes, white dress, tan hair and shoes and a large Japanese coral necklace, studded with mythological, cabalistic, and ivory figures and skulls. Importance was written all over her, as, filled with dynamic force and the milk of human kindness, she proceeded to add as much of the concoctions of Senor Green, the hotel cook, as she did not deem absolutely unfit for consumption.

She is a connoisseur of such things, yes indeed, for she was Mrs. Sarah Tyson Rorer, Professor Emeritus of Domestic Science, and one of the world's busy women.

She lectures at colleges and Chautauquas, writes for innumerable papers, publishes a couple of cook books yearly, and feeds 1,000 of the brokers of the Stock Exchange at her sumptuous cafe at 42 Broadway, N. Y., fitted up at an expense of $50,000. She receives from $3,000 to $5,000 weekly for the six work-day lunches, and thus lives on the bulls and bears, as they in turn feed on the shorn lambs, soup made from Mrs. Rorer's watered stock and her various other creations.

She is the angel with the new message, "Good food unto man;" while she fully believes that he was intended to do the housework, but, straying from his mission, left it to woman to do the "sweating in his brow" for him, over a hot stove.

Mrs. Rorer is one of the main workers in this week of attractions. Stars and planets are the theme of our morning lessons at 10 o'clock.

Mrs. Cora L. V. Richmond, just returned from the Peace Conference at TheHague, holds daily receptions at this hour and introduces us to the inhabitants of Mars, Jupiter, Venus and Mercury. We are taking mental note of the exact width of the stripes of the loin cloth of the gentlemen there, also the number of the gores in the ladies' overskirts, and whether they wear them cut bias or in scallops, observed the fetching manner in which they do up their back hair and carefully studied their etiquette concerning when and where rings should be worn—in the ears, on the toes, hands, left ankle, or in the nose.

We subscribed for the "Mercury Morning Star," to keep posted on what our neighbors are doing, and are contemplating sending a petition to the postmaster general, asking that mail service be established between the earth and other planets, with rural delivery along the Milky Way; also the advisability of urging upon the proper authorities to unite some odds and ends of shooting stars and left-over satellites and make a brand-new planet, where the "new man" will rise to superior heights, doing housework and frizzing his whiskers to win favor with the "new woman"—an idyllic place where the hens will lay butter and eggs as you like them; where the babies will grow in the gardens among the other flowers; where the bushes will bear books containing all knowledge, and the trees yield clothing, ready made, shimmering sheen for the fair and for the men the dragging skirts they have for years designed for women and compelled them to wear.

In the midst of our castles in the air the cock crew: it was eleven o'clock; the class closed and we hurried to Library Hall to attend Mrs. Rorer's class of Domestic Science. We came down to earth with a jar and a few other dishes as our mentor proceeded to tell us how to cook eggs one hundred ways for Sunday.

The most difficult part of the recipes are their names; when you can remember them the rest is very easy and so simple and appetizing—but those names! It seemed that every Roman emperor, Greek god, French general and Spanish don and banditti had an omelet named after him; not one was named after a woman, but we were told eggs were created for the palate and stomach of man.

You felt as if your brain was scrambled, and eggs were discussed until we realized how serious is the question of egg laying. Any thoughtful hen may well stop and think twice before she rushes into this industry, for she knows not whether her egg will hatch a chicken or whether it will be whipped, crimped, cut bias, fringed, stewed, served on a half shell, used for egg-nog, or to discourage an unwelcome speaker.

How little we realize the hen's responsibilities; how seldom we sing the praises of the honest, reliable daily Layer.

The Hen and the men are the most interesting subjects to Mrs. Rorer, as well as her favorites. She could be happy with either, were the other dear cackler away.

Our afternoon lectures have been very interesting and of mighty power. Mrs. Cora L. V. Richmond comes to us younger and stronger, renewed in body and spirit from her inspirations received while abroad.

She is indeed a prophetic soul, with the gifts of a great seer, and her visions of things coming to-morrow make us wish we could live during the entire century to travel in the coming airships drawn by solar engines, when letter writing will be a thing of the past, and our business and love-making can be done at long range—if need be—by the power of thought.

Stepping side by side with Mrs. Richmond came Mrs. Helen L. P. Russegue. We always considered her a powerful speaker, and withal, a sweet, loving spirit. This season she is more forceful than ever—broader, stronger and gentler, with a triple extract of concentrated energy which, like sweet perfume, pervades her presence and illumines her lectures. No one on our platform to-day discourses more eloquently and persistently what Spiritualism means to the world, and no one hammers harder blows on the dizzy head of dyspeptic orthodoxy. Mrs. Russegue makes you feel what a grand thing it is to be a Spiritualist. It is the greatest knowledge which can come to the mortal.

Clear, independent thinking, high aspirations and clean, healthful living is Mrs. Russegue's gospel, and the way to bring man into close relations with his creator.

George H. Brooks is with us again, and most welcome. He comes to us breezy, hearty and full of vitality from the pines and ozone of Wisconsin. There is a healthy, wholesome truth and earnest conviction in all he says and does. Mr. Brooks adds new friends daily, for old and young are glad to see and hear him. He wears well, for he is a real true man who taboos all shams.

Mrs. Georgia Gladys Cooley has lectured before us twice this week and brought bright messages to us from the other side. Her inspirers discussed Spiritualism as found in the Bible in a new and interesting manner, using arguments we never heard before. Her platform messages have been exceptionally fine, and each one recognized. She gives names without hesitation and very correctly. Mayflower, her little guide, has poured consolation into many a sad, hungry heart here, and conviction to a large number of skeptics. Mrs. Cooley will leave this country in October, traveling through Japan and China, thence to New Zealand for six months, and then around the world, bringing her glad message to the children of men on the isles of the sea and the ends of the earth.

Our artistic proclivities were ministered unto last Friday when Mr. W. J. Sheehan, our director of vocal music, conducted his first musicale. The choral class outdid themselves. Their execution was very finished and showed the careful training they had enjoyed.

Mrs. Norma Pritchard, of Pittsburg, the soprano solo, delighted everybody. She has made her debut at Lily Dale this season and has won the love of all by her gracious manner and sweet, dainty personality and their admiration of her unusual talent and finely trained voice. Her singing is such as we dream singing was intended to be: the expression of the harmony of the soul. She made her audience feel melody as well as hear it, singing beyond the ear and playing on the tenderest and most sympathetic cords of the human hearts until they vibrated in accord with the music within her own. The great, busy world will some day hear more, much more, of this coming star. Mr. Sheehan is a thorough artist and the unusual excellence of his teachings is greatly appreciated. He directs six classes weekly, and these are among the most appreciated this season.

Last Monday afternoon Mrs. M. J. Stephens, of Washington, was our hostess and gave a progressive euchre party in the auditorium. There were seventeen tables besides a large audience who had come to enjoy the fine program which followed the card playing. Some very choice prizes were given by our hostess, and at the close ice cream in cones, lemonade and cakes were served.

Do I weary you, friends, talking so much about Lily Dale? It seems a new place this year—new in a larger attendance, greater harmony, much deeper peace and better work being done than had been looked for or dreamed of; indeed, our realities are much better than our rosiest hopes dared to picture.

LAURA G. FIXEN.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
600 Pa. Ave., N. E., Washington, D.C.

Queen City Park (Vermont) Camp-Meeting.

The meeting opened on July 28, with most buildings in good shape, and the audience of gratifying proportions.

The opening address in the forenoon was delivered by President A. F. Hubbard, followed by spirit messages by Mrs. Ellie I. Chapman. Afternoon, W. J. Colville occupied the platform, giving one of his fine addresses and following it with improvised poems. Afterward Mrs. Chapman again delivered messages from spirit friends, giving entire satisfaction as always.

Tuesday afternoon there were improvised poems by Mr. Colville; the address being given by Mrs. Abbie Crossett, and messages through Mrs. Chapman.

For the rest of the week, Mr. Colville gave lectures each day, on one occasion taking a subject suggested by somebody in the audience and discoursing on it for an hour. He is a pleasing speaker in every way and created a very favorable impression on those fortunate enough to hear him. His good work is so widely known, however, that comment is superfluous except as it shows that his efforts were fully appreciated here. Closing his engagement August 4, he shared the platform that day with Mr. Wm. Parfett of Goshen, Ind., who was on the program to deliver the forenoon address. The week from August 6 to August 11, is filled by Rev. F. A. Wiggin, with addresses and ballot tests; Mrs. Chapman, message medium.

The speakers engaged for the remainder of the season are equally first class talent, and the officers of the association, most active of whom was Vice-President S. N. Gould, are to be congratulated on their choice. It is hoped that more who visit other camps will journey this way and see for themselves that Vermont's camp-meeting is second to none in quality and natural attractions.

The music is furnished by Prof. and Mrs. Gibson, and is as good as we have ever heard, their fine singing is an attractive feature.

Many people from a distance are visiting in camp, and many more will come, but room will be hard for all; cottages take those who overflow from the hotel, or who desire cottage life.

T.

Lake Brady Camp, Ohio.

Dr. Knowles, of Grand Rapids, Mich., who is chairman of Lake Brady Camp for the season, gave both addresses of the day. While the doctor does not claim to be much of an orator, his remarks are full of facts and common sense. He usually answers questions from the audience. Some of those asked were as follows:

"What is the best thing to do to advance Spiritualism?"

"Give us your idea of God in Nature and how to worship him."

"Will Spiritualism make the world better, as you see it?"

"Do you believe in prayer?"

"Are there any failures or accidents in God's universe?"

One could not help having a higher idea of one's duty in life after listening to his remarks. Ella Wheeler Wilcox being one of his favorite poets, he read two of her poems: "Failure" and "Thought."

More professed Spiritualists would carry their theories into practice, as the doctor does, the cause would be in a more healthy condition.

MARY L. BETTES.
Cuyahoga Falls, Ohio.

Grand Ledge Camp, Michigan.

The meetings at Grand Ledge Camp have continued in a very interesting manner since the opening on July 2.

Mrs. Abbie E. Sheets concluded her week's engagement on Saturday, July 27. Mrs. Sheets is always a great favorite at Grand Ledge; although it is her home, it cannot be said of her, that she is a prophet without honor in her own home. We all felt that her lectures were more than usually interesting and valuable.

On Sunday, July 28, Oscar A. Edgerly and Geo. A. Letford began their joint engagement of one week, Mr. Edgerly giving lectures, Mr. Letford the messages. Mr. Edgerly's lectures on Sunday were up to the highest standard of his own well-known ability. Mr. Letford's messages were all that the most exacting could desire, being clear, concise and to the point.

On Sunday, August 4, Miss Elizabeth Harlow will begin her week's engagement. Mrs. A. A. Atcheson will give the messages during Miss Harlow's engagement.

Our private workers on the grounds are being well patronized.

Mrs. Christine Oswold, one of Chicago's best known medium's, is doing a most excellent work among our people.

Mrs. N. M. Russell of Grand Ledge, is giving her usual helpful aid to our cause.

Mrs. Nora Hill of Chicago, is spending some time at camp, and we apprehend that she too will do a good work for our people.

On Sunday, August 4, Miss Elizabeth Harlow was the speaker at Grand Ledge Camp.

I feel that no words of mine can do justice for the grand discourses. For eloquence and power I do not think that they can well be surpassed.

Mrs. A. G. Atheson, pastor of The First Spiritual Church of Niagara Falls, N. Y., followed Miss Harlow's lecture with spirit messages. The messages were all that could be desired by the most critical audience.

Geo. A. Letford, the Drummer Medium, having soon to return to his regular field of labor, in the South, leaves our camp tomorrow, and will make a short stop at Vicksburg camp. Mr. Letford is the treasurer of our Grand Ledge Camp, and is well-beloved by all our people. We shall miss his genial presence, but will send with him our kindest thought and best wishes. We wish there were a thousand Geo. A. Letford's possessed of the same generous spirit! then would our cause indeed prosper. Fraternally,

SECRETARY.

FATE MASTERED
And Destiny Fulfilled. By W. J. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration.

Contents: Fate Mastered. Interior Force, Its Practical Evolution. Thought as a Shield, The Human Aura. For sale at this office. Price, 25 cents.

Parkland Heights Camp.

Parkland Heights Spiritualists' Home and Camp-Meeting Association opened its camp on the first Sunday in July, and will continue every Sunday during July and August. The first meeting was opened in our new auditorium by an invocation by Mrs. Luce.

Mr. Tabor Thomson was the speaker of the day. Mrs. Luce and Mrs. Volk were the mediums. Mr. Thomson disappointed the camp on the second Sunday, and his place was filled by Mrs. Luce as speaker and Mrs. Snyder as medium.

Mr. and Mrs. Kates filled the platform the two following Sundays. The first Sunday in August Mrs. Luce occupied the platform as speaker, following the lectures with psychometric readings.

Mrs. Snyder volunteered to hold a seance on Sunday nights for the benefit of the Home Fund, in which she is very much interested.

The meetings are largely attended. The grounds are beautiful. The weather on each Sunday has been delightful. The lectures have been beneficial. One must not forget Mrs. Dempsey, who has so ably satisfied the appetites of all who visited the dining room! The camp is growing and an interest has been awakened in the residents of the surrounding country. Our musical director, Mr. Shetton, has filled the air with most pleasing vibrations.

Let the readers of your paper know we are working hard, with a determination to build a home for aged Spiritualists, and with our combined efforts and the assistance of our spirit friends, we know no such word as fail.

MRS. FRANK E. LUCE.
Vice-President.

Lake Pleasant Camp, Mass.

The camp is thoroughly under way and many visitors have arrived during the past week. We have a host of able speakers on the grounds, among whom are Hon. A. H. Dailey, R. F. Churchill, Mrs. Lizzie Hall, J. Clegg Wright, Albert P. Blinn, Mrs. Tillie U. Reynolds and Mr. and Mrs. Geo. W. Kates, and the conferences are spirited, enthusiastic and inspiring, and each morning finds a big audience in attendance.

Last Tuesday Mrs. Hall answered Judge Dailey, and Pres. R. F. Churchill, taking the ground that Spiritualism is not a religion, and her remarks called forth a spirited discussion, almost everyone of the above speakers having something to say.

The lectures and message work given in the Temple each afternoon, have been excellent, and the proportional attendance much greater than last year.

J. Clegg Wright is here for the season, giving class lectures each morning.

Whist parties each Monday afernoon have become a permanent institution.

Mr. H. A. Budington has issued a booklet of the History of Lake Pleasant, and it finds a ready sale.

As a proof that bigotry is not a thing of the past, we had an excellent demonstration this past week. The Boys' Club, a Catholic organization of Greenfield, Mass., was to have given a minstrel show here last Friday, but as soon as it was known that the camp meeting association would receive part of the proceeds, the local Catholic authorities notified the boys that they could not give the show, it was called off.

Contracts for immediate erection of new cottages have been given by L. E. Henry on Owosso street, and Mrs. I. J. Purple on Lake Shore st.

The speakers for the week are Mr. and Mrs. Geo. W. Kates, J. Clegg Wright and Mrs. May S. Pepper-Vanderbilt.

Mrs. Vanderbilt will be with us the rest of the meeting.

ALBERT P. BLINN, Sec'y.

Oklahoma Convention.

The Oklahoma State Spiritualist Association will hold its first Annual Convention, September 3, 4, and 5, 1907, at Oklahoma City, Okla., in the new K. P. Hall on West Main Street.

Attending Spiritualists are requested to wear the emblem of Spiritualism, the sunflower, that they may be recognized by committees who will meet the incoming passenger trains. Officers, mediums and elected delegates will be furnished free lodging and breakfasts during the convention.

Each and every Spiritualist in Oklahoma should, if possible, attend this first annual convention of their state. There is so much to be gained by a meeting of this kind, in the way of new acquaintances, new experiences and new pleasures.

We will name only a few of the mediums and lecturers that are expected to be present. The Rev. Alice Baker is at present very sick at her home in Dallas, Texas, but we sincerely hope that she will recover in time to attend the convention, as it has been, in a great measure, through her untiring labor and self-denial that the work in Oklahoma has been advanced. The Rev. John W. Ring, a noted medium and lecturer, also Rev. S. E. G. Thorp, the first pastor of the Oklahoma City Society, will serve the convention. We hope to have many other able lecturers and mediums with us who will be mentioned later on.

There is much that may and should be done at this convention. There will be an entire new board of State Officers to elect. Let every Spiritualist attend and see that the proper persons are selected. Bring a few dollars with you, remembering that the expenses so far, have been borne by a few, and with the increase in members, the burdens ought, henceforth, to be lighter.

Come, wear the sunflower.

CHAS. S. SIMMONS.
President Oklahoma State Spiritualist Association.

Vicksburg Camp, Michigan.

The Vicksburg Spiritual Camp Meeting is progressing nicely, the end of the second week is at hand, the camp is well filled but is like the old saying, "there is always room for one more."

It seems that people are becoming more and more interested in the philosophy of Spiritualism.

Mrs. D. A. Morrill, of Grand Rapids, one of Michigan's well known workers of recent years, came to be with us August 4th. Her work has been well received, as well it might, for her lectures are surely full of inspiration. Her messages, too, are well received.

Mrs. A. E. Kibby, of Kentucky, is appreciated more as the days go by. Her beautiful messages and kindly expressions endear her to those she meets.

The mediums on the grounds are: Mrs. Jennie Martin, of Grand Rapids, who is now acting as choirlady in connection with her psychometric readings.

Miss Mattie Woodbury, of Shaftsburg, Mich., whose guides are always willing to give words of cheer to those in need.

Mr. George A. Letford, the Drummer Medium, is again making his yearly visits to the Michigan camps. During the latter part of this week he will assist in the message work. His spirit of helpfulness is felt and valued by all who know him.

Mr. Oliver Comstock, of Vicksburg, is astonishing the skeptics with his wonderful fire-tests, arrow-hunting and messages.

Mr. Joseph King, of Pipestone, is giving many materializing seances, having good results.

Mrs. King, of Coldwater, a sincere medium, is also with us during the entire season.

Miss Elizabeth Harlow and Pres. H. D. Barrett will speak next week, a great feast in thoughts is expected.

Evening meetings and circles are being enjoyed by campers and visitors.

Rena D. Chapman Myers.

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

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VOL. 36 CHICAGO, ILL., AUGUST 24, 1907 NO. 926

THE PILGRIM HOME.

Dr. J. M. Peebles, the Veteran Spiritualist, Has Returned to Battle Creek, Mich., Hale and Hearty in His Fifth Trip Around the world.

So much interest has been manifested in the travels of Dr. J. M. Peebles during his absence from Battle Creek throughout the past year, that we have induced the doctor to give us a more complete account than his letters mailed en route could furnish, his time being then too fully occupied to permit of his writing at as great length as his interesting experiences would have warranted.

In interview, the doctor said that travel was wonderfully educational. It lengthened the chains of friendship, enlarged human nature and tended to promote the brotherhood of humanity.

"The three great teachers of this age are the press, the pulpit and foreign travel," said the doctor. "The press, appealing directly to human nature, directs public opinion, and is one of the mightiest agencies of this age. The newspaper has become a fireside and table companion the wide world over.

"It may surprise the reader to know that Calcutta, India, prints four daily papers in English, three dailies in Bengalese and one in Hindustani. In the principal cities of India and Ceylon there are printed dailies, weeklies, and monthly magazines. Being in close connection with the English press, they are posted in regard to the political and religious doings of America.

"The Hindus are a very religious people, and think Americans very irreligious. They at once refer you to our holding for many years 4,000,000 slaves. They refer you to lynching and burning colored people at the stake; they refer to the slums in cities right under the shadow of church steeples, and so say in trumpet tones that they do not want these christian influences of America brought to their country.

"In this they show only a partial knowledge of christianity—that is, the christianity of Christ rather than that of creeds. They claim Jesus Christ as one of their prophets. He was an Asiatic, they say, and not a western scientist, and they reminded me more than once that while 'Jesus had not where to lay His head' and that John's meat was locust and wild honey, Rockefeller was a billionaire and the lands were mostly owned by rich landholders. They have gathered these things largely from the English press which is reflected largely in oriental countries.

"Speaking of lands reminds me of two of the passengers on the Manuka from New Zealand who had the cabin next to mine. These were Mormon elders who had been on a three years' missionary tour in New Zealand. With some prejudice against Mormons, I found these elders not only gentlemanly but scholarly and broad minded. They informed me that they had solved the 'rent' business, for 95 per cent of Western Mormons own their own homes.

"They send out each year 1,000 missionaries to all parts of the world. These elders have no stipulated salary and they seemed so enthusiastic in their religious convictions, and had been so self-sacrificing—a proof, by the way, of their sincerity—that I greatly enjoyed their companionship.

"We all know that polygamy does not now exist, at least legally, among this people. In talking with them about what they term plural marriages, or celestial marriages, they at once referred me to Abraham, Jacob, the patriarchs and David who were biblical polygamists, and they were very careful to add that while they personally did not approve of the plurality of wives, they thought it more honorable than for merchants and wealthy men of America to secretly keep their paramours."

"The Mohammedans number in India 40,000,000, and are noted for their bigotry and superstitions. There are more than a dozen subsects among the Mohammedans. The Ameer of Afghanistan is a rigid Mohammedan, and when he came into India with his court the Mohammedans, to honor him, proposed to sacrifice 100 cows. This the Hindus sternly opposed, the cow being a sacred animal. The matter being laid before the king, the Ameer, he said frankly, 'I will not permit the sacrifice of cows, that might so injure their religious feelings. If you choose to sacrifice goats you can so do, but you would do me greater honor by being good, industrious people?

"I was deeply interested in seeing the Ameer, and hearing his address in somewhat broken English. He is a very independent man, tall, straight as a pine, has a roman nose, sloping forehead, deep set eyes, and in his movements really has a kindly bearing.

"The Afghans and many of the Hindus regard Americans as savages or semi-barbarians, reminding us of the mobs, hold-ups on railways, assassins of presidents, etc.—Battle Creek Enquirer.

Unkind Advice.

Two Irishmen were eating their lunch, when one asked the other: "Pat, an' what be you thinkin' about?"

Pat replied: "Shure, Mike, I was a-thinkin' how I would be gettin' me clothes over me wings when I would get to heaven."

"You would betther be thinkin' how you would be gettin' yer hat over yer horns when you get to the other place," answered Mike.—Ally Sloper.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

Identity, or the True Self in Man.

A Philosophical Discussion of an Interesting and Important Subject, by Charles Dawbarn.

When a babe is born we recognize that, like everything else, he is a child of our mother Earth. His bones, his muscles, his nerves, his blood, are each and all manufactured out of planet raw material. Every molecule in his organism is the planetary compound of intelligence, substance and energy. Even if he is an idiot, every organ has to work intelligently or he would soon die. His heart must beat, his lungs inhale and exhale air, his kidneys secrete, his stomach digest and his blood flow. He has a complete system of nerves—a regular telephone system, enabling his organs to communicate and work together. If he is a normal child he will have SOMETHING MORE, and that something is not LIFE, for, as we have seen, even an idiot is full of intelligence in activity, which is "life." That SOMETHING is the object of our present study.

If we take the new-born child to pieces, we will not discover even a trace of this "something," although it may have been there from the moment of conception. We find, however, an "energy" present which will help us in our search. This energy, by which intelligence controls the little form and its organs, is so interfused with every molecule in the organism that it does its work impereceptibly, and without fatigue. The organs do their work, and hard work, too, sometimes for a century, yet the child passes into manhood and old age without sensation of weariness from the work of those organs. When those organs do, at last, stop work, and the blood ceases to flow, the human form dies, and presently goes to pieces. So we have to look further for that SOMETHING we seek, which is in the body and yet distinct from the body.

The first question is, how shall we know it when we find it? It cannot be a normal part of the form because of a remarkable distinction in the way it works. That difference tells us the secret. Its every-day name is SELF, for it is selfhood which distinguishes one being from another. The use of this "self individuality" makes the body very tired. It is always making certain parts of the body so tired that they must go to sleep and rest. It compels certain organs to work, when of themselves they would be quiet, or only move to seek sustenance. So we have found the SOMETHING we are seeking, which is in the body but not of it, and which can only use the body part of the time, yet is the real man, the guider and director of the personality we know, and sometimes love.

Having made this discovery that the man and his will, or SELF, are not one, but two distinct individuals with very different powers in one body, we are ready to discuss the difference between personality and identity, which difference puzzles so many students of the mystery of manhood.

We are all aware that the person we know and admire has not only the human form with its organs and nerves, but also what we speak of as a will or selfhood of its own, which we now perceive is quite distinct from the rest of the form. It is also true that we always include this mysterious SELF in our conception of "personality," or, if absent, as in the case of the idiot, we count him as an imperfect personality.

In sleep we have an expression of manhood. Everything is present and active save SELF. There is even a simulation of that in the sleep-walker, but in every dream the intelligence becomes grotesque and distorted because the SELF has withdrawn. SELF comes and goes. It sometimes happens that the form dies while SELF is absent, but as SELF has been in the habit of coming and going, all that has really happened—that is to say, the death process—merely keeps SELF from coming back again. Since he was always independent of the body, it is absurd to suppose that death could kill him.

In order to mark the power and the limitation of this higher and only real SELFHOOD, we will now trace a little of his manifestation, beginning with the new-born babe. If we knew enough we might go further back, perhaps beyond conception, and even into the asserted realm of reincarnation, but in this inquiry we must confine ourselves to the provable, and so learn our lesson. We acknowledge we do not know whence SELF comes, or whither he goes. Our little real knowledge is comprised in the fact that sometimes after the body is dead, SELF can once again manifest, though always in a very imperfect manner. So far as we know he is linked to but one body in earth-life. Of course he must have a form of his own. He could not come and go without form, but what that form is we do not know. We are told by some of these SELFS which return, and by our own clairvoyants, that a copy of the mortal form, but of finer material, continues as a sort of duplicate of the old personality. We presume that SELF uses that new form as he used the earth body, but, under universal law he will still come and go, because he is just what his name implies—an independent SELFHOOD, and necessarily with a form of his own. So, confessing our total ignorance as to the nature of SELF, we will watch him attempting to get control of a new-born babe.

See the babe lie on its nurse's knee—just a molecule of planet life. Its own form intelligence is already there. Its little organs are assuming their several duties in adaptation to planet life and atmosphere. For a while that is all you see. Sometimes such a babe dies, and then the student discovers a brain with plenty of convolutions, but never a scratch on them. Let us remember that, like the disc of a phonograph, once scratched with a tune or a word it can repeat itself indefinitely. That repetition is memory. The remarkable fact is that the infant, or the man, has almost no power existing within his mortal organism which can thus create its own memories. When the heart beats, or the brain palpitates, there is no memory of that life expression. Memory is thus almost entirely the work of SELF, even in that new-born babe.

Professor Elmer Gates divided a litter of puppies, and some he proceeded to train, while the rest were left to their normal activity. The interesting result was that presently the brains of those he had taught had evolved cells that were not there in the beginning, because the untrained puppies did not have them. The interesting fact in this experiment is the alteration of brain structure as the result of outside influence.

In the case of the babe we call the influence "outside" because it comes and goes, but it does its work from the inside, and is always limited by the development of its mortal instrument. So the infant, with almost no control of its eyes or ears, makes little movements of its hands by reaching for what it wants. That is a feeble effort of SELF. It can do little before the hand will drop fatigued, but the tiny effort has made its mark on the brain, which is presently repeated and deepened into a memory. It is not long before the babe exhibits SELFHOOD at work on its eyes, ears and vocal organs, but requiring frequent periods of rest.

We now come to a most convincing fact, proving the distinction between that infant form and its SELFHOOD. It is a fact we cannot explain, for it shows a startling limitation in the power of SELF. If that child is born right-handed, every impress recorded by SELF will be on the left lobe of that child's brain. And if he is to be a left-handed mortal, it will be his right lobe that will bear that impress. But still more astonishing, there are certain localities in the lobe used by SELF for his impress or scratch which are so differentiated by the skilled scientist of to-day that a troubled patient can often be relieved by a surgical operation. For instance, the utterance of words is memorized at one spot on the brain lobe called "Broca's convolution," because Dr. Broca first proved that articulated speech was impossible if this convolution were diseased. This discovery led to many others where the passing events of life were each impressed on a definite spot on the lobe. If a patient has become suddenly affected with "word blindness," as word failure is now called, the surgeon knows the exact spot which is diseased.

This is not an anatomical essay. It is enough for the reader to recognize that self is limited to the use of one brain lobe to record his own experiences as memories, and to certain localities on that lobe. The young may sometimes make a use of the other lobe if a previous center is destroyed, but once manhood is developed such partial recovery is difficult and rare.

Now let us see what we have so far discovered. Here is the infant mortal with no apparent power of memory in his little organism until it is evolved and developed by an outsider we have called SELF, who comes and goes, and always tires that organism when he uses it. When we think of that babe as a personality, we always include both his form and organs, and also this wondrous SELFHOOD. And in that total we have evolved the personality of our mortal friend or loved one. But in our ignorance of these facts we have demanded that the form, with all its organs, and also its SELFHOOD, shall be present in the next life for instant recognition. We know the mortal form has gone to pieces, but we have been taught that a duplicate form will be all ready to give us greeting on the other side.

In a recent article on "personality" we noted the impossibility of the new form being duplicate in its organic details; but we now see that so far as that form exists, SELF must always be the foreigner he is here. When that new form is in its turn discarded, SELF will still be the real man—the ego, as distinct from the personality. He will be the IDENTITY, which, in its essence, is as near to our conception of Godhood as anything finite and a distinct entity can be. Personality after personality may be evolved, each form from finer and finer planetary material till, at last, cosmic substance must be used. It is then that the new form, freed from every earth attraction, will be guided by SELF into experiences we cannot even imagine.

At every step we see SELF at work, and sometimes he loses his hold. The infant dies before he has placed his seal upon it. SELF is not infallible. He can gain experience, but he can also fail to get the experience he seeks. The form may overwhelm him, and experiences may horribly degrade the personality. In fact it seems quite probable that the personality may sink to its own destruction, lower and lower till annihilation is achieved. SELF cannot die, but the effect upon him we cannot even guess. All suffering of which we can conceive is an organic expression through form. So, if form vanishes, and personality ceases, SELF would ultimately be freed from that which had dragged him down.

We have now reached a point where the distinction between Personality and Identity should be clear to the student. He should now see that personality will be ever changing, by either progress or retrogression. On the other hand, SELF or Identity has always a limited relation to form, for it fatigues it by use, and it comes and it goes. Comes from we know not where, and goes back to that unknown when the form is compelled to rest.

The spirit seeker chases "personality," and when found it may or may not include the SELFHOOD or Identity. In fact, the "return" seems to often act as if Identity were absent, and the form with its organic intelligence was played upon by surrounding forces. Brain impressions are apparently carried over into the new form, but if SELF is not present to control, they exhibit a jumble of intellectual confusion. At the best the visitor soon makes complaint that the "power" is gone, with little said that can give proof of Identity. The entire personality, including its SELFHOOD, which was the individual we knew in earth life, is not present. Something is absent, and that SOMETHING we now see is SELF, or the EGO of the mortal.

Here is a thought we must follow for a moment. The student of life sees SELFHOOD in every form. It accepts and rejects, even if it is a microscopic microbe. Therefore SELFHOOD is a universal fact, and an individual fact we cannot ignore. And since all forms grow fatigued, and rest, SELF comes and goes in all alike. Herein is the mystery of mysteries which no sage has unraveled. SELFHOOD'S expression is just such as form may permit, with man as the highest and best—or worst. It may be that SELF thus gains universal experience. It seems as if spirit return can throw no light on these mysteries. But the spirit seeker finds, at best, just enough of the old Identity to encourage him to persevere. It is not now working as SELF through its old form and conditions. Its new form and the old won't harmonize, and at best SELF finds himself trying to recall a past that in many details he cannot now grasp. Presently his instrument becomes fatigued, and he retires. Another SELF may try to take control, but it is no longer the Identity we seek.

So, our lesson becomes plain. Personality is for us a mortal form with a SELF in it. Identity is the SELF, that may be in that form one hour and absent the next. Identity comes and goes so long as the mortal form lasts, and if that mortal form has a spirit successor, then SELF will continue to come and go, subject to the new conditions. Personality evidently must sometime cease, but, so far as we can grasp the thought, Identity may have an eternity of experience before it.

Such is the distinction and difference, in the writer's judgment, between PERSONALITY and IDENTITY.

CHARLES DAWBARN.

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What Spiritualists Demand.

A Fair Trial for All Violators of the Law, from Rockefeller Down to the Worst Case of Human Depravity.

South Carolina's "pitchfork" senator, when he was in this city the other day, said to a reporter of The Journal, "As long as there are rapes, there will be lynchings."

He might have added, that while lynchings continue there will be rapes. One crime cannot be stamped out by another crime. Neither seduction, adultery, nor rape can be stopped by a murder committed in revenge of these crimes. Murders by mobs will not put an end to crimes by individuals. Scenes of mob lawlessness will not strengthen the law-abiding disposition of individuals. On the contrary, the more lynchings there are, the more crimes will be committed. They serve only to arouse the ferocious feelings, the savage instincts of man and make the crimes committed more brutal, as well as more numerous.

Senator Tillman, we do not doubt, is courageous and honest, and says fearlessly just what he thinks. We admire him for this quality, which has been shown in conspicuous contrast to the trimming, temporizing course of some of his colleagues in the senate. But a bulldog, and even some "yaller" dogs are courageous, while something more than honesty is necessary in dealing with public questions. There are many dolts who are perfectly honest. With wrong views, and in power a man's honesty may make him the more mischievous. The founders of the Spanish Inquisition and their successors were men of undoubted honesty. And yet, by selecting for death or imprisonment the best men of their country during a period of 300 years, they contributed very largely to the decline and decay of the once great Spanish nation. James the Second, of England, was a better man, morally, than was Charles the Second. Yet the very conscientiousness of the former, with his religious ideas, made him a persecutor, while opposite traits in the latter saved the country from many horrors. An honest, wrong-headed fanatic, unchecked, may bring great calamities upon a country. Intellectual error may be more dangerous than moral error. "Hell," it is said, "is paved with good intentions." One may have good intentions and very bad inclinations, as well as hurtful principles and policies.

Now, Senator Tillman, while morally honest, is intellectually erratic, prejudiced, fanatical, and explosive, and his views are as distorted as his reasonings are often illogical, and his expressions violent and extravagant. He does not view great subjects in the unimpassioned light of the intellect. His prejudices and his bigotries, deep and ineradicable, impair his intellectual integrity and often vitiate his conclusions.

Tillman defends lynchings when the victims are negroes. He thinks that lynching is the right kind of punishments for assaults upon white women by colored men. In other words, when the offender is a negro he should not be given the benefit of a trial or the chance of defense, but should be strung up by a mob. Angry, infuriated men should take the law into their own hands and be, at the same time, judge, jury and executioner. The courts in such cases should not be opened to the accused, and there should be no legal procedure, no observance of the forms of law. As soon as caught, the man identified as a criminal should be rushed to the nearest lamp post or tree and hanged, if not shot to death on the spot where he was captured.

The liability of a mistake by a mob, or by an excited victim of assault, as to the identity of the assailant, and the possibility of lynching a man innocent of the crime, without a trial in court, with the safeguards to the prisoner, as well as the opportunities for rigid examinations which the court affords, do not enter into Tillman's consideration. He does not see that the object of the law is to prevent individuals or mobs taking the punishment of offenders into their own hands. He does not see that courts are established to prevent rash acts against real or supposed offenders by the parties aggrieved, and to protect the innocent, falsely charged, as well as to convict the guilty who are deserving of punishment. He does not realize that disregard of law in special instances fosters lawlessness in general. He does not appreciate the fact that for men to live together there must be some tribunal to which all members of society can appeal when their rights are infringed, or when they are charged with criminal acts, and that every time an individual or a collection of individuals ignore this tribunal and assume the exercise of its functions themselves, they weaken the power of the constituted authorities, and encourage disregard of the fundamental conditions of social life.

Senator Tillman talks like an ignorant man, dominated by anger and revenge, unable to take rational or judicial views of this subject. Action from impulse and the unreasoning mob spirit, and not on principle and by regular legal procedure, is what he advocates.

This seems to result from his hatred of the negro race. He says that he is a friend of the negro. Indeed! Would a friend of the race clamor for the shooting and hanging of negroes charged with crimes, without trial, without even the semblance of a trial? Would a friend of negroes applaud such shootings and hangings by frenzied, excited, furious, irresponsible mobs, whenever and wherever they occur?

Tillman would treat the negroes the same as he does dogs, horses, and cattle, that is, he would avoid inflicting upon them needless suffering, without provocation of some kind, and he would deal with them kindly, so long as they should remain contentedly in a servile condition, acknowledging by their acts their natural inferiority and subordination to the whites and show no ambitions or aspirations to rise in the social scale, and no desire to be measured as individuals by their mental and moral worth.

If they commit revolting crimes he would have them treated just as dangerous animals are treated, killed without trial, and as if they were not men, and were without rights except such as the whites choose to grant them.

It is a little too much to say that Tillman feels as kindly toward negroes as he does toward dogs and horses, for his mind has dwelt so long upon the negro question, upon the sexual and social phases in which contemplation and discussion he has conceived the negro to be a brutal, lustful creature, to be kept in subjection with the lash and the haller, whose very presence in the country threatens the purity of the white blood and who must be in constant subjection, subjugation and fear lest he work himself into the society of the dominant race, that Tillman's attitude toward the negro has come to be one of aversion, contempt, and hostility. He can be kind to individuals of the race such as he employs at his home, but his feeling toward the race as a whole is one of honest dislike and hatred. He cannot discuss the negro question without denouncing and abusing the colored race, and using bitter invective against those who, while deploring assault by blacks upon white women, and by whites upon black women, denounce lynching, and demand a fair trial for all violators of the law, whether they be white or black.

It is not a question of miscegenation, nor an association of the races on terms of social equality, as Tillman is accustomed to assume. People, generally, from choice and instinct associate with members of their own race, avoiding association with those of other races. Education, wealth, and personal influence in individuals serve somewhat to lessen the race feeling, but with the masses it is so strong that even among individuals of two types so unlike as are the Caucasian and the negro, the influence of culture and wealth can do but little to break down the social barrier between the two races. When, therefore, one pleads for justice to negroes charged with crimes, to ask him if he wants to see negroes associating with whites, with the consequent mixture of races, is to exhibit, if not spiteful imbecility, at least marked feebleness of the thinking power.

Those who are in secret sympathy with negro slavery as it once existed in the country, and are "cussing" the negroes in season and out of season, do not show a just or democratic spirit. Putting forth their ideas as "democracy" is simply ridiculous. They are not democrats. They are political Bourbons; they are social "survivals;" they are intellectual fossils. True democracy does not seek the degradation of any race. But it seeks to protect all men of every race, color, religion, and condition, in their right to life, liberty, and the pursuit of happiness, and to secure for all, as far as posible, equal opportunities in the struggle to obtain the necessities, comforts and luxuries of life.

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TRUE CHRISTIANITY.

Jesus Not an Ideal Personage—His Teachings Will Not Bear the Light of Modern Criticism.

In The Progressive Thinker of July 13 is an article by C. E. Ingram, under the heading "A New Evangelism." While I do not doubt the sincerity of Mr. Ingram, I think he is much mistaken in regard to the teachings of Christ and "true Christianity." Mr. Ingram says:

"The teachings of Christ, as handed down to us through the Scriptures, were grand and beautiful in their sweet simplicity, as were all the teachings of this nature before this time; but what a vast difference there is between his teachings and the teachings of that religion that was built up for him in his name. The sweet, loving precepts of the lowly Nazarene have nothing in common with the latter. His teachings are heavenly in their pure conceptions, and are soul-purifying and uplifting in their sweet grandeur—full of love and hope, faith and good works, not vaunted up, doing good at all times when and where possible; while the latter is debasing to the human soul that is touched with its influence, and while it has carried civilization to many nations, yet it has also carried to them the torch of destruction, torture, murder, rapine, and, in fact, all the known evils of so-called civilization."

As for "the teachings of Christ as handed down to us through the Scriptures" being "grand and beautiful in their sweet simplicity," we would be pleased to know what particular teaching Mr. Ingram had in mind. His "Sermon on the Mount" is impractical, absurd and immoral. He taught "Take no thought for the morrow [the future], etc.

Every seed planted for a future crop, every house built, and, in short, every other thing for the good of mankind has been done contrary to that teaching.

Even a dog will bury a bone, that he may have it to-morrow. No animal so foolish as to heed such a precept.

He taught, "Resist not evil." I, being an Atheist, believe we should resist even the temptation to do evil ourselves, and also resist others who would do us evil, otherwise we encourage them in evil doing.

"But I say unto you that ye resist not evil, but whosoever smite thee on thy right cheek, turn to him the other also."

In this we are forbidden to protect ourselves from bodily assault or injury. A woman would not be allowed to protect her virtue if assaulted. "Resist not evil," one "sweet, loving precept of the lowly Nazarene."

He that believeth and is baptized shall be saved (regardless of his sins), but he that believeth not shall be damned (regardless of his virtues); that is another of his "sweet, heavenly teachings;" that is "soul-purifying and uplifting in its sweet grandeur."

He is made to say, "A new commandment I give unto you, that ye love one another," and in contradiction of the same bit of heavenly, love-inspiring, soul-uplifting sweetness he says: "If a man come unto me and hate not his father and mother, and brother and sister, and wife and children, yea, and his own life [self], he cannot be my disciple." Again: "Think not that I come to bring peace. I come not to bring peace, but a sword. To set the son against the father and the father against the son, and the mother against the daughter * * * and a man's foes shall be those of his own household."

This meek and lowly Nazarene was the most arrogant character that we ever heard of. He claimed to be the very God. "He that hath seen me hath seen the Father." He claimed the Deific power to forgive sin, and to delegate that power to others. So why not the priesthood sell indulgences? Why not forgive sin as well before as after committed? He was lord and master of his disciples.

His teaching of "believe or be damned" is responsible for the inquisition, with all its horrors. Most, if not all, of the crimes, bloodshed and cruelties laid at the door of the modern church had their incipiency in the false teachings of Christ; and it is a well known fact that the farther the church and the people stray from the teachings of primitive Christianity, and that mythical personage, the better they are.

Compare the church and the people of to-day with those of a hundred years ago. Christ claimed to be greater that Solomon. Very many more such sayings and teachings might be cited, but those will suffice.

It is claimed he taught universal brotherhood, but on one occasion he said: "I proceed forth and come from God, but you [his audience] are the children of your father, the devil, and his works you will do."

Strange brotherhood that, but quite meek and lowly! But I must bring this to a close by saying it is nauseating to hear and read of such a character being lauded as a worthy ideal.

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Seeking to Improve Conditions

Stirring Words from the President of the Missouri State Spiritualist Association.

Sophia B. Seip and Brother Francis hit the nail several times on the head, in The Progressive Thinker, number 924. The causes leading up to the arrest and prosecution of Sister Noyes and others lie deeper than the mere desire on the part of some petty officials to prosecute Spiritualists or Spiritualism. We are but reaping what we have sown. The result was inevitable. We have been so busy denouncing and endeavoring to reform the orthodox, the Christian scientist, the Theosophist, that we have neglected to keep our own house clean, and now for the protection of the community our neighbor is doing it for us, and we don't like it a bit.

We have been so busy locating the weak points of our neighbor that we have entirely neglected to locate and remedy our own. And we have a few.

1. Confusion as to what Spiritualism really is.
2. Lack of co-operation.
3. Lack of proper regulation.
4. Fraud and commercialism.
5. Selfishness, and a lack of love for humanity.
6. Ignorance and undeveloped mediumship on our platforms.

In the first place, what is Spiritualism to us as an organized body? A religious Cult, a scientific philosophy, or a commercial enterprise? I imagine I can see some of you smile, but wait; I am perfectly serious I assure you.

I am well aware of the fact that we are incorporated as a religious body, but I know also that many of our brightest philosophers and thinkers dispute the religious side and contend that Spiritualism, per se, is a scientific philosophy, and should be studied and investigated as such. The religionists, however, contend that while Spiritualism, per se, can be scientifically demonstrated and its philosophy is in accord with science, yet it is first of all a religion; in fact, the religion of all religions. As for the commercialists, they adapt their position to the company they are in and use both sides to the fullest extent of the law; and the press, public, city officials that we so often say do not know what Spiritualism is, give us up in despair, often in disgust.

One of the first questions asked by city authorities when protesting for our rights, DEFINE THE DIFFERENCE BETWEEN YOUR MEDIUMS AND THE FORTUNE TELLER. That should be easy to say. I admit it should be, but under existing conditions is it, if you are truthful? For my part, I frankly confess that the only difference I can see between the religious medium, head of a religious society, who passes out cards with the words, "Business Medium" printed thereon, has a large sign on the door of his or her home, and advertises in the papers, is not favorable to the medium. The one pays the city for a license to conduct, either honestly or dishonestly (as the case may be), a commercial enterprise. He or she is perfectly frank—nothing at least hypocritical about them; they are out for the almighty dollar, and don't care who knows it. The other under a religious cloak has the same object in view, the almighty dollar, but in order to cheat the city out of the price of a professional license, in order to more easily reach the public and in order to ride on half fare on the railroads, they hypocritically assume a religious guise.

Mind you, I do not here question the genuineness of their mediumship; but the fact remains that business cards given out at a religious meeting, a charge at the door, are business methods, or rather, methods of conducting a business enterprise, and no stretch of the most vivid imagination can make it otherwise; and when we as an incorporated religious body not only permit this, but even endeavor to defend them in it, by making the false statement that they are practicing their mediumship as part of their religion, and should as religious workers be exempt from the payment of a city license, we are placing ourselves in a very peculiar (to put it as mildly as possible) position.

If we are to be known as a religious body, in the sacred name of real religion, let us eliminate from among us such grafters. Let us check with a firm hand, the sensational psychological side-show run at ten, fifteen and twenty-five cents per, in the name of Spiritualism, or let us not complain when the intelligent public, the press and city officials, refuse to take us seriously as a religious body. But you say: "Brother McArthur, you are unjust. There are but few societies and mediums resorting to such methods." Thank God, that's true. But there are just enough to damn the innocent and place the consistent conscientious medium in the position Sister Noyes is in Los Angeles, Cal.

In the name of those dear self-sacrificing souls who have trampled self under foot and are giving up the best years of their lives in order that organized Spiritualism may be built up, and the world be cheered and uplifted through a knowledge of spirit return; in the name of those societies who scorn to use such methods but are damned with the bad just the same, and in the name of our beloved Cause, which has been under a blight so long on account of such things being done in its name, I earnestly urge that steps be taken to regulate these crying evils; that we define plainly, fairly and squarely for the press, public and different city authorities, WHAT OUR CONCEPT OF SPIRITUALISM REALLY IS, and what we as an organized body stand for. The time has come when organized Spiritualism for the sake of its future standing and prosperity **SHOULD DEFINE ITS POSITION ON THESE VITAL QUESTIONS.**

Can we expect the public and government to draw the line between our workers and the fortune teller, when we do not? Just recently a bill was defeated by a sister State Association that was aimed largely at the bogus medium and fortune teller, but on account of this lack of proper regulation, it was necessary in order to defend the legitimate worker to fight also for the commercial grafter. I do not believe from conversations **held with the city officials and lawmakers that they have any desire or disposition to infringe upon the religious rights of the Spiritualists, or interfere with, or prevent the genuine psychic from honestly exercising his or her powers as a religious demonstrator, but as long as we cannot ourselves honestly explain the difference and have no rules rigidly defining and drawing the line, just that long we shall be classed with and fought against as traffickers in the affection of the mourner for his or her departed, endeavoring under the guise of religion to cheat the government out of the price of a commercial license.**

For us to deny that these things are true, and MUST be remedied, preferably by ourselves, if not, of necessity by the authorities, is to close our eyes owlwise to the sun. Let us face this fact soberly and earnestly. I know that the temptaion to add another society to the organization, with its per capita dues, etc., is great. I know that the inducement to a poor, struggling society to resort to sensational methads in order to draw a crowd; and fill up the treasury is strong, but count the cost. Such methods draw for awhile I admit; so does a Side Show. The world is filled with people looking for amusement; but does it make desirable converts? Does it make the world brighter and better? Does it attract the student thinker? Does it make you my brother and you my sister proud to say to the world, I am a Spiritualist?

Our ranks are teeming with a brand of amusement-loving, sensation-hunting, seance-chasers, who were won over by sensational methods, and must be fed by that brand of Spiritualism (?). They are totally ignorant of our beautiful philosophy, and could not give an intelligent definition of what Spiritualism is, outside of a blind faith in the phenomena. When their faith in some particular medium is destroyed by an exposure, or they become surfeited with that kind of amusement, they throw over the whole thing, and tell inquiring friends with an owllike air, "Yes, I investigated Spiritualism thoroughly for over two years, and there's nothing in it." And for once they are right, for such, there is nothing in Spiritualism; they are not ready.

Some of us complain that the press and public are prejudiced against a belief in spirit return, so much so that everything pertaining to Spiritualism is barred from the press, whereas there never was a time when the public were more generally interested in phenomena and Psychic Research Societies for the purpose of investigating and teaching it, and students and thinkers are joining by the score. Here in St. Louis there are three or four classes conducted by college professors, and more forming; but they steer clear of the brand labeled Spiritualism. WHY? Again the most powerful manifestations are occurring at the homes and through the organisms of people who know nothing of Spiritualism or mediumship, indicating plainly that the angel world is not depending on or even using the Spiritualists to the extent they could. WHY?

Understand, I am not blaming the National Board for the failure of the State Associations and Spiritualists at large to do their duty. Year after year that fearless leader, Harrison D. Barrett, in able articles and his annual messages has called the attention of the delegates to these evils and urged that they be remedied, only to have his petition denounced and the matter laid over for some future time. WHY?

Are we afraid to face it? Are we fearful, some of us, that if we express our honest opinion, some of our lecture engagements will be cancelled? Can anyone give a logical reason why a medium, because he or she is one, should be excused or defended in wrong doing? I know the old question will be asked, "Don't you want the medium to live? Yes, but not as a religious hypocrite. If she is practicing her mediumship in order to make a living, her place is among the fortune tellers. It is true that the speaker and medium should and must be supported, but that should not have been THE cause of their entering the work. The true worker is the one who gives out without a thought of self or gain because of their love for humanity.

I know that almost all of our leading speakers and mediums have gone on record as being opposed to questionable methods, but how many of them have done anything to *check the rising tide of fraud,* greed and ignorance? How many when the opportunity presents itself to ACT avail themselves of the opportunity? Why do so many (and I could name them) accept engagements to occupy jointly the platform with those who they know to be tricksters? ARE THEY CONSISTENT? Is that not an endorsement by them of the fraud? Oh, for a little courage, a little self-sacrifice. These are the things that are causing the intelligent self-respecting Spiritualists, many of them, to quit the ranks in shame and disgust. These are the things that make the public view us and our profession of righteousness with a suspicious eye.

I know these statements will not be relished; truth seldom is. I know that my position will be misunderstood and even misrepresented; be it so. I want to say that I pen this article in no spirit of fault-finding, but with a sincere desire to assist (as much as in me lies) in placing our beloved Cause in its proper position. I am not fighting the wrong-doer. I have carefully refrained from indulging in personalities, (although I have the ammunition). I am fighting the conditions that make these things possible.

But it has often been argued, radical action will destroy the movement. If Spiritualism can only be built up through fraud, falsehood, greed and selfishness, then it is unfit to live. But that argument is as false as hell itself. I think one of the best answers I can make is to cite you to the unflinching fight made by The Progressive Thinker against fraud and all questionable methods, and its attendant success as a result. Dr. Albert Bushnell of Kan-

(Continued on page 3.)

Four Girls in One.

The Saint, the Shadow, the Devil, the Woman —The Wonderful Multiple Personality of Christine Beauchamp That Puzzles Medical Science—A Study for Occult Students.

The saint, the shadow, the devil, and the woman [as set forth in the Chicago Tribune] all dwelt together in the capacious bosom of one Christine L. Beauchamp, who was none of the four, a composite of them all, and as yet an undiscovered lady when the physician was called to find her.

Otherwise put, Miss Beauchamp was a young woman of multiple personalities happily discovered and put together by Dr. Morton Prince of Tufts College Medical school and the Boston City hospital and thus saved from the unhappy fate of the salpetriere in Paris, where the multiple personalities people live together hopelessly entangled. The saint, the shadow, the devil, and the woman come and go in kaleidoscopic succession, many changes often being made in the course of twenty-four hours.

With each change her character becomes transformed and her memories altered. That is to say, to the real original or normal self, the self that she was born and intended by nature to be, she may be any one of the three different persons, different in train of thought, different in views, beliefs, ideals, habits, temperaments, different in acquisitions, tastes, habits, experience, memories; Miss Beauchamp the saint, reticent, ascetic, introspective, bookish, religious, or B 1 in the doctor's books; the shadow, or B II, who was Miss Beauchamp the saint in the hypnotic state; BIII, the devil or Sally, an impish romp, who despised books and had little culture, who was at first thought to be a second hypnotic state, but later proved to be a distinct personality, a subconscious self, and lastly, B IV, the woman, or as Sally said, the saint, self-willed and high-tempered, inclined to learning, but no religion. B 1, whom the world knew as Miss Beauchamp, the student at a New England college, knew nothing of the other personalities; B IV apparently knew something but really nothing directly beyond isolated impressions of B I, and nothing of B III, Sally. B III or Sally knew all about the acts of the other two, but the thoughts of B 1 alone.

Nervous Shock Scatters Her Parts.

In childhood the girl had lived alone in a dream world, unloved by the mother whom she worshiped from afar At 13 her mother died, producing a profound shock upon her nervous system. Later on she was the victim of an accident, and by that time the mischief of disintegrating her personality was nigh achieved.

In 1898 Dr. Price found her. Miss Beauchamp generally was known to be a semi-invalid, liable to periodical breakdowns. That is all that was and is known except to a few. Yet she managed to get on somehow.

The home life was particularly trying. There were apt to be two or more baths, for IV would never believe there had been one unless she took it herself. A trivial matter, but what answer was she to make to the other inmates of the house when told she just had taken one bath? After the bath came dressing. Suppose it was B I who began and suppose Sally had not hidden some of the most important articles. When nearly dressed B IV as likely as not would arrive and then off would come everything, to be replaced by clothes to the latter's taste. The hair would be done all over in another way. Lucky it was if B I did not come again before finishing and all did not have to be done once more.

Different Personalities Cannot Agree.

Then came the family breakfast, involving difficulties. Next the family papers, exercises and letters. Where were they? Had Sally destroyed them, or IV, or B I?—somebody always objected to something—and so on. Before the day began there was three hours' hard work, requiring unending patience and much strength.

B I and B IV both had learned to write shorthand and used the typewriter. Sally could do neither. During the instruction B I and B IV often would change with each other and, of course, each would be oblivious to what had gone before. Yet they managed to become proficient. The knowledge of shorthand enabled B I and B IV to keep notes of engagements and duties so that when a change took place the one coming could keep or perform them. A memorandum was made of every task; this enabled either with the help of a few inferences and when necessary a little "fishing" to go on with what she found herself doing. If a letter it was not difficult with what already had been written and the memorandum to finish it. If the clew was insufficient a note in shorthand to herself would await the change of personality. In the absence of a memorandum sometimes no amount of inferences or guessing would suffice.

Social Life Maze of Complications.

Social life with the infirmity successfully disguised was difficult but possible. B I and B IV were unusually reticent about themselves and Sally was only too anxious to be thought Miss Beauchamp to disclose the secret of her own existence. While the varying moods made Miss Beauchamp a "strange, incomprehensible" character no one suspected that they represented alterations of personality.

The chief difficulty lay in the hostilities between personalities. B IV's determination to manage her life in her own way, even to the arrangement of the furniture and her mode of dress, was one of the great troubles and came next to Sally's interference. When her health was bad, and insomnia and anxiety had done their work, the successive transformations might be a dozen a day. The wrangling lay almost entirely between IV and Sally. Poor Miss Beauchamp no longer was a factor. Sally disregarded her as insignificant and said she was "no fun." She would not battle, but patiently, religiously sought to do penance for her sins—the sins of her other selves.

Lays Plot to Conquer.

Finally IV became determined to down Sally—to "conquer this thing," to continue the sole personality and obtain her freedom. Sally would call IV all kinds of names, saying that she had no sense of honor, no moral sense, or anything else. IV declared Sally to be untrustworthy, a child without sense. They showered each other with criticisms. If all this had affected only Sally and B IV it would have been comical enough, for neither of the two possessed feelings to be hurt, but poor Miss Beauchamp, B I often caught a blow intended for one of the others. One night Sally piled all the furniture, everything movable, on the bed and then left in favor of IV. But IV foiled her. She rolled herself up in a steamer rug and slept on the floor. The joke and the misery come to Miss Beauchamp, for instead of waking in the morning as IV she awoke as Miss Beauchamp, to whose lot it fell to put all the furniture back to place.

War Leads to Delivery of Ultimatum.

Finally IV issued an ultimatum to Sally. It ran as follows: "No interference with mail. No letters to Dr. Prince or myself, except in the case of myself, when they may be absolutely necessary to give information. No more snakes, toads, spiders, and such absurdities. No more hallucinations whether of sight, touch, or hearing. No more nonsense concerning Dr. Prince. Also she must not receive or spend any money beyond a fixed weekly allowance which shall be given her—and to keep it separately and spend it as she may choose. She must not destroy any notes or interfere in any way with the work to be done. She must allow free choice of friends, and determination of food, drink, and wear as well as place of abode."

Hostilities opened at once. Sally now confiscated all the papers belonging to B IV which she could lay her hands on, including many pages of lecture notes difficult if not impossible to replace, and dogged her steps with hallucinations. As B IV walked the streets she found herself with black moving draperies, an endless procession of black-robed figures, most of them with countenances that changed horribly from moment to moment.

The climax came when Sally took to physical torture. After scratching the arms full length with a sharp pointed instrument Sally bathed the scratches with alcohol and made them sting. Then she rubbed in lemon juice, *saying it was good treatment.*

"Sally" Resents Refusal of Recognition.

One of Sally's grievances against IV was that the latter refused to recognize her as a real person and regarded her only as delirium. Then IV's air of superiority was more than Sally could bear and stung her to the quick.

With astuteness IV now proposed to Sally to recognize her as a real person and to make various other concessions provided Sally in return would do certain things. IV would also concede to Sally: 1. Half the family funds to spend as she pleased. 2. Half the time. 3. The right to employ her time in her own way and after her own tastes. In return for this Sally was to: 1. Keep IV fully informed of everything that took place while Sally and B I were on the scene. 2. Help IV in awkward situation when pressed for matters of which she was ignorant—such as when suddenly coming to herself she would be ignorant of what had occurred a moment before when she was Sally. 3. Prevent B II from giving Dr. Prince any information which IV did not wish him to have. 4. Combine with IV to get rid of Miss Beauchamp by suppressing her letters, preventing personal interviews between her and the doctor, and generally terrorizing her by misinformation, threatening letters, and a dozen other ways. 5. Conceal all from Dr. Prince.

Coalition Formed by Two.

All this agreed with Sally's wishes. A coalition was formed between Sally and B IV against B I and Dr. Prince. They planned a trip to Europe. Poor Miss Beachamp was in despair. The financial consideration alone of the European trip was distressing. Yet she had promised to leave with a Miss K. who had arranged accordingly. She appealed to the doctor for help. Dr. Prince's idea was that if B I and B IV could be fused into one character, a fusion which would be the resurrection of the original Miss Beauchamp and the restoration of the original mental relations. Sally could sink out of sight and disappear into her original subconscious abode if she had one; because, among other reasons, with the synthetizing of the dissociated personalities into one personality a considerable part of Sally's field of consciousness, that is, the motor part, would also be amalgamated with the main personality and Sally's field would be so far despoiled that there would not be enough left to constitute a personality capable of independent spontaneous activity.

Elimination Process Decided On

"To dispose of Sally in this way after our long friendship seemed cold blooded, and I confess to certain qualms. The choice had to be made, and the law of psychology condemned Sally. Sufficient of this plan was told B IV to obtain her co-operation. More than this he did not dare disclose, for if Sally got wind of the whole scheme, as she certainly would if I revealed it all, for she heard whatever was said, she would do everything in her power to thwart my endeavor to get rid of her."

Accordingly, B IV or B I, as the case might be, was hypnotized daily and the proper suggestions given to B II. As a result, a personality was obtained and kept in existence which seemed to be a combination of I and IV. She remembered her life as I and as IV. She had lost the bad temper and willful self-determination of IV and the emotional idealism of I. She was just a normal, healthy minded person, and when she was in existence Sally sank out of sight, squeezed and imprisoned, helpless within the "bastile of the healthy mind, and unable to get out." The real Miss Beauchamp clearly distinguished the various periods when she was B I and B IV and recognized her different characteristics in each.

Combination Checked by Every Strain.

It seemed to her that when she was B I she was simply distressed and tired, while when she was IV she was comparatively well and buoyant. Physically she was well. The neurasthenia had vanished in the twinkling of an eye. In place of pains, fatigue, and insomnia she boasted of a joyous feeling of well being, of freedom from every discomfort, of peaceful nights and freedom from disturbing dreams. She was free from impulsions and obsessions; she exhibited no abnormal suggestibility.

The real Miss Beauchamp at first was not permanent. She had the same emotional and psychical makeup which was permanent in I and IV. After continuous exposure to mental and physical strain of a sudden emotional shock her personality at first tended once again to disintegrate into separate selves. And all the old friends appeared with multiple mental life. But after experimenting a period of years—six or seven in all—Dr. Prince solidified the real self to such a degree of mental cohesiveness that she has remained unchanged for six months and promises so to remain as long as she is guarded from strain.

Six Months Without Disintegration.

And Sally? "With the resurrection of the real self she goes back to where she came from, imprisoned, unable either to come at will or be brought by command. Automatic writing, speech, and such phenomena cease, and it has not been possible as yet to communicate with her and determine what part if any she plays in Miss Beauchamp's subconsciousness, or whether as a personality she exists at all. When, however, as a result of some mental catastrophe, she appeared again as alternating personality, her language implied a persistent existence as a subconsciousness like that of her early youth and as described in the autobiography. Nevertheless the resurrection of the real Miss Beauchamp is through the death of Sally."

Of Sally, her life and her doings, the real Miss Beauchamp knows nothing, excepting indirectly. Of this part of her mental life she has no more memory than has I or IV.

IMPORTANT LESSONS.

As Given Me by My Spirit Teachers Thirty-seven Years Ago.

The spirit of universal inquiry is abroad to obtain definite knowledge on all lines of mental exercise past and present. All that is now received by the world through its numberless avenues, as higher truths, also that which pertains to the lower branches of study in man's school-course, is criticised and investigated, as the direct result of the force brought to bear upon the minds of humanity by said spirit of inquiry.

So-called Holy Writ is being questioned and carefully the records are retraced, to learn whence originated existing errors, and to what motives were or are due the interpretations which changed the original true meaning into error.

It is well to ask: Is truth Persian, Egyptian or any of the older cults? Or is that truth which bears the Jewish, Greek or Christian label? We would say there is truth in all and error in all. All the world's bibles, like all the world's people from the remotest past to the present, are related, linked together. From age to age, as the world moves on, men have borrowed from what was produced by those before them, as mankind is also thus perpetuated; but it is a marvelous truism that none of the earth races knew exactly their places in their relationship to God and Nature, and do not, or have not thus far rightly interpreted their inborn devotional or religious nature. Even these moderns, mentally en rapport with their elder brothers and sisters, in the immortal worlds, do not know where they are, and have failed, and will fail, to give clear statements of their ethical and religious platform until they cast out of themselves and out of their movement the selfish spirit, or rather all selfish motives. Then will they become all illuminated to see wherein they err and come together and reason upon all points of difference that are due to the fact that all are in different degrees of development, and the deficient must be shown by comparison the superiority of truth over error, also that truth is known only by its beneficent effects and by its power to create harmony and maintain order in the progressive onward march of adding new thought and truth, or, rather, gaining a clearer view and understanding of truths as they have been, are and ever will be. As long as mental limitations forbid a clear grasp of truth by the majority of mortals, just so long will these controversies continue to affirm and deny beliefs and acquired knowledge, and especially does this hold good in a doctrinal or religious sense.

The question of immortality is not in dispute, nor has it ever been by even the savage earth races. All ancient and modern nations long before the Christian era believed in man's conscious existence beyond the grave. Then why do modern Spiritualists lay such stress on that one fact, as if it were entirely new and they its only custodians? Dive deeper, friends, and grasp the full truth of this latter day spirit outpouring which is for all people, wherefore its thought, its spirit and purpose does infiltrate into all minds and systems of thought and religions.

Man, the thinker, impelled by the spirit of universal inquiry, discovers the missing link as well as the weak ones in the ethical systems in use, and slowly, but surely, one set of errors after another is discarded, or exchanged for that which reason approves and conscience declares true.

Up to date humanity has largely been alien to God, in spite of its ceremonial worship, and thus at enmity with itself, in blind zeal becoming the adversary of God's moral order and good citizenship, creating for itself a tempestuous atmosphere or condition through which it was compelled to pass by a conspiracy of crude forces. Now, however, a change is in progress and no matter how it seemeth, the progressive march is onward in steady steps along the true lines now.

MRS. M. KLEIN.

Van Wert, Ohio.

CRITICAL ANALYSIS

It is Coming on in the Realm of Physics, as well as in the Realm of the Psychic and Occult.

To the Editor:—The scientists are advancing along the line of material research by exceedingly careful analytical investigation. Along the spiritual and occult equally as painstaking investigations are being made. The following, as set forth by John O' Laughlin, will be read with great interest:

[Special.]—The weather man is working industriously nowadays to make himself infallible. Not only is he studying meteorological conditions close to the earth, but he has started an investigation of the air at an altitude of ten miles. In adition, he is seeking to discover a secret which nature thus far has zealously guarded—*the mechanics of storms.*

The Smithsonian Institution has just made an additional grant to Dr. A. Lawrence Rotch, director of the Blue Hill meteorological observatory, just outside of Boston, for continuance of his work in collecting records of temperature, pressure and air currents ten miles above the earth. Dr. Rotch has flown kites as high as 15,000 feet with instruments attached, but through the use of rubber balloons of various sizes to which are attached small parachutes with baskets carrying self-recording instruments it has been possible to get records at much greater heights.

Experience has shown that as the balloon ascends and atmospheric pressure lessens, the bag expands until, reaching the limit of its tension, the rubber breaks and releases the parachute with its burden. This floats gradually to the ground, to be picked up and returned for a nominal reward.

The thermometers have registered in some cases 85 degrees below zero Fahrenheit eight miles above earth. At about seven miles relatively warm stratum was entered, which was found to be at higher level in summer and autumn.

May Solve Mystery of Storms.

Prof. Willis L. Moore, chief of the weather bureau, who has been making similar experiments at Mount Weather research observatory in the Allegheny Mountains, has found that at an altitude of 3,000 feet above Mount Weather it is just as warm at midnight as it is at midday in July in the hottest weather. It is the intention of Prof. Moore to scatter observation balloons made of rubber and paper throughout the West, then to pick out a given storm or a given cold wave and explore it. Prof. Moore thus describes his proposed experiment:

"We will say there is a storm extending from the Mississippi river to Denver and from Duluth to northern Texas. By telegraphic orders I will direct three of the stations in each quadrant of the storm to liberate a balloon, say at 9 o'clock. They will shoot straight up through that storm and the instrument carried in the parachute will record pressure, temperature and humidity. When the balloons get up to an altitude of ten miles they will explode. We can explode them at ten or even fifteen miles.

"Then the instruments will descend slowly to the earth with the records. They will be sent to Mount Weather, where, for the first time, we will be able to study the mechanics of the storm itself. No other government in the world could plan a system like that, because they have not stations under one central authority, and, with the exception of Russia, have not sufficient territory.

Effect of Dust Motes in Air.

The Mount Weather station promises to provide meteorological data of highest importance. It is intended there to measure the earth's atmosphere to find out exactly the quantity of solar energy that reaches the earth and the quantity absorbed by the air.

The air is full of dust, and it is intended to count the number of dust motes. As many as 80,000,000 of these motes have been counted in a cubic centimeter—about one-third of an inch. In theaters, hospitals, etc., there are about 5,000,000 motes in the same space. These dust atoms are nearly all vegetable and are separate and distinct from germs, but Prof. Moore asserts that germs attach themselves to dust motes.

"We have learned one important function," he continued. "It is this: if you were to eliminate dust motes from a room—if there were no dust in the air there—every person in it would be like a star stuck in a black firmament. On a perfectly moonless night if you look at the stars they are like bright, glittering objects stuck into a black background.

No Light Without Motes.

"If there were no dust motes in the room, each person would be visible, but the interval between would be inky black. You would see walls, but the space between the walls would be inky black. You could not illuminate the room without dust motes.

"The motes refract light. They take up light and scatter it and diffuse it, and thus illuminate the whole space. You say, 'What has that to do with meteorology?' We have gone further, and we find that without this same atom you could not produce rain. The presence of dust motes in the atmosphere is such that probably every little minute droplet has a little atom for a nucleus. You could not get a fog without dust motes at the center of each little minute droplet.

"We want to study in the physical laboratory, and count up these motes. We want to take samples from here, from the Farallones, from New York, and so forth, and analyze them. We want to count them every day and determine their number. We want to count them before rain falls and even during the falling of rain. That is only one of probably, I might say, 100 problems that we want to investigate at experimental stations."

The scientists, too, are extending their investigations into the realms of Psychic Phenomena. Spirit Return, in its kaleidoscopic characteristics, is being investigated as never before. The various manifestations are being examined with great care, and a superstructure established as an ever-enduring monument to sustain the TRUTH that the spirit does live after the death of the physical body.

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Spirit Edgar A. Poe

Gives an Interesting Narrative of His Experience in Obsession, through Justin Hulburd, a Noted Medium.

He said, "Oh, mother, mother, why did you not come to me before and tell me this? I have been such a wretched man."

She said, "My dear son, I have tried so hard and was not successful in finding an instrument to convey my thoughts through to you until today; it was I, dear boy, that brought that happy feeling to your condition. They would not permit me on any occasion to talk to you only the present one. His band claims it takes too much of his strength and shows in his acting at night, the consequence of which is debilitating to his physical organization.

"Now, I am going to reveal a secret to you. The surprise of it no doubt will mystify you for a time. You have been obsessed, dear son, by the spirit of your grandfather who was a wicked man when he lived in a physical body, and still retains part of that wicked influence. Your father and myself, with the assistance of other loved ones have broken it up to-day. Now, my son, pray for the Power of Wisdom to enter your soul and build up a strong wall between you and that influence; that wall must consist of truth, inspired by a life of morality; its foundation must be chastity in its highest element, and the great stone that fills that niche placed over your mental ability must have in it the love of God working out through every lineament and aspiration of your life. One of the parties present knows the pangs of hunger sometimes brought on by a sensibility and pain of pride, when otherwise he might ask and it would be given unto him. On this occasion, dear son, it is my desire that you assist him by a present of money. When you present him with the money also permit your blessing to go with it.

"Now, Mr. Forrest, I ask you to perform a kind act for me; it will not go unrewarded. To-day in your room I heard you say to Mr. Poe you was going into the country with the little boy to try and break up the condition of my son following you around to different hotels. That condition is broken up. The favor I ask is to take my son with you also; the powerful influence which you possess, with the soothing influence of the little boy, my son can and will become a different man. Do not refuse to grant me this request. We have broken up the influence of his grandfather, Abraham Winchester."

Mr. Forrest granted her that request, saying: "Madam, with the power of God and the holy angels I will exert myself to my utmost ability to save your son through the love I bear the children of God."

We returned to the hotel. I was presented with a check drawn to my order for three hundred dollars. I bade them all good afternoon and learned afterwards the three took a nap on the Forrest bed. After Mr. Forrest's engagement was finished, Mr. Winchester accompanied Mr. Forrest and little Puss to a hotel near the Delaware. He became a respectable citizen, loved his wife and children with the love of a moral man released from that accursed bondage called "obsession." He became known to many of the reading public as a temperance man, also in other lines.

One day while standing on the deck of a ferry boat crossing the East river from New York to Brooklyn, William Cullen Bryant approached me and said: "Poe, you are just the very man I want to see. I am on my way to visit a family by the name of Watson; they have a daughter who is quite a freak. I want you to go with me to see that young woman. She is either a freak in nature or under a powerful influence that perhaps you would designate as obsession. Mr. Sawton says 'it is a case of obsession.' He thinks she is influenced by an evil spirit to speak in the manner that she does."

I said, "Perhaps her parents would not like to have me call."

He said, "I most assuredly think they would. When I introduce you, you will find they are glad to have the pleasure of meeting Edgar Allen Poe."

I said, "If you think so, I will accompany you."

He said, "By all means, do."

When we had reached Mr. Watson's home we were ushered into the back parlor by a colored maid. I discovered after being introduced to the family, an old lady with white hair, a person that I would call a handsome grandmother. There were several others present on that occasion. I was personally attracted to that old lady; her voice to me was music in a high degree. She said: "Mr. Poe, I am glad you came to see my unfortunate granddaughter. Allow me to inform you: At certain times she is rational and reads beautifully; it makes me so happy to have her read to me. There is a great love existing between her and me."

While the grandmother and other members of the family spoke at different times, I noticed the said young lady whose name was Elizabeth, did not take any part in the conversation. While we were conversing her eyes seemed to roll in her head and at times looked very fierce. The grandmother made request, saying, "Mr. Bryant, will you please recite one of your compositions for us."

He did so. After he had finished and resumed his seat, the girl laughed in an idiotic manner and said: "I am sorry for you, poor fool. Why did you not stay out on the sidewalk and speak your part? You would collect more pennies there than you will here. We are all so poor and can't pay the rent. There is a man that calls himself Watson comes around every day to collect his rent. I am afraid grandma and I will have to go to the poor-house. You know I can sing and you will be the monkey; grandma can turn the crank of the organ, and I think we'll get rich; don't you think so, grandma? That will keep us out of the poor-house."

Just then Mr. Watson entered the room. I was introduced by William Cullen Bryant, and Mr. Watson gave us a cordial greeting. After that he placed a chair close to his daughter. When seated he held both his daughter's hands in his, saying at the same time, "How is my pet to-day?"

She said, "I am happy, Mr. Watson. My husband, Jesus, will pay you the rent."

Just then the beautiful granddaughter said, "Mr. Poe, will you do us a favor by reciting one of your poems? If you do we will look upon it as a great kindness."

I arose and recited a poem, after which the girl laid her head on her father's shoulder and laughed in a hysterical manner. She said: "John, I knew you would leave the wilderness and come here to-day. Tell these people I am God's sister and the bride of Jesus Christ. I am only here for awhile; grandma and I are going to make our ascension to-morrow morning; they will all be there to witness our grand triumph; the chariot will descend to earth accompanied by a host of angels." And then she commenced to laugh again in a hysterical manner.

I made the discovery I was looking on a strange personality; that personality was a beautiful young lady obsessed by a religious fanatic. Her father said: "When she laughs in that hysterical way she generally returns to her normal condition. Let us pray, friends, "We all knelt and prayed, repeating the Lord's prayer after Mr. Watson. When seated again we sang a hymn. The grandmother said, "See, my son; my granddaughter is returning to her normal condition. Let no one question her on what they have seen and heard."

She looked at us with a beautiful smile, and said: "Isn't this a happy gathering? I am so glad I got here in time to meet you all."

The grandmother said: "Sweetheart, Mr. Cullen Bryant, who is always so kind, had Mr. Poe accompany him here to-day to meet you, dear, won't you read for us."

She went to a table, taking up a volume of Shakspeare, handed it to her granddaughter. The young lady arose, opened the book and read several passages in a beautiful manner, showing the power of elocution.

The black maid came to the door and said, "Lunch is waiting, Mr. Watson." Through the invitation of Mr. Watson we all adjourned to the dining room. When seated at the table I was surprised to find such high cultivation in that young lady's conversation. The sociability there that day was one of beauty and refinement. The love for each individual of the family was apparent on all occasions.

During the afternon that evil influence had full control, and talked in a ridiculous manner. Its conversation was so silly, and I felt it must have been disgusting to the family.

During this vile condition the door bell rang. A Quaker lady and gentleman were ushered in. They were introduced to us; that is, Mr. Bryant and myself, as Mr. and Mrs Peck. I saw they were both lovely characters. Their conversation was elevating to all who heard it. Mr. Peck adressed me, saying: "Brother Poe, does thee not think it would be good for the young lady to make a change, go away from here to some other part of the country? I can see thou affirmest what I say. Thy confirmation speaks out of thine eyes. Thou feelest as well as I, friend, the change will be beneficial."

Mr. Bryant and myself on that question acquiesced with the Quaker gentleman. Mr. Watson kindly consented that his daughter should accompany Mr. and Mrs. Peck back to their home at Newark, New Jersey, where they had a beautiful place at the suburbs of the town. I heard afterwards the changing of circumstances and surroundings was of great benefit to Elizabeth Watson. They held their home prayer-meetings, and when the spirit moved any individual they went direct to Miss Watson and gave her a magnetic treatment. In time she was restored to her normal condition and perfect health reigned supreme throughout her physical body; her mental condition was restored to a sane equilibrium whereby she became a beautiful character to her family and friends, and also to the reading public.

The discovery was made she was obsessed by a female cousin who was a religious fanatic; her spirit passed from her body in that condition. She found her cousin Elizabeth was a sensitive, threw that obsessing power upon her, thinking she would get relief from her unbalanced condition. She not only suffered through that religious influence, it was her desire to compel her cousin to suffer also. When finally she was restored to a proper spiritual condition she saw the crime she had commited through the error in compelling her cousin to suffer as well as she. When realizing fully what she had done, she made confession to a spirit who assisted her to throw off that condition, whereby she was released and once more became a sane spirit. In Mr. Peck's home there was a strong spiritual power that brought around that condition. The relief was a joyful one to all present and prayers went up from all the guests.

On one occasion while riding in a Broadway stage I noticed one of the inmates was a very fine looking man and acted in a peculiar manner. He seemed to know me and addressed me, saying: "Edgar Poe, I always thought you lacked reasoning power, and I am glad the moment has come for me to tell you so."

I noticed the other passengers commenced to smile and that smile broadened out into a laugh. I left the stage at the corner of Bleecker St., and Broadway. I had only proceeded a little way when I heard footsteps walking behind me; my new-found friend that I had met in the stage came up and took my arm, saying: "Poe, your last poem was diabolical, and now I want you to reform and become a decent man. I will assist you in giving beautiful stanzas to the world."

I asked, "What is your name, friend? I have no place in my memory of your acquaintance before."

"My name is Robert Litchfield. I am a good fellow to become acquainted with. Don't you remember I sang at the Apollo Club, and you admired my singing? When you saw me in that stage I was on my way to visit my wife and children. I have been boarding at Trenton, N. J. I did not like my boarding house, so I came to New York to make my family a visit. I say, old chap, I was attracted to you and thought I would help to make the day pleasant for you."

I told him I was going to visit a friend and it was utterly impossible to take a stranger there; we have some private business to transact—that is the friend and myself—and must be alone," thinking I'd get rid of him in this manner. I found I'd made a mistake. He said, "That's all right, I can sit on the steps and wait for you."

It looked to me as if I was in a dilemma, and did not know how to get out of it. Then he said, "Poe, let's go and get something to eat and somethink to drink? I am chillier than all h—."

It struck me that would be a good way to get rid of my friend as he called himself. When we reached the Bowery he discovered a German Beer Saloon. It was then the noon hour and they were serving up hot lunch. We gave our order. After doing so I said to my friend "I will step out for a few moments, and then return." I did not return. I went my way in order to attend to the business I had in my mind. I dined with the family and left their home about eight o'clock in the evening. As I was walking down Broadway I discovered my new friend walking between two men. As soon as I had made the discovery I crossed over to the west side of the street and was not recognized by the friennd. In the morning while sipping my coffee at a restaurant on Broadway the waiter handed me the morning paper. I saw in strong headlines: "A lunatic had escaped the vigilance of his keeper. He was discovered on Broadway, and taken back by a late train to the Insane Asylum, Trenton, N. J."

Two years afterwards I was invited to be one of a party to dine at a club on West 14th street, New York City. There I discovered my new found friend of two years ago. He did not seem to recognize me, which pleased me much. About 11 o'clock a gentleman present said to me, "Do you see that man over there?" pointing to my new found friend.

"Well, Poe, his name is Litchfield. He was an inmate of a lunatic asylum over in New Jersey somewhere. They say he was obsessed by an evil spirit. They claim he is now cured of that evil influence and is all right again.

He said: "Edgar Allen Poe, do you believe that one person can become obsessed by another person that has died and left his body and gone to spirit life?"

"Mr. Chambers, I most emphatically do; at certain times I feel a queer influence coming over me. I seek the home of a friend where I am taken care of until I come out from under that condition; at one time, friend, I was obsessed by that influence, and found wandering almost in nude condition on Long Island. I was taken to an inebriate asylum, as they thought I was drunk. I remained there two weeks, and was kindly taken care of. God bless those charitable institutions; they are like a welling spring in a desert of calamity, where every poor Arab seems to be a civilized devil looking on the ruin of another individual in that desert of perishable hopes."

He said, "Then you, too, Edgar, have had that sad experience.

"All except being incarcerated in an insane asylum."

Mr. Chambers invited me to tarry at his home that night. I did so. About 4 o'clock in the morning that cursed influence took possession of my mental abilities and wanted Mr. Chambers to accompany me to a house of ill-fame that he might indulge in his perverted ministerial passions there. Mr. Chambers told me he locked the door of the room and upbraided that influence in such a manner that he commenced to cry. The influence quieted down, begged Mr. Chambers' pardon, and commenced to feel his shameful condition. He told Mr. Chambers that before his birth he was marked to become a villain. His mother was a licentious character, deceived his father, on all occasions pretended to be a devout religious woman, when she was only a harlot that bore a respectable man's name. She was covered with a cloak of seeming religious respectability."

Mr. Chambers said: "I am sorry for you, whoever you are. I did not believe this, that one individual could obsess another. I have realized it to my satisfaction to-night. Now I want you to leave my friend Poe, never return to obsess him again. You see and understand I have a strong will power, and with the assistance of others that will contribute to give their will power with mine, I am going to break this up. You understand what I am saying; see to it that you obey my command, and if spirits from your side of life can lend their aid I will thank them for it. From this moment henceforth I will bring my will power to bear; go and never return."

The spirit thanked him and said: "You are my friend. I have been wicked and through your power I can become a better man; assist me and I will reform. When I leave Edgar Allen Poe I return to a better condition in spirit existence. The prayers of yourself and your friends in the future, backed up by your will power, will bring me to a realization that I can become a better spirit. Behold! I see the light, let us pray."

He said the influence compelled me to kneel. He offered up a prayer, asking to be guided by the higher angels in spirit life as it was his desire to become a different individual. He knew if he was once released from that bondage and curse, that he came into the world with, a true Spiritual life awaited him. Dear friend, I was released that night from the power of that evil spirit, once more a happy man until a fate awaited me from which I passed from my body in the Clay of Baltimore.

[To be continued.]

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THE SUB-CONSCIOUS.

In Many Respects it is a Great Mystery, and Should be Carefully Considered by Every Occult Student.

Prof. Gustavus Snee Halderman, of Berlin, who has devoted forty of his sixty years to the study of psychologic phenomena, is in New York with the purpose of interesting societies or individuals which delve into the study of peculiar mental conditions, in his conceptions of the operations of the sub-conscious mind. Prof. Halderman was in this country about eleven years ago and made a particular inquiry into the remarkable case of a reporter on the old Mail and Express who was possessed of some form of prescience which alarmed him, and for which he could not account.

"The case, while rare," said Prof. Halderman, "was not without precedent, but it was of amazing interest. To identify him by name is not necessary. He is extremely sensitive regarding his mentality, for the reason that he fears that he may be regarded as untruthful or attempting to make capital out of a condition which he sincerely wished did not belong to him. He appeared to have a sensory sensation, if it may be expressed that way, about six or seven seconds in advance—that is to say, he could presage an action and which he was powerless to avoid—like the coming of a person into the room in which he was seated and what that person was about to say, or what movement or gesticulation he was about to make. I spent many hours with him in the editorial offices of the newspaper and saw this exemplified a score of times. He invariably broke into a profuse perspiration just before this second sight or clairvoyance, or whatever you wish to term it, was demonstrated.

No Reasonable Hypothesis for It.

"The sub-conscious is the most mysterious and inexplicable condition of the human mental machine. The most profound students are unable to present anything like a reasonable hypothesis to account for it.

In the case of a physical injury to the brain there are numerous instances of the subject losing his primary identity and becoming what is to all intents and purposes a new being under a new direction, but that is due entirely to some form of brain lesion which, when corrected in time by absorption, brings the subject back to his original mental equipoise. This condition is not to be confounded with the control of the sub-conscious over the conscious brain, if I may so differentiate between the thinking faculty which is voluntary, and that which is involuntary.

"In all highly-developed and sensitive mental organisms like those possessed by poets and painters and idealists generally, the subliminal, or mental process which is not, or does not, appear to be controlled by the directive power of the mind, is existent. I have been been fortunate enough to have discovered a score or more perfect examples right here in New York, and it is my hope that I may induce the majority of them to relate their experiences, or, if possible, to give a practical demonstration of the peculiar workings of this little known mental state.

"There is one gentleman in particular, a Wall Street man, who lives on one of the cross streets near Central Park, whom I am especially desirous of bringing forward if he will give his permission. He possesses a highly idealistic temperament. He is one of the kindliest men in the world, but at times thoughts of the most terrifying character intrude themselves upon him, and his conscious willpower is unable to drive them away. The suggestion comes to him involuntarily as to what the possible effect on his future life would be if he should slay his wife and children. He never has the slightest desire to commit such a deed, but the thought will arise in spite of himself.

Cannot Help Repeating It.

'I have met a lady, also a resident of New York, and whose name is familiar to nearly all newspaper readers, who, whenever she walks in her garden, has the thought come to her, 'the rose is not the queen of flowers, the rose is not the queen of flowers.' It is meaningless, of course, but she can no more help having that sentence run through her head at that particular time than she can help breathing. She has striven with all her might to resolve that she will not permit herself to think of those words, but they seem to intrude upon her inner self and against her will.

"Another instance, and rather amusing because of its trivial nature, is that of a musician whose studio in this city is well known. The moment he plays a bar from any of Wagner's music his sub-consciousness says, 'Who killed cock robin—Wagner.' As in the other instance, this thought is involuntary, but it cannot be stifled.

"Another and equally amusing case, but a proof, nevertheless, of the existence of the sub-conscious mind and its power to control a physical function, although it really sounds very foolish, is that of a newspaper editor who cannot pass a red-haired woman on the street without turning to look for a white horse. It does not matter how much he may be absorbed in study, nor how firmly he has made up his mind never to yield to the subliminal suggestion again, he invariably turns his head the moment he passes a girl with red hair. I could continue to give illustrations, without number, and all of persons perfectly sane and of strong, forceful minds. I cannot imagine a more interesting study for the student of metaphysics and I hope that my efforts may result at least in laying the foundation for an elucidation." PAUL McARTHUR.

St. Louis, Mo.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

DRAFT SPIRIT CODE.

Chesterfield Leaders Act—Prepare Declaration of Principles for the Spiritualists of the World.

The Spiritualists in attendance at the meeting at Camp Chesterfield, received, on August 10, the report of the committee appointed to draft a set of principles fixing the meaning of clairvoyance, mediumship, prophecy and growth in the spirit world and voted to refer the statements for favorable consideration at the regular meeting of the convention, August 30.

"We declare the following as fundamental and essential principles of the religion of Spiritualism, as believed in, taught and practiced by Spiritualists of this association and the world over:

"1. That to the soul, or real man, there is no death whatever; that what is commonly called death is but transition.

"2. That the normal condition in the spirit world is constant progression.

"3. That those who pass over in infancy and childhood, or in early life, develop to manhood and womanhood mentally, spiritually and in all the attributes of individuality under learned and efficient spirit teachers.

Spirit Communion.

"4. That we recognize the fact of spirit communion and manifestation in various methods and forms, through those who are designated as mediums, possessed of certain spiritual gifts, which were quite generally and definitely referred to and described by the Apostle Paul in his letter to the church of Corinth, among which are the gifts of clairvoyance, or discerning of spirits; clairaudience, or the hearing of spirit voices and the giving of messages from ecarnate beings; the gift of inspiration and of speaking, writing or otherwise manifesting under control; also to those so endowed the gift of prophecy, whereby the controlling spirit may look forward to events in the future life of individuals in the earth life; also the power by which an arisen friend may materialize or etherealize in partial or full form.

"5. That we believe in and strictly adhere to the efficiency and power of spirit healing through persons enrowed with psychic power, whom we designate as psycho-magnetic or spirit magnetic healers; either by the use of the medium's hands to direct and distribute the spirit healing forces or by the psychic force alone, independent of physical contact. We recognize the practice of this gift as important in carrying forward the gospel or religion of Spiritualism as it was in the days of Jesus and the apostles in establishing and the work of the primitive Christian Church. The practice of all of which spiritual gifts we consider sacred and binding upon Spiritualist teachers and mediums the world over.

Brotherhood of Man.

"6. That we further believe in and teach the brotherhood of all mankind and the practical exercise of true and unselfish love of man to man in all associations and affairs of life and the strict observance of the golden rule as taught by Jesus and Confucius as a perfect manifestation of divine spirit in man."

That there are some, perhaps, many Spiritualists who will not subscribe to all the statements set forth in the resolutions was evidenced by a number of contrary votes on the passing of the resolutions to refer with favorable consideration to the convention. The scope of the fourth and fifth sections is believed to be too broad and should be more specific. Copies of the resolutions will be forwarded to other camps of Spiritualists in session throughout the world.

The legal difficulties experienced by Spiritualists within the last few years in securing bequests and protecting mediums has made it imperative that some expression of belief be formed and approved.

In his lecture this afternoon, Dr. Marvin made a plea for the support of mediums that they might be afforded an opportunity to follow their calling unburdened by those needs that are dependent upon pecuniary support. He contended that a medium that must depend for daily sustenance on her divine work could not always obtain the best results.

Seeking to Improve Conditions

(Continued from page 2.)

sas City, Mo., said at the Pisa Chautauqua on August 4, that the press and reformers like Governor Folk, had done more to eradicate graft and better humanity than all the churches. Brother Francis, by his fight for reform among the camps, by his exposures of the tricksters and frauds, has done more to clean our ranks and protect our rostrum than all of us put together.

If we are to continue as a religious body, let us live up to the principles we advocate as a religion. If a majority decide that we are to be a scientific body, let us drop the titles of reverend, form schools and classes for the investigation of phenomena under strict scientific test conditions, and use our rostrum for scientific lectures only. Let us be consistent and honest in what we do above all things.

I think it was brother R. F. Little of Seattle, Wash., who suggested in an able article some time ago, that a committee of representative Spiritualists from every State be selected or appointed to meet and discuss ways and means whereby these evils could be remedied. Their conclusions could be presented to the N. S. A. convention for adoption or rejection. As Sister Seip has intimated, there is such a rush during convention, that a majority of the delegates are not prepared to act. PAUL McARTHUR.

St. Louis, Mo.

"Immortality, Its Naturalness, Its Possibilities and Proofs.'" By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents.

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Professor F. T. McIntyre, a well-to-do scientist of this city, has created a sensation in the hypnotic world. Through delving down in the realms of nature's mysteries he has discovered a delicate but powerful system that seems destined to revolutionize the theories of the most noted authorities on Mind Force. Some people look upon him as a man possessing a strange power, for he has told them how to influence people far and near and to heal themselves and others of their ills as if by magic. He tells them how to project their thoughts, develop a powerful mentality and build up the mechanism of the body and brain. Doctors and magnetists who have tested the workings of his new discovery admit that it surpasses anything in the history of psychic power.

In explaining the method Professor McIntyre says: "I am convinced that everybody can accomplish the things I have done if they understand the system. It would be a grand thing if every man, woman and child in this country learned the use of this wonderful system. There should be no more disease, immorality, drunkenness, despondency, separations, poverty or failures in life. I have sent free illustrated pamphlets to people in many parts of the world, which explain the principles of my new discovery, and I find they can do the same wonderful things I have done, and for which some persons think I possess a special power. I have sent these printed pamphlets out without any charge whatever, as I am anxious to have every one try the wonders of this new discovery. The letters received from persons who tried it are the same. Many are loud in their exclamations of surprise and thanks, and say they never dreamed such things possible. I receive many fine presents and enjoy working for the uplifting of mankind and science. The kind letters received from grateful hearts more than pay for the interest I take. I will send a copy of my free book to every person who writes me without any charge whatever."

Professor McIntyre has a basketful of letters, from people in many parts of the world. They are, indeed, startling. Mr. James Kubal, a prominent business man of Chicago, writes the following:

"I never dreamed such things possible. If I had only known of this sooner. This system has made a different man of me. I shall give up business and make more money through the use of this system than I can in my business. It has brought back my sight. I can see without glasses, and work without them, too. It has overcome my backwardness, and I can now handle my customers in fine shape. I did not know I was so full of the magnetism. I think your system wonderful."

Mr. Eugene Devenson, Baton Rouge, La., writes: "Having tried your system, I unhesitatingly pronounce it to be and to do all you claim for it."

Rev. E. G. King, pastor Christian Church, Upper Lake, Cal., writes: "I cannot recommend your system too highly, and I am willing to answer any inquiries in regard to it."

Dr. H. A. Lounsburg, Wheatly, Ontario, Canada, writes: "I have thoroughly investigated the methods and inventions of Professor McIntyre, and can say that his system is scientific and surpasses anything in the line of therapeutics that has come to my notice."

Fred S. Brett, Apartado 285, Guadalajara, Mexico, writes: "I have done wonderful things in influencing people with this system. Have had over 50 persons under my control and compelled them to do startling things. I advise everybody to try it. This system is truly marvelous."

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It is, indeed, one of the most amazingly interesting books of the age, beaming with interest from cover to cover, and all who receive free copies of it can be thankful. It points out the road to financial and social success; it reveals astonishing facts that have been overlooked by the public for many years.

If you wish a free copy of this wonderful book write a postal or letter to Professor F. T. McIntyre, Dept. 1720 No. 126 West Twenty-Fourth street, New York, N. Y. All who write will receive it; no one will be disappointed. It is sent by mail, postage paid, absolutely free.

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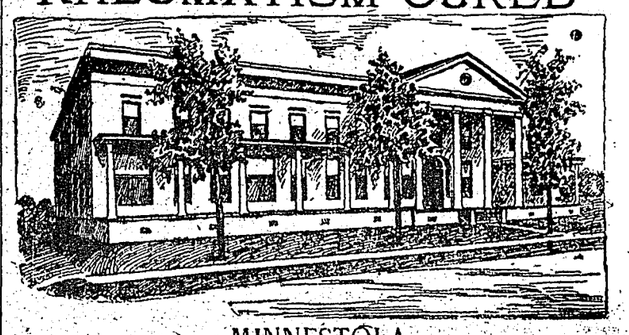
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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Clairvoyance.

The following is a cablegram, sent out August 6 by the Associated Press, all the way from Christiania, Norway, A sub-head says: "Scientists discover a lad who possesses sixth sense." Read:

"A 14-year-old boy, John Flottum, who is alleged to possess a sixth sense, is a subject of discussion throughout the whole of Norway. On several occasions he has shown where missing persons and horses, and articles lost for years, could be found. At present he is trying to find a little girl in Christiania, supposed to have been kidnapped by gypsies. He does not advertise himself in any way, but his fame has spread far beyond his home parish. The Christiania papers publish full accounts by reliable eyewitnesses of his feats.

Physicians and scientists are unable to explain his phenomenal accomplishments. At first they were very skeptical, but they no longer refuse to believe that he possesses an unusual gift. The boy draws maps of localities in which he has never been and by these maps people are able to find lost articles and persons. One dead body was found with his aid after hundreds had searched for it several days."

It would be supposed the collector for the world's news, in Norway, had just heard for the first time of the marvels of clairvoyance, which is as well an established fact as any other scientific truth. It is those only who have had no practical experience in investigating who doubt the reality of the phenomenon. Possibly they have come in contact with frauds, and have come to a false conclusion by deceptions practiced on them.

The general interpretation of this wonder of science is, that the well-attested cases of clairvoyance are but mind-reading. We challenge the universe to account for phenomena which have come under this writer's observation on that hypothesis. There may be cases in which thought transference may act a part, but there are others which cannot be accounted for in this manner.

Whose mind was this Norway lad reading when he found missing persons, horses, and articles lost for years? Whose brains are employed when he draws maps of localities he never saw with normal vision to aid in finding lost articles?

Skepticism is on a rampage when it controverts so well an established fact as second sight.

Making Mirth of the Preacher.

The New York Mail makes mirth of Rev. Copp's late discovery that hell is in the sun. It says:

"Now we know why April, May and June of this year were the coldest on record. The heat of the sun is kept up by the burning of sinners, the sun being really the seat of the infernal regions; and the world has been getting so much better recently that the supply of sinners for purposes of fuel has in a considerable degree failed, and abnormally cold weather on the earth and other planets is the result. Such, at least is the inference to be drawn from the important discoveries made by Rev. Zeb Hetxel Copp, pastor of the New York Avenue Presbyterian church in Washington, and minister in charge of the Bethany Mission Chapel in that city."

A Wave Mountain High of Crime.

Reports from all parts of the country, and more particularly from the great cities, represent a wave of crime is rolling over us unparalleled in previous history. Why is this? and what measures are necessary to arrest it? These are subjects of earnest thought by every lover of his race.

The politicians represent we are living in a period of universal prosperity. They point with pride to our mammoth industries, giving employment to multitudes of laborers. From every quarter the toiler is in demand, and harvests are calling for help and offering large reward for labor, and yet the great wave rolls on unchecked.

Not petty crimes alone, but millions are frequently involved. Suicides follow—the wrecked and the wreckers meet in a common grave, and still every offense known to our laws goes on. The courts use their powerful arm in vain. The prisons are overflowing with convicts, and the wail of starving families comes to our ears from every quarter.

Crime is not confined to the lowly. Every walk of life furnishes offenders. He who occupies confidential relations in government circles; the bank president and the cashier; the priest in his sacred robes; the churchman, glorifying as a lover of the cross, and professedly imitating the master, whilst lovely woman, whom all adore, fall victims to this overwhelming tide of wrongdoing.

Religion seems no barrier. The principal victims brought to justice, 95 per cent of them, say official reports, have been taught in Sunday schools, and nearly all subscribe to the dominant creed.

Whilst it is true the uncultured masses contribute more largely to fill our prisons, yet, sorrowful to relate, the scholars are there, as are even former professors in our colleges and universities.

One terrible fact stares us in the face, which we cannot overlook if we would: The foreigners, and the most criminal element of all, come from southern Europe. They are coming to our shores in unprecedented numbers. They do not come to cast their destiny for life with us. They do not affiliate with our people, and most of them make no effort to acquire our language. Their purpose is to gain a few hundred dollars, return to their place of nativity, and live in affluence on their quickly acquired gains. Depraved in morals, and clannish, they aid each other in concealing crime and preventing punishment in our courts.

Until we know the direction the moral world is drifting, it is impossible to successfully set on foot methods for reformation. While looking to any system of religion as the savior of the race, at the same time shutting our eyes to the encroachments crime is making in the world, uprooting the social fabric, we are guilty of a wrong which must be remedied. Crime has prevailed in every age of the world. Accepting Bible narration as authentic, the patriarchs and the wise men who are presented as our exemplars, every one of them, were criminals. Noah and Lot were drunken; Jacob was a fraud and liar; Moses a murderer; Joshua a land pirate and a wholesale assassin; and the Lord, who, it is claimed, directed Moses, Joshua and Gideon in their marauding expeditions, was as vile as they. He who is hailed as a man after God's own heart, had criminal blood on his hands. And "the wisest of men," Solomon, with his vast riches, justly punished would have been stoned to death. Under our laws he would have died in a penitentiary. There is not a Bible character who could be imitated in these modern times without imprisonment or death on the gallows.

Accepted as "The Word of God," and the lives of those ancient times reflected on this age of intelligence as our exemplars, what else can be expected but disregard of the moral law?

We see it illustrated in criminal practice. Statistics show a majority of our criminals in our penal institutions were members of Christian churches, the most rigid church—the Catholic, and parent of the entire brood, leading the van; while in America, the Protestant sects are most largely represented by the Methodists. And, awful to relate, 95 per cent of all convicts in the penitentiaries were educated in our Sunday schools.

Just think of it—139,951 murders and homicides were committed in the United States since 1885, and only 2,286 brought to justice! Perjury of witnesses makes prosecutions of high crimes merely farces. Our judges are not vile, but the technicalities of law rob the prison and the scaffold of its most deserving victims.

Justice—prompt, certain, inexorable, should be administered in every case for the infraction of law in times like these.

Fame is not got by seeking it. All such pursuit is vain. It may very well come about that a man will succeed through tact and various artifices in making for himself some sort of name. But if there is no inner worth, all will prove empty and ephemeral.—Goethe.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

REVOLUTION.

By the late Wm. Denton.

Truth is shining; earth's awaking;
Freedom rising, chains are breaking;
Tyrants on their thrones are quaking,
For their reign is nearly done.
Knowledge coming, error leaving;
Pen and press their past retrieving,
Swiftly fly their shuttles, weaving
All the nations into one.

Priests and creeds are retroceding;
Men the guide within are heeding;
Every one his garden weeding;
Headlong bigotry is hurled.
Love upspringing, hate is dying;
Men rejoicing, knaves are sighing;
Deadly curses fast are flying
From a renovated world.

Postal Cards.

The Postmaster General his issued an order allowing the first third of the direction side of postal cards to be used by the sender, the other two-thirds to be used for the address only. A very thin sheet of paper may be pasted to the card, which may contain either writing, or printing, or both.

Had the government succeeded in preventing its officials from obliterating the writing on postal cards, and compelled them to limit their defacing marks to the address side of the card, it would have done the public real service. We have frequently received communication on postal cards which were impossible to decipher because of the needless defacements on the side reserved to the writer.

Just Think of It!

Rev. Madison C. Peters, late pastor of one of the leading Baptist churches of New York, is reported as saying that with an investment of five millions of dollars, to which was added $400,000, the seventy Baptist churches in New York, had a net increase last year of only NINE MEMBERS. He is also represented as saying the other churches of the great metropolitan city of the new world did little better during the same period.

The churches must build on a better foundation, else go to the wall.

A New Disease.

"Psychic Epilepsy" has succeeded brain storm as a medical term. A New York physician has just been cleared of the charge of brutally assaulting a man and women on the street on the plea that he had been subject to attack of psychic epilepsy from childhood, and that on recovery he had no knowledge of what had occurred. Just how the ailment differs from ordinary epilepsy is not made clear, but it will undoubtedly prove to be a convenient malady in criminal procedure.—News Item.

Fun Alive.

From half a dozen to a dozen children, all clothed in holiday attire, with ages ranging from three to five years, in the center of a very dusty street, each kid trying to see which can raise the largest cloud, may be set down as fun alive. The merriment seen on every face tells of real enjoyment, and dwindles to insignificance the joy of the politician who has just triumphed over a rival in the acquisition of an office to which both aspired.

CHARLES B. BROCKWAY.

He Is at Last in the Coils of the Law.

A late number of the Los Angeles Times says: "At least four Angelenos and probably many more, have been lured to financial losses by the oily tongue of Charles B. Brockway, alias Edward K. Earle, alias Edward Fay, alleged clairvoyant and astral seer, whom the police arrested Friday on a charge of grand larceny from J. D. Brown, 78 years old, of Fargo, N. D.

"Captain Auble, in deference to the personal feelings of the wronged individuals, withholds the names from publication, but he said last evening that four complaints had been made to him. One man is said to have parted with $600, another with $650, and a woman gave the seer $300. An inmate of the Soldiers Home of Sawtelle was also victimized to the extent of $12.

"Brockway, alias Earle, alias Fay, was arrested by Captain Auble and Lieutenant Murray, Friday. He was identified by the daughter of J. D. Brown, Mrs. Zoe M. May, who recognized the man on the street. It is alleged Fay, or Earle, as he was known in Fargo, swindled Brown out of $300 in Fargo just three years ago. He will be taken back to the North Dakota city for trial."

This man Brockway is no doubt one of the most skillful "ledgerdemain-mediums" in the United States. He can almost deceive the very elect in his manipulation of pellets, containing written questions, and in consequence has been able to "draw the wool" over the eyes of many. We will give further particulars next week.

Platitudes against sin are as harmful as applause for sin.—Anon.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

Plain Words from Lily Dale.

Dr. Geo. B. Warne writes from Lily Dale:

"Will Spiritualists of the United States help build up periodicals wholly in sympathy with New Thought, whose founders are playing for our subscriptions, but going from camp to camp misrepresenting the workers at previous centers visited?

Have not individuals a right to refuse to subscribe without being afterward subjected to villification and a cowardly species of blackmail because they will not stand and deliver up one dollar each?

One such ambitious person visited Lily Dale, pestered our workers by importunate solicitations, appealed for pictures so as to play to their personal vanity, and went away to run down the camp and its workers because unresponsive to the selfish desires of this literary light. She spoke meanly of women who did not bow to her in either physical, mental or spiritual endowments.

I personally incurred displeasure by saying frankly in private that I had no use for the publication because it did not stand for Spiritualism pure and simple.

The same individual tried to get control of the Sunflower, saying that if successful it would not continue to be an organ of Spiritualism.

Why should such people demand subscriptions of us?

PROF. HYSLOP IN CALIFORNIA.

That the Spirit World Answers Our Appeal, is the Testimony of the Great Scientist, When Delivering an Address at Berkley, Cal.—Dr. Hyslop, of the American Society for Psychical Research, Startles His Audience!

Dr. James H. Hyslop, Secretary and campaigner for the American Society for Psychical Research, lectured last evening before a great audience in Hearst Hall at the University of California. [Says the San Francisco Bulletin.] His subject was, "Psychical Phenomena and Life After Death."

Dr. Hyslop declared again and again that he had no doubt the dead could communicate with the living, and said that he already had scientific data tending to establish this assertion. He hopes, through the society which he represents, to obtain before his death complete scientific proof of his assertion.

Professor Hyslop was formerly professor of logic and ethics at Columbia University. He is a scholar of world-wide repute, and since he retired from the faculty of the University to take up the scientific study of psychic phenomena, he has been the most famous man in that line of work in the world. Hence, when he asserts that he not on believed that communication with the spirits of the dead was possible, but that he himself, through mediums, had so communicated with his wife and others, the interest aroused among the great throng of University people gathered to hear the lecture was great indeed.

Dr. Hyslop referred to a tacit agreement he made before the death of his companion and co-worker, Dr. Richard Hodgson, that they would try to communicate with each other after one had died. Hodgson died in 1905. Dr. Hyslop went to a woman librarian, a medium. She gave him a bit of a message from his friend. Dr. Hyslop said: Three days later he went to the famous medium, Mrs. Piper. She wrote, while in one of her trances, a message from Dr. Hodgson, which said:

"I tried to give you such and such a word."

Two days after that, Dr. Hyslop said, he tried it again and got a whole sentence from Dr. Hodgson. Then he wrote to the son of Professor James, the great Harvard psychologist, and got a sitting with him.

"Through him," said Dr. Hyslop, "I got the identical sentence which I got through Mrs. Piper. There is a corroboration of facts which can't be attributed to chance."

Dr. Hyslop referred to the fact that most of the matters in the messages he got were trivial, and that very few gave any idea of the life beyond the grave. But, he added, the trivial facts were the only ones possible of verification here on earth, and were therefore the only ones that appealed to scientific men. Several times, however, he said, spirits had begun to tell him of life after leaving the earth and always ended in a tantalizing way by saying they were getting into a dreamy state.

Dr. Hyslop is a rapid and entertaining talker. He is by no means of the long-haired variety of mystic dreamers. He appears to be an energetic, vigorous man, with a keen sense of humor, and plenty of good, hard, practical sense. He devoted much of his lecture last evening to explaining the enormous cost of scientific research work. He wishes to interest people with money in the society with which he is connected, so that more data can be secured along the lines on which he has been working.

The lecture has aroused more discussion in Berkley than anything that has occurred here in many days. After the lecture last night the streets around the University grounds were full of interested folks discussing and arguing the points brought out by Dr. Hyslop. All one could hear was references to psychic phenomena, ghosts, plain spooks, mediums, cases, scientific proof, materialism, idealism, organism, telepathy, apparitions and the like.

Dr. Hyslop is the guest, during his stay in Berkley of Charles Keeler, the poet. He will deliver a second lecture on Friday night, August 5.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Churchmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Voltaire.

ANOTHER DANGER SIGNAL!

AN ADDRESS TO SPIRITUALISTS.

The Progressive Thinker Has Sounded the Danger Signal!—Our Mediums are Liable to be Arrested at Any Time, and Then Have to Expend Hundreds of Dollars to Free Themselves from the Meshes of the Law—Without The Progressive Thinker These Facts Would Not Have Been Known to Spiritualists Generally—Read Carefully What a Noted Medium Has to Say.

To the Editor:—Spiritualism in general and my phase of mediumship in particular have been so freely criticised by a few people, the pulpit and the press of New Castle during the four months last past; and all who desired, it seems, had their say if they made any effort so to do, and in consequence of the criticisms of the religion which best fits my consciousness, and the aspersions made by some of these critics as to the morality of my efforts or endeavors to demonstrate in an humble way the possibilities of my religion to others, I feel it my duty to myself and the religion I represent, to clear myself of the uncalled-for odium cast upon my labors and myself by those who themselves admitted that they were unfit to distinguish between "good and evil," in this particular field of endeavor, for the ladies in cross-examination in the alderman's court—all who endeavored to testify against me—said that they never had readings of any kind before, either from other mediums, palmists, astrologers or fortune tellers. They all admitted, however, that they had preconceived the idea that I was violating the law; therefore, without any knowledge whatsoever pertaining to my religion, and only having biased minds toward my calling, they turned themselves loose upon me, coming to my home nurturing untruth in their hearts and baffled me in my efforts to give them truthful messages. My friends on the spirit side of life and the friends of honest investigators send their messages of love through me as their instrument by the law of vibrations—a natural law, not a supernatural power—and only when harmony exists and an honest purpose to receive "the light that shineth in the darkness," can the spirit friends use this "law of vibration." The law of vibration works everywhere the same.

Like all natural laws it is immutable. I can best bring this law to the consciousness of all by referring you to shouting in a valley. There the law of vibrations returns to you an echo. Should you shout an oath in the valley, would it bring back a prayer in the echo? Or should you utter a falsehood, would you receive from the echo a truth? Wireless messages are to-day sent all over the world by the use of this law of vibrations, and those messages can become jumbled or falsified by opposing partisans who have their instruments adjusted to come in chord with others.

This is not to be construed as an apology for giving these ladies untruthful readings, but as an admission on my part that they may, by or through their own condition, have received in their messages jumbled statements that could, through an uncharitable construction, be designated as not exactly the truth. They were many and I was but one, and for this reason it was then, and is now, impossible to rebut their testimony. In the messages received by my accusers were many things of a remarkably truthful nature, but as they had not "charity," they only mentioned the things which they thought were detrimental to my well-being. "A tree is known by the fruit thereof"—and the jury readily saw that it bore not "charity."

I do not now, and never have during my life in this mortal body, laid a claim to infallibility. Neither do I lay claim or pretend that my spirit friends cannot err. There never was a person in the flesh but was accused of erring, whether he did or not. No two lawyers see the law exactly alike, and yet neither may err in its interpretation or perception.

Very few doctors diagnose exactly alike and there seems to be enough common sense in humanity to make allowances for their different opinions upon the same thing. But I am held up to ridicule, dragged into court, made to spend several hundred dollars, preached from every other pulpit in the city in derision. Why? All because a dozen women had the caprice to complain that some things which I said were untrue, while hundreds in this city can vouch for the absolute truth of the messages received from their spirit friends through my mediumship and thus mocking these would-be upholders of law and order.

Oh law and order! What a great panacea you have been and yet are for all manner and conditions of men? You have always helped out the ward-heeler when all other remedies failed.

You have put a white robe on every hypocrite on this terrestrial ball, and have given them the special privilege to be the "salt of the earth."

You have been the "stock in trade" of every pot-house politician from Cain to Tallyrand, and from Tallyrand ad infinitum.

But, as Isaiah of old said, you do at times "become a stench unto God."

At the alderman's court the testimony of the prosecution developed the fact that they did not know for what reason they had attacked me; but between then and the quarter-session trial by jury they "read up" and then came to the knowledge (in their minds) that I had practiced "necromancy," which, according to standard dictionaries, is a pretended conversation or communication with the dead. They admitted in quarter-sessions court that they had learned this since my preliminary hearing. So their case at the outset against me must have been some kind of a "feigned issue," and in this connection allow me to explain that never by thought, word or deed, spoken, written, printed or accomplished, did I cause anyone to be impressed that I spoke to the "dead" or pretended so to do. I, like all other people, speak only to the "living," whether they be in the body of flesh and blood—the physical body—or whether they be in the spiritual body. Should any of the sermonizers of this city deny that there is a spiritual body, they must place the veracity for the truth of St. Paul in jeopardy—read his first epistle to the Corinthians, chapter 15, verse 44, for Bible authority on this subject.

Dictionaries say "dead" signifies "to be deprived of life"—"lifeless;" Worcester's dictionary says that "dead," as applied to spirituality, means "devoid of spiritual life."

It would, therefore, take an absolute fool to use upon an enlightened people any pretense to be able to speak with the "dead." It should not and could not attract any person or persons by making such claims.

Even God ignores the dead—for my authority as to this I shall here quote Jesus Christ, as recorded in the gospel according to St. Matthew, chapter 22, verse 32, clause 2: "God is not the God of the dead, but of the living." In the first clause of the same chapter and verse, Christ proves this statement by referring to Exodus, chapter 3, verses 6 and 16, as follows: "I am the God of Abraham, the God of Isaac and the God of Jacob."

Now the inductive reasoning: If Abraham, Isaac and Jacob were "alive" or "living" at the time when Jesus Christ made the reference aforesaid, although they having put off the mortal body between about 1,700 and 1,800 years before this reference was made by Christ, or if Abraham, Isaac and Jacob were living when God spoke these words to Moses, which must have occurred about two hundred or more years after the last of these patriarchal Hebrews had disrobed their fleshly bodies from their spirits or egos and had mantled themselves with spiritual bodies, it naturally follows that God, who conserved their lives for that length of time, is no doubt still preserving them, and by the same law or process will preserve their lives through all eternity. And if these lives were and are thus preserved, why not the lives of others? And if others, why not some of our friends, relatives and other dear ones? "Death" of human beings is now considered by all intelligent Christians as merely a mythical superstition and as a misnomer for the true beginning of a purely spiritual life.

That any W. C. T. U. woman would figure in my persecution was a surprise, both to my Spiritualistic friends and others, because Laura G. Fixen, who happened to be the vice-president of "The Illinois State Spiritual Association," is the president of the Illinois W. C. T. U. State organization, and she, like myself, is a Spiritualistic medium. I do not wish to hold out the impression that I am her equal in any way, but only wish to show that this gifted woman is in the same vocation.

Mr. Chambers, the additional counsel for the commonwealth, stated that I attracted people to my residence by an advertisement. My advertisement can only be named such because I paid for its insertion in the local papers. There was nothing in it to attract the attention of any one excepting such as had a desire to call on me. It was only placed in the paper as a card, for the convenience of people who wanted to know where I lived, and it was only intended to save my friends from ringing other people's door-bells who were in quest of my whereabouts. The door-bell trouble was the first one I encountered in this city, and I hastened to correct it by placing my card in the newspapers which always read about as follows:

"Medium—sees ladies only: hours 10 a. m. to 7 p. m. Mrs. E. H. Marquette, No. 29 Neshannock avenue."

There was nothing misleading in this advertisement, nothing persuasive and nothing attractive. I did not lay any claim in it to be able to do anything at all. In fact, it was such an advertisement that would pass the "ethics" of any medical association or bar association in the land.

There is but one word in that whole card which refers to my vocation, viz: "medium."

If you, dear readers, will take the trouble to refer to your dictionaries, you will find that the word "medium" is "that through which a body not in contact with another, must pass to reach it;" or words of explanation to that effect. This defines the word in its most general and comprehensive sense. The word "medium" in the narrower sense is applied to persons or things through which spirits in spirit bodies can reach spirits in the mortal bodies. You will see, therefore, that the use we put this word to, as Spiritualists, is very apropos, and does not in any way violate its original and broad significance.

You will not find that this word "medium" is defined as something or someone having or claiming supernatural powers; nor will you find that it means "necromancy" outside of the brains of a score or so of people in New Castle.

The New Castle News, April 3, printed about a column of matter in which, among other things, were these statements: That I boasted of two previous unsuccessful attempts to cause my arrest, and, that I on that date did predict that the prosecution would fall short of convicting me.

As to the aforesaid "boasting," I wish now to refer the originator of that news item to the fact that on June 24 a jury of 12 of my peers, and yours, declared me "not guilty" of necromancy; "not guilty" of violating the laws of this commonwealth, thus proving that I did not boast but predicted my own future correctly on the 3d day of April.

Very respectfully,
MRS. ED. H. MARQUETT.
New Castle, Pa.

Writes a Message to Her Mother.

My name is Lucy Marion, and I am writing this message to my dear old mother. She believes in spirit return, and when she reads it, she will understand, and know that it came from me. I am so rejoiced that I can return to earth and communicate with the dear ones I was forced to leave behind when I came to dwell in the spirit world. I want my mother to know that I am much happier now than when I was living on the earth plane, and much better off. I do not suffer now; the pain and misery that used to cause her so much sorrow and anxiety is all gone, and I am not separated from her by an infinitude of space, but am often with her, and doing what I can to brighten her declining years. She does not always know when I am with her, but she sometimes feels my presence, when she sits alone in the twilight, and sings the old songs we used to sing together. I want all the dear earth friends to know that I remember them with love, and I am so rejoiced that there is a way of communication between the two worlds—the material world and the beautiful world of spirit. LOA N. PECK, Medium.
No. 414 Thirteenth Street,
Toledo, Ohio.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

Thought controls the universe,
Controls your life and mine,
Sways the destiny of nations,
Yet servant is of mine and thine.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

God, and the Efficacy of Prayer.

The Attributes of God and the Efficacy of Prayer Carefully Considered by Wm. Van Waters in a Lecture Before the First Spiritualist Society of Walla Walla, Wash.

"We must learn to appreciate that God's blessings are always ready to be bestowed, and if we do not benefit thereby, it is because of our ignorance or non-receptivity. Man tightly closes the shutters, then loudly prays for sunlight; he shuts himself in a hermetically sealed compartment and then sounds a tearful petition for fresh air. The entrance of the sun's rays awaits only the opening of the blinds; the life-giving ozone will push its way in and fill his apartments if given opportunity."

Among the masses to-day there are but few atheists in proportion to the number to be met with forty or fifty years ago. This is owing to the leaven of the philosophy and movement of Modern Spiritualism, which had its birth in 1848, and which has clearly demonstrated the fact of soul existence and the continuity of life.

The man or woman who does not believe in a great Over-soul, or Supreme Intelligence is now but rarely encountered.

Yet as humanity continues to grow into a more general recognition of God, it also grows more skeptical regarding the characteristics imputed to Deity by the hordes of Bible expounders and religious enthusiasts, whose manners and speech would imply that they are on the most familiar terms with their creator—in fact, shaking hands with that being night and morning.

These zealots assume that Deity is masculine.

That "He" makes careful record of every earthly occurrence, no matter how trivial—even noting every sparrow's fall.

That "He" can be moved by earnest prayer to grant a special dispensation to the supplicant, even though the concession may necessitate the temporary suspension of the law of cause and effect.

That God is an expression of all good, of loving mercy, of exact justice.

By "good" is meant those acts, qualities or conditions that contribute to happiness or development.

By "merciful" is meant that condition of mind that would mitigate suffering, even though perchance deserved.

By "justice" is understood that quality of mind which seeks to reward or punish in exact accord with merit or demerit.

Does this character of Deity, as seen through finite eyes, square with these qualities? Let us see:

For every blessing accorded humanity, God apparently has an injury at hand. The life-inspiring sunlight that vouchsafes the world's harvest is, at the very time when scattering its blessings, hatching up a storm or tempest that will leave desolation, famine, wreck and death in its path.

The earthquake that, in the endless past, helped to pulverize the rocks and form a soil in which vegetation might germinate, to-day wrecks an entire country, turning fertile plains into deserts, killing thousands of people, the good and the bad, the young and the old, the innocent child, the saintly parent, the dumb brutes in the fields and beasts of the forests. The volcano spares nothing within its malevolent reach.

With rare exceptions, might has triumphed over right throughout the centuries. Surely every good does seem to have its antithesis.

It is generally accepted that God is the author of all force, all life, all action—in fact, the author of all that was, is, and is to be; that God is all and all is God. Hence it follows that Deity is responsible for the so-called bad as well as the so-called good in this universe.

Is God merciful?

Nature, in the manifestation of her laws, knows no mercy. The falling tree will crush an infant as readily as it will a ferocious beast. The penalty for transgression of natural law is always exacted to the remotest extreme; there is no escape. A sleeping child is, by some accident, transformed into a misshapen cripple, beyond all human skill to correct. Nature exacts the penalty in a life of suffering and misery, exhibiting an indifference equal to that of the soulless rock. As Nature is God and God is Nature, wherein does anyone discern any mercy in Deity? Man frequently forgives; Nature, i. e., God, never. Every debt against Nature must be paid to the uttermost farthing.

Is it an exhibition of mercy when God overwhelms a beautiful, populous island with volcanic hell, blotting out, without even a moment's notice, thousands of innocent lives?

Is it justice for God to visit the sins of the parents upon the innocent, irresponsible offspring? Is it justice for God to create a class of virtuous, loving, industrious people and, at the same time, create another class to prey upon them, torture, and even to slay them?

Man terms such acts as bad, as merciless, as rankly unjust when committed by his own kind. Why should he invert all his opinions of right and wrong when judging of the acts of Deity? Can it be that in so doing he is hypocritically trying to propitiate God's favors in thus stultifying his intelligence and reason by calling black white and white black? Is it not a point of wisdom to conclude with the immortal Humboldt, that the "Universe is governed by law," by laws that are co-eval with God; laws that never have, never can deviate "in the estimation of a hair;" that effect must continue, as in the eternal past, to follow cause, though the lives, happiness and well-being of all humanity be jeopardized; that whatever opposes—by accident or design—the operation of natural law, will be ground beneath God's juggernaut, whether insect, man or angel?

From centuries of experience and study man has learned how he may avoid many of the evils and catastrophes with which Nature (God) has surrounded him, while at the same time appropriating Nature's blessings. But man's immunity from such evils comes wholly from his own exertions, no aid ever having been vouchsafed from "On High"—the assertions of miracle-believers to the contrary, notwithstanding.

Even admitting, as claimed by many, that God is omniscient, foreseeing at creation the ultimate development, throughout countless centuries, of a race of beings even vastly superior to the humanity of to-day, it is the height of folly to assume that Deity had in mind "at the beginning" the trivial incidentals of existence, such as the fall of a sparrow, a leaf whirled by the breeze or a mole on my lady's neck. Such assumptions are nauseating to common sense, and I revert to them here only because the "religious" atmosphere is saturated with rot of this character.

Why should it always appear necessary, when discoursing upon spiritual, moral or religious topics, to assume to tell your listeners what God thinks, what God wants and what God will do? Is it not a mark of wisdom to conclude that as infinite duration and infinite space are wholly without the pale of human conception, whether of man or archangel, so is the Infinite mind incomprehensible in every respect to the finite?

This trend of thought naturally leads us to inquire into the efficacy of prayer. Prayerful supplications to Deity have never been known to arrest or subvert the laws of nature in the remotest degree, notwithstanding the unreasonable assertions of superstition and ignorance. Prayer often aids the supplicant, but not through any outward manifestation. The answer must always be strictly within the pale of the natural law. Prayer may inspire courage in the faint-hearted by causing a belief that God is going to extend divine assistance. Prayer often operates to divert the petitioner from his evil ways, in that he believes that he must make a showing of virtue in order to obtain God's favors.

Fervent prayer for health and strength is sometimes followed by seemingly miraculous recovery from disease and weakness; but the change is through the operation of ever-present law, and not because of any special divine dispensation.

All about us are helpless, unfortunate beings, misshapen dwarfs, the maimed, the blind, the crippled, and the toiling victims of man's greed, whose very existence is a more powerful prayer for help than any lip or tongue could ever utter. Is it not presumptuous, yea, sacrilegious, to assume that the heavenly Father will pass all of these by to bestow a blessing upon some pious petitioner, simply because the latter pleads vociferously for divine assistance, while the other remains silent?

We must learn to appreciate that God's blessings are always ready to be bestowed, and if we do not benefit thereby, it is because of our ignorance or non-receptivity. Man tightly closes the shutters, then loudly prays for sunlight; he shuts himself in a hermetically sealed compartment and then sends up a tearful petition for fresh air. The entrance of the sun's rays awaits only the opening of the blinds; the life-giving ozone will push its way in and fill his apartments if given opportunity.

Science was forced into assuming space to be filled with a subtle atmosphere, which man designated as "ether," in order to account for the transmission of light vibrations and other phenomena. In the same manner the metaphysician has been led to account for certain spiritual phenomena by the assumption that we are immersed in an ocean of magnetic ether, which vibrates with an intensity unknown to anything outside of the higher spiritual forces. The existence of this ether is postulated wholly upon the recurrence of certain phenomena (effects) for which there is no apparent logical cause, outside of this theory.

Students of psychic law are aware of the existence of an emanation from all living organisms, which has been designated as the "spirit aura." This aura corresponds in purity, color and vibratory potency to the spirit from whence it emanates.

Whenever we can, by any means, raise the tension of our spirit aura to a degree corresponding with the ever-present magnetic etheric atmosphere, there will be an immediate influx of these potent, health-giving, etheric vibrations, that will continue so long as the harmony is maintained. It is common knowledge that any wire or string on a harp, piano or other stringed instrument, will vibrate in response to a tone corresponding in pitch to the tone which that particular string gives forth. Only that string will vibrate which is in harmony with the given tone. This explains why that particular spirit aura with a tension corresponding to that of the magnetic ether will vibrate in response thereto, while other spirit auras of a lower tension remain insensible to such influence.

As certain destructive germs are rendered immune in the presence of fresh air and sunlight, so are disease and despondency changed to health and cheerfulness by these all-potent vibrations. Like the air and sunshine, this palpitating ocean of magnetic ether ever surrounds us, ready to invigorate our beings as opportunity offers.

Any benefit to be derived from the presence of this magnetic ether depends upon one's own self; upon one's receptivity and spiritual condition. Whenever these health-imparting vibrations do electrify our entire organism with their presence it is not a "Special Providence" or a special dispensation of Deity, for God is not partial in the bestowal of favors.

How we may make ourselves amenable to this potent influence is a problem fraught with great import. Fervent prayer is often conducive to high aural vibrations, especially if several join together in earnest supplication. Hence the prayer-meeting may have the same result as the Spiritualist seance.

Inspiring music momentarily raises the aural vibrations to a high pitch; enthusiasm has a like affect. All beings feel at times, when inspired by some deep emotion of love, or admiration for a noble deed, the influx of this magnetic current, as it thrills and electrifies the whole being. This is the effect of a momentary high tension of the spirit aura, permitting the influence of etheric vibrations.

Arisen spirits give forth vibrations corresponding with those of the magnetic ether; hence, whenever we become in harmony with the one we are in touch with the other. The best mediums are those whose aural vibrations are readily raised to a high potency. Whenever the mortal succeeds in bringing about this "superior condition," as Andrew Jackson Davis terms it, the spirit friends are able to manifest their presence in some manner.

But there must be some scientific method by which humanity, as a whole, may be able to render itself amenable, or receptive to this higher vibratory force. It is now definitely known that right living, pure thoughts, loving, earnest endeavors to help others, abstinence from intemperate language, intemperate habits, and critical attitude of mind—these, coupled with a desire for spiritual knowledge and spiritual gifts, long continued in, will bring one into a spiritual condition where he or she is in tune with the higher spiritual forces, or as Trine puts it, "In tune with the Infinite." Eventually, by persistent observance of this line of thought and action, the aural vibrations will become a second nature, so to speak, when health, strength, confidence, love for all will possess the physical and spiritual man.

WM. VAN WATERS.

P. O. Box 167, Walla Walla, Wash.

REINCARNATION.

The Theory Philosophically Considered from the Standpoint of a Spiritualist.

Reincarnation, or pre-existence, has been the subject for innumerable discussions, essays and lectures; yet, after all, it is still but a fanciful theory. It has no philosophical basis to rest upon; neither is it required as a working hypothesis to explain any phenomena of Nature or mind. But why it is believed in admits of a philosophical explanation.

There is no doubt that many teachers and writers, both ancient and modern, have believed it to be a reasonable doctrine, furnishing a solution for many life mysteries that could not otherwise be so easily explained.

Pythagoras, the heathen philosopher, believed in pre-existence. He claimed to have been reincarnated on various occasions; that in one reincarnation he was Euphorbus and killed at the siege of Troy. Many learned French Spiritualists, led by the teachings of Allan Kardec, believed in it, and it is claimed that to-day the majority of French Spiritualists are reincarnationists. Quite a few noted American Spiritualists believe it to be true. W. J. Colville, who translated Allan Kardec's book "Genesis" into the English language, believes in it, and teaches it in his lectures; so does Mrs. Cora L. V. Richmond, and many others who are prominent in the ranks of Spiritualists. Noted writers of all ages have referred to it vaguely. Wordsworth, in his "Ode on Intimation of Immortality," alludes to it thus:

"Our birth is but a sleep
and a forgetting;
The soul that rises with us,
our life's star,
Hath had elsewhere its setting,
And cometh from afar," etc.

Tennyson writes about it in this fashion:

"Moreover, something is or seems
That teaches me with mystic gleams,
Like glimpses of forgotten dreams,
Of something felt, like something here;
Such as no language may declare."

In Lockhart's "Life of Scott" is published an extract from Sir Walter Scott's diary, showing that the great Scotsman was at times influenced by the philosophy of pre-existence. It is as follows:

"I cannot tell, I am sure, if it is worth marking down, that yesterday, at dinner time I was strongly haunted by what I would call pre-existence, in a confirmed idea that nothing which passed was said for the first time; that the same topics had been discussed and the same persons had stated the same opinions on them. The sensation was so strong as to resemble mirage in the desert. . . . It was very distressing yesterday, and brought to my mind the fancies of Bishop Berkeley about an ideal world. There was a vile sense of want of reality in all I did and said."

There is an innate power in the human mind, which pictures to itself scenes and events of the future. Many intuitive natures in their daydreams, or at night in the slumbers, see panoramic scenes of the future through which years hence they are destined to pass. Such experiences are so real to many that they cannot separate them from experiences received through their five senses when in contact with the outer world. There is also a phase of mediumship akin to this mental endowment, in which the information is conveyed to the medium in pictures impressed upon his brain. All external objects may be used for this purpose, and ingeniously grouped together in scenes and events resembling the experiences of everyday life, to convey the information the spirit wants to impart. Many persons have this power of mediumship, possessing an art gallery in their inner consciousness, hung with pictures innumerable deposited by spirit friends. Such pictures, though they fade with time, are never wholly blotted out from memory. Swedenborg and Judge Edmonds both possessed this form of mediumship; there are many instances of it recorded in the Judge's book.

This vague consciousness some persons feel of having seen and heard things before, when they view and hear them for the first time, which Theosophists think are scenes of a former existence awakening in the memory, is in reality but the picturing power alluded to above—either gathered by the intuition of the individual or impressed by the agency of spirits. The same power will also explain the vision some have on the "astral plane."

There are other reasons advanced, however, by Theosophists, to prove reincarnation. They say: "If God be just to all his creatures, he must of necessity give them equal opportunity and development. What justice get idiots, fools, or children who die young?" they ask. "But allow reincarnation to be true, and you give each individual an opportunity to return to earth until he has received all that there is coming to him according to the law of divine justice."

It is plain enough that there are many differences among the individuals who make up the human race. They are as many and as varied as the causes which operated to bring each individual into being. But this ought not to convey a sense of injustice to our mind, but the reverse. Each individual at birth has all there is coming to him and no more, according to the law of justice. If he be poor and deficient in makeup, and several grades below the ordinary, he but represents a certain state of progress of the human race. But there is no injustice done him by God or by man. The deity has ordained that no one shall gather figs from thistles any more than he shall get a perfect organization from imperfect parents and social conditions.

Reincarnation, if true, furnishes no key to the solution. Those who are unfortunate and unhappy in one incarnation may be so in every other incarnation. In this world of effects none are safe from the hand of disaster or misfortune. We are, at best, but creatures of circumstances, and often at the mercy of the elements. Choice and free will we have in a small degree, but, generally speaking, conditions over which we have no control shape our ends. The most perfectly organized and happily situated are not safe from the hand of affliction. Diseases and accidents innumerable stalk about like a thief in the night, and enter homes unexpectedly, blighting their happiness and prospect in this life forever.

Theosophists, in trying to solve some of life's mysteries, have accepted theories woefully in opposition to Nature and reason. Reincarnation is a moth-eaten theory—as old, I suppose, as history, and remains to this day but a fancy of the mind. Yet Theosophists hold on to it and make it prominent in their teachings. There is an awful weariness in the thought of having to return to earth again and again, and to learn the primary lessons of life each time—such as learning to walk and talk decently, not to mention the first lessons at school. But it never happens. Every time a child is born a new soul comes into being. The body and the mind of the child grow up and mature together. The child has nothing at birth but a few common instincts; it has to learn all that it knows from experience. This fact ought to be plain to every Theosophist, and practically disproves their theory that an intelligent and matured ego has entered the body of the child.

The mysteries of providence and the decree of destiny work strangely in the lives of some. We have to learn our lessons and bear our crosses, though we weep. What but our spiritual philosophy can console the unfortunate and unhappy—those who are unlovely in appearance, or mentally afflicted through no fault of their own, will some time, if not in this life, then in the other world where there are no accidents, be beautiful and realize their fondest hopes and longings.

P. A. JENSEN.
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Los Angeles, Cal.

THE POSSIBILITIES OF MEDIUMSHIP.

Selected From the Writings of Prof. J. S. Loveland.

The comparative anatomist, from a fossil bone, will reconstruct the animal and tell its habits, though it existed thousands of ages ago. So the psychometrist will hold in his hand a piece of broken stone from some buried city, and read from its pictured page of history, character, and customs of its inhabitants. Or he will grasp a piece of paper whereon some one has traced a word, and describe the writer as to person and character. Or he may go into a room and see pictures of those who have left no material ones behind. He knows that "all houses where men have lived and died are haunted, not by their ghosts, but by the impressions made while they lived therein.

Can we conceive any limit to the possible action of man through this force? Why can we not come into communication with spirits and also inhabitants of other worlds? It might require the aid of spirits to institute a system of telepathy with other worlds. It is substantially demonstrated that we are influenced by other worlds, not only in a general sense, but in the special one that we are personally affected. Many laugh at the claims of the astrologist, but are we quite sure that the planets do not affect us? Even so careful a philosopher as Reichenbach is constrained to say, in reference to his discoveries in odylic influence: "It shows that we stand in a connection of mutual influence; so that, in fact, the stars are not altogether devoid of action on our sublunary, perhaps even on our practical world, and on the mental processes of some heads."

Even a late Christian writer, after considering these principles, exclaimed:

"What a center of influence does man occupy. It is just as if the universe were a tremendous mass of jelly which every movement of his made to vibrate from center to circumference. It is as if the universe was one vast picture gallery, in some part of which the entire history of this world, and of each individual, is shown on canvas, sketched by countless artists, with unerring skill. It is as if each man had his foot upon the point where 10,000 telegraphic wires met from every part of the universe, and he were able, with each volition, to send abroad an influence along these wires, so as to reach every created being in heaven and earth. It is as if we were linked to every created being by a golden chain, and every pulsation of our own heart or movement of our own mind, modified the pulsation of every other heart, and the movement of every other intellect. Wonderful, wondrful is the position man occupies in the part he acts! And yet, it is not a dream, but a deliberate conclusion of true science.'

When a distinguished Christian, Prof. Hitchcock, of Amherst College, could write such words as these forty years ago, (now fifty years) is it not time "when spirit phenomena have confirmed the "conclusions of true science?"

We have the very agent by which all these manifestations are made, revealed as a universal principle. The deep, underlying principle of spirit phenomena is made manifest. The mystery of ages is solved. The naturalness of all supposed miracles is demonstrated. The hitherto inscrutable phenomena of the spiritual nature are brought within the scope of scientific research as really as physiology. Indeed we say that spirit manifestations constitute one branch of the physiology of the spirit body. And this, taken in connection with the universality of the relationship demonstrated, puts a new aspect upon all life. The influence of present action upon the eternal future is no longer an affirmation of faith, but a demonstration as positive as any of the deductions of science. * * * *

Mediums are the great pathologists who lay bare "the hidden things of darkness by the clear shining of spiritual light. * * * *

There are those who will stand and look at the human stomach, rotten with alcoholic ulcers, and turn round and pour deadly fluid into their own. There are those who would not be convinced of a future life of the risen dead should they meet them at every corner. The way of hell will be taken by some, even though its flames scorch and burn at every step. There are others who, seeing and hearing, will pause and learn the way of wisdom.

Again: Mediums are the keys to the grand organ of universal being. Wisely fingered, the anthem of harmony shall sound its echoing notes through the depths of immensity, while folly must cause the jarring sound of discord. The field of effort, a vista of infinite possibilities, opens up and stretches away in the unmeasured distance of unrecorded time, until lost in the mellow, palpitating light of deathless bliss.

* * * * * * * * *

Will Spiritualism die out? yes, if some dread spell shall change the tides of human life, and turn back their onward flow. Yes, if the constitution of human nature can be altered so that reason and love shall abdicate, and man be something else than man. If the voices of the immortals can be hushed in eternal silence, if human ears no longer list thereto, or human love respond no longer in harmony to their most kindly greeting, then may, then will it cease to be. When Spiritualism dies, man will die. Philosophy and science will be buried in the same grave, and the pall of eternal night will fall upon the realm of life. The songs of eternity will cease, its music be hushed in eternal silence. All suns will cease to shine, and worlds will wander darkling in he abyss of endless night. Spiritualism is at once the pedestal and apex of human progress. It permeates all law, all force, all substance. It supports and bounds human hopes, and fills the cup of human bliss. * *

E. T. DICKINSON.
Palmetto Pl., Limona, Fla.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies." A Review of Rev. Dr. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated articles upon Spiritualism. By Moses Hull. Price 10 cents.

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THERE IS NO DEATH.

Science Proves the Immortality of the Soul.

The beautiful and enduring philosophy of Spiritualism is proved by scientific truth. All the thinkers of the world have arrived at the conclusion that there can be no such thing as the destruction of either energy or matter. While they have all been compelled to concede that it is impossible to obtain any knowledge of the essence of mind or matter, yet their indestructibility has been demonstrated.

Prof. W. Stanley Jevons, in his Elementary Lessons in Logic, over a quarter of a century ago wrote that, "It is now believed by all scientific men that force cannot be created or destroyed by any of the processes of nature." Mind must certainly be accepted as one of the elements of universal energy or force; while the individualized soul is one of the molecules of universal spirituality. Nothing is better established in science than that nothing can be destroyed.

I read from Ribot's Heredity that "Nothing is lost; nothing that exists can ever cease to be. In physics this is admitted readily enough; the principle is well established, and confirmed by so many facts, that doubt is impossible. In morals the case is different; we are commonly so accustomed to regard all occurrences as the results of chance, and as subject to no laws, that many at least implicitly admit the annihilation of that which was once a state of consciousness to be possible. Yet annihilation is as inadmissible in the moral as it is in the physical world; and but little reflection is needed to see that in all orders of phenomena it is alike impossible for something to become nothing, or for nothing to become something. Such a miracle is neither conceived by reason nor justified by experience. We may, indeed, state such a proposition verbally; but as soon as we pass from words to things, from vagueness to precision, from the imaginary to the real, we cannot form an idea of any such annihilation in external or internal existence."

And from "Future Life," by the learned Elbe, we read, "We know that we are impotent to create or to destroy the minutest material atom, and we can induce no new manifestation of energy without at once causing an equal quantity under another form to disappear. We remarked that the law of indestructibility applied not only to matter and energy, but also to all events of the past, which also become indestructible when once they have been recorded in the vibrations of ether, and we have every reason to suppose that the law holds good of phenomena purely immaterial in appearance, such as thought, seeing that the ideas which we conceive appear also to be inscribed in the unending vibrations of the invisible ether. We recognize, in fine, that nothing whatsoever in the universe can elude the inevitable operation of the incorruptible law which eternally preserves the memory of the past; and we are hence justified in concluding that the living, and especially the conscious, forces must also be amenable to the same law, for it scarcely can have determined to preserve the memory of our most insignificant acts and yet be unwilling to preserve the being who is their author."

The above extracts are given to show what is the consensus of scientific judgment as to the indestructibility of both energy and matter.

The experience which the individual soul gets in its journey through this incarnate life is a part of it, and, like all else in the glorious Universe of God, is indestructible. The individual soul is as immortal as Infinite Power itself. Truly did Longfellow write "There is no death, what seems so is transition."

From the foregoing scientific truths it follows that the claim that the blood of the Savior will cleanse the world from sin, is a mere myth. As remarked, the individual soul is perfected by its earthly experience, and when it makes the change which we have learned to call death, it enters upon the journey beyond, as it left its carnate existence. If we would wear a crown of glory or any other crown in the "sweet by and by" we must earn it; if we would be happy over there, we must fit ourselves for it here. In this life we cannot learn the secrets of the life to come, and it is well that it is so. It is time to solve the problems of the after life when we get there.

But as long as we can know that our soul life is immortal, we can bear up under the trials of our earthly lives; and accept such trials as the means by which we will be fitted for a higher and broader state of existence over yonder.

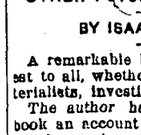
CARL C. POPE.

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General Survey.

The Spiritualistic Field—Its Workers, its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

J. Q. Adams of 344 Pennsylvania avenue, Wichita, Kan., wishes to correspond with mediums, or those gifted with the power of manifesting the genuine phenomena, as public slate manifestations; materialization under test conditions; trumpet and fire test phases.

Geo. A. Letford of Florida, is visiting at the Camp this week. Mr. Letford is better known as the Drummer Medium and his messages of love from friends "across the river" are beautiful. He will assist in the message work during his stay.—Vicksburg, Mich., Herald.

Mr. Kirchner writes: "Mrs. C. Kirchner has returned to her home after being absent a week in Philadelphia, where she had gone to bury her only child, who was called to the spirit world on August 11. While we regret the loss from this plane of our loved one, we have the assurance that she still lives, and will no doubt manifest herself to all with whom she can come in rapport. We tender our thanks to the Spiritualists of Chicago and elsewhere for their sympathy and kind thought."

Minnie E. Harvey writes: "The Golden Rule Spiritualist Society held services last Sunday night in its hall, 378 So. Western avenue, in Star Lodge Hall. Mrs. Nellie Kusserow was the speaker. The message bearers were Professor Banks, late from England, and Mrs. Golden, a German lady. Sunday night, August 25, Mrs. Nora Hill, pastor of The Golden Rule society will be the speaker. Her many friends will be glad to have her with them again. She has been visiting her sister, Mrs. Salter of Muir, Mich., and is at present in Clinton, Iowa. A mass meeting will be held in Star Lodge Hall, 378 So. Western avenue, beginning Saturday night, August 31, and will be continued the next day, Sunday, September 1. Services in the afternoon and evening. The speaker of the first night of the mass meeting, August 31, will be Mrs. Maud Lord Drake. She will give messages, assisted by home talent. Sunday afternoon, September 1, the speaker will be Prof. W. F. Peck of St. Louis. He will also speak in the evening."

Ferd. C. Suhrer writes: "At the conclusion of Miss Elizabeth Harlow's address before the Fraternal Order of Spiritualists on Wednesday evening, August 28, in Hygiea Hall, an informal reception will be tendered this gifted orator under the auspices of the Fraternal Daughters. Refreshments will be served and all who wish to remain may do so. At a recent special meeting of the trustees of the Fraternal Order it was decided to engage Mrs. Cora L. V. Richmond for the first three Sundays in October. The first Sunday evening will be devoted to an account of the Peace Conference at The Hague, from which she has just returned. It was also decided to have with us in November, Mrs. Lillie, the well known worker in spiritualistic ranks. F. O. O. S. at Chesterfield. Anderson, Indiana, August 11. The attendance at Camp Chesterfield to-day was the largest of the season. Special cars over the interurban lines brought large numbers of people from surrounding cities. In the afternoon Harrison D. Barrett, President of the N. S. A., and member of the F. O. O. S., addressed a congregation that filled the large building. The management invited the F. O. O. S. officers to demonstrate their work, and kindly offered the auditorium for the purpose, which was gladly accepted. Services commenced at 7:30 with Dr. Alex. Caird in the chair. After the usual opening services, Mrs. Mamie Helyett of Boston, was initiated. Those taking part in the ceremony were Dr. Alex. Caird, H. D. Barrett, Mr. and Mrs. A. W. Bloom, Mrs. Henrietta Lichtig and Dr. Webb. The work was highly appreciated by the large audience, who felt that 'Things seen are mightier that things heard,' and we trust the seed sown will bear fruit. For the next hour F. O. O. S. mediums, Mrs. Caird, Mrs. A. W. Bloom, Mrs. H. Lichtig and Mrs. M. Helyett demonstrated their ability to read from sealed letters, a novelty at this camp. We are pleased to note the absence of sensationalism at the camp, and it is appreciated by residents and visitors. The mediums report liberal patronage, and a more searching investigation for truth than in previous years."

MARRIED.—A pretty home wedding was celebrated August 10, at the home of Mr. and Mrs. William Macdonald of Muncie, Ind., when their daughter, Miss Beatrice, was united in marriage to Mr. John V. Fulks, the ceremony being solemnized by Sarah A. Crossfield.

The bride was beautifully gowned in cream silk, and carried bride's roses. After the wedding a four-course supper was served in the dining room, which was decorated with ferns and roses. Many beautiful presents were received. Mr. and Mrs. Fulks will make their home in Union City, Ind.

W. J. Colville, having completed highly successful engagements at Lily Dale can now be adressed in care of Spiritual Book Concern, 87 Washington street, Chicago, where he is now giving lectures and lessons in Spiritual Science.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

Emma A. Ellis writes: "The final social of the Band of Harmony was held at the home of Mr. and Mrs. Druliner on Thursday, August 15. Quite a large number were present, and the afternon was given over to "tea cup" readings, music and social concourse. In the evening we were entertained by selections on the cornet by the son of the host and hostess, accompanied on the piano, by Miss Tresness. Progressive euchre with handsome prizes concluded a very charming day."

Georgia Gladys Cooley passed through the city Saturday, August 24, enroute to Clinton, Iowa, Camp meeting from Lily Dale. How she managed to pull loose from her loving friends at the Dale deponent saith not. She was retained by the people of Lily Dale several days over her contract with the management, as a telling indication of the way her work was appreciated there.

A. P. Courtney writes from Minneapolis, Minn.: "There has recently been organized here an independent Spiritualist society to be known as the Minneapolis Psychic Society. It has engaged the First Unitarian Church, corner of 8th street and Mary Place, for its Sunday evening services, commencing September 1st. It has been very fortunate in securing the services of Mrs. Carrie Willar as spiritual message bearer, which, in connection with trance lectures, is an assurance of successful meetings as well as the uplifting of our philosophy. Known fakers and immoral representatives of Spiritualism will not be tolerated on our platform. We leave them in the hands of those who have proven themselves adepts in fostering such characters upon the citizens of our city as teachers and exemplifiers of Spiritualism."

Mrs. Helen Stuart-Richings has been engaged to lecture at Grand Rapids, Mich., for January, February and March. Her present address is Eden, Pa.

The Illinois Sunflower Club will hold a Tea Party on the Afternoon of August 27, at 70 East Adams streeet. A reading by one of the mediums will be given with each Cup of Tea. Come and bring your friends.

Mrs. Susie L. Thompson, No. 348 Oakley Boul., a well known medium, will hold a circle at her home on the evening of August 27. The proceeds are to help defray the expenses of a worthy medium who has had a severe illness. Mrs. Thompson and also the afflicted medium, are both workers in the Sunflower Club and members, and their friends are urgently requested to give their aid.

Mr. and Mrs. E. W. Sprague are at Haslett Park Camp meeting in Michigan, this week.

Haslett Park Camp.

To the Editor:—It is with pleasure I take my pen once more, after a period of several months—months in which I have been deprived of and hungry for spiritual things, to report once more the proceedings of our camp at Haslett Park, and also a visit I paid to the camp at Vicksburg, Mich.

Again this year, as last, I preside at the camp from which I write. It was also my privilege to preside at the Vicksburg camp while there. It is a pleasure to again look into the faces of our friends and clasp their hands after these intervening months since last camp season; also to sit again and listen to the inspired teachers of the day.

At Vicksburg Will J. Erwood in his own masterly way, pointed us not to the heaven afar off, but to the duty of each one to assist in establishing the kingdom of heaven here and now. He impressed his his hearers with the fact that "Life is real, life is earnest, and the grave is not the goal," but that the goal was to be found in the development of all that is high and noble in human character, in the constantly progressive movement of the soul toward better things. Mr. Erwood touches the very soul of things, and his listeners find their finer, better qualities coming forth and taking possession of themselves.

Sunday, August 4, was the opening of the camp at Haslett Park. The sun shone upon us as it only can shine after a rainy day, and a goodly audience gathered to hear the speaker of the day, W. D. Wattles, of Elwood, Ind. Mr. Wattles with his unique manner of reasoning presented vital truths upon the questions of the day. His family was with him. They are a quartette of excellent singers and furnished our music while here, which proved to be a very enjoyable feature of the program.

Mrs. Abbie E. Sheets, of Grand Ledge, Mich., is our present speaker, and we are enjoying her work very much. With her inspired words she brings to her audience a feeling of upliftment and power. She points them to the cause of things, and to the laws of being. Sunday, August 18, completes her work here, and we are looking forward to the coming of Mr. and Mrs. E. W. Sprague this week. They will be with us until the close of the camp, August 25.

Among the visitors at our camp we would note Dr. A. B. Spinney of Belding Mich., and Geo. A. Letford, well known as the "drummer medium." Mr. Letford never goes visiting but what he takes his work with him, and undoubtedly has made many converts to the truth of Spiritualism. He followed Mr. Wattles' lecture with messages while here.

Dr. Spinney gave us a fine address while here. He does not view the world through a narrow crack in a wall, behind which he has hid for safety, but his vision is broad and universal, and he has no fear of Mother Grundy. One can hardly afford to be narrow after hearing him.

Each of the above speakers are doing their work in their characteristic way, but through it all, and above it all, Truth rings out its clarion notes, calling men away from sordid materialism to look into the soul of things, to seek for the cause, to study underlying principles, and to promote the brotherhod of the race. We are made to feel with Sam Walter Foss: "Let me live in a house by the side of the road,

Where the race of men go by—
The men who are good, and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban,
Let me live in a house by the side of the road,
And be a friend to man.

EMMA GIBBS.
Grand Rapids, Mich.

TAKE NOTICE.— Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

ORTHODOX SUNDAY SCHOOLS.

A Spiritualist Lady Has an Experience, and Offers Remarks.

To the Editor:—Having read, from time to time, articles concerning sending our children to orthodox Sunday schools, I have had some experienec with one of these earnest Sunday school workers this afternoon, who was taking the Sunday school census, and I wish to send a few thoughts in regard to same.

Quite an argument arose as to my disbelief in sending my child to the orthodox Sunday school, and to my belief in the occult; although the lady admitted she knew nothing, only had heard that such people received messages by table tipping and chairs dancing around the room; also that unless I accepted the gift of Christ as my Savior and salvation, and believed the entire Bible and all its mysterious teachings, I would be eternally lost. That it was not by WORKS and RIGHT CHRISTIAN LIVING that I would be saved, but by simply taking Christ, as his blood was shed for the atonement of my sins, "For without blood there is no remission of sins;" and that if I tried to live right, and by good works try to enter heaven, I was the same as a THIEF and a ROBBER.

Friends, this was getting pretty strong, to be classed among such a class of people, but my spiritual guide boldly came to my rescue and explained a few things for me, wherein the lady arose to go, saying, "Dear sister, I fear you are on dangerous ground, and will sink into the bottomless pit that burneth with fire and brimstone" (for living right).

When, oh when, will the true Spiritualists band themselves together for the rights of their beliefs and establish societies and children's lyceums all over the country, where the young may be taught TRUTH and REASON?

My baby boy is not quite three years old, yet, when he hears the church bells ring and has been told its meaning, and is also asked to come and join the cradle roll in the Sunday school, his little mind is already at work in wonderment as to why mamma doesn't take him to Sunday school and church.

I am sure a city the size of Danville ought to have an established church for its children, for SURELY THERE MUST BE SPIRITUALISTS IN DANVILLE, yet through these summer months I read the orthodox announcements for service and Sunday school in the daily press, but no Spiritualists'.

While I may be branded a "thief and robber" in trying to enter the pearly gates by my firm belief in Spiritualism and its teachings, I feel that it is my duty to teach my boy the TRUTH, as it has been shown me, and hope soon to remove to a place where we will not be in the field comparatively alone, but where he will grow up in PURE SPIRITUAL ATMOSPHERE, and his little mind never tainted with such superstition as the Sunday school teaches.

May Nature's choicest blessings be yours, dear readers, and may our editor long live to proclaim the truths of spirit return through The Progressive Thinker.

Yours for the truth,
MRS. EDNA UTTER WARD.
Georgetown, Ill.

THE DIVORCE QUESTION.

A Lady Gives Her View of the Causes and Cure.

A current magazine contains an able article on "The Evil of Divorce," from a churchman's point of view, by Cardinal Gibbons. As the newspaper by agitation stimulates thought, having a tendency to solve the problems of life, we venture to submit our earnest opinion.

Let us deal with conditions of our own country, for to members of a republic, monarchical forms of government are wrong.

The settlers of America were induced to come here for fame (by discoveries), gold, religious liberty, etc. During and after the Revolution, history relates little concerning divorce; homes, lands and occupations were all-important. The desire for gold promoted the slave-trade, and a civil war resulted. When peace reigned once more, gold again became the incentive. Husbands and wives worked hard for this object, and their wants being simple, the acquired fortunes were bequeathed to their children. Through inventions and manufactures living became complex; more gold must be gotten to maintain modern comforts and luxury. Consequently husbands devote less time to the family. Wives spend extravagantly to gratify vanity in the adornment of themselves and children. Husbands look for enjoyment of clubs; wives and children also seek for pleasure away from home. Children are left to the care of not always intelligent, intellectual servants. What sort of moral training does that imply? Men and women of refinement are not demanded for our households because their worth, apparently, is not known. Cheap help is considered good enough.

The so-called pleasures which draw parents from home, in many cases, lead fathers and mothers apart, causing numerous divorces.

If parents will devote more time in study for the home, and less for gold and what it brings, the children of the next generation will make nobler men and women and parents will not separate so frequently. The future offspring, when united will emulate their childhood's memories of happy homes, and divorces will be fewer.

But as long as selfishness is fostered in our children by the gratification of every desire money can procure, and gold, instead of good will, is king in our minds, divorce courts will flourish.

E. K. EAGER.
New London, Conn.

Letter from Helen Stuart-Richings.

Some of my correspondents seem to have lost track of me lately, so that their letters, as related to my movements, remind me of a game of "hide and seek."

Well, here I am, my friends, at Parkland, Pa., the four-year-old home of the Parkland Spiritualist Camp Association. I was fortunate this summer in being able to secure for a few weeks just the quiet retreat my dramatic and literary work requires for its preparation, and came to Parkland toward the end of July.

This gave me an opportunity that seldom offers, of hearing some of the speakers on the Spiritualist platform. Mr. and Mrs. Kates appeared here on July 28 before pleased audiences. Mrs. Kates tests seeming to give special satisfaction. Various local mediums occupied the platform on the two following Sundays, and the writer is to lecture on the 18th and 25th, when camp closes for this season.

A bazaar, under the auspices of the Ladies' Aid, was held for four days last week and brought the Association nearly $200.00.

There is a feature of some of the bazaars and fairs held by Spiritualists, against which I feel that protest—earnest protest—should be made, namely, the selling of chances. The other churches are awakening to a realization of the principle involved, and many voices are being heard in pulpit and pew against a method of raising money that may instill in the minds of our young people the fatal love of gambling. Surely Spiritualists should not be among the last to put upon it the stamp of their disapproval.

One lady here, the very efficient secretary of the Camp Association, stood out at first alone against this practice; now she has the support of others whose attention has been called to the matter, and together they controlled a table in the recent bazaar, of which it was announced that from it no cigars would be sold, and no article "chanced off." As demonstrating the power of the spiritual law, when obeyed, to care for its servants, it may be noted that the receipts at this table exceeded those of any other.

This statement may give offence to some of my Parkland friends, but we are weak-kneed, indeed, if seeing a wrong we fail to condemn it lest we offend. Love of truth should be above fear of man. This taking of chances and selling things, the use of which we condemn, is not an uncommon practice among our societies, and the writer believes that all that is needful is to set our people thinking on this question to bring about a much-needed reform.

If I were able to attend the coming convention I should bring up this subject for discussion. As it is, I hope someone else will do so.

I am in the same home that gave me shelter while I was in Parkland last summer. You may recall my telling you of the pretty little home set in the midst of clinging, climbing vines, hedges of privet and hydrangea, and beds and banks of flowers innumerable.

A fine grove shelters the house on the northeast, and here the robins, threshes, flickers, and many other birds I know only by their song, give us early morning and evening concerts. "Floral Heights," as this delightful spot is called, is on the highest ground hereabouts, its wide lawn sloping down to the privet hedge that separates it from the road. I sleep in a nice airy chamber with four windows (next to all-out-of-doors—I love windows), one to the east, two to the south, and one to the west. Everything about it, and about the whole place, is clean, sweet and wholesome.

My host is a fine old Quaker gentleman, Joseph Fish—"Josie," as his daughter calls him, in the simple Quaker fashion. He is 83 years of age, but, although not very strong, still able to work about the place, cutting down weeds here, using the lawn mower there, trimming the hedges, gathering peaches from the orchard west of the house, or bringing in garden truck, and always in the same even, placid way. We have grand chats on spiritual matters, and his gentle "thee" and "thou" are like a benediction.

Elizabeth, his daughter, is a fine woman—worthy daughter of such a father. She decorates the camp platform with green vines, and fills jars and vases with her choicest blooms. The sick are remembered. She has a lyceum that meets in her home every Saturday. It has over thirty members, but not one sees a birthday pass without a lovely basket of flowers, beautifully arranged, from their "dear Miss Fish."

And Elizabeth's flowers bloom all the more luxuriantly because of her generous spirit, and "Elizabeth's Garden" is the most beautiful spot in Parkland.

HELEN STUART-RICHINGS.
Eden, Pa., Aug. 13, 1907.

CONCENTRATION.

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Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen.

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MADISON SPIRITUAL ASSOCIATION

Madison Spiritual Association commences Friday, September 6, and closes Sunday, September 15. For full particulars adress Mrs. Lona E. Strickland, Secretary, R. F. D. 2, Madison, Me.

TENTH ANNUAL CONVENTION.

Of the State Spiritualists' Association of Minnesota.

The Tenth Annual Convention of the State Spiritualists Association of Minnesota, will be held in the First Unitarian Church, Eighth street and Mary Place,, Minneapolis, September 6, 7, and 8, 1907.

The following excellent talent has been engaged for the convention:

Miss Elizabeth Harlow of Columbus, O., who delivered such splendid lectures at the convention last year; Prof. W. M. Lockwod of Buffalo, N. Y.; Mrs. J. P. Whitwell of St Paul; Mrs. Carrie Tryon of Minneapolis, and others.

Message bearers, Mrs. Emma A. Sauer, Mrs. Paul Beuhler, Mrs. Frances D. Wheeler, Mrs. Emma Peake, Mrs. Asa Talcott, and Mrs. H. P. Courtney.

Prof. Lockwood, in his lectures, employs philosophical and scientific apparatus to analyze the principles, and demonstrate the facts underlying the Spiritual Philosophy and its Phenomena, and distinctly proves the continuity of individual life, and the mortal association with other spheres of existence.

Business sessions and addresses from fraternal delegates of New Thought and Occult societies, during the day.

Evening meetings will be devoted to lectures, spirit messages, music and song.

It is the aim of the officers of the association to make the tenth convention the best ever held.

Annual reception and entertainment to delegates and visitors will be held Thursday evening, September 5, at 8 o'clock, at McElroy Hall, corner of Nicollet avenue and 8th street.

The secretary, 904 Hastings avenue, St. Paul, will mail programs to persons sending their names and addresses. Come and bring your friends and help make the tenth convention a grand success,

FRANK E. IRVINE.
Secretary State Spiritualists' Association of Minnesota.

Texas Spiritualists, Attention!

The next annual convention of the Texas State National Association of Spiritualists is hereby called to meet in the city of Houston, Texas, on Friday, Sept. 20, 1907, to continue three days. It is earnestly hoped that every society in the State will send delegates to this convention, with a per capita tax of 10 cents per member, and that some plan may be devised at this meeting to advance the cause of Spiritualism in Texas.

CARRIE E. HINSDALE.
President Texas State National Association of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to the higher life, August 4, 1907, Mrs. Sarah Ann Best, wife of the late John A. Best of Heuvelton. She was seventy-two years of age, and for many years an enthusiastic supporter of Spiritualism. Her departure was rendered the more touching because of her blindness, which for thirty-eight years she had borne with such exemplary patience and cheerfulness. Her many friends join in sincere sorrow with the three children (Elmer E. and Mary J. Best of West Potsdam, and Mrs. Monroe Ritter of Heuvelton), who deeply mourn the loss of the true friend and mother.

HARLEIGH HAMMOND.

The angel of Death came to us and robbed us of our beloved daughter and Sister Laura. She suffered greatly. We take this opportunity of extending to the flower girls of the Lyceum, and for the beautiful sprays which they carried, our sincere thanks. Last, but not least, our sincere thanks are due to Mrs. Rev. Dr. E. B. Price for the beautiful orations delivered, which crept to the depth of everyone's heart, and which in time to come will be long remembered. Again we extend our sincere thanks for condolence and sympathy offered.

CHAS. H. GROOSE,
and Family, St. Louis., Mo.

Geo. W. Eichelberger passed to spirit life on August 14, after a prolonged illness. He was an old and highly respected Spiritualist, and for the past twelve years has been prominently connected with the movement in Chicago, and a staunch supporter of The Progressive Thinker. Funeral services were held at the home, 586 E. 60th street, and were conducted by the writer, assisted by the Rev. Libby. His devoted wife will sadly miss his staunch support, but will know of his spiritual presence. A good and faithful soul has been born into the higher life.

JULIET H. SEVERANCE, M. D.

Columbus M. Law of New Philadelphia, Ohio, passed to spirit life August 12, aged 55 years. Brother Law was converted to our great philosophy of life from the Lutheran Church, a few years ago, of which he was a devout adherent, but which did not satisfy his soul. Recently he became a subscriber to The Progressive Thinker, and an earnest investigator as your correspondent is well aware, and now has a whole eternity to explore the great future, of which he has the initiatory. We deeply regret to lose him so early in life from our city.

C. H. MATHEWS.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.00.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT.
600 Pennsylvania Ave., S. E.,
Washington, D. C.

Pamphlets by J. M. Peebles, M. D.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Nights' Sermons against Spiritualism. Price 15 cts.

A Plea for Justice to Mediums. Price 10 cents.

Did Jesus Christ Exist? Is Christ the Corner-stone of Spiritualism. Price 30 cents.

Immortality. Its naturalness, its possibilities and proofs. Price 10 cents.

The General Teachings of Spiritualism. Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y. Price 15 cents.

Spiritualism Commended by God, and the Crowning Truth of the Bible. A reply to the Seventh Day Adventists' attack on Spiritualism. Price 10 cents.

Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism, by H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

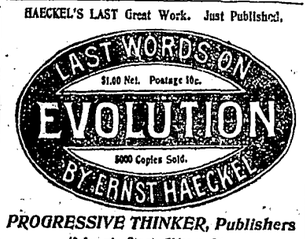
The Eightieth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cents.

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cents.

The Pentecost, or the New Heaven and the New Earth. Price 10 cents.

The Jubilee Lectures. Celebration of Fiftieth Anniversary of Modern Spiritualism. Price 35 cents.

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A valuable little work, full of practical instruction in matters pertaining to physical, mental and spiritual health. Worth many times its cost. Price 10 cents.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association Meetings, and the work of our State organizer and missionary for the fall and winter campaign, commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with the view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to cooperate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres't,
East Aurora, New York.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, etc. Price, 25 cents.

PUBLICATIONS OF HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, $1.25; postage, 10 cts.

THE EVOLUTION OF THE GOD and Christ Ideas. Price, $1.25; postage 10 cents.

EMMA ROOD TUTTLE.

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For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for organizing and conducting Lyceums, instructions in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid.

FROM SOUL TO SOUL.

Contains One hundred and twenty of the author's best poems, embracing a wide range of subjects and versatility in composition; historic, heroic, pathetic, humorous and descriptive. They are admirably adapted for recitations. The book also contains five songs, with music by the eminent composer, James G. Clark. 250 pages, beautifully bound. Portrait of author. Price $1.00, postpaid.

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This volume is dedicated: "To those whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed with common flowers is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither." It contains one hundred and thirty-nine poems, and twenty storiettes, a part of the latter by Clair Tuttle, in her most charming style. 255 pages, six full page illustrations, among which are likenesses of the author and Clair Tuttle; beautifully bound in blue, with silver embossing. Price, $1.00, prepaid.

ANGELL PRIZE-CONTEST RECITATIONS.

To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the prize medal; some prominent citizen presides; other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents, postpaid.

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RITUAL for Spiritual Services. Issued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have one. Price, Leatherette Cover, 20 cents.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

MANUAL of Magnetic Healing. Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25 cents.

BOOKS BY LEROY BERRIER.

The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 cnts.

The Power of Self-Formation, Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80 cents; paper, 50 cents.

The New Life. This book deals with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

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Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old green and gold, with gilt top. Price, $1.25. For sale at this office.

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"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

MOLLIE FANCHER,

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An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testimony of many witnesses. By Abram H. Dailey. With illustrations. Price, cloth, $1.50.

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By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, paper, 25 cents.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

A. E. F. and others:—Q. Can you surely promise us the Golden Sheaf?

A.—The Golden Sheaf is surely to be published this autumn. Already the number of subscribers assures its issue, and that in a manner that will be pleasing to those who have given their names. The MS. will be given to the printers in two weeks, and it is very desirable that those who desire the book at once send their names, that the size of the edition may be determined. We have arranged to make an Edition de Lux, silk cover, gilt top, gold embossed, and fine paper. The generous response of our friends has warranted doing this, and making the book an elegant example of the printer's and bookbinder's skill.

We thank the friends who have so confidently subscribed. Many have ordered five and even twenty-five copies, looking ahead, they write, to use them for gifts the coming holidays.

Mrs. L. A. writes:—"Do they have bells to ring for religious purposes in Turkey?

A.—The call of the Muezzin takes the place of the bell in Mohammedan countries.

Bells have been in use, as some form of clanging instrument from remote times. How significant they were in a religious sense is difficult to determine. The Buddhists and Chinese make much of bells and gongs in their religious ceremonies. Bells have more significance with Christians, yet it is not an easy matter to find the source of the superstition attached to their use. Probably the primitive idea of the Christians was the same as that of the pagans, that its clamor scared away the evil spirits ever lurking around to ensnare the believers.

This ringing of church bells is eminently Christian and altogether heathen in origin and significance.

Lyceum:—Q. Why is it that the Lyceum movement flourishes so vigorously in England and languishes in this country?

A.—Although the Progressive Lyceum had its advent here, and for a time seemed destined to become an important movement, its English branch has become strong and vigorous while in this country the organization languishes. The cause of this is plain. The Lyceum depends on the efforts of individuals, and is not backed by an organization, as are the Sunday schools. For a time our Lyceums had strong men and women as leaders. These grew old or wearied and none took their places. The Spiritual societies have, as a rule, looked with jealousy on the Lyceums, quite different from the fostering care of the churches toward their Sunday schools.

In England there has been almost directly opposite conditions. Mr. and Mrs. Morse published the Lyceum Banner almost at their own cost, and rallied around the movement unselfish and devoted people. Alfred Kitson, with remarkable ability as an author, furnished books of songs and music and was head and front of the movement, devoting all his energies to making it successful. It is not to be wondered at that he stands at the head of over two hundred societies.

It has not been by passively waiting the "dear spirits" to do something, but by earnest, persistent effort that this splendid result has been gained.

Mr. Kitson says: "Oh! that the American Spiritualists would waken up to the fact that Spiritualism is something more than test and phenomena hunting—that it is educational and reformatory in the fullest and grandest sense of the word. The truest and best reformation is that which is laid in the hearts and minds of the children. Oh! what a glorious opportunity they are missing in neglecting to train and educate the children. May they awake to a realization of its importance before it be too late, is my fervent prayer."

These are golden words of one who has devoted his energies to emphasizing this truth. The Lyceum is the one vital movement expressive of the new methods of thought and culture, and it seems to me that its neglect is treason to the cause of right.

ONSET CAMP MEETING.

Abstract of Report Sent Too Late for Last Week's Issue.

Thursday, August 1st, Rev. F. A. Wiggin was the speaker of the day.

After singing by Mr. A. J. Maxham and invocation by Mr. Wiggin, he spoke at length upon the Conditions and Concerns of Life. He elaborated extensively upon this theme, and his lecture was much appreciated.

Friday was conference day, and a very enjoyable one was held.

Saturday, August 3, was Massachusetts State Association day. The vice-president, Mr. Hatch, decorated the auditorium beautifully with yellow and white, and red, white and blue, and Old Glory, and Dr. Prentiss gathered flowers for the platform, and everything was made beautiful for the occasion. The meeting was presided over by the President, Dr. G. A. Fuller and he welcomed all the friends to the meeting. Mr. A. J. Maxham then sang and F. A. Wiggin gave the invocation. Miss Susie C. Clark, one of the directors, made the response to the call of the president, and was followed by Carrie P. Pratt, Rev. F. A. Wiggin, Dr. Fuller, and others.

Kate Ham then gave messages, which were all recognized. Mrs. Hattie C. Mason then spoke earnestly of the work of the M. S. A., and said that all mediums and workers should join and co-operate with the State Association. A vote of thanks was extended to all who so kindly helped in making the day a success—to Dr. Prentiss for flowers, and to the Onset Bay Grove Association for the use of the Auditorium. The meeting closed with singing.

Mr. Terry of Washington, D. C., sang a solo; Mr. A. J. Maxham sang several selections during the meeting.

Notwithstanding the downpour of rain the largest morning audience of the season was in attendance.

The New Bedford Band preceded the lecture with a fine concert.

The speaker for the morning was Mrs. Mary T. Longley, secretary of the N. S. A., and she received a fine reception on being introduced by chairman Fuller.

At 2 o'clock the Temple was Crowded and the large audience was well paid for coming out in the storm.

The Speaker was the Rev. Wilson Fritch of Attleboro, Mass. Mr. Fritch is a good speaker, and is always sure of a large audience. After singing by Mr. Maxham, Mrs. Longley gave a soulful invocation, after which Mr. Fritch took for his subject "Wireless Superseded." Only a verbatim report could do justice to such a lecture.

Monday another large audience was in attendance. Mr. Fritch was the speaker, delivering an instructive lecture on "Religion."

Tuesday Mrs. Juliet Yeaw was the speaker of the afternoon; she is one of our of our pioneer workers, yet she is still a power of strength to our cause.

Wednesday was Equal Rights day, and Mrs. J. Willis gave a fine violin solo. Mrs A. J. Pettengill spoke of the needs of the hour. Mrs Eager gave some statistics and Henry Blackwell; the veteran suffragist gave a remarkable adress for a man of his years, giving very interesting statistics.

Thursday the speaker of the day was Dr. Wm. A. Hale, and he spoke on the subject of practical Spiritualism, and handled the subject well.

The Opera, "Charter Oak" was a very great success in every way and everyone here is enjoying the fine weather and we are sending out the best thoughts to all friends of the West. Mrs. Kate Ham gave a test seance on Wednesday evening, one very fine instance noticed by the writer was of a gentleman in the audience after receiving a message from his mother, said in a deep-toned voice with such a note of reverence, "Thank you, mother, I am resting." It was such a pleasure to see some one recognize the presence of the spirit mother instead of the medium—this was a refreshing incident.

Sunday, August 11, was a most beautiful day and a big crowd. The New Bedford Band opened the exercises with a fine concert before a large audience. At the close of concert Chairman Fuller introduced Mr. Albert P. Blinn, secretary, New England Camp Meeting Association, as the speaker for the morning. Mr. Blinn received a good reception and opened the meeting with an invocation. He took for his subject "The Divine in Nature, the Mysteries of God," delivering an exceptionally able lecture.

He claimed that we should live so we can show the world that Spiritualism is worth living for as well as dying for.

After another concert at 1 o'clock, Mrs. Cora L. V. Richmond spoke before the largest audience of the season. Mr. Maxham opened the meeting with singing, after which Mrs. Richmond was introduced and received an ovation. The speaker preceded her address with a soulful invocation, and then took for her subject, "Peace and Arbitration," and gave a very interesting address, and pleased her listeners. A verbatim report was taken of this lecture, and it will probably appear in The Progressive Thinker later.

Mrs. Kate M. Ham of Haverhill, followed the lecture with communications, and gave a great many, and all were recognized by those receiving them. She is one of the most popular mediums that we have at present, and is always sure of a large audience. She held a large seance in the Arcade this evening, giving a great many messages.

Monday, Mr. Wilson Fritch was the speaker and after an invocation and singing by Mr. A. J. Maxham, Mr. Fritch took for his subject, "God; What Is God, and How We Can Know God, and the Best Method of How to Reach God." His discourse was a masterpiece, and a large audience convened to hear him. Tuesday Mrs. Cora L. V. Richmond was the speaker. She answered several questions briefly and then took for her subject "Conditions in Spirit Life. She told of the wonderful mechanism that were used to operate the mediums. She said all forms of spirit life are results of conditions within us. You possess that which you create. She told of the work of the spirits, and how they employed themselves; the missions they were engaged in and what powerful things they were able to do by projecting their thoughts upon the human mind.

She closed her lecture with an impromptu poem—"Spirit Child, Mother and Love."

Wednesday was Library Day and many speakers were present to add their voices for the opening of the Library during the winter for the benefit of those who reside here during the year. This is an important matter, and some money and pledges were made to assist this worthy cause

Onset is still dressed in her gayest and best, and extends her hands to all to come and join us at this most delightful spot.

J. B. HATCH.

"HOW SHALL I BECOME A MEDIUM?"

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Not In Favor of Reincarnation.

An Earnest Woman's Views on the Reincarnation Theory, and Kindred Subjects.

Man is ever seeking to gain more knowledge.

He would solve the mysteries of the heavens and the earth.

He is studying, investigating, experimenting, inventing.

As a result marvelous advancement has been made in the arts and sciences, in discovery, and in the literary and industrial world.

Men are devoting their whole lives to subjects both profound and insignificant. But of man himself very little is really known. Physiology tells us all about the physical man; but what of the mental, the thinking, active powers that have given to the world so much knowledge; that have set the wheels of progress moving at such a rapid pace? Who can tell us all about this strange force: the human mind? Who can say as to whom or what is responsible for the multifarious degrees of intelligence, of goodness and sinfulness that are made manifest among the children of men? Why some should possess such wonderful brain power, such spirituality of mind, while others are unteachable idiots or occupants of a prison cell?

We have reached a place in our history when we should have some scientific knowledge on this subject. It should be determined beyond a doubt if a man makes or chooses his own mentality; if he can at will elect to be a Roosevelt, a Rockefeller or a rag-picker, a Lincoln or a Booth? Or if some outside influences are helping to shape the minds of men—are fashioning the mind of the criminal as well as to form the mind of the gifted musician or poet. Or if the human mind is a plastic force or substance, and can, like an old garment, be made over at any time.

Individual opinion or any present method of reasoning cannot settle the question.

People are yet to learn the fallacy of human reason, that this so-called reason is as liable to lead people into error as it is to guide them into the right way of thinking and doing.

When the human reason can lead people, and intelligent people at that, into believing all manner of absurd and ridiculous things; can teach one person that a certain creed or question is true and tell another that it is absolutely false, which it has been doing since history began, it would seem about time the world was guided by knowledge instead of theories and speculation.

Justice will continue to be almost a meaningless term, and as no work of reform can be lasting until the world learns more about the natural laws governing human life, governing the human mind.

Now I do not pretend to know all about the mysterious mental formations, or all about the different influences that are working to make up human character, but I have, after some experience and years of study of the human mind, learned something about heredity and prenatal influences, and **I know that these influences can as easily produce a sinner as a saint; that they can as easily deform the human mind as they can disfigure the human body; and that some persons born under these influences are as helpless as though hypnotized.**

Ella Wheeler Wilcox touches the key-note of this truth. When speaking of prenatal influence, she says: "It is the suppressed state of the mother's mind that does the work." That works for weal or woe.

Others have and are coming to know of these influences. Science has made some discoveries along these lines, and some writers for The Progressive Thinker, The Arena, and other publications, are adding their testimony. The benefit such knowledge will yet be to the world—to humanity—must be determined by intelligent and progressive minds.

For years I have been trying to possess my soul in patience, waiting and believing that higher intelligence and abler minds would come forward to guide the world into the light of a new day; a time when it would be considered as important to educate parents as it now is to educate children; a time when mothers would be tenderly guarded, and protected from brutal and drunken husbands; a time when little children would not be pushed into the world with nerves shattered and minds distorted; a time when many wrongs would be righted and when reformers would be seeking to remove the causes instead of trying to remedy the effects.

And, too, I have been believing that my mission was only to wait; but I can no longer remain silent and continue to read The Progressive Thinker, for there is inspiration in every number. I have been a reader of this interesting paper for nearly two years. It was the name of the paper that first attracted my attention, and it seemed to me that a happier or more auspicious title could not have been chosen for any progressive publication, for progressive thinking leads away from creeds, bigotry, and all limitations into the broader fields of liberty, investigation and advancement.

I had read only a few numbers of this interesting paper when I felt impressed that here were the people I had so long been seeking; that here were the soul-inspired who were to help redeem the world. And, although the Spiritualists as an organization had never engaged in any works of charity, and of late so much fraud among mediums had come to light, I continued to read and enjoy The Progressive Thinker, and to still believe that here were some of the great minds that were to take an active part in the next step of human progression.

Then all at once that ancient and hideous doctrine of reincarnation looms upon the Spiritualistic horizon—a doctrine that, if accepted by the civilized world, would soon block the pathway of human progression, crush out all sympathy for suffering humanity, smother every kindly impulse, and make mankind but little above the brute creation.

Personally I know nothing about the people who are believers in Theosophy, and have never felt any particular interest in their teachings more than to hear what strange things some people were able to believe; but to learn that Spiritualists are believing this awful thing quickens my mind to action. Now I cannot rest until I know why Spiritualists have chosen to enwrap the beautiful truth of immortality in a garb so repulsive.

I will admit that my mind was not fashioned in a way to believe, without evidence, any and all sorts of doctrines; so the first and most important part to me would be the proof that reincarnation was a truth; and then, if true, or even believed to be a reality, how would it benefit mankind? Would it make people better or happier? Would the star of hope shine brighter for each soul if they could know that sometime they would not know anything; then after centuries of oblivion they might again come forth—might blossom out into a bird, or worm, or some other interesting expression of life?

Now let us view well this hope-destroying doctrine, and so make sure of its advantages to humanity. If I am correctly informed on the subject, Theosophy teaches that Karma—a supposed natural law of progression—sends people back to earth for an experience they require, for their spiritual growth; that they must return to earth hundreds, or perhaps thousands, of times, or until they have experienced every agony and every happiness and have committed every crime in the calendar.

Now this being true, any work of charity would be nothing less than a sin. To help the widows and orphans, the blind and helpless, would be only to cheat them out of their wretched but necessary experience, and thus drive them back to earth.

So the greatest kindness we could possibly show the unfortunate would be to teach them the importance of making haste in their career of misery or iniquity, that they might the sooner reach the worm or insane period, for to believe all this jargon would be enough to unbalance the mind of anyone.

And then this "brotherhood of man" doctrine is far-reaching in its ties of consanguinity. It puts the human family into such a tangle of relationship that we could never know as to whom we might be, or as to whom we might belong. Think of the thousands of brothers and sisters we must have had, and the numerous fathers and mothers; and some of these same parents might now be reincarnated as our own children, and then those children could occupy the unique distinction of being their own grandparents and grandchildren at the same time. There is hardly a limit to the amazing muddle of this double-and-twisted brotherhood.

But the crowning picture of hideousness is what it would make of mother and babyhood. It would make of these a nightmare. For any refined and sensitive mother to believe that disembodied spirits were so lost to all sense of decency and respect for others that they would dare invade the privacy of her home, watching over and contending for the possession of her body, would be enough to drive her wildly insane. Race suicide might well become popular. Then, when she held her little one in her arms she could not look upon it as a little bud of humanity—it would be only some dried-up old mullen stalk of creation. **And a mother could never know if she were singing her lullaby to some Fiji Islander, Hottentot, or murderer, or rocking to sleep a Shakspeare, Columbus or a cannibal.**

What an indignity upon motherhood, and despair for the world!

If all this were true, we have no parents or children. Progression would be at a standstill. Everything is as it should be and everybody are just where they belong.

For picturesque hideousness and hopelessness the doctrines of reincarnation certainly stand alone.

Now, in all sincerity, I would ask if this is the teaching of pure Spiritualism? If so, its mission on earth is ended, for the world is in need of help, hope and encouragement, and this kind of teaching can give none of these.

Now I cannot say that I repudiate Spiritualism, for I know that spirit return is a truth. This knowledge of immortality came to me without the aid of any personal medium. It was one of the truths I gleaned when in search of something to satisfy an inquiring mind, and reincarnation was never any part of this truth as given to me. How I became a Spiritualist while living among an orthodox people, and some of my studies and investigations while progressing away from orthodoxy into infidelity, Spiritualism, through different cults, and back to the beautiful truth of life immortal, makes a story I would like to tell to the readers of TheProgressive Thinker.

And there is more I wish to say regarding the teachings of Theosophy, though first I would like to tell our friends something about the peculiarities—the freaks—of human reason, which make it seem so important that we now have knowledge to guide us along life's pathway. And then there is another story about the contradictory, and so, perhaps, unreliable statements of the unseen intelligences. Now I wish it to be remembered that whatever I may say is for a purpose, all in the interests of humanity; that never in my mind has there been a desire to bring about a discussion merely to antagonize another's thought.

Yours for humanity and truth,

Rome, N. Y. C. CURTIS GARDNER.

THE DARKER SIDE.

Beside a winding path there is a pool
Where often when the stars are all aglow
And when the evening breeze is sweet and cool,
I watch the silent ripples come and go.

There I may see the jewels of the sky
Reflected where the inky shadows cease;
And feel the touch of zephyrs flitting by
And hear the whispered messages of peace.

I never seek the silent pool by day,
For if I found it dark and foul with slime
The joy it gives me would be swept away,
Its mirrored worlds would cease to be sublime.

We do not view the canvas from behind
To see the picture which is made to please;
Why should we look beneath our joys to find
Unlovely truths or hidden miseries?

S. E. KISER.

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23 N. Kedzie Ave., Chicago.

LILY DALE CAMP.

A Vivacious Account of Various Doings at the Noted Eastern Camp.

As the flower is the concentrated essence of all the sunshine and rain, and all the chemical forces and vibrations the plant has been able to gather unto herself, and as the flower lives its life of beauty, giving out its fragrance, then yielding its seed, so, indeed, is Lily Dale—this beautiful flower on the plant of Spiritualism, blooming and giving out its divine fragrance of sublime truths to a weary, waiting world and a hungry people.

The harvest time is near and the promises of the flower will be verified in the seed, fruitful and filled with life-giving essence and power. As the dainty thistle-down gives wings to its seed, sending it to the four winds of the earth, a veritable Swastika, so will the seed sown at Lily Dale this summer enrich the world and strengthen the cause everywhere.

As the various changes of the kaleidoscope, each hour brings a new revelation—a new presentation of the many-sided questions most helpful to the physical, mental and spiritual man, and whether the hour brings a lecture—deep and broad in spiritual philosophy, or with proof strong as holy writ, of spirit return through some phase of the phenomena, whether it be one of our morning classes, which soak the brain in mental lye to make it more pliable and receptive for more, or whether the time be devoted to learn from Mrs. Rorer, that demi-god of the stew-pot, how to do housework easily, keeping dust from furniture by refraining from sweeping the carpets, and eating the plates clean so as to save dishwashing, or whether it was Mrs. Francis Baker who taught you Arts and Crafts, including the weaving of waste baskets which would hold water, binding books, though you could not write them, or painting flowers with their natural odor, or whether the time was spent purely in pleasure or recreation, the hours pass so quickly that they seem to begin on western time and close on central time, thus closing as soon as begun, meeting itself coming back—just so it gets started.

The week closed the splendid work of Mrs. Russegue and Mrs. Richmond, and brought in another star in W. J. Colville. He shines for all and three times daily.

The event of the week was our Woman's Day—the greatest day in all the year. The weather was ideal and the grounds and house wore their Sunday clothes. At 10:30 the symposium was called to order by Mrs. Humphrey, our president, who made some most fitting remarks and then introduced Mrs. Judge Tilden and Augusta Armstrong, Mrs. Sarah T. Rorer, Margaret Gaule Reidinger, Mrs. May Price, Laura G. Fixen, Mrs. E. L. Nicholson, Mrs. M. J. Stevens, Mrs. F. H. Spaulding and Mrs. Clara Watson. Each presented the "woman question" from a different standpoint. They say a woman never knows when to stop, and yet in 72 minutes 11 women spoke.

Miss Norma Pritchard rendered one of her soulful solos and Mrs. Augusta Peterson and her blind sister, Mrs. Ida Fowler, and Mrs. Dr. Batdorf, another sister, sang a trio accompanied by a zither.

In the afternoon the Woman's Day oration was delivered by Mrs. Mary Seymour Howell, one of the oldest and most prominent workers for the suffrage cause in New York State. The auditorium was overflowing with people who for over an hour hung on every word which fell from this orthodox Spiritualist. She depicted woman's struggle to a larger life and greater liberty, and it was pronounced the most spiritual lecture ever delivered from our platform on Woman's Day.

Mrs. Margaret Gaule Reidinger—wait till next week, for to tell of her is a tale all by itself; it takes volumes to do justice to "our Margaret."

The ring in the cake was yet to be uncovered, for the woman's dance in the evening was to crown this "glorious" day with a halo of pleasure not to be forgotten. The six-o'clock trains brought hundreds of beautiful bouquets pinned on fair maidens, as they came with their partners, for the women invite the men to dance with them for that occasion and pay the way for both. Artistic programs had been prepared with water lilies embossed on the covers. Over a thousand people crowded into the auditorium, the big drum sang a solo and the ball was on. The grand march was led by the president, Mrs. Esther C. Humphrey, dressed in a gown that looked like sea moss and moonshine, garnished with her sweet and queenly personality and fitted with a train cut low-neck at the top.

John T. Lillie, our chairman, was her partner. He was a masterpiece of the tailor's art, done in black and white; his coat was a cross between a Prince Albert and a claw-hammer, the skirts being longer behind than before; his waistcoat was buttoned all the way up (which wasn't much), and his immaculate shirt beamed—as did his face. Solomon in all his glory was not clothed half so elaborate as was our fashionable chairman, leading the march with his fair partner, lending dignity and assurance to the rest. The flower committee and the trustees followed, then come over one hundred couples, all rigged in their gladdest clothes.

Our famous orchestra furnished the music. The violins strained and stretched their strings until they snapped; the flute was tied in knots and the base viol ripped its 'inners" out—sandpapered them and put them back again. This demoralized the rest of the instruments and they broke loose, whistled and tooted, fiddled, groaned and laughed, shrieked and played hide and seek with the notes, but it made delightful harmony, and the people—you should have seen them—gray hairs and blonde curls side by side—everybody was young and everybody on their best behavior; they waltzed and hopped, glided, stamped, sached, tripped, marched and tip-toed—two-steps, three-steps, four-steps, a thousand steps; they danced on their own toes, or on their neighbors' toes, and it was all a part of the program. No barnstormers ever had more fun on straw floors than we had, dancing the Virginia Reel; it didn't make the least difference whether you danced with your own partner or somebody else's, or whether you reeled alone, the wheels turned and kept turning till everybody was wound up convulsed with laughter. We had always supposed that quadrilles were square dances, but that night they were not—they had forty-seven corners and as many centers. Sets sprang up like mushrooms, then overflowed all outdoors—and then some. Nobody could hear the caller, but even if we could, we wouldn't have cared; he was paid for that, anyhow; that was his business and not ours. We didn't need to be told "alleman left"—we just naturally lefted; "swing your partner"—we did, if our partner was there; but if not, we danced with any left-over, just to be sociable and show them you didn't care; "balance to corner"—yes, indeed, to all forty-seven of them; "first couple forward"—every couple was first couple at that dance; "all hands around"—you did, around with all the hands you had, and then wished for a hundred more to match all the feet you felt crawling up your shins or trustingly resting on your "pet corn." You "Grand-right-and-lefted" twice around, and a few more for good measure. You felt secure, for you couldn't fall—where would you fall to? There was no room for you on the floor, that was crowded, holding up dainty number ones with high heels dancing with 8½ pumps, and though the floor was considered "well brought up" and highly polished, it was very noisy and splitting with merriment over our doings. What if skirts were torn, collars wilted and feet ached—it meant something to tuck a month's unalloyed bliss into three and one-half hours.

At midnight, when the last strains of "Home, Sweet Home" had died on the air, a living, loving, laughing stream of humanity leaked out into the park as fresh as a candled egg, many flowing to the depot, where special trains were waiting to take our jolly, welcome guests home.

The engines gave a few toots and snorts, their bells rang, then with a loud guffaw they belched forth a glad au revoir and went out into the night with their happy human freight, leaving us behind—alone. We went home, to bed, to dream it all over again.

LAURA G. FIXEN.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
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Camp Meeting at Etna, Me.

The Thirty-first Annual Session of our Camp meeting will begin Friday, August 30, closing September 8, under very auspicious circumstances. The Association is now in a position to give the best in every way; not only from its platform in the way of up-to-date lectures on all matters pertaining to psychic research and the occult sciences; but spirit messages from dear ones "gone before."

Camp Etna is pleasantly and conveniently situated in a beautiful grove of 25 acres between the county road and the M. C. R. R., and Etna lake The railroad station is but a few minutes' walk; and all local trains will stop at the platform at the foot of our grounds.

This season several acres have been aded to our camping section; and in the years to come we hope to see the entire grove occupied by cottages and tents; and the "wilderness be made to blossom as the rose."

Here we can find food for both mind and body as well as change, recreation and rest; where all are welcome, and there is no better place to pass one's vacation. Cottages can be hired and there is plenty of tent room. Ample hotel accommodations can be found at the Camp Etna Hotel and at the boarding house on the grounds.

Fair and Sale.

The Ladies Aid Society will hold a Fair and Sale of Useful and fancy articles in the Bazaar. All our friends and the members of our association everywhere are requested and invited to contribute to the support of this society. It has been a great help to our camp.

SPEAKERS.—B. F. Austin of Rochester, N. Y.; Harrison D. Barrett of Canaan, Me.; Mrs. Ella Hewes of Carmel, Me.; Edgar W. Emerson of Manchester, N. H.

SINGING.—A. J. Maxham of Ludlow, Vt., will be the soloist, assisted by congregational singing. All singers please bring singing books and music and help us out.

CONCERTS.—Annual Concert of the association led by A. J. Maxham. Children's Concert conducted by Mrs. Ella Hewes.

OFFICERS OF THE ASSOCIATION —Harrison D. Barrett, Canaan, Me., President; Mrs. Mary D. Jefino, Monson, Me., Vice-President; E. F. Clapham, West Sullivan, Treasurer; W. E. Luce, South Newburgh, Secretary.

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Lake Brady Camp.

At Camp Brady on August 11, Dr. W. O. Knowles spoke on questions handed in by the audience. He prefaced his remarks of the morning by reading "Not Understood;" and those of the afternoon by one called "Death," by Ella Dare. Dr. Knowles is a practical speaker and always answers the questions to the point. He and his wife made many friends at Brady. He followed his afternoon lecture by messages, most of them being fully recognized.

Mr. J. Madison Allen of Springfield, Mo., was a visitor for the day at Brady. He spoke for a few minutes after the messages were given. He was on his way to Boston, Mass. He has been a worker for Spiritualism for over fifty years.

On Friday evening Dr. Knowles united Mr. Roberts, a member of the camp association, to Mrs. Jones of Ravenna, in the bonds of wedlock. The newly married pair have the best wishes of a large circle of friends.

We may live without art,
We may live without books,
But civilized man
Cannot live without cooks.

Mrs. Mary Gaskell, Mrs. Mary Fisher, Miss Russell and Mr. Morledge returned Friday from a trip to Lily Dale. They were gone a week.

MARY L. BETTES.
Cuyahoga Falls, Ohio.

Queen City Park Camp, Vt.

Another week of spiritual refreshment from the spirit world, supplemented by the uplifting influence of Nature's beauties at their best in our environment, has gone into the past.

A course of lectures by Rev. F. A. Wiggin of Boston, began August 6, the interest in them being augmented by the spirit messages, which he gives after each address. What every investigator especially wants is some personal evidence that dear ones passed to spirit life can and do return and communicate. It is more to heartehungry ones than the ablest discourse.

August 8, the afternoon address was delivered by Mrs. Laura Cummings of Hardwick, Vt, who afterwards gave very interesting and satisfactory psychometric readings from the various little personal articles handed up for that purpose.

August 9, 10 and 11, Rev. F. A. Wiggin again occupied the platform afternoons; Mrs. Cummings giving the forenoon address Sunday, August 11. Attendance has been very good at nearly every meeting, and much interest evinced.

August 13, Rev. B. F. Austin opens an engagement here extending over ten days. He has become well known to the campers in previous years, and his advent is looked forward to with great satisfaction by those who before enjoyed his lectures. It is probable, however, that he will have to share his popularity with Rev. F. A. Wiggin hereafter.

Mrs. Effie I. Chapman will give the spirit messages during the last two weeks of camp-meeting.

Something is doing every evening; concerts, entertainments, everything that bright, lively young people can think of and execute. Prof. and Mrs. Gibson give two concerts during the season, which will surely be musical treats. The campmeeting is remarkably successful in every way this year, and apparently there is a larger number of people staying on the grounds than in several years.

T.

Lake Pleasant, Mass., Camp.

The best and largest attended services of the convocation were held last Sunday, beginning at 9 o'clock with a class lecture by J. Clegg Wright, and continuing with lecture by Mr. G. W. Kates at 10:30 followed with messages by Mrs. Kates.

At 2 o'clock Mr. Kates commenced the afternoon service with a splendid lecture and Mrs. May S. Pepper-Vanderbilt followed with some remarkably convincing messages; the Temple being filled with people, and at 7:30 John Slater of San Francisco gave a test seance in the Temple with an audience nearly as large. The lectures of the day were masterpieces and the message work of Mrs. Kates, Mrs. Pepper-Vanderbilt and John Slater was indeed phenomenal.

On Monday interesting conferences were held, with Hon. A. H. Dailey, R. F. Churchill, Geo. W. Kates, Mrs. Tillie U. Reynolds, J. Clegg Wright and Mrs. Zaida B. Kates as the speakers. With such a list of workers to draw from, all of our conferences have been spirited and enthusiastic, and the most successful for years.

Mrs. Carrie E. S. Twing gave an "Ikabod" seance in the evening and as usual Ikabod proved unique and entertaining.

The Ladies' Independent Society opened its Annual Fair Tuesday afternoon and its bountifully supplied tables were pretty well cleaned out the first day. Among the notable donations were two very handsome bed quilts, one of which was given by the ladies of the Independent Liberal Church of Greenwich, Mass., and the other by the Helping Hands of the First Spiritual Union of Norwich, Conn.

We are beginning to feel that the fire which devastated our grounds may turn out to be "a blessing in disguise," for, though we miss many of the old faces, the campers still left are proving "friends indeed" and where indifference reigned a year ago or antagonism, to-day we find active interest, encouragement, and support.

Never were the campers, cottagers and management so united as now.

The enthusiasm to rebuild that exists seems almost a marvel. Two new cottages were started last week as announced in our previous letter, and two more have commenced since. Before next spring over fifty cottages will be built in the burnt district and every one is an improvement on the one it replaces.

Camp closes next Monday and the present week is full of interesting events. The work of Edgar W. Emerson, May Pepper-Vanderbilt, J. Clegg Wright, and Wm. A. Hale is making a powerful impression upon the skeptical mind and is attracting big crowd to the grounds.

We have been somewhat hampered this year on account of insufficient hotel accommodations, but another season will find a great improvement.

The camp meeting of 1908 will open on the first Sunday of August and continue till September 1, and some of our best workers are already engaged. Elizabeth Harlow will be our speaker for the opening Sunday in 1908.

After the fire, it was very doubtful about the advisability of holding this season's camp meeting, but every speaker was retained and success has been the result.

Next year we will open the season with fairer and brighter prospects than ever before.

A large part of the association debt has been canceled, the buildings remaining are all in excellent condition and the campers and management are working hand in hand for "dear Old Lake Pleasant."

COR.

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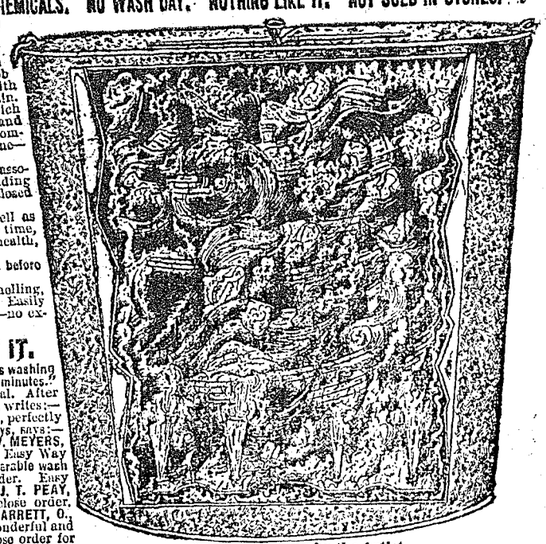
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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THE SECOND COMING OF CHRIST.

O'er the river He silently came;
Over that river of mystic flow,
Where once He crossed, 'mid the baleful flame
Of the priestly hate so long ago.
He saw a light in a building grand,
Built with stone and with tapering spire
The wint'ry wind that His vestments fanned,
Brought echoes from the sweet-toned choir.

"They are rend'ring unto Me," he said,
"Their praise as the Son of God, Divine;
As they bend to Me in prayer the head,
I'll enter into this church of mine."
Then tight'ning the cord that held His gown,
He entered in through the folding door.
The usher stared with ominous frown,
He'd never seen such a man before!

"Say! what want you, wand'rer here?" he cried.
"Behold thy Christ!" the wanderer said;
"Who, once, for thy sins was crucified!"
But the scornful usher shook his head,
Found him a seat in the corner, dim;
And placed the unwelcome stranger there;
The worshipers frowned and stared at Him,
Then drew away with a haughty air.

"Father, forgive them!" the stranger prayed;
"Their worship is cold—they know not Thee!
From the poor, despised they shrink, afraid;
In their hearts they know not Me!"
Slowly He faded away in air;
The worshipers wondered where He went,
And glanced tow'rd the empty cushion, there,
Then straightway forgot the incident.

He wandered on thro' the busy street,
Still on 'mong the falling flakes of snow,
Nor crushed 'neath the tread of sandaled feet,
And noticed not by the human flow.
Another church, with its brilliant glare,
The wand'rer greets, from another clime,
While clear-toned bells to the list'ning air,
Are ringing their merry Christmas chime.

"I will enter here," the Wanderer said,
"It must be filled with a love and cheer;
Coldness and hate must surely have fled—
They worship the Son and Father, here."
He entered within the doorway wide,
But was stopped beside the inner door,
By an usher, with disdainful pride.
Who'd only scorn for the clothes He wore.

"Is Thy worship, too, an empty show;
Lip-service all that is offered Me?"
"Who art thou, wanderer?" "Wouldst thou know?
"I am Him," he said, "of Galilee."
The usher grasped at His garment's fold,
And, 'neath the light of an entry lamp,
Cried, as he thrust Him into the cold:
"This is no place for the common tramp."

From church to church went, this Christmas night,
The "Son of Man," but they knew Him not;
And turned Him forth from the cheerful light,
As for admittance he vainly sought.
"I'll depart," He said, "away from Earth!
I've come too soon by a thousand years!
False pride—as of old— prevents my birth;
Humanity's blind with hate—and tears!"

He cast his glance down an alley-way,
Tow'rd the dull rays of a smoky lamp
That swung in the wind and seemed to say:
"Come! We welcome here the 'common' tramp."
The stranger said: "I will enter here;
At last, perchance, I have found a place
Where God's great spirit is ever near,
And they welcome all of every race."

He entered the door and someone said:
"Welcome, Brother!" with extended hand;
And then to their midst the Wand'rer led,
And sate Him down with the mission band.
There were those whose clothing, worn and stained,
Clung to their forms with an uncouth air;
But the grace of God their hearts had gained,
When they welcomed Him who entered there.

F. WALTER OSBORNE.

HOME LIES THE OTHER SIDE.

Tomorrow I have wastes of sea to ride,
Long wastes, beneath the blue and boundless dome,
And wild the wind and white the breakers comb,
But yet I fear not shoal or swelling tide—
Home lies the other side!
Some other morrow I shall sail a tide
Vaster and darker, but in farther skies,
Through breaking mists what shining heights may rise,
And in great quietness I shall abide
With home the other side!

—Harriet Prescott Spofford.

A SPIRIT MESSAGE.

In Answer to a Question in a Sealed Letter.

To the Editor:—Something like five years ago through myself as a writing medium, I got several messages from a number of my friends who had passed over, among them some from B. W. Bartholomew, an adult friend of mine when I was a boy in Vermont.

For the past few years I have received no communications from "over yonder," until the 14th inst. On that day Dr. H. B. Cole, a prominent Spiritualist and physician of this city; came into my office and handed to me a plain sealed envelope, and said that it contained some questions, which he was informed by a medium that through me he could obtain an answer, if I would sit that evening. I took the envelope, and in the evening sat alone in my office, and holding the sealed envelope in my left hand and writing with my right hand, wrote as I was impressed an answer to Dr. Cole's question. I enclose the questions and answer; also letter from him.

I knew nothing whatever about the questions, their substance, by whom asked, to whom directed or anything else, until after Dr. Cole came into my office the next morning, and in my presence tore open the sealed envelope.

This answer seems to open up an important line of thought, and in some respects entirely new to me. At all events I thought it of sufficient importance to send to you.

CARL C. POPE.

Black River Falls, Wis.

Answer to Dr. H. B. Cole's Sealed Questions.

"Mr. Bartholowew, when does individual life begin? How does it progress. H. B. COLE."

This grand universe in which we live is a wonderful creation, and Infinite Power empraces it all, while, in turn, it constitutes Infinite Power, and the individualized soul is the highest manifestation of Infinite Power.

The soul has been the insoluble mystery of centuries, and is likely to remain so for untold centuries to come. You have noticed what we have all observed that the mental characteristics of children on earth in most cases, are unlike those of their parents. Their automatic peculiarities will resemble those of their parents, but their soul life is strikingly dissimilar. This is because the soul exists entirely superior to, and independent of, the parents.

At birth Infinite Power breathes into the body of the child a living soul, and that soul commences its career of immortality. Its grand potentialities are boundless, and the term of its existence eternal. What seems to be death is but the passing from the trials and experiences of earthly life to the great beyond. Why, in the bright lexicon of the universe there is no such word as death! At birth the living soul enters the body and enlists for all eternity. Its march is onward, and the significance of our individual life is what we make it. The greater our love for our fellows, the broader and more charitable our conduct, the greater will be our own happiness.

Man should not make light of his earthly life or waste its grand opportunities. That life is of the greatest importance. In that life the living soul commences its career of individualization; and if the opportunities are produced as they should be, and the foundation for eternal progress securely laid, the heavenly superstructure of Love and Charity will follow over yonder.

Earth life is not a wilderness of woe, it is not an unmeaning struggle. It is rather, the glorious beginning of the individual life of soul. Don't waste the precious time given you to prepare for the duties which await you beyond the grave!

Heaven is a condition—not a locality, and the soul may be as happy on earth, as in the various stages of its after life, if it deserves so to be. Yes, heaven is a condition, and not a place, and if your sight was clear enough you could now see troops of angels hovering around you and inspiring you to write. The beautiful earth is the abode of the discarnate soul; and the angels communicate with the earthly pilgrims, not with the coarse speech of the body, but with the sweet language of impressions.

Make the best of the opportunities of earthly life. Conceive, as the truth is, that your individual soul is immortal, and is now experiencing the realities of the first stage of its existence. Appreciate the great truth that your soul is what it makes itself, and resolve to reach the highest plane of excellence possible, and with these high ideals make up your life record, and all will be well."

"BARTHOLOMEW."

Hon. C. C. Pope, Black River Falls, Wis.—Dear Sir:— Having been investigating along several lines of thought for awhile, I was impressed, August 14, to ask a question of one of our spirit friends, seal the same, and give to you for an answer. We had not had any conversation for some time, and never in this line, of thought. You did not know the question, or to whom I applied.

H. B. COLE.

Black River Falls, Wis.

DON'T GRUMBLE.

I know it's hard to be cheerful
When everything goes dead wrong,
And to smile when you say, "Good morning"
To some fortunate one in "life's" throng.
But think of some poor creature
Who a heavier burden bears,
How much better off you are than he!
Even with all your cares—
Don't think you're the only "lemon,"
Or that your lot's the worst,
But start each day by thinking
Of something pleasant first.

—Charles Potter Titsworth

The Passing of a Soul to Spirit Life.

A True Story, as Told by the Ship's Physician, and Which Illustrates the Beauty and Poetic Grandeur of the Final Change That Projects the Soul Into a Higher Sphere of Existence, and Exhibits the Great Interest the Secular Press Is Taking in Occult Matters.

Doctors, as a rule, do not entertain superstitious beliefs, nor are they disposed to be susceptible to the influence of occult things, and the following experience of a ship's doctor is not related with the object of proving the rule by the exception.

The business of the doctor of medicine deals with the material and the physical, the psychical, the supernatural, the hyperphysical, and the divine particula aurae being left to the metaphysicians, thaumaturgists, sky pilots and "heap big medicine" men.

This story was told me in such intensely earnest sincerity that, even had I been inclined to be skeptical, I could not have helped being convinced of the narrator's honest belief in its actuality.

I am quite under the conviction that the doctor saw the strange manifestation just as it was described to me, and I do not in any way feel that it is my prerogative to raise a question of the why and the how.

The almost equally mysterious light and its movements witnessed by the captain, the mates and the lookout, or officer of the deck, corroborate and confirm the genuineness of the visitation witnessed by the doctor beyond peradventure.

Dr. W. T. S. O'Hara, formerly on one of the ships of the White Star Line, tells, as nearly as I can remember the details, this story:

"When I was ship's doctor aboard the Alsatria we had, on a trip out of Yokohama, a very beautiful little girl of 12 years who had been orphaned in the East and was returning with us alone to friends and relatives at home.

"She was so bright and intelligent and was such a jolly, good-natured lassie that I was naturally attracted to her. The friendship being mutual, we were soon quite attached to each other, spending much of the day together on deck and about the ship, for she was possessed of a woman's curiosity and was eager to investigate the mysteries of the great vessel, from stoke and engine-room to crow's nest. During these tours of inspection and rompings about she readily made warm friends of all the crew, and especially of the commanding officers.

Girl Droops Under Heat.

"As we ran down the coast it became evident that the increasing heat of the climate did not agree with her, and she soon grew listless, losing interest in the sea and the ship and her playfellows, although she seemed to cling closer and closer to me as her spirits relaxed and her physique gradually succumbed to the depressing effect of the heat.

"When we were well down into the China Sea she became very ill and was confined to her stateroom. In a few days the trouble developed in a severe attack of tropical fever.

"There being little other illness aboard, I was able to give most of my time to her, and, toward the last, except when called to some other incidental duty for the moment, remained at her side almost night and day, doing all in my power, both as doctor and friend, for her relief and comfort.

"All my doctoring and care, however, seemed of no avail against the consuming fever that was burning out her vitality, and by the time we had swung down into the Indian Ocean I had reluctantly abandoned hope of her recovery.

"The captain and other officers, as well as the crew, had shown an unusual and heartfelt interest in her fight for life, and they often came to sit beside her, expressing, in their sailor-like way, their sympathy, and doing the best they could in the kindliness of their hearts to keep her spirits rallied to the greatest degree of resistance, so that it was with a very real sorrow and more than a suspicion of wet eyes that they heard me as I reported to the captain one evening that the turning point for her would come that night, and that the chances were all against the probabilities that she would be able to live for the morning.

"Maugre the landsman's belief in the hardened nature of the sailor, he has, nevertheless, a heart tender as a woman's, and a kindly disposition that only those who have lived with him in the open can fully understand and appreciate.

"And that night it was demonstrated, for, far into the night, as I passed the smoking-room on my way to the locker for medicines I saw the ship's officers there in a little group—silent, waiting. Those big, rough, weather-seasoned fellows were "on watch," tarrying to learn the issue of life and death that struggled desperately in the stateroom of their little friend near by.

Draws Near to Death.

"As the fire of the fever burned higher, the fire of her life burned down to the smoldering, darkening embers. The unequal contest was nearing the finale. As the flushed face among the pillows turned for a last pitifully appealing look into mine, the fever-bright eyes closed, the hand that held mine gave a feeble, parting pressure, the tremor of a sigh escaped her and she lay very quiet and still. The restlessness of delirium had gone and nature relaxed into the submissive resignation to the inevitable that told me I had lost my battle with death.

"The pulse still moved in fluttering beats, the respiration continued, weak and faint; the muscles quivered fitfully, the pretty lips trembled now and then and the facial expression changed from one indicative of weakness and suffering to repose and calm—the restful calm that follows the wearing storm.

"Now and again it seemed that she might be trying to speak aloud, but the working of her dissolving mentality was the communion of her soul with angels rather than of the mind with men.

"As I sat, heavy-eyed, in the darkened chamber awaiting the approaching transition from life to death, the tears came, and through the misty haze I saw again another sweet-faced little girl lying pale and quiet on a deathbed away back in the gone days of my boyhood when I had watched beside my sister as she passed on into the shadows of the great afterwhile, and in the halo of that vision the iron of the physician dissolved in the heart of the man, and I silently sobbed out the pain that was divided between the sad reverie and the nearing approach to the parting of the ways with the dear little friend beside me.

"The storm that crashed and rolled out over the sea, with its glare of lightning and peals of thunder, was wilder and more expressive, but no more intense and real than the one suppressed within me as I watched the signs of death surely stealing over my little companion.

"Unconsciously raising my eyes from the bed I became aware of a feeling, a sub-conscious sensation of the presence of a something in the room that I did not see—an uncanny something I could not understand.

"Intuitively, I think, it came to me that it must be the presence of death, and instinctively, almost mechanically, I closed the pressure of my fingers on the pulse, but I found that they still beat softly beneath the touch.

Angel Light on Face.

"As I looked again at the face the room grew lighter, slowly, almost imperceptibly, with a light that was weirdly luminous, and yet not altogether like the birth of a dawn of a day at sea; but I knew that it was not near the morning, nor could such a light be possible with the low-hanging, black clouds of the tempest without that closed about us with an impenetrable wall of darkness, and, wondering, yet not altogether surprised, I waited, watching.

"Gradually the light increased until the room was as bright as the light of a full-grown dawn, and then I became conscious of a change; a change that was the most marvelous thing I ever witnessed.

"Slowly the light seemed to creep from out the corners of the room and gather in flickering, uncertain waves of blue and white and gold directly over the body of the child—a tremulous, lambent ghost-light, fading, brightening, dissolving, quickening, falling, rising, reminding me, as I think of it now, of the quavering notes of soft, low music coming over the tumbling water out of the distance.

"A moment it remained and then disappeared, leaving the room in darkness, save for the shaded light of the night lamp. The pulse still beat, the heart moved in fluttering, pulsing throbs, the face trembled its childish smile and the lips continued muttering their unspoken messages.

"The storm lulled and in the hush I waited, wondering, but with no thought of fear. The lips moved apart, the face brightened, her eyes looked out at me questioningly and, bending my head low, I caught the words of her murmuring voice—

"'Oh—look! How beautiful'—and her fingers closed over mine as she spoke.

"She turned her eyes upward, and, looking, I saw, close to the ceiling, straight over her head, a blurred, misty, luminous globe, like a distant light diffused and glowing in a heavy fog. This grew, slowly, almost imperceptibly, as before, until it hung a quivering sphere of bluish-white wavy light. It was more nearly like the St. Elmo's fire that clings about the ends of the spars in a heavy electrical storm than anything else I can compare it to.

"'See!' she whispered, 'O—see!'

"Slowly, so slowly that I did not notice it at first, the ball of light descended until it seemed to envelop her face and hair, giving the peaceful, pleased look on her face a glory and radiance such as we think of the angels having—the sweetest and most heavenly vision I ever saw or ever expect to see.

Joins Spirit of Her Mother.

"As it lay for a moment wavering about her pillow I felt her hand grow tense in mine, her body trembled lightly and she made a feeble effort to raise her head as she cried out falteringly:

"'Oh, mamma! mamma! I see—the way—and it's—all bright—and shining!'

"And as the voice died in a low whisper the light rose rapidly, dissolving and disappearing as it reached the ceiling; the curly head lay quietly back among the pillows; there was the faintest breath of a sigh, a nervous flutter of the muscles, the fingers of the hand relaxed, the pulse was lost and she lay very still and white as I knelt beside her couch, alone with death.

"I placed her hands across her breast, and, mechanically again, I looked at my watch; it was 3:30 o'clock. As I arose to my feet I heard the door open and the captain entered, followed by the first and second mates and two other officers. The captain stepped to one side of the bed and placed his hand on the child's forehead, then, turning to me, he said:

"'I thought so!' And then he added: 'Doctor, I don't believe in ghosts and spirits and that sort of thing, and I don't think there are any of us here who do, but these men and myself have just seen something that was very queer; and it was so real and plain that there is no mistaking that we did see it.

"'There was a ball of blue fire,' he continued, 'just like the St. Elmo's fire in a thunderstorm, that appeared right over our heads in the smoking-room, and when we looked at it the thing floated straight across the room to the door. There it hung for a second, turned in this direction and disappeared. When it had gone I said right away, 'Boys, that little girl of ours is dead!'"

"After sending for the stewardess to care for the body I put on my sou'wester and went on deck and up to the bridge. I was worn and nervous with the long vigil in the sickroom, where it was always hot and stuffy, and I wanted to get out and breathe some cool, fresh air, regardless of the storm and the spray and the rain.

Luminous Pilot to the Beyond.

"As I reached the bridge, the third mate, who was on watch, came to me, and, before I had time to speak or to tell him of what had hapened below, and quickly and with an air of suppressed excitement:

"'Say, Doc, are you superstitious?'

"I assured him that I was immune, not being altogether certain at the time, however, whether I really was or not.

"'Well,' he continued, 'neither am I. At least I wouldn't want to be accused of it; but I just saw something that has set me thinking quite sharp.

"'About half an hour ago, I should say, I stood watching the play of the lightning balls around the forepeak. There were several others, but this was the biggest—the biggest that I ever saw. As I looked it began to drop—followed the mast right down to the deck and disappeared.

"'I thought at first that it must be an optical illusion, so I rubbed my eyes and looked again to the peak, but the light was gone. Now, I don't believe in signs and omens a little bit, but I'll admit I did about half wonder for a while if that was a forewarning that we were to go to the bottom in something of the same style as that ball of fire had done.

"'Well, then, while I stood there, still wondering, that ball of fire seemed to come right out of the deck, rise up along the mast and settle around the forepeak again.

"'Queer, though, but it only hung there a moment, and then it drifted right up into the clouds and disappeared. Strangest thing I ever saw! Can you offer any explanation for such a queer freak? I can't.'

"Yes—I could—and—I couldn't!

"I told him then in detail of the experiences that I had had below, just as I have told it to you.

"He heard me through, rested his chin in his hand a moment and then said simply:

"'Oh, was that it! I wish that I had known it at the time!' and walked away to the binnacle.

"I did not ask him why he would like to have known, but I wondered; just as I have often wondered about the weird and fascinating thing I saw at the bedside of the dying child."—Richard Maxwell Winans, in the Chicago Record Herald.

SOME OTHER DAY.

There are wonderful things we are going to do
Some other day;
And harbors we hope to drift into,
Some other day.
With folded hands and oars that trail,
We watch and wait for a favoring gale
To fill the folds of an idle sail,
Some other day.

We know we must toil if ever we win,
Some other day;
But we say to ourselves, There's time to begin
Some other day;
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of hope we leaned upon,
Some other day.

And when we are old and our race is run,
Some other day,
We fret for the things that might have been done
Some other day;
We trace the path that leads us where
The beckoning hand of grim despair
Leads us yonder out of the here,
Some other day.

—Somerville Journal.

We are so vain as to set the highest value upon those things to which nature assigned the lowest place.—Seneca.

Honest error is to be pitied, not ridiculed.—Chesterfield.

WHY DO CHRISTIANS REJECT SPIRITUALISM?

"Spiritualism, the Direct Antithesis of a Dreary Materialism, Is the Coming Religion of the World—It Is Religion Itself—Trim Your Lamp, Reader, and Make Ready."

Among the mysteries of this life is the fact—the strange psychic fact—that while Christians, and especially the missionary Christians of India, and the isles of the Ocean, have been preaching for centuries their belief in a future life—faith in a conscious immortal life— yet when Spiritualism came in its mighty manifestations demonstrating the reality, the tremendous reality of that future life which they had so long preached, they rejected it—positively rejected it.

Think of it, when their belief in a future life was positively proven to be a fact by present-day spiritual phenomena, these religious churchmen and sectarists generally pronounced the phenomena to be all fraud, or the works of the devil, and went on their way in spiritual blindness.

Why was, why IS, this? The reason is plain enough to those who read and think deeply and wisely. The communicating spirits from the unseen did not in Rochester, New York, where the modern phenomena first appeared, teach (and they do not to-day) the orthodox doctrines of the churches, such as a war in heaven, the devil in Eden in the form of a serpent and the fall of man thereby, a tri-personal or three-headed trinity, the atoning blood of the Lord Jesus, the resurrection of the body, a future general judgment followed by the endless hell torments of the "heathen" and a great majority of the so-called Christian and various nations of the world.

If the spirits from the spirit world had taught these irrational dogmas, confirming the irrational doctrines, creeds, and confessions of faith of the churches, Roman Catholics and Protestant sects alike, would have become hastily, if not madly enthusiastic over the heaven-sent teachings of these blessed spirits. But, alas! intelligent spirits and angels from the invisible realms know nothing of a war in heaven—nothing of three equal Gods in the God-head—nothing any fall in Eden, nor any substitutional blood-atonement, nor a future general judgment, nor of any angry, unreconciled God, nor of any eternal torments in hell-fire!

Spirits taught, and still teach, that thousands of years before Eden—be that fact or fiction—man was progressing up the steeps from savage barbarism to civilization; that God is One and never was, nor is, angry; that Jesus Christ stood upon the pinnacle of Judaistic Spiritualism, a royal-souled Rabbi and sensitive, dying a martyr to the sublime truths he taught; that the physical body raised only in gases and the growing grasses; that punishment in the line of cause and effect is disciplinary and remedial, and that love, brotherhood and immortality constitute the graces and glories of man's unfoldment through the ceaseless cycles of eternities.

The world has had many saviors, and among them Krishna, Buddha, and Jesus of Nazareth. There is, in my opinion, no church dogma to which sectarists cling with such persisting tenacity as the atonement, the "precious atoning blood," the substitutional bearing of our sins by Jesus Christ upon the Cross of Calvary; that is to say, in plain English, he died for and bore our sins before we had personally sinned. And if we do not believe that this blood atoning-righteousness will be imputed, or through faith transferred to us (thus virtually making righteousness a commercial commodity), we are to suffer eternal punishment in hell; in other words, we are to be saved through the "merits" of the Lord Jesus Christ. None of that for me! I ask for no heaven that I have not honestly earned, and I should be morally ashamed to walk the streets of any New Jerusalem, whatever that might be, upon the merits of somebody else.

I am told that I must believe this creed in order to be saved, but there can be no conscientious belief without evidence, and if I have no proof, no evidence of the truth of this church doctrine. Am I still told by Churchmen that I must believe in this sacrificial blood of the Lord Jesus, or be ruined, lost, damned? Very well, then I'll be damned, considering it infinitely nobler to be honestly damned for honest belief than to be hypocritically and vicariously saved as a saint through fear and false teachings.

And further, if I am damned, if I am sent to hell on some great hereafter judgment day, I shall be certain of such splendid company as Humboldt, Tyndall, Huxley, Whitman, Shelley, Hugo, Dickens, Emerson, Longfellow, Holmes, Garrison, Bancrott, Thomas Jefferson, President Lincoln, and other great and grand souls, constituting an array of moral magnificence, scholarship and culture that would almost excite the envy of angels. Such a hell with such illustrious and brilliant companions would be paradise par excellence, while a heaven of saints who had wriggled within the pearly gates through the "atoning blood" of innocence—that is to say, through the merits of another, could only be enjoyed by poor, beggarly, churchianic vampires.

The inspired of old taught thus: "Work out your own salvation." "Run that ye may obtain; press forward towards the mark of the prize of the high calling." All the "blessedness of peace and happiness shall be thine" said John of Apostolic and Patmos memory, "when thou art worthy, when thou art worthy."

Spiritualism, the direct antithesis of a dreary materialism, is the coming religion of the world. It is religion itself. Trim your lamp, reader, and make ready.

J. M. PEEBLES.

Battle Creek, Mich.

Reason must be our last guide and judge in everything.—John Locke.

MOST EXTRAORDINARY.

Saved from a Rattlesnake by a Spirit.

To be frank [as set forth in the New York Herald], I cannot give you the exact date, but it was in May, 1888. My father was a catechist or missionary among the Indians in British Guiana, South America. He had a first cousin that he had not seen for years, as he was a proprietor of a cocoa and sugar estate in another part of the country. This cousin, James Pallidore, came and spent two weeks with us, as the distance is four days' journey. At the expiration of the time he left us at the mission to go and spend three or four days with an old friend of theirs, "Tony" Calvin, who was also a proprietor, about one day from the mission.

The day after he left us, about five P. M. Thursday, I went out in the woods to shoot pigeons. As I aimed at the pigeon, just about to fire, I heard someone break a piece of stick near me. I looked around, fancying it was Thomson, my opponent, as he always tried to outdo me and generally scare the game away. I saw no one. I looked up again to have my shot again at the pigeon. I distinctly heard the voice of my cousin, which said, "Bobby, look out!" As I looked down I distinctly saw my cousin smiling and pointing to the ground. When I looked at the spot there lay an infernal rattlesnake, just about to jump at me.

The next day, Friday, at noon, I was sitting under a grape tree, as it is the coolest place to be at noon. I distinctly saw him pass me and go into the kitchen, which was near by. I got up and went after him, but did not see anyone. About twenty minutes to four P. M. I went into our garden to plant some roses and geraniums. We have a lot of four o'clock flowers, both red and yellow. After planting them I stood up by a four o'clock tree to see them open exactly at four. My father, mother and sisters were all sitting in the gallery, talking and looking down at me in the garden, as the house was on a fifteen-foot pillar. They suddenly laughed at something that interested them.

As I looked up I saw my cousin leaning on the banister on the right side of my father looking at me. I told my father and mother of these incidents, but they only laughed at me and said that he had left here only about twenty-four hours ago; that he was healthy and strong and not ailing in the least. We went to bed as usual at ten P. M. About half-past eleven P. M. the rain began to drizzle, and I heard someone coming in from the train. I heard a person run up the stoop, turn the knob and come into the house. I sat up in bed and heard someone walking up and down the parlor. I lay down again with my eyes half shut. The light was burning fairly bright, not too dim. I heard the knob turn, the knob of the door that opened into the bedroom. There he appeared, as natural as could be. I lay still. He looked around as if searching for something. There was a hammock that my father used occasionally hanging in this room. He went into it and swung himself for a long while. Finally he came out and sat near my head.

From about half-past three to four P. M. I heard one distinct, clear, straight whistle outside, which lasted longer than any human breath can carry. Suddenly he got up and went away. Saturday afternoon about four o'clock we were surprised to see those men that took him to his friend's place, where he intended to spend three or four days. On inquiring what was the matter, we were informed that he died at eleven o'clock Friday night from apoplexy, after bidding good-night to the people and in the best of health. About eleven P. M. two sons of this friend sleeping in the next room heard something fall with a continual shaking noise. They went and aroused their father, breaking into his room, and in a few minutes he expired. R. G. ADAMS.

No. 335 West Fifty-third St.,
New York City.

Multi-Millionaire Hunts for Those Who Need Help.

A dispatch from Webster City, Ia., says: "Abraham Slimmer, a multi-millionaire and Iowa's most noted philanthropist, has adopted a unique plan of distributing alms. He is driving over the State personally looking for those who need help and giving it to whomsoever he finds in need of it. In this way he proposes to spend the $5,000,000 which he still possesses.

"I shall travel all over Iowa, giving away money as I go," he said today. "Then I may go into another State. I intend to spend all my money before I die, giving it to those who need it."

No account is kept of his charities. He personally investigates every case that comes to his notice. The old man takes special delight in the novel method he has hit upon of getting rid of his money.

"I have given little," says Mr. Slimmer when asked the significance of his rambles about the State. "What does it matter to a man who has forty loaves. He can actually eat but half a loaf. If he gives away only two or three, tell me what credit he is to have for so giving. A dollar given by a man who has but one dollar is worth more than a Rockefeller million.

"I give because I love to give. I have enough left to eat, to wear, and enough to pay my traveling expenses. What more do I want? It is a relief to be relieved from the weight of gold that imposes a consequent care. I see others benefited, while I am not deprived of what I need."

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

The Infliction of Punishment.

"Wild Bill, the notorious cowboy, criminal, in giving his first experience in life beyond the tomb, says that he wandered about ten years, as near as he could tell, in a dark, rough country, before a ray of light appeared. It was his mother's hand that held the beacon, the rays of which seemed to shine on each dark deed of his life, and illumined a path for recompense that must be made, as near as may be, for every wrong committed."

In walking from the postoffice one pleasant morning, I passed the schoolhouse where some forty or fifty children were in attendance at school. My thoughts turned in that direction. "What were they there for?" And how were they being treated?

I remembered my own childhod days, when the rod in the school-room was considered by many a necessity in the education of every child there; not only a necessity in the school-room but also a necessity for obedience around the family hearth. But was the rod really a necessity in either case? I was acquainted with families where the rod, as a means of discipline in the household, was considered a disgrace, and consequently never used, yet the children brought up under this condition, were exemplary in conduct and the pride of their friends.

Also I remembered how pleasant were schools of my youth wherein the use of the rod was ignored entirely, not only as a useless appendage, but rather as a criminal procedure, yet discipline in those schools was all teachers and parents could require. And while I walked leisurely homeward I pondered on these things and wondered deeply in my heart: "Has Nature, or the God of Nature, ordained punishment in any case except as an effect, as a means of reform?"

I had by this time relapsed into the negative mood, and heard a soft voice say: "It is not man's province to punish." And by implication, man being part of God, it was not the province of the God-power to punish. What we call "God's punishment is but the reaping of what we have sown, or the effect of cause.

It is hard to run counter to public opinion, yet there are marks by the wayside still pointing onward and upward, indicating in sweet whispers, that we should still strive to move on to the place where more beautiful flowers grow.

It is sad to see punishment inflicted either on man or beast.

It is debasing to the moral instinct to suffer punishment of any kind as we understand punishment to-day; and more debasing to inflict punishment than to suffer its infliction.

How parents can administer severe chastisements to tender and confiding children, or to patient domestic animals, is more than I can understand. To say it is a duty we owe our children to punish them for disobedience is a great mistake. Our duty is to lead, both men and brutes, and not attempt to drive them into the condition we wish them to act from.

Man is a spirit here to-day as much as he ever shall be, and is entitled to the same just encouragement, the same precepts and examples here on this plane of life as shall be meted out to him "over there," where the rod or the calaboose is not known as an institution of correction. At least such is my information from what purports to be my spirit friends, and my intuitions say "Amen."

The philosophy of unfoldment is not through punishments, but rather through inhalations of the finer essences of spirit, which must be supplied to each thirsting soul as conditions may require, as the careful and wise mother would feed her children.

Men of deepest crime may be at a moment's notice, hurled to life beyond the tomb; but is there a gibbet there, or rack of torture that there may be punished for misdeeds committed while in earth life? I can find nothing of the kind, but rather a condition of darkness as a result perhaps, of prenatal perversions and ignorance. Yet the spirit must move, and not knowing which way to go, wanders perhaps for years and years, yet soul evolution is at work all these lonely days, and at sometime when this dark and wandering spirit has seemingly exhausted its last effort to find a resting place, and has lain down, hoping to die, if die it could, at that moment the long smouldering fires of evolution burst into feeble flame, and a faint light, as a beacon ahead, illumes the more interior eye The search after this is to reach this light and to inhale its beams.

The spirit slowly moves away from this dark and lonely place to, in time, find himself on a plane of light and beauty.

Wild Bill, the notorious cowboy criminal, in giving his first experience in life beyond the tomb, says that he wandered about ten years, as near as he could tell, in a dark, rough country, before a ray of light appeared. It was his mother's hand that held the beacon, the rays of which seemed to shine on each dark deed of his life, and illumined a path for recompense that must be made, as near as may be, for every wrong committed.

Such was Wild Bill's punishment. At first a wilderness of darkness was his abode, and then, when the light first appeared, the work of amendment began, nor ceased until "the last farthing was paid." At least as far as Wild Bill was able to pay it.

We do not punish suicides here; man-made laws cannot reach them; but "over there" the suicide comes under the law of adjustment the same as other people. He must seek the harmonies of Nature from which he had strayed a vast distance, in that he had committed the murder of his own body.

B. P. Randolph, when he awoke in spirit realms found himself a subject of inharmony, yet his spirituality was not eclipsed by darkness as in the case of Wild Bill, but was keen to perceive at once. His condition gave him great sorrow and remorse of conscience. But Randolph's mother came to her son's rescue, and placing her hands on his head, said to him: "Son, do not grieve so, nor look upon thyself as wholly to blame in this matter. It is I who am more to blame for your present condition—one of the effects of which is the destruction of your own body, than you are. Your condition was inherited, my son."

Just then the father came, and placing a hand on each the mother's and the son's head, said to them: "Do not grieve so over this affair; I am more to blame through transmission than either of you." Yet there being no guilt or intended crime in the case, the effects of previous inharmonies had to be effaced as far as possible.

Such it is with the murderer, the robber, the thief, the libertine; each is brought face to face with the real condition of his life from which he must turn and seek to efface the effects growing out of such condition.

Nor should we be hasty to condemn—"neither do I condemn thee"—knowing the force heredity has in shaping our lives.

The fact that thousands of babes and larger children born under perverse conditions, reach the summerland daily, does not do away with the requirements of the law of harmonious unfoldment.

Curious to know the vocation or modes of pastime in life beyond the tomb, I inquired of my sister Jane what employment she had, or how she passed the time in spirit life? Her reply was:

"In earth life I loved children dearly, but did not remain there long enough to have close relationship with such, consequently when I attained here what you would call a settled condition; like a fish out of water, I could not be still, and was told by my friends, "Now is the time to indulge your love for children." I accepted the suggestion at once, and prepared to care for, as far as I was able, the little waifs, babes and some larger children that come daily from earth. I formed what you would call a 'kindergarten,' grouped my pupils in classes, and fed them on what might be called heavenly manna, or dews of Eden, the food being prepared not only to nourish the infant body, but also to counteract earth's perversions. This preparation of food was supplemented by precept and example and thought suggestion. These forces, when applied to the budding mind, had wonderful effect in stimulating the children's aspirations to reach the plane of noble manhood and womanhood.

Many times since then have I attempted to look over the school ground, and about the premises to see if in such school there were forms of punishment, but at each attempt I felt a repelling force which seemed to say "Nothing but purity can be here."

"Thy will be done, as in heaven, so on earth." Few people seem to understand the application of this prayer, but when rightly understood, "as in heaven, so on earth," seems clearly to support the contention of this letter, that in our daily dealings with each other we are far from heaven's rules of action, and yet we seem unwilling to learn.

It will not do to say: "There are laws for our guidance on earth, and other laws for our guidance beyond the tomb." Nature's laws are eternal, and applicable alike in every part of the universe. Soul unfoldment is not only a requirement of earth life, but is a requirement of the future life as well, consequently there is great need that we seek to understand this law of unfoldment more clearly, and to harmonize more closely our modes of life with heaven's laws, the only faith that leads to justice.

It seems strange to me to-day, and has seemed thus strange for many years, that people who are blessed with power to see within the veil should omit to detail the sweet order of life prevailing there? They saw no gibbets there to enforce obedience to heaven's law, but rather the erring, were required to make amends, as far as possible, for all wrong they may have ever committed. And I venture the further claim that among all these keen visionists not one of them has ever observed the least approach to corporal punishment in the training of children in spirit life; but rather the mode of training adopted by Sister Jane in her Kindergarten prevails throughout that world. And "as in heaven," so it should be "on earth."

WM. PHILLIPS.

Clackamas, Ore.

Vicksburg Camp, Mich.

The closing of the Vicksburg Camp is at hand, and is to be regretted.

The work this year has been very beneficial, and has been a stepping stone to the higher philosophy to many who have never listened to our beautiful teachings before.

Those who have listened to the grand lectures delivered by Miss Elizabeth Harlow, know how impossible it is to describe their grandeur and beauty. The subject for her addresses were taken from the audience and dwelt on some of the following subjects: "What is life? Why live, and its purpose." "Where does individual life begin?" and on Wednesday, Woman's Day, the subject was, "What is Woman?"

Some author has said: "Men write poetry, women live it."

Living true to the soul is what lifts us, and makes us better and grander men and women. We have always existed as a soul, but not as a central, individualized identity.

For the last days of camp we have with us that noble character whom we have all grown to greatly respect, Harrison D. Barrett. He, too, is well known and needs no words from my pen to tell your readers of the noble work he is doing for us. Would that the Spiritualists might understand the full meaning of their religion and then live it.

Religion is nothing if we do not live it; soul life is what the world is needing.

"Think truly and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

Thus it is with higher thought, better resolutions and a desire to come another year the many friends shake hands and bid one another "God speed."

RENA CHAPMAN MYERS.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties needless cares, etc. Price, 25 cents.

Science of the Soul.

Solving the Riddle of the Soul's Origin and Destiny.

In the issue of June 22, 1907, the address of G. W. Lewis, A. M., on the "Science of the Soul" was of great interest to me. The citations very plainly mark steps in scientific research and results; also that generation after generation labored to solve the soul's origin and destiny, but were successful in part only.

I have been taught by spirits of high degree on "Soul Science" and kindred subjects for many years, by seeing them and hearing their voices when spiritually attuned to so high a degree of corresponding vibrations which is "being in tune with the Infinite," and I am sorry to say we are not so attuned much of the time, because of the more worldly claims on our minds and strength interfering.

This is Sunday, August 4, 1907. I was reading, and after a time picked up the paper above referred to and began to read: "About four hundred and sixty years before Christ, Democritus, an eminent Greek philosopher of the New Eclectic School, was born in Abdara, Thrace," when a light—a great spiritual illumination—came over me like a sunburst through a hazy atmosphere, and before me stood a group of those Grecian philosophers and ancient spirits. The foremost of them addressed me as follows:

"Daughter of woman, endowed with great spiritual powers, we rejoice to be able thus to manifest ourselves, and would say, we, as mortals, in our time and turn in world's history, did what we could, as moulders of thought, for the masses of people, in our search after cosmic verities. Especially did we strive to learn what we might of creation's secrets and man's destiny. Our starting point centered in the atom. We built our theories on what, to our minds, seemed to be facts in nature; but we have long since learned where we failed, and why. We, all of us, as successors on those lines of philosophic and scientific thought, stranded on the same rock, viz.: the Divine intention and supreme government of all universal operations. We failed to discover the difference, office and power of the spirit of the cosmos and the Spirit Supreme, and therefore could not see any of those significant points of degrees. We did not know the nature and office of souls; could not grasp those eternal truths because there were gaps between our ratio of mental vibration and those on higher octaves. We did not then know that all interactivities were supremely co-ordinated, and that we cannot grasp that to which we have developed no correspondence. We therefore did not know that the terms spirit and soul were not to be used interchangeably, although they are interactive, from necessity, as entities and powers. We have long since learned, however, that spirit, soul and substance constitute the eternal trinity, comprehending all that is and can be known and seen in any realm or world.

"The soul is the mechanism through which the spirit is active, to unfold and personify the soul as an entity. The soul is also the builder of the house it resides in—the body. The body is, as on earth so in the higher world, the outer covering of the soul, built after the exact soul pattern. The brain is the instrument if the mind; it is the spirit's abode, and it acts from that center per vibratory interchange with the Universal Mind, active through the Over-Soul, or Nature's psychic mechanism. All soul germs are of compounds of eternal substance, but there is a great difference in degrees in which they are rated in Nature's statutes. Souls, without the action of the spirit upon them, could not unfold and become personified entities. Spirit is the intelligence, the life, love, etc. Perceive, now, the three in one from necessity. Spirit is ever the Father, because it incites motion, starts life and the building of forms—is supreme in its office; but, without the soul, spirit, or the Word, could not become flesh, or, in other words, could not become externalized. Souls without the action of the spirit upon them would remain dormant, and so fail to become individualized entities. Spirit and soul in turn are dependent on substance to draw upon and build from, to support the forms created and the great vibratory thought machinery. Hence, we repeat, soul and substance form the one eternal trinity from which springs all that is, and by it is created and supported.

"Before we retreat we would say that we also learned long since that creation, as it exists, is composed of many separate processes, in accord with legitimate plans, specifications of spirit and substance accurately co-ordinated, launched and propelled forward and maintained in prescribed courses, by spirits of great wisdom and executive skill, in accord with nature's laws and cosmic constitution.

"The present process of such referred-to creative plan is entering upon its last cycle—the seventh, hence the many changes in the mind and matter realms; but all work together for good in the end."

Thus one of my most pleasing experiences ended. Later another spirit appeared, saying: "We wish to answer the riddle concerning the mental faculties and conscience, intelligence of the dog, 'Are they the same in kind as those of man?' as stated under the paragraph 'Matter and the Soul' in the address referred to.

"Yes, in a certain sense and to a certain degree. The dog and man, alike, acquire their intelligence by virtue of the vibratory operations in the co-ordination of each soul to nature's soul. Spirit, you see, needs souls to act through and substance to propel this wonderful vibratory machinery, otherwise intelligence could not oscillate, sustain and improve all life and creatures in form and intelligence. Up to certain degrees in the realms marked finite, the dog and many other of the more intelligent animals, progress in the legal ratios of their vibratory co-ordinations; but there is their limit, because no further co-ordinations exist for them. They certainly are, then, more comely and intelligent than they were in their rudimentary earth stages, but animals still. It is very different with man. His soul co-ordinations are infinite. He, alone, bears the seal of divinity upon his soul and spirit, and by reason of it he goes on and on in refinement, wisdom and power. He draws his fill of love, wisdom and strength from the supreme center of all power, so that he can comprehend the mighty works of creation, read nature's laws as stamped upon the raw material, and decipher in the darting electric points, or corpuscles if you like, the cosmic spirit in its multiplicity of services, according to marks of degrees. Hence, perfect men can become and are world-builders under God, subject to supreme rule. Man is the royal child of the Supreme Spirit. He is heir to all universal wealth and has free access to all the processes of cosmic operations, as he becomes worthy by self-development, and he therefore is held responsible if he abuses these great privileges and blessings instead of using them as intended. (This answers the riddle."

Van Wert, O. MRS. M. KLEIN.

IT IS THE FACE OF LOVE.

This poem is respectfully and very cordially dedicated to Bishop A. Beals, (Who is also a poet of no small inspiration) who so enthusiastically commented on the work of the author of this poem, in a recent issue of The Progressive Thinker.

As I read these sweet expressions from
a soul in tune with mine,
I invite you to come with me to the
Fountain Soul Divine;
Watch the smiles of heartfelt pleasure of my brothers, young and old,
Of my tender, loving sisters, filled
with spiritual gold;
Sense the waves of soul-emotion, wafting, floating to and fro,
And in silent, pure devotion, we will
drink the overflow.

I oft hear the angels' voices when the
world seems dark and drear,
And despite the gloom around me I
am filled with happy cheer,
But when I am wholly conscious of
the deep and lasting good
That results from my effusions it becomes for me a food,
And a deeper inspiration seems to
float along to me,
On the warmth of admiration from a
dear humanity.

There are lines of pain and anguish
all around the world to-day,
And of sorrow and despondence that
I'd gladly sweep away;
There are poor, dear souls in hunger,
I would give my soul to feed;
There are many human spirits here in
very direst need;
There are human hearts now breaking
with a heavy weight of woe;
And I long to be of service to such
beings ere I go.

Yes, I hear the angels' voices as they
echo from above,
And they fill my tuneful spirit with
a radiating love,
But I also hear the voices of my kindred on this plane,
And their groans and cries undo me
with the tension of the strain.
I would reach them and would
strengthen every cord of sympathy,
And unlock the stores of plenty, that
around them all can see.

I would pray to Mighty Goodness, as
the God that can appease;
I would ask the holy angels to relieve
them by degrees;
I would warn the richer brothers who
could lift a burd'ning load,
That this life has some reverses all
along the rocky road;
And the one who can and will not
here a weary brother aid,
In the coming of the future will have
each refusal paid.

I appreciate the pleasure I can give
in simple ways,
And I hope to meet in spirit all my
friends in future days.
I can sense them in the silence and
can see, sometimes, a face,
That comes closer than the others,
and it always has its place
Down within my very being, and it
lifts my soul above;
Where I linger in sweet rapture. Yes
—it is the face of Love.

DR. T. WILKINS.

WHY I THINK OF YOU.

Mattie Rector, I think of you,
And I will tell you how:
To-day a songbird sung and swung
Upon a blossomed bough;
And far and high its notes arose
Against the sunrise flame,
And all the notes of all its song,
Were tangled in your name.

Mattie Rector, I think of you,
And I will tell you why:
To-day a new rose burst in bloom
Beneath the azure sky.
It gracefully bowed and beckoned me,
'Twas leading as I came,
And all the sweets of all the bloom,
Breathed to me your sweet name.

Mattie Rector, I think of you,
I'll tell you why I do:
The birds, the rose, the earth, the air,
All gave me news of you.
The merry birds among the flowers,
Are sipping dewy nectar,
And in their songs they seem to say:
"We all love, MATTIE RECTOR.

C. W. T.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, By Dr. J. M. Peebles.
Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage, 12 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

Man a Creature of Circumstance.

I do not suppose that upon seeing the heading of this article many of the readers will agree with me; hence I will explain my views and give my reasons for considering man entirely and absolutely a creature of environment and circumstance.

It may appear to some that under these conditions man could not be held accountable for any deed or action, and also, that he would lose his individuality. Such, however, is not the case.

We commit no act but what, if we analyze it and ourselves, we find that there is some reason for it. Something induced us to perform that particular act in that particular way. The act may have been done instantaneously and without premeditation, or it may have been the outgrowth of careful thought and study. In either case it is the product of circumstances. In the first instance the party may have acted upon any emotion or sensation peculiar to mankind, and might thus more plainly appear as the result of circumstances, but in fact it is no more so than in the second instance.

If a man give a subject much meditation and reflection, carefully weighing all things pertaining thereto, and should finally arrive at an infallible conclusion, yet, his works are the result of circumstances.

When we see a person who, judging from all appearances, has made a dismal failure of this life, we may, and do, truthfully say, that circumstances have played havoc with that person. Yet, the influence was just as great on the greatest personage in the nation, but differently applied.

By carefully watching the habits and tendencies of one's nature, and restricting everything which is derogatory or detrimental to a moral and virtuous life it is possible to build up a character above reproach. But it, too, is the product of circumstance.

In trying to arrive at some conclusion upon a particular subject, or in outlining our personal code of ethics, we always base our reasoning upon certain principles and from these premises draw our conclusions.

It being impossible to use anything for a premise which we have not acquired by experience or research, it follows that it is some past event or idea which we are using as a basis for all present actions, and it must be conceded by all that it is impossible for us to change that which has already taken place.

Yet the events of the past must be used as a basis to judge the present and interpret the future. Every act to be performed and every conclusion to be drawn, absolutely must be based upon some past event. There must have been something to give the present incentive.

If the circumstance causing the incentive had been different, the incentive likewise would have been different; from which it would have been impossible to draw the same conclusion. While there are various circumstances which we may choose from to form our premises, we must, however, attribute to some of them the cause of every present act.

After considering for a time our undeniable dependency upon events which have transpired, we must concede that we are absolutely creatures of circumstance. Though in such concession we yield none of our independence, freedom or will power, but, to the contrary, as to what class of circumstances shall have the greater influence over us and may thus be able to more thoroughly resist all opposing forces. R. L. ABOLT.

Justice to All.

In The Progressive Thinker of August 17, an item from Parkland Camp contained statements that, if unexplained, must create false impressions.

First: "Mr. Tabor Thompson disappointed the camp on the second Sunday."

The facts are that Mr. Thompson, who is the present pastor of the Philadelphia First Association, was called upon that day to conduct the funeral service of Mrs Minnie Brown, an active and honored member of the First Association, and of Parkland Camp Association. It was quite understood and acceded to by the latter, that Mr. Thompson's first duty under the circumstances was to the members of his society, the family of the late Mrs. Brown.

Of course there was deep regret that he could not fill his engagement at camp, as he is recognized by thoughtful minds as an unusually attractive and interesting speaker, and a power for much good along the higher lines of spiritual teaching.

Second: "The meetings are largely attended." All who are interested in Parkland Camp can but wish that this were really so. But your correspondent counted heads at the afternoon session on the 4th and 11th insts, and the result was sixty-two and forty-nine; with, probably a hundred present July 28, when Mr. and Mrs. Kates closed their engagement. The Association is not yet prepared to entertain persons desirous of remaining on the grounds, as it has no hotel, or lodging house, and the audiences are composed of the association members living at Parkland during the summer months, a few who run down from Philadelphia for an outing, and the Sunday meetings—the trip costing something over eighty cents—and an occasional small party from some of the quite orthodox burgs in the vicinity.

Earnest efforts are being put forth to pay off the small remaining indebtedness on the new auditorium. The next move will probably be for a lodging house, when circulars can be sent out inviting people from distances to come and remain during the camp season.

A typographical error cloaks from recognition our very able musical director, whose name is Samuel Stretton—not Sheton.

Mr. Stretton, who has a fine voice under good control, used to be a strong attraction at church revivals, but Spiritualism has now his allegiance, and the benefit of his talents as singer and organist.

Another mistake—probably typographical—occurs in the signature to the item in question. Mr. —, not Mrs. —, F. R. Luce is the vice-president.

These mistakes are corrected in no fault-finding spirit, but only that justice may be done to all.

H. S. R.

IS THERE A FUTURE PLAN?

That Anticipates a Still Higher Order of Sentient Beings.

Since reading Professor Larkin's article describing the measurement and weight of the corpuscle, it has occurred to me that there may be substances in existence that have neither dimension or weight. To finite mind this statement may be incomprehensible, yet, there will never be offered any proof to the contrary. We often see expressed by profound thinkers ideas disclaiming the creation of matter. Whereas, how could a thing which has not been created possibly exist? The doctrine of reincarnation teaches relatively the pre-existence of the soul. If that theory of soul derivation bears an opinion of authoritative reasoning, it is a question upon which I am extremely in doubt. The laws of Natural evolution so far as the researches of science have demonstrated, proclaim a definite purpose in all the acts of creative agency, purpose exemplified to us as the resulting accomplishment of forces; intelligently directed throughout infinite ages of the past, toward building within the confines of space, a Universe of worlds, fitting to become the abiding places of beings of life analogous to man. Since human life on our planet seems to have been the main objective of the creative power, it is reasonable to suppose that those influences which have achieved the physical out of the elemental have ordained the physical with attributes of progressive individuality that provide for the origination of the psychical embodiment of the individual soul.

Throughout all the elaborate processes of past development, elemental, physical and psychical, we perceive indisputable evidence of a purpose constantly in view. Directiveness has for infinite ages maintained control over natural origination, assembled and shaped its aggregating volumes into masses formed and fitted to sustain the coming animate life.

An introspection of these facts leads to the inquiry: Is this the ultimate future plan that anticipates a still higher order of sentient beings? Beings who may be qualified under a different plan of origination, to the paramount of life's having infinite duration and to wield the power destined by an infinite authority to those psychical agencies which have in the past created, and in the future will create.

Undoubtedly the entity of man embraces the components attributed to essentially an immortal existence. the methods to attainment being the grounds of principal dogmatic controversies.

There may be various ways of attainment, but all lead through the route of physical decadence and death.

Stripped of its physical restraints, we should presume the soul untrammeled to pursue a pathway toward the zones of those celestial regions where, called by the destinies of design or fate.

We look upon spiritual manifestation as a most substantial proof of future life, and immortality. This is doubtless, and an evident fact. But without this divine solace to our human desires of inquisition; and its beneficence to the many who are considering its truths; the way would still be open to the earnest, true follower of the natural law controlling the activities of our jurisprudence.

B. F. AVERILL.

Howardsville, Va.

The Writer Thinks Reincarnation Necessary.

Don't say a word about it! It was Sunday, August 11, and the subject: "Evolution and Immortality." The Professor had skillfully and eloquently outlined the evolution of form from the amoeba to the animal; and I was listening with a great deal of pleasure to things pertaining to the soul life of the animal, when I suddenly found my ears stretched to their utmost capacity by the word reincarnation.

At once there was a flutter of excitemennt and expectancy in the lecture room, while the Professor went on to say that while it was obviously necessary for the soul of the animal to reincarnate till it had attained to the human form, yet just as soon as the human stage was reached then reincarnation ceased, and all further evolution was developed on other planes of being. To my amaze the Professor left his last statement bare and naked, without support or clothing, and the poor thing is doubtless hiding around in a pathetic way, afraid of the light and public gaze, and—well it might be!

The Professor tacitly admits that the purpose of evolution on this earth is for the development of form, through which the thinker or ego may further the purposes of the Great Architect.

Admitting this, we must carry the premise to its legitimate conclusion, and assume that the physical form is to be perfected, of necessity, mark you on this earth.

That conclusion is inevitable; and being so, how in the name of common sense is the human form perfected but by a continuation of the same method by which the animal form is perfected, viz.: rebirth or reincarnation?

The animal soul carries it through one step; the human soul takes up the task, and by the same law of reincarnation completes the work, leading us up from the savage to the Shakspeare, onward and ever onward, till the animal in the human form is subject to the Divine Man where it remains in the power of the ego to descend or not.

WM. JOHN WARD.

Mount Pleasant Park, Clinton, Ia.

THE LAST WORD.

Creep in the narrow bed,
Creep, and let no more be said!
Vain thy onset! all stands fast,
Thou thyself must break at last.

Let the long contention cease!
Geese are swans and swans are geese.
Let them have it how they will!
Thou art tired; best be still.

They out-talked thee, hissed thee, tore thee?
Better men thus fared before thee;
Fired their ringing shots and passed,
Hotly charged—and sank at last.

Charge once more, then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall!

—Matthew Arnold.

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Spirit Edgar A. Poe

Gives an Interesting Narrative of His Experience in Obsession, through Justin Hulburd, a Noted Medium.

Mr. Litchfield I met once more in Trinity Church. He invited me to go to his home on that day and dine with his family. I found there a beautiful wife and three children.

After dinner, as we sat in his private apartment holding conversation with each other, at the same time smoking a cigar, he made me acquainted with the fact that he had been an obsessed man—obsessed by a spirit that while living in a physical body he had shamefully wronged—so much so that spirit while living in a physical body became insane. His first desire in spirit life after recognizing where he was, was to reach me and obsess me; he accomplished it and I became his victim. Now I am making restitution to the family I had so cruelly wronged. I endeavor in all my walks in life to pay the tribute of a protector to that family. I support them from out of my ample means. My whole desire is to beautify the life that I had ruined and make her once more a happy being. Oh, Mr. Poe, my sin was a dreadful one and I have paid the penalty through a severe influence. The spirit commanded me to right the wrong as far as possible. I promised and was released. I have fulfilled that promise to the letter. That beautiful young lady that sang and played for us before dinner was my victim. My wife and she are loving sisters; her child bears my name. That beautiful little boy you saw was the result of my crime. He is a joy to my soul.

I repeated the Lord's prayer, after which he said: "It has made me happy to unburden my mind to you to-day. Edgar Allan Poe, you and I must become the dearest of friends. I feel you, too, have suffered. May we constantly live in the angels' keeping." I said amen.

One day while looking out of the window at the leafless shade trees a note was handed to me. I opened it and read the contents, thus:

"Edgar Allen Poe, dear friend, come to me right away; do not stop to lunch; you can lunch with us to-day. I have just received a note from our friend Mr. Ashburn, in which he says his wife has been acting very strange for several months past. Yesterday her actions were those of an insane person. Dear Miss Cushman, I fear she will lose her rational senses; she constantly calls for you; you will do me a great kindness if you will call to see her. It looks to me as if her sanity had left her. Little Justin has promised to go with me, and as you and he are clairvoyant, I think we can get at the root of the mater. Your friend as ever, Charlotte Cushman."

I immediately put on my coat and hat and went to the hotel. When I arrived at her room her maid informed me she had not returned from the theater yet. I walked toward the theater. I had not gone far when I discovered Miss Cushman and little Justin coming toward me. In front of the hotel she made an arrangement with one of the hack drivers to convey us to Mr. Ashburn's residence after lunch. After we had lunch she requested her maid to accompany us to Mr. Ashburn's home. We entered the carriage, the driver whipped up his horses. In less than an hour we alighted in front of Mr. Ashburn's residence. Coming down the steps we met a Miss Sarah Denvil. After I was introduced to her she said: "Dear Miss Cushman, Mrs. Ashburn is laboring under the power of some dreadful influence. I think in time it will kill her.

Miss Cushman said: "Dear Sarah, return with us and let us see what we can do."

This young lady was an actress, the beautiful Sarah Denvil that the people of New York admired so much. We ascended the steps. I rang the door-bell. Mr. Ashburn answered in person. He ushered us into the parlor. He gave an explanation to Miss Cushman of his wife's condition. Miss Cushman said, "Lead us to her."

When we entered the hall little Justin said, "Uncle Poe, look at that spirit on the stair. He is a vicious-looking old coon." I looked and there I beheld a shadow preceding us up stairs. When we entered the room where Mrs. Ashburn lay on a couch, attended by two maids, they were holding her hands in order to prevent her from tearing her hair. I noticed much of her outer garment was torn. When we were seated Justin hollered out, "You old brute, how I'd like to kick you."

Miss Cushman said, "Justin, then, you see an evil spirit."

Justin said: "He is worse than that; he's come out of hell, I think; he laughs and dances when he looks upon what he has done. Oh Charlotte, he is one of the worst old fiends I have ever seen; I wish I could cut off his leg, then he couldn't dance, and I'd get a good chance to kick him."

Miss Cushman said: "Whoever you are, I want you to leave this woman. What has she done that you should persecute her and rob her of her reasoning power?"

Just then we heard a fiendish laugh and the spirit glided over to where Justin and I sat. He said to us: "Do you see that woman lying there on that couch? At one time she was my wife. A more villainous woman never lived. After we were married she became a she devil of the worst kind. Extravagance is no name for the manner in which she lived. Her crimes were many. She wrecked my life. I took to drinking and became a drunkard. One day in a fit of passion she pushed me; I fell down stairs and broke my neck. After I had made the realization that I was in another condition of life, my first thought was to reach her and compel her to pay the penalty for the crime she had committed. Her whole desire was to marry Mr. Ashburn for his wealth. She got him for a husband, and now I have got her under my power. I will not release her until she dies a raving maniac. When her spirit has left that body then I will release her. Behold the once beautiful Kathleen Smith, whose beauty was the envy of American and European society."

I related all he said to Miss Cushman, after which I held Mr. Ashburn's hand, saying, "Dear Brother Ashburn, my heart aches for you. Oh! God, I would change it if it were possible. You have married a vampire for her beauty. My benefactor, I would lay down my life for you could I but change this condition."

Miss Cushman said: "Friends, let us pray—pray from the soul to that great Divine Power that heals and comforts all aching hearts." We prayed in silence for over an hour. The unfortunate Kathleen Ashburn was swearing all the time. She called us some of the vilest names I ever listened to. She would spit at her husband and try to reach him that she might tear his hair; her two maids would place her back on her couch when she became exhausted from swearing. After praying in silence we sang a hymn that seemed to bring on the madness worse than ever. The blood gushed from her mouth; then weakness set in and she remained motionless for some time. Her eyes commenced to roll; they had a look in them, I thought, of death; after awhile she seemed to recover her reason; she sat up and looked at us in a peculiar manner and said: "I am dying. My sins have found me out. Do not touch me. I am too low a creature for honest hands to be laid upon my body. He has accomplished his purpose, and I hope I have almost paid the debt, when my spirit"—that was all she could say; the blood gushed from her mouth again and the spirit took its flight.

Miss Cushman, little Justin and her maid returned to the hotel in the carriage that brought us to this afflicted house. I remained with Brother Ashburn to try to comfort him in his sorrow. Three days afterward they held a funeral in Trinity Church over the body of the once beautiful Kathleen Smith. In spirit life she tells me she was educated by her mother to become a fascinating girl. 'My mother's education in time made me a criminal of the worst kind. I would do anything to get possession of beautiful jewels and handsome gowns; my beauty was my ruin, and men knelt at my feet to gain a favorite smile from a criminal. I hope what you tell of me in that newspaper will be a warning to women; it is a jewel in life to be homely and have the peace of God in your soul."

Mr. Ashburn's home was on Fourth Avenue, between 13th and 14th streets. His name was William Harry Ashburn—one of the best friends I ever met in life outside of my foster parents.

On one occasion while sailing up the Hudson River on one of those beautiful steamers, I noticed a woman acting rather strange. The peculiarity about her condition was that she would sing and make faces at the passengers. Many of them passed by to look on her strange actions. I noticed on one side of her sat a young girl about 18 or 19 years of age; on the other side sat a boy of about 15 years of age. I said to myself, this must be a case of obsession. All of a sudden she struck the young girl a blow in the face with her shut-up hand. The boy grabbed that hand, saying, "Oh! mother, dear, don't do that; you have hurt dear sister. See, the blood runs down her face." The young girl cried and held her handkerchief over the wound to hide it—made by that vile mother. I stepped up to the young girl and said: "Pardon me for taking the liberty to address you. I think you had better change places with me; I am stronger than you are and can assist your brother to look after your mother until you arrive at your destination, wherever that may be."

She thanked me and allowed me to take her seat. Her mother struck at me. I grabbed her hand before she struck the spot that she had in her eye. The young girl acquainted me with the fact that for over six months her mother would get crazy spells, and sometimes at night "we hear devilish voices yelling like fiends; then she gets her worst spells. We are trying—that is, brother and I—to take her to grandpa's home. He lives on a farm, and she will be quiet there, I think, away from the noise of the city and those devilish voices that make so much noise at night."

I said, "Where does your grandfather live?" The brother spoke up and said, "Back of Hudson City. He is strong and so is Uncle William; they can hold her when she gets her crazy spells."

When the boat went up alongside of the wharf there was a man with a wagon and one horse. The girl said, "There is grandpa," and waved her handkerchief to the man sitting on the front seat of the wagon. He got down, handed the reins to a black boy, came on board of the steamer to where we were sitting. His grandchildren were so glad to see him they both commenced to cry. The daughter, "Come, Mary, father wants to take you home to mother; she longs to see you."

The unfortunate creature spit in his face and kicked him. She did not want to leave the boat. He asked me to assist him, and we forced her to leave the boat. On the wharf near where the wagon stood she got one of her hands loose and commenced to tear her bonnet and yell like an Indian. We caught hold of her hands and with the assistance of her son placed her in the back seat of the wagon. I said to the father, "I will hold her hands while you tie them with your handkerchief; then it will be much easier for your granddaughter and son to hold her in the seat." He did so. I got out of the wagon and was about to return to the boat when, to my surprise, I saw the boat out in the stream. I said, "Now I'm in a fix; the boat has gone and left me here in all my glory." The grandfather laughed and said, "What is your name, sir? My grandchildren forgot to introduce me." I told him my name was Mr. Poe. He said, "My name is Mr. Reynolds. I have a son in New York who practices law; possibly you may know him; his name is Wm. Reynolds." I told him I was acquainted with a lawyer who bore the name of Mr. Reynolds; he occupied an office at the corner of Courtland Street and Broadway. He said, "that is he." He laughed and shook hands, saying, "Get into the wagon and go home with us. Mother will make it comfortable for you. To-morrow I will bring you back in time for the boat going up the river."

I accompanied him to his home. It was a beautiful farm, a stone house surrounded by grand old trees. Mrs. Reynolds, a lovely old lady, gave us a cordial welcome, especially myself. When she looked at her daughter the tears commenced to show themselves. She said, "Oh, my darling grandchildren, I am so glad to see you." After kissing them she said: "It has been so hard for both of you. I know what you have suffered; it is only your grandfather and grandmother can understand." She looked up at the vacant stare of her daughter, who did not recognize her, saying: "Oh, my poor child, your mother's heart aches for you, did you only but understand it. Now you are at home with your father and mother, where you were born and passed so many happy days of your girlhood. It is here where you lived such a beautiful Christian life until you went to New York."

The poor creature sat there and made faces and spit at her mother. Mr. Reynolds returned from the barn where he had placed his horse, assisted us in carrying his unfortunate daughter into the house. We laid her on a sofa in the parlor; her mother went to the organ and played one of her daughter's favorite pieces of music; after that we sang "I know that my Redeemer liveth" to the organ accompaniment. The unfortunate daughter comenced to laugh and said, "Oh! how beautifully he used to sing that. Sing it again, you people, whoever you are."

We sang the same piece of music over. Just then a strong, handsome-looking man entered the room. He went over and knelt in front of the sofa, and said to the unfortunate woman: "Oh! dear sister, this is unfortunate. You are home again and we will try and make it happy for you."

She looked at him and said, "I heard you sing it; don't deny it, for I heard you."

He arose from his kneeling position, took his niece and nephew in his arms, saying, "Dear children, why did you not tell us of this before? You know it was your duty to acquaint us of her condition." The girl said: "When she was in her normal condition she begged and pleaded with us not to acquaint you with the facts. She grew worse every day and finally commenced to bite her own flesh. I could not stand that; it was dreadful to look upon. I wrote to grandpa we would bring her up on the boat, and for him to meet us at the landing. This gentleman here—pointing at me—kindly gave his service to help take care of her; his name, Uncle, is Mr. Poe; he missed the boat and grandpa got him to come home with us."

He looked at his mother and said, "Dear mamma, have you played any of her favorite pieces."

The grand old lady said, "Yes, my son. Suppose you sit here at the organ and play some while I hold my hands on her head. Oh! if God would only give her back her reason, that she might tell us all that has happened, my poor dear girl." She took her unfortunate daughter in her arms, kissed and hugged her, saying at the same time, "If only Jesus would come and help us."

The woman looked at her mother and said, "Do you know Jesus?"

The mother said, with great emotion, "My son, play, play!" He played several selections with grand effect; it seemed to me he was inspired to play. When he ceased playing, Mr. Reynolds said, "Let us sing 'I know that my Redeemer liveth.'" That was a favorite of hers."

We sang it and her brother at the organ sang with so much power I felt the angels were there. After we had sang the piece through, the father said, "Sing it again; I see a natural look coming in her eyes."

We sang with all the power that was in our souls. After we had finished singing, the brother kept on playing such soothing music, the unfortunate woman looked around and said: "Why, I am home, and this is my dear mamma that holds me in her arms, and there is dear papa and brother, and oh, my babies, too."

I noticed while she was talking her mother unloosened the knot that held her hands fast.

She said, "Mamma, dear, I don't remember coming home; I don't want to go back to that dreadful city again—I was so unhappy."

Her father came over to the sofa, and taking her in his arms, said: "Darling, you shall never return to that city again; your mother and all the rest of us need you here."

"Papa, was I sick long, and did I tire mamma out waiting on me?"

"No, darling, we were only too glad to have you with us. Now papa's girl must go to sleep and rest her weary head."

[To be continued.]

Lake Brady Camp.

On August 18 Brady Camp was favored in having Miss Elizabeth Harlow as speaker. The day was perfect and a fair audience greeted Miss Harlow's appearance. Her morning topic, "The All-Inclusive Philosophy," was handled in a masterly way, as was also the afternoon discourse on "Work a Curse" and "Death a Form of Punishment." Miss Harlow is a very magnetic speaker, carrying her audience with her. It is hoped by many that we can be favored by having her again next year.

Dr. W. O. Knowles followed her afternoon lecture with tests, all but one or two being fully recognized.

The Indian medium, Mr. Jimerson, is spending a few days here with his wife. Mrs. Carpenter will be the speaker for the next two Sundays, which will close the camp of 1907.

MARY L. BETTES.

Cuyahoga Falls, Ohio.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

Meat Diet and Its Relation to Crime.

The present extraordinary prevalence of crimes of violence [as set forth in the New York World], and particularly of crimes against children, has brought out various suggestions as to their cause. The predominance of foreign names among the arrested has been made the basis of an indictment of lax immigration laws. The need of a larger number of police has been alleged, though, as a correspondent of The World points out, the force has hitherto proved adequate.

Elsewhere in the Sunday World Eugene Christian, a food chemist, discusses the influence of diet on morals, with special reference to the "responsibility of flesh-eating for crime." The eating of meat, he alleges, "has a tendency to stifle the finer sensibilities of our natures and to produce grosser passions," and he refers to the theory that "most murderers have been heavy flesh-eaters."

If meat-eating is to blame, the immigration argument is at once disposed of, the anglo-saxon races being admittedly the worst offenders in that particular. Does not the British matron herself, whose name is a synonym for prudery, owe her rosy cheeks mainly to roast beef and mutton chops? Fancy Mr. Pickwick, after a breakfast of chops and tomato sauce, meditating murder!

Or is the argument yet true on the theory that the sudden abandonment of spaghetti and polenta for beef and beans has maddened the Sicilian breast to crime? Has the burglar whose depredations have been the feature of previous summer crime waves now taken to beefsteak? Is chop suey accountable for the raid on Boston's Chinatown by the New York tongs?

If crime outbreaks were local in a single community, if there were not one in Berlin at this moment, if London had none, theories could be made more plausible. The main thing is to deal with the unbearable conditions.

FOOD AND CRIME.

What Causes the Wave of Crime that is Sweeping Over New York? What is the Remedy for It? Listen to this Reasoning of Eugene Christian, Food Chemist, Diet Specialist, Believer in Nature's Foods and Foe to Flesh-Eating.

"No perfectly normal, healthy man ever desires to commit a crime. If his body be sound his mind is inclined only to peace, to harmony, to pleasant relations with his fellow-man. If his physical state be abnormal, his mind will be disordered, and he is more prone to lawless acts.

"Undoubtedly there is a wave of crime invading New York—a wave of disorder, I would call it. Doubtless there are numerous contributory causes, but the fundamental reason lies in the persons themselves. You cannot check crime by mere preventive measures. If a man were hanged to that lamppost on the corner to-night for a murder, another of his kind would be just as apt to commit a similar crime on the same spot to-morrow night. Murder cannot be stopped by hanging any more than temperance enforced by arresting drunkards. It is necessary to go deeper and get at underlying causes.

"A man's actions are governed by his own mind—his brain. We inherit from our parents certain traits and characteristics, but they are infinitesimal in comparison to the influence and the daily effect wrought upon our brains by our physical condition. Inheritance can be moulded and changed, but the influence of the body is fixed and ever present.

"Food has a vital effect upon our bodies. The scope of its influence upon our brains, the extent to which it governs our actions and its responsibility for crimes and mental disorders form a subject of extreme importance. This relates not merely to acts of violence which we are now experiencing, but to economic conditions wherein one man preys upon his fellow-man.

"Let me illustrate with my own case. In former years I suffered from severe digestive disorders. I feared, like the animal, that soon I would not be able to compete in the physical struggle with my fellow-animals. Therefore I strove by every means to acquire money to arm myself in the unequal contest. I followed methods and used means that I would not countenance to-day. My bodily condition put my brain in a disordered state of defiance to scruples and justice.

"Then I was cured of trouble, or rather I cured myself by proper food, and my mental attitude toward the acquisition of money underwent a complete change. I no longer feared for myself in the struggle for existence, I view with calm mind the possibility that through some freak of fortune I might be ruined to-morrow and this entire establishmen of mine swept away. The reason is simple. My body is sound. I know I could earn my food and shelter digging in that street trench.

"If we could but find and analyze the motives that prompt men to build up colossal fortunes at the expense of their fellow-men we should come upon some interesting fundamental causes, among which the question of healthy bodies and normal minds would form an important part.

"In the case of one of our greatest millionaires—perhaps the greatest—we are told that he suffered severely from digestive disorders. How much effect, may be asked, did this condition have upon his business methods and his accumulation of wealth, just as it had in my own case?

"Now let us look into the direct consequences of food upon the actions of the individual. The warlike, conquering nations of the world are heavy meat eaters. A handful of Englishmen took possession of India, with its millions of rice-eating inhabitants. Very well. Is England any better for having done so? Has she improved morally and mentally?

"The eating of flesh undoubtedly has the tendency to stifle the finer sensibilities of our natures and to produce grosser passions. Paganini, the violinist, is said to have played once in the ruins of the Coliseum in Rome and, stopping suddenly in the midst of one of his finest passages, exclaimed: 'There, could I have done that if I had eaten the flesh of my brother animal?'

"In the flesh of animals there are three poisons—carbon-dioxide, toxin and uric acid—that are constantly being produced in the system and given off. When the animal is killed, the process of passing off the poisons instantly ceases and the amount on hand remains in the flesh. There must be considered also the effect of the animal's mental and nervous condition. It may have been racing about with others of its kind, excited or panic-stricken in chase. It may have been carried on long railroad journeys. It may have been quivering with rage, hatred or fear in the slaughter-house. At all events it was not in a composed normal state at the time of death.

"This condition of the animal's mind and passions reacts on the flesh, produces a chemical change and stamps its mark in the tissues. People eat this meat. Unquestionably they absorb with it the poisons and the animalism from whence it came, and their minds and their actions must be affected by it.

"Beefsteak, in the manner it is prepared for eating, contains from 10 to 15 per cent of fat, which simply is stored-up heat. Fat burns in the human body like fire in that grate. Imagine the condition of a man these midsummer days who has eaten large quantities of meat. He goes out into the sun where an outside temperature of 90 to 100 degrees beats upon him with an atmospheric pressure of fifteen pounds to the square inch. Inside him the fat he has eaten is burning at a terrific rate. Add to this the heat of any alcohol he may have drunk and the result is a veritable human volcano. The mere conditions are enough to disorder any brain.

"I do not wonder that waves of crime occur more frequently in the summer when such habits and customs prevail. Vegetarians assert that no follower of their regime ever committed a violent crime. Unfortunately there are no statistics on the subject. It would be interesting to know what was the customary diet of noted criminals. What, for example, did Harry Thaw eat and drink before killing Stanford White? I think it would be found that most murderers have been heavy flesh eaters.

"Suppose you knew two men, one of whom ate large quantities of meat and drank alcohol in summer; the other dined temperately on protoid nuts, unfired crackers, salad and fruits; which man would you trust with your money?

"Banks expect honest and strict habits of life in their employes. How many of them looking into a man's record inquire about his diet? Yet that is a most important factor governing his course of life. Do you suppose the Windsor Trust Company knew the eating habits of its thieving teller Runyan?

"We are making progress in finding out the effect of different kinds of food on the body and are learning how to eat properly in order to keep well. But the question of food's effect on the mind and the responsibility of flesh-eating for crime are fields too little explored."

EUGENE CHRISTIAN.

No. 7 East 41st Street, New York City.

DOWN THE SLOPE.

(These beautiful lines were written by Charlotte Prince Hawes, a young lady of Worcester, Mass., who died in 1866, and of whom Col Higginson wrote that but for lack of early mental training and sound health "her extraordinary combination of originality and industry would have left her no rival among American women since Margaret Fuller." This poem, her last, was dated within six weeks of her death, and sent by her to the Worcester Spy.)

Who knoweth life but questions death,
With guessings of that dimmer day,
When one is slowly lift from clay
On winged breath?

But man advances far and high
His forces fly with lightning stroke,
Till worn with years, with vigor broke,
He turns to die;

When lo! he finds it still a life,
New ministration and new trust,
Along a happy way that's just
Aside from strife.

And all day following friendly feet
That lead on bravely to the light;
As one walks downward, strong and bright,
The slanted street—

And feels earth's benedictions wide,
Alike on forest, lake or town;
Nor marks the slope—he going down
The sunniest side.

O, bounteous nature's everywhere!
Perchance at last one need not fear
A change—to cross from your love here
To God's love there.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cts.

Spirits Appear and Warn of Danger.

I send you an item in regard to spirit ministration and guardianship which was observed at this place a few days ago. Mrs. W. E. Lothridge is the wife of Dr. Lothridge, a practicing physician of this place, whose home is at stop 25 on the Troy and Schenectady trolley road Mrs. Lothridge and a lady friend were walking along the road near stop 30 on the trolley line. Mrs. Lothridge was walking in the carriage road, and her friend was walking on the track. They saw what they supposed and appeared to them as a mortal lady and gentleman standing at the stopping, waiting for a car; but as they came nearer a gentleman stepped onto the track, one foot placed on the rail and one on a tie, and facing them raised his hand high above his head and waving them as if to warn them back and then they both instantly disappeared.

One thing which was noticed was, a cloud seemed to envelope them. As he turned and faced the ladies Mrs. Lothridge recognized her son-in-law who was killed by being hit by a trolley car near their home.

This all happened in daylight and without any anticipation of receiving any such message. The lady with Mrs. Lothridge was anxious to have her walk on the track, but she declined, and her son-in-law was warning her to keep off the track.

It certainly is proof of the overshadowing presence of spiritual beings and their guardianship over mortal life.

HAMILTON DeGRAW.

Watervliet, N. Y.

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IF

If every one were wise and sweet,
And everyone were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should grumble or complain,
And nobody should labor
In evil work, but each were fain
To love and help his neighbor—
Oh, what a happy world 'twould be
For you and me—for you and me!

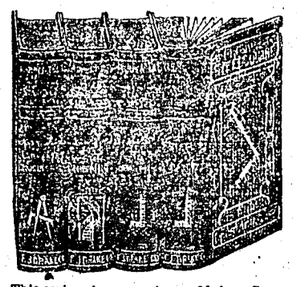
And if perhaps we both should try
That glorious time to hurry;
If you and I—just you and I,—
Should trust instead of worry;
If we should grow—just you and I,
Kinder and sweeter-hearted,
Perhaps in some near by-and-bye,
That good time might get started.

—Messenger of Life, New Zealand.

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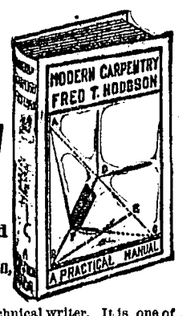
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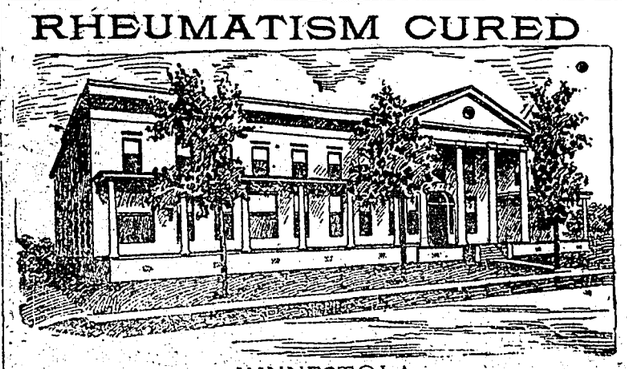
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SATURDAY, AUGUST 31, 1907.

WORDS OF CAUTION.

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The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENTS each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

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THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

Ridicule Not Logic.

"Is it not plain that 'spirit' is only a word used to plug up the bottom of our peep-hole of knowledge."

Thus an inquiry by an Agnostic journal, the name of which we suppress in this connection, because of our respect for the editor. He had traced matter in a descending scale until it was lost in molecules, and capable of no further division; and yet he found only matter, hence a spirit could not inhabit that mater, consequently it was proper to ridicule it.

Every particle of matter in the universe is ponderous, and observes the spirit could not inhabit that matter, Did our friend find the source of that attraction in his critical research? That matter is charged with electricity, the molecule and the mammoth globe alike filled with that element, now hitched to the car of progress, rendering us such invaluable aid. Did our friend find some "peep-hole" into which this element had intruded itself?

Perchance our friend has entered a flower garden, and caught the aroma escaping from the rose! No eye ever saw that fragrance, and never will; and yet it manages to "peep out," and leave an impress on his senses.

The mind-reader catches the unuttered thought, and finds, without difficulty, a concealed object, having no clue but that hidden in the brain of him who secreted it. Whence that knowledge?

A psychometrist finds in a fragment of rock the story of its formation; with interlinking history to other objects that leave no question of the truthfulness of what he relates.

May not the "soul of things" suggest that there is something in man that confounds science?

War With Japan.

A young Jap, just arrived in New York, the son of the great steel king of Japan, bringing with him four automobiles, a chauffeur and a mechanician to look after them, his pockets full of the coin of the realm, and proposing to tour the United States in pursuit of general knowledge, when asked about trouble between his country, and this, laughed aloud and said:

"If you folks only knew how anxious our people are to be friendly with America, and Americans, you would come right over and take tea with us. There is no more chance of the real people of Japan allowing anything to happen to rupture that friendship than there is for this world to go to war with Mars."

The only thought of such a war has come from a bellicose press.

Put Up the Sword.

Latest advices as we go to press represent The Hague Congress as nearing its end. The British delegates are still hopeful of getting a provision adopted limiting the armament of nations. This should be done instanter, and arrest the further waste of the world in building ten million dollar war ships.

A Fact Stated, and Why True.

Ye shall be hated of all nations for my name's sake.—Jesus.

The above words are represented as having been addressed by Jesus to his disciples. See Mat. 24:9.

And why should they not be hated by all nations and by all men? It was he who taught:

"If any man come to me, and HATE not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—Luke 14:26.

Of course, then, the whole Christian world who accept Jesus as their founder and teacher, is infused with hate. Christians must detest even the mother who bore them, and the children to whom they gave life. Such a damnable idea is unworthy a demon incarnate. It is the base of the whole superstructure of the dominant religion, and for ages it was carried out in practice.

Why should not persons holding such a faith be universally hated? As love begets love, so hate begets hate.

We have consulted a dozen different renderings of the New Testament, including the Catholic Douay, and the Revised New Testament, as also the accepted Greek original and the Latin, and everyone of them are substantially the same. Jesus was the parent of the doctrine of Hate illustrated in war for the propagation of the faith and in Inquisitorial fires.

The Bible we are told is inerrant, and there is no avoiding the issue the words of Jesus present that Hate is the chief corner stone of Christianity.

Tells What He Saw.

A correspondent of the Ingersoll Beacon, writing from Hungary, says:

"I noticed a man and wife, walking along the muddy country road, the woman barefoot, skirts a trifle below her knees, carrying a heavy bundle on her back, tied in a cloth like a bed-sheet, making her walk stooping, with nose toward the ground. The man was walking at her side, carrying only a great pipe which he was smoking. It looked as if he was driving a beast of burden."

Other travelers in the rural districts of Europe, meet with a woman and some other animal, frequently a donkey, plowing a field, the good master of both guiding the plow. In all these regions Christianity is the dominant religion, inherited from pious ancestors.

In every country where woman is the most free, and is occupying her true position as an equal among equals, skepticism to the prevailing faith has made the greatest inroads.

In France, Germany, England and the United States, where Liberalism prevails with the laboring classes, it has invaded the church with its independent thought, and is, threatening to uproot all creeds. It is in these countries we find woman at her best.

The liberty given woman by the church was to keep silent, learn of her husband at home and not attempt to teach. She who disobeyed, only a few years ago, was ostracised and maligned, and was classed as an intruder into circles from which she was barred by the dear Paul.

How Strange.

Orchard, the boss criminal of a century, if we can credit his confession, with a score of lives violently sacrificed by him, is now listed with the saints. He got religion, placed his trust in Jesus, is a zealous reader of the Bible, and of course, anxiously awaits his fate in the courts, conscious his sins have all been washed away in "the blood of the Lamb."

But Orchard's is not an isolated case. Pat Crowe, the kidnapper, who escaped conviction for his crime, though no one doubts his guilt, at last advices was in London, quietly enjoying its sights, mingling with the throngs at the fashionable hotels, and sporting as a reformed and redeemed sinner, now a Christian. His constant companion is a Bible, which he carries everywhere with him, and reads at his leisure.

A Golden Sheaf.

With pleasure we call especial attention to the announcement, as found on the seventh page of this paper, of the publication of a volume, to be comprised of choice selections of matter from the versatile pens of Hudson Tuttle and Mrs. Emma Rood Tuttle. It is in the nature of a fitting souvenir of the fiftieth anniversary of their marriage.

It is needless to say to those who are conversant with the writings of those talented and inspired authors, that the volume will be rich in healthful, inspiring thought, and valuable instruction.

As the edition is to be limited to the number of actual subscribers, those who may desire a copy of the book must forward their names at once. Mr. Tuttle writes us that he is desirous that there be no delay, as he will now soon have the book published, and he wishes to know how large an edition to print.

We hope the many who have read and profited by their writings in the past will give generous response to their invitation.

Address your letters to Hudson Tuttle, Berlin Heights, Ohio.

Real Genius Ever Active.

Avarice, cupidity, and holiness make strange displays of genius to gain coin of the realm.

The great need of the church to acquire revenue to compensate the preacher for his Sunday labor, has, probably, made heavier drafts on genius to meet the want than has been made on any other cult with equally limited resources.

The press of the country very generally made mirth of the sale for the evening of the sisters' ankles, displayed from under the edge of a curtain which hid the person of the owner of said ankles from view while the sale was in progress.

But a new device has been sprung on an admiring world, which rivals all former attempts at money-getting. We find the scheme detailed in an associated press dispatch from Cleveland, of date Aug. 13. At the same time the announcement is made that the mayor, because of the terrible public outcry in opposition, has declared the project off. It was a proposed picnic, with a wading match of women, the one making the deepest advance into the water without wetting her dress was to receive the grand prize.

What a worldly enjoyment, and large amounts of money as well, were lost to the projectors of this novel device, because of official interference; but the mayor is threatened with defeat at the next charter election in consequence.

Interesting Scientific Facts.

Meteorologists and balloonists have been of late laboring to ascertain the general temperature of the atmosphere at great elevations. By high-flying kites and sounding-balloons they have determined that ten miles above the surface of the earth the average temperature in April and May is about 85 degrees below zero.

These experiments have been in process among meteorologists for fifty years, and the results all show the greater the ascent the lower the temperature.

Do not these facts demonstrate that light from the sun, when it enters our atmosphere, say 45 to 50 miles above the surface of the earth, is barren of warmth? that heat is generated by the friction of that light when passing through the atmosphere, acquiring the greatest heat in the valleys, and in those regions where the atmosphere is most dense, as along the Persian Gulf, and the Dead Sea region 1,200 feet below the surface of the Mediterranean?

Electricity itself is proven to be destitute of heat, just the condition of light, until heated by its rapid flight through and friction with a resisting element.

The great solar system, a magnificent dynamo, ever generating electric currents, and illuminating all the planets, how many times more reasonable the theory than the old philosophy, that the sun is a mass of flame, kept alive by burning worlds, or the recent hell theory modernized, by the burning of sinners from the earth?

It Still Rolls On.

And the great wave of crime rolls on, threatening to overwhelm all in a common ruin! Turn in what direction we may the same facts meet us. Life has no security; property rights are not respected; the home has ceased to be the castle which protects its occupants from insult, and shields the family from danger. The midnight assassin lurks in dark places. The burglar has no respect for others' rights. The fire-brand may consume in an hour that which has cost years of thought, labor, hope and energy to build. The child nurtured to maturity in a loving home, surrounded by every comfort, and fitted by education for a long and joyous life, is lured from the sacred circle where idolizing parents preside, and is found a mutilated, ghastly corpse.

Almighty God! How long shall these things be? Those we believed good, and have honored with our trust, and he who bends his knee in worship of a common parent, seem as liable to fall as they in humble life. Peculation, fraud, embezzlement, with betrayal of public trust, are the besetting vices of the rich. Robbery, larceny, arson, murder, are that of the poor; while he who has no regard for life, who would whelm a world in ruin if it would minister to his pleasure, strives to wreck long trains of railroad cars bearing dear ones home, perchance to receive a last word from a dying mother's lips.

Take up the morning paper to learn of the events of the last few hours. Startling headlines greet our gaze, telling of the submergence of a ship nearing our coast, loaded down with a thousand passengers, perhaps only a single soul escaping to tell the terrible tale of woe; a worthless wretch, his motive plunder, possibly of revenge for some imagined slight from an officer, planned and sought for days to bring about the awful calamity, then had met the common fate, and gone down with the plunder, or the officer he had singled for vengeance.

Distrust takes the place of confidence in times like these. When the priest who ministers at the sacred altar disregards his own teaching, and advocates a creed he does not believe or is guilty of destroying a home to minister to his shameful pleasure—an almost daily occurrence—where shall we go to find an honest man?

We have long entertained the opinion that the public press should not make a display of crime; that for moral results the less publicity given it the better. Others have maintained—

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;"

while others have maintained with great force, in the further words of the poet:

"Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Is it not possible the last couplet gives one of the present causes for the prevailing conditions? Have not our newspapers made us too familiar with murders, arsons, stranglings, mutilations, suicides, and the long array of frauds in numberless forms? Instead of discouraging the wrong doer, have we not sometimes made him appear a martyr by arousing the sympathy of his friends?

Journalists intend to do right; but young writers are very liable to miss the mark, as frequently do the preachers. We were positively shocked the other day when we read the proposition of a leading clergyman, who urged the necessity of martial law to put down crime. "Place the military in our streets," said he, "with orders to shoot down at sight every offender of law." He, probably, borrowed his thought from Paul: "Without the shedding of blood there is no remission." So acts the good preacher, God's earthly representative, allowing the craft to have the benefit of their claims.

General Sherman said truthfully: "War is hell." The preachers, the old orthodox and stereotyped kind, believe in hell, they preach hell, some of them practice hellish ways, and expect the teaching of an endless and flaming hell will reform the world. They have been preaching hell on every opportune occasion, and it has been reproduced in practical life. For near two thousand years, accepting for the now their chronology, they have been reforming the world by slaughter.

Millions rise before us as we write, who have been reformed in this manner. We see them writhing in flames of fire and racked with instruments of torture; we see the genius of the world wasted at the dictations of priests to invent damnable devices to make real on earth the miseries they have promised unbelievers in another state of being; and woman, lovely woman, for obeying a heaven-born instinct, for which she is only responsible for lack of power to control circumstances, has been ostracised, driven from home and dear ones, until lost in vice and degradation, and all through the influence of priestly teaching.

And now, in the language of the seamen, "Stand from under, ye of the priestly clan!" When you are told crime is rampant, and you are asked the cause, you reply: "It is infidelity, and the increasing influence of Spiritualism that is undermining the social fabric, inculcating disregard for sacred things, denying the inspiration of the Bible, flooding the world with skeptical literature, and thus indirectly encouraging crime." In reply, we beg our clerical friend to "go to." Search the statistics of the criminal courts, of our prisons, and of crime generally. What a startling record! The infidels are not prisoners. Scarcely a Jew is found within their walls. No Spiritualist is there, and in the fifty-nine years of their existence but one Spiritualist has died for a capital offense, and he declaring his innocence, whilst the evidence against him was only circumstantial. Covering the same period, a publication is extant, entitled, "Crimes of Preachers." It gives the name, place, date, crime and punishment, and, horrible to relate, some FIFTEEN HUNDRED of God's elect are listed there as convicted felons, who have suffered, or are yet suffering, in expiation of enormous crimes. Of lesser offenses and misdemeanors, of which every police court has a record, there were multitudes. A majority of the inmates of our penal institutions are from orthodox churches, a majority of these being Catholics or Methodists, whilst 95 per cent of all convicts were taught the Christian Sunday Schools.

There is a cause for all this. Jesus, instead of teaching his disciples to hate crime, directed that hate to be turned upon parents, and his nearest of kin, including his own life, which is the motive of suicide. See Luke 14:26.

This subject is not yet closed.

HALCYON DAYS.

Not from successful love alone,
Not wealth, nor honor'd middle age, nor victories of politic war;
But as the wanes and all the turbulent passions calm,
As gorgeous, vapory, silent hues cover the evening sky,
As softness, fullness, rest, suffuse the frame, like fresher, balmier air,
As the days take on a mellower light and the apple at last hangs really finished and indolent-ripe on the tree,
Then for the teeming quietest, happiest days of all!
The brooding and blissful halcyon days.
—Walt Whitman.

Another Object Lesson.

Illustrating How Mediumship Is Used to Fleece the Public.

HUNTS FAKER THREE YEARS.

Dupe Gets Revenge After Waiting Long—Tracks the Man All Over the Country—Had Beat Him Out of $1000 by Ancient Envelope Game—Warrant and Requisition Papers Secured Before Arrest.

Another grafting Spiritualist faker who fled to Los Angeles when things became too hot for him in his own town has run afoul of the police.

This man is Edwin K. Earl, alias Edwin K. Fay, [now recognized as Charles Brockway] said by those who knew him in his old home in Fargo, N. D., as well as by the police who have investigated his record, to be a daring trickster, but of the crudest type.

Earl was arrested by Captain of Police Walter Auble and Lieutenant Murray yesterday morning.

He was taken from his private office at 120½ South Spring street, through a side door. For hours after he had gone a crowd of gullible women, girls and old men waited in the reception room for his return, each expecting he would give them some message from their spirit friends.

Guides in Wrong.

Earl's spirit guides had a wrong hunch yesterday. For that matter they have had a wrong hunch for three years. **They failed to warn the Spookist that an avenger of past misdeeds was close on his trail and that a long term in prison was staring him in the face.**

After being arrested Earl was taken to the police station, where he was confronted by J. D. Brown of 528 Brent street, the man who claims that the faker defrauded him out of $1000 and who will return with the prisoner to North Dakota and appear against him when the case is called there. Brown has followed the fake medium for three years, but only located him two months ago.

There will be no difficulty experienced in taking Earl back to North Dakota. The necessary papers have been in the hands of the police during the last ten days.

The story of Earl's misdeeds is a long one. Four years ago he appeared in Fargo and opened a small office. Soon he began advertising in the papers and the residents of the town learned that the "one and only true guide to the mysteries of the unseen world; far-famed prophet and unfolder of things unseen" was in the midst of them.

"The advertisements attracted a great deal of attention," said Mr. Brown yesterday, "and many men who ought to have had better sense consulted him. I was one of the number.

"At that time I was a member of a company which had been formed to take over a large area of land near Devil's Lake, N. D. The plan was to have each member of the company draw a numbered slip of paper from an envelope. The number on the slip told which section of land belonged to the holder.

Works Envelope Game.

There was one section I desired greatly. I had gone over the land and made up my mind which I wanted. When I returned to Fargo I went to see Earl and asked him if he could help me get it.

"He told me he could, and asked if I had any money. I told him I had about a thousand dollars. He told me that was enough, and for me to put $1000 in large bills in an envelope he gave me and to bring it to him each day for four days.

"He told me I was not to give him the money, but was to let him count it.

"The first day I took the envelope and the money to him he abstracted the bills and placed small thin sheets of paper on the side of each bill. He then placed them back in the envelope.

"The next day and the next day he did not look at the money, but the fourth day he again counted the bills, sealed the envelope and handed it, or what I supposed was it, back to me. I found out afterward he had slipped the envelope containing the money into a drawer of his desk and given me a duplicate, containing nothing but slips of paper.

"He told me to take the envelope home and not to return for two days.

Jumps the Town.

"When I did return I found that Earl had skipped and that the only thing he had left behind him was a bunch of unpaid bills and a number of defrauded persons like myself.

"I am an old man, nearly 78 years of age, but I made up my mind that I would catch the man and bring him to justice.

"I had a little money left, and with it my daughter, Zoe May Brown, and myself started loking for him. For two years we traveled, going to Salt Lake City, Denver, San Francisco, and Portland. A year ago we arrived in Los Angeles. Nearly all my money was gone, but I still hoped that I would find the man.

"Two months ago my daughter saw him on Spring street. She had changed so much he did not recognize her, so she followed him to his office and then returned home and told me. Together we went to Captain Auble's office and asked him to help us.

"After hearing our story Captain Auble asked us to leave the case in his hands, and we did so.

Looks Up Record.

He began looking up Earl's record. He found that while the man was going under the name of Fay, here, Earl was his right name, and that he had operated in North Dakota three years ago.

"Captain Auble then wrote to the chief of police in Fargo, telling him that Earl's whereabouts were known and asking if there was a warrant for the man's arrest.

"A telegram was received a few days later saying to arrest the man at all costs.

"Still Captain Auble did not make the arrest. He knew Earl could not get away from the city. He had him constantly watched and began laying plans so there would be no danger of a fall down after the arrest was made.

"First he telegraphed to the authorities in Fargo and the warrant for Earl's arrest was issued. This warrant was then taken to the governor and requisition papers were issued. These papers and the warrant were sent to Captain Auble and the way for him was clear.

Awaits Dakota Officer.

"This morning he arrested Earl, and now all there is to be done is to wait until an officer arrives from North Dakota to take the man back.

"There he will be confronted by a number of men he has defrauded, myself among the number.

"I have followed him for three years, and I will not be satisfied until I see him facing a long term in jail. I do not want my $1000 back. I do not need the money as I have enough to support my daughter and myself. I want him punished, though for working flim-flams on credulous persons."

Mr. Brown is an old soldier, and despite his years appears to be in the prime of manhood. His eyes flashed when he told the story of the chase after the man who had defrauded him, and remarked that yesterday was one of the happiest of his life.

Dangerous Man.

"I am glad we captured this fellow Earl, or Fay, as he was known here," said Captain Auble yesterday. "He is one of the class of men with whom the police of all large cities of the country are frequently called upon to deal, and it is a dangerous class.

"Earl denies that he is the man wanted, but both Mr. Brown and his daughter have identified him, and I believe their words are good.

"The fact that we secured all necessary papers before making the arrest made matters much easier for us, and we will now hold Earl until an officer arrives for him."

When searched at the police station Earl was found to have $166 in his pockets. He tried to hide a $10 bill, but his action was noticed by Captain Auble and the money was taken from him. Earl wore a valuable diamond stick pin, but was compelled to give up both articles.—Los Angeles, Cal., Herald, August 10, 1907.

Brockway Advertisement in the Los Angeles, Cal., Paper, Under the Name of H. C. Fay.

PERSONAL—
MARVELOUS REVELATIONS.
THE WORLD'S FAMOUS AND GREATEST PSYCHIC.

To give everyone an opportunity to receive the benefits of his marvelous powers and to demonstrate to the utmost satisfaction of all that he has no equal as a psychic, he will for the first time during his professional career reduce his consultation fee to $1. COMPLETE READING. $1.
THIS WEEK.
SWORN AFFIDAVIT
PRESIDENT ROOSEVELT SAYS:
Words and promises are only good when backed up by deeds. Therefore it is with pride
MR. FAY
has appeared before T. C. Van Epps, notary public, legally appointed by Gov. Gillett of California, and made the following sworn affidavit:

I, H. C. Fay, psychic, 120½ South Spring street, do hereby under oath solemnly swear to make you no charge if I do not faithfully fulfill every word embodied in this sworn statement. I WILL tell your name in full, occupation and address, friends, enemies or rivals, whether husband, wife or sweetheart, is true or false. How to gain the love of the one you most desire, control or influence the actions of anyone even though miles away.

I further guarantee and promise to make you no charge unless you find me superior to any other psychic you ever consulted. There is no hope so fond, or wish so great that I cannot accomplish for you. I guarantee success where all other psychics fail. I positively am one hundred years in advance in the power of knowledge over all other psychics, who try to imitate my wonderful work. I give never-failing advice upon all matters of life, such as LOVE, COURTSHIP, MARRIAGE, DIVORCE, BUSINESS, HEALTH, LAWSUITS, BURIED TREASURES, SPECULATIONS and TRANSACTIONS OF ALL KINDS. I never fail to reunite the separated, cause speedy and happy marriages, overcome enemies, rivals, lovers' quarrels, evil habits, stumbling blocks and bad luck of all kinds. I lift you out of your sorrow and trouble, and start you on the path of happiness and prosperity. There is no heart so sad or home so dreary that I cannot bring sunshine to. In fact, no matter what may be your hope, fear or ambition, I do guarantee, to tell it all to you before you utter a word to me, and after I am finished, if you are not absolutely satisfied, and if I do not faithfully fulfill every word and claim sworn to above, then you pay not one penny and I do herewith to this sworn statement sign my name under legal oath.

H. C. FAY.
120½ South Spring Street.

Subscribed and sworn before me this 12th day of June, 1907.
T. C. VAN EPPS, Notary Public.

YOUR WISH AND OBJECT IN LIFE CAN BE ATTAINED.
A SECRET YOU SHOULD KNOW—THE POWER OF CONTROL.
ONLY TO KNOW IS A GREAT DESIRE.
PSYCHIC INFLUENCE GIVES THAT KNOWLEDGE.

Remember your prospects of today may be your fortune tomorrow if properly handled. If you are in doubt about your investments, consult Mr. Fay and learn what the result will be. Nothing too difficult for Mr. Fay, whose years of experience, natural aptitude and gifts make his words invaluable.

Satisfaction given or no fee accepted. Positively guarantees success when others fail.

FULL COMPLETE READING.

$1. COMPLETE READING. $1.
OFFICE HOURS—10 a. m. to 6 p. m. CLOSED SUNDAYS.
OFFICE AT 120½ S. SPRING ST.

Letter From Mrs. Zoe Brown-May.

To the Editor:—You will have received a communication from my Father, M. D. Brown, 529 Brent st., Los Angeles, Cal., before this reaches you, telling of the capture of Mr. Brockway, alias Edward K. Earl, alias H. C. Fay, who was operating in this city under alias, H. C. Fay, when arrested August 9th, 1907.

Now I am Mr. Brown's daughter and was the direct cause of the arrest of Brockway, Earl, Fay, as I met him on the street, or rather passed him, recognizing him instantly.

I turned in the information to my father after I had made sure the steps to be taken before he could be arrested August 9, and safely lodged in jail.

(MRS.) ZOE BROWN-MAY.
529 Brent St., Los Angeles, Cal.

Sworn Statement by One Who Was Swindled Out of $1000.

To the Editor:—I saw your letter to Miss Anna Lesser, wishing a sworn statement from me in regard to what happened to me by one Edward K. Earl, a great clairvoyant, which I will give you full particulars.

This so-called Mr. Earl came to Fargo, North Dakota about the 1st of August, 1904, and took rooms at the Prescott Hotel. About that time the Devils Lake Indian Reservation lands came into the market, and I, with others, wished to secure a quarter section of said land, and I was advised by my friends to go and see this great psychic, to see whether or not I would be successful in the venture. When I went to see him, he had me write three questions, one of which was in regard to the taking of land—whether I would be successful or not. Earl read the three questions all right without seeing them, and then informed me that he thought I would not be successful, and it would be of no use for me to go and register, as he (Earl) could see a cloud between me and success; but he said he could fix it so I would be successful. I asked him how he could do that. He then asked me if I owned my city property. I told him I did not. He then wanted to know what my property consisted of. I told him I had a bank account. He then said, "You draw out $1000 dollars in as large bills as you can get. Have the money put in an envelope and sealed up, and bring it here. I asked him how he could work a change by having the money present? He said in a clairvoyant way; something I did not understand. Reluctantly I did so. He then had me open the envelope, take out the money; then he cut some pieces of white paper and put it in among the bills, put in another envelope, and told me to wear it next to my person, and come back next day at 2 o'clock, and he would take out those papers, and put in new ones. This he required to be done three times, once each day. The money did not leave my hand for a moment until the last act. The last day was August 7, when I was to come back August 8, and all would be well.

When he (Earl) made this last change of the papers, on the 7th of the month, is when he done me up. I put the money in the envelope myself and sealed it, and he said he thought it would not stick good, so he daubed on a lot of mucilage, then took a newspaper to dry it off, and then turned to a dresser that stood close by and picked up a handkerchief and was still drying off the envelope, and there made the change of envelopes; kept the one containing the money and gave me one he had prepared for the occasion with nothing but strips of newspaper in it. Before I got to his office at 2 o'clock, p. m., on the 8th, Mr. Earl had taken the train and was gone. This Mr. Edward K. Earl is no other than Mr. Charles B. Brockway, whose photograph you sent Miss Leaser, and from which I had several copies taken.

Very Truly Yours,
JOSHUA D. BROWN.

STATE OF CALIFORNIA,
County of Los Angeles, ss.

On this 4th day of December, in the year one thousand nine hundred and five, before me, Newton T. Kirk, a Notary Public in and for said County of Los Angeles, State of California, residing therein, duly commissioned and sworn, personally appeared Joshua D. Brown, known to me to be the person whose name is subscribed to the instrument, and acknowledged to me that he executed the same.

In Witness Whereof I have hereunto set my hand and affixed my official seal the day and year in this certificate first above written.

NEWTON T. KIRK.
Notary Public in and for the County of Los Angeles, State of California.

JUMPS HEAVY BAIL.

Fugitive Clairvoyant Fails to Appear When Case Is Called—Wanted in North Dakota.

Edwin K. Earl, alias Charles V. Brockway, alias Charles Brock, alias Fay arrested in Los Aangeles ten days ago on a charge of having defrauded James Brown of Fargo, North Dakota, yesterday failed to put in an appearance in police court and his bail of $3000 was forfeited.

Earl was arrested after he had been pointed out by Mrs. Zoe Russell, daughter of his victim. The woman who had recognized him on the street followed him to his place of business at No. 120 South Spring street, and caused his arrest.

James Brown, the complaining witness against Earl, is over seventy years of age. He spent 3000 dollars in trying to track down the man who had taken his money, and was prepared to return to Fargo and prosecute the case.

According to Brown, Earl worked as a fortune-teller in Fargo during a big land boom. He (Brown) went to the fortune teller to find out what lucky number to draw from the land lottery. He was then told to put $1000 in an envelope and take it to Earl every day for five days. Certain incantations were breathed over the letter, and Brown alleged that on the last day, Earl changed letters on him and gave him one with only a piece of blank paper in it.

He started out after Earl as soon as he discovered the loss and tracked him clear across the country. Earl's arrest in Los Angeles came from the accidental recognition.—Los Angeles Times.

What Are Our Responsibilities, and How Can We Obey the Spiritual Law While on Earth?

An Impressive Lecture Delivered by Mrs. H. L. P. Russegue, at Elks' Hall, New York City.

I will read for your instruction and contemplation a part of the 22d chapter of Revelations:-

1. And he showed me a pure river of water of life, as clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

3. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever.

6. And he said unto me, These sayings are faithful and true, and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7. Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.

10. And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand.

11. He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.

* * * * * * *

I will read a poem, entitled:

Conscience and Future Judgment.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living,
And in the land where the years increased.

And I felt I should have to answer
The question if put to me,
And to face the answer and question
All through eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things,
Were alive with a terrible might.

And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting,
In that solemnly silent place.

And I thought of a far-away warning
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.

And I thought of my former thinking,
Of the judgment day to be;
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave,
But no one came to answer,
And no one came to save.

Then I felt that the future was present,
And the present would never go by,
For it was the thought of my past life,
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew that the far-away warning
Was a warning of yesterday.

And I prayed that I might not forget it,
In this land before the grave;
That I may not cry in the future
And no one come to save.

And so I learned the lesson,
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.

So I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future,
In the land where time shall cease.

I know of the future judgment,
How truthful soe'er it may be,
That to sit alone with my conscience
Will be judgment enough for me.

* * * * * * *

I select for my subject this afternoon,

What Are Our Responsibilities, and How Can We Obey the Spiritual Law While On Earth.

The introspection of the human mind leads us to face many responsibilities, and we involuntarily strive to measure the acts, the environments, and the experiences of our action with which we are constantly coming in contact. It has been said as a scientific demonstration, that a child who has grown up in an unhealthy atmosphere, with unsanitary spiritual environment, to be surrounded by pure air, both physical and spiritual, to meet the only forces that shall uplift the intellect, and give health and strength to the mind, that that child will not present the qualities of inheritance that having grown up spontaneously would manifest. However, the causes of all the conditions incident to human life are far-reaching; they penetrate the past as the roots of the tree go down into the soil, and their various ramifications need a large circle to environ them. So the causes of human action are largely attributable to the surroundings that are incident to the life of every individual.

The law of human life is that we are the fruits of all the past ages. All the conditions that belong to human thought, all the truths of revelation that appeal to the intellect of man, are but the outgrowth of all conditions that have long since passed away. Our intentions, our conduct, our relationships, our kinships with those to whom we are by nature allied, or to whom by intellectual affinity we are held, are but the fruits of the tree of life. We are but the potencies that are growing out of the long ago. Nevertheless, in retrospect, we can mark the progress of humanity, which is the prophecy of eternity, for it is the language of the eternity behind us that is speaking or outlining the conditions yet to unfold to our minds.

That the human mind is progressive, we have but to mark the mile-stones along the way through human history. We have only to see how man has unfolded the faculty of his spirit by which he is able to reach out farther into the realm of spirit, how much better he may comprehend the truth, how much larger life has become, how much more truly the world is presenting its varied aspects for his intellectual and spiritual growth. It is time, friends, that we come into the cognition of a truth that binds us according to divine law to all that has been. We are allied to yesterday—to the centuries that have rolled past, and we are allied just as surely to all that ever may be, all that ever can be, to all the truth that may ever be revealed.

The man who peered into the heavens and discovered the march of the planets, and found that the sun never rose nor set, from the motion of our planet, but that we were moving around to observe its differing relations to our planet, must come into the knowledge that there is a power and potency there as well as here, by which we may comprehend the law that holds him to the system so far away. He who reads the lessons of the skies, and he who reads the pages that nature is turning in this great book of life, must come to the knowledge that there is a spiritual law there that is continually defining itself to man's understanding, and that that law is at the same time but the response to the earnest wish of his own spirit.

We never see anything that we do not wish to see spiritually. We never hear anything spiritually that we do not desire to hear. We never comprehend a law unless there is a hunger within. We never reach out our hands for the manna of divine life unless there is a hunger within that is constantly desiring the manna of God's law, God's wisdom, and God's truth.

It is needless for us to deny the existence of a supreme force; it is needless for us to deny the potency of the universe by which every particle of matter is held within its own orbit, by which this march of worlds is going on and on through all time, and yet each akin to all the others, by which systems upon systems are rolling on and on through eternity, and by which our minds are constantly grappling with these problems of that law, and gradually, because of this desire of the spirit of man, we are coming into a larger comprehension of the law.

Scientists to-day are taking hold, not only of the outer laws that govern the molecular life of the earth, but they are to-day penetrating the mists of the spiritual law. They are applying their intelligence to the conditions of human intellects, human spirits. They are learning gradually how mind is unfolding and how one mind is encompassed by the influences about it, and how by inherited forces and powers the human intellect plods along, overcoming difficulties, throwing down barriers, opening the doorways into larger lives, into larger thought, into a higher wisdom, and they are coming into the cognition of a spiritual existence outside of these material bodies which you inhabit.

The spiritual forces of life are more potent than all that we can ascribe to matter; however it may be, there is a spirit there that is intelligent in its manifestations. You may call a force that inheres the whole of the universe electricity. Call it by whatever name you please, but it is not manifest as a distinct potency in man, nature or science, in any department of the universe, until human intelligence directs it.

What is that intelligence?

It is the spirit of man, the inherent life, the ego of every individual, and wherever there is in the universe any condition of law, there the mind of man penetrates its mysteries, and through that mind all revelation is made. If that revelation is labeled "Thus saith the Lord," it is religious; if it is labeled the "Outer or natural," it is said to be material. If it belongs to the morals of a community, it belongs to the law.

Is there anything that is exempt from the law? The Niobe in the deeps of the sea, that lives clear to its mighty depths, manifests the existence of an inherent law, the force of an inherent intelligence. The globule of water, that is held in the radius of its own life, manifests a law; the attraction and repulsion of human beings manifests a law, and that law is as divine in the one instance as in the other, because in this process of this creation, unfolding development upbuilding the divinity of life, is speaking itself to every intelligent thinker.

These ideas have been the outgrowth of a spiritual development. Once the earth was flat, the seas were flat, but science tells you that the earth is round. Then science came to the rescue and told you that you were revolving upon an axis; that there was an equatorial axis, and that the world, the earth, was revolving upon it. A little later on man peered into the mysteries of nature, and he told you there was a polar revolution of the earth; that it was moving upon a polar axis, as well, hence the precession of the equinoxes came to the possession of man, and thus science has revealed divinity; it has not been dogma, it has not been faith, it has not been hope, it has not been a belief in that far-away God who lives beyond the stars, upon a throne of alabaster, whose surroundings are made of the finest material. The human imagination can conceive to be its revelation of God in nature the revelation of spirit to spirit, a voice of divinity to divinity, the voice of God beyond our comprehension to that spirit that is within us that shall carry us out to himself, to itself, and shall unfold the latent capacity of human spirit.

We have learned too long and have been trammeled too long by belief. We have held onto faith without daring to question the real life about us. Modern Spiritualism has come to the rescue. When the Jews clamored for a sign, then came Jesus, the Nazarene, who brought with him not only the spirit of the law, but he brought the manifestation of the law. He spoke in words and he spoke in acts. He demonstrated the force, the power, of the divinity that inhered him, and when it came into the relation of that divinity that inheres everyone about you and about him, then there was a divine response, and the world learned a diviner lesson than it had ever known before; and so to-day the Christian world has clamored for a sign. It was asked that there might come to the world some knowledge that beyond what you call death there might be life, and the sign has come.

Nature contained the law. Mind environed the spirit. It was living and growing and bursting the shell of bigotry and superstition, until at last the telegraphic message has sounded over the universe, and a voice beyond the bridge of death sounded to the children of men, telling of eternal life.

Thus the truth has gradually marched along, and our responsibilities incurred by this knowledge are increased a thousand fold to the conditions of ignorance that have existed. The scientist, as soon as he becomes acquainted with the law that induces or produces certain effects, he is responsible to himself that he shall bring to the world some evidence of a larger science than he has yet discovered, and what is the result? A continued investigation; a continued revelation in consequence.

The astronomer discovers one world. For years and years it was the common belief of astronomers that only four moons belonged to Jupiter. To-day he believes in six, and why? Because there was an action there that told of the relationship to something more than they had discovered, and in the revolution of those planets that were there apparent through the telescope, he has at last discovered two more moons. And so science is reading the heavens, and it is reading the earth. One is the science of the material expression of God, and the other is the science of the spiritual expression of God.

We may look into the scriptures, and have you stopped to consider that the Christian scriptures would never have lived for the years that they have revealed to the world the need of something better than they have had before, had there not been so much of human life reflected in them. Have you ever heard that there would be nothing in the history of human intellect if there were not some prophecy of a greater and better truth coming to that consciousness.

Friends, we are not standing still; we are before living altars. To-day is but the prophecy of to-morrow. The Jewish religion was but the prophecy of Christianity, and Christianity is nothing more than the prophecy of a larger religion still; and so the world is moving on, up the heights of time, leaving their inscriptions upon the walls of the temples of the divine spirit, and these walls are your homes, your worlds. You are writing yourselves upon every house, upon every article of furniture, upon everything with which you are coming in contact, and, above all, you are speaking the God within; the God within you is speaking the God without you—to your environment.

This much Spiritualism has accomplished as an ism. It has taught men a spiritual introspection, and the natural inference is, that it teaches man to look within himself, to look to all nature to find there the causes of her varied manifestations. These conditions apply to human life. We are standing upon the threshold of moral revelations such as have never been written in the history of man; we are standing in the doorway of a new kingdom, where new potencies will be revealed to the consciousness of man that he has never dreamed of. The signs are, the world is asking, human life is pleading for, and invoking these blessings, and they must and will come. The spirit world is invaded—your spirit world; you are in it to-day. God is here, and where he is is the spiritual realm. You are in the spirit world the moment you have cast off your mortal tenement. You have only gone into another room of God's mansion. You have only taken one step higher on the ladder of divine progress. You have only gone out of one condition into another. You have thrown off the outer garments; the living ego lives, and thinks, and loves, and grows, to-day, to-morrow, and forever.

Then what shall be our responsibility? To live the best we can, to inspire all to higher living, to write ourselves in an unmistakable language upon all with whom we are associated; and your influence goes out—out to the uttermost points of a spiritual world.

You may throw a pebble into the sea, and its ripples will reach the the opposite shore. You may throw a thought or an act upon the spiritual sea of life, and it is responded to from the kingdom of God, to its uttermost elements, and so your responsibilities are greater than ever before.

The more knowledge you have concerning the spiritual relationship between you and your fellow creatures, the responsibilities incurred are greater than ever before. If you know that you are preparing to live, death is lost sight of. You forget, too, that the religion of dogma is death, the kingdom of terrors, the black-headed monster that croons its head over the law, and inspires man with a deadly fear.

Spiritualism tells the story that death is a round in the ladder; it is the threshold over which you step into the larger life, with increasing responsibilities. It is the power that tells you of a greater world. It tells you of a nearer step to the Infinite, or a closer kinship to humanity, and those who contemplate these steps must realize that they are walking with the angel hosts. Your hands are in God's hands, and his spirit is within and over you. It is in all things, and therefore all life must be unified. Every man, woman and child are one family of spirit—universal, infinite, loving, merciful, and, over all, just. These are the lessons we must learn; these are the powers that we must acquire to make more perfect our lives.

Modern Spiritualism comes with its phenomena, not only to tell you, as it does on every Sabbath day, here upon this platform, that those who love you may come to you, to voice your needs, and to inspire you, but they come to you to tell you that you are to live, that you cannot die, that your responsibility is to prepare for life, for action, for the performance of duty, for the accomplishment of good, for the advancement of humanity, for the march toward the higher progress.

You build your own heavens, you create your own hells, and you are living according to that divine law that cannot be revoked; you are living not only amenable to the laws of the land, but you are susceptible to, and amenable to the laws that inhere your own lives, therefore justice must be the crowning kingdom into which you must enter, facing your own lives, sitting alone with your own conscience, and answering the claims of your intelligent review of your lives. Redemption comes, and it comes only through growth. Blood or water cannot wash it away; only the glory and sunlight of eternal wisdom is the redeeming balm that must ultimately save the world.

* * * * * * *

BENEDICTION:

May the light of heaven crown your lives; may the joy that you are walking with angels inspire you to noble living, and may that love of the Father of all quicken your love for one another, until there shall be a universal brotherhood, and one divine life. Amen.

THE ROSE BUD CLUB.

A New and Commendable Organization in Detroit, Mich.

As an indication of the genuine spiritual awakening that is going on in Detroit, we desire to draw special attention to the humanitarian work carried on in this city by a little band of workers whose aim and purpose is to carry sunshine and hope into saddened homes and to lend material aid to those who are in sorrow and despair, who need the kindly word, the cordial, heart-felt greeting, the helping hand of someone whose heart and sympathies may be touched and aroused by scenes of a brother's or sister's affliction.

This little band, known as The Rose Bud Club of Detroit was organized by Spiritualists, a number of its officers being spiritual mediums. Let it be remembered, however, that the Club is non-sectarian. It distributes its benefactions regardless of creed or no creed.

A weekly assessment is levied upon members and the money thus raised goes into a fund to help poor, sick and destitute children and others in need of assistance. Each club-meeting at its close is resolved into a spiritual circle where the angel messengers scatter the sweet perfumes of love, hope and cheer among the assembled members and visiting friends. The message-bearers, with unselfish devotion, render their services free of charge to aid in the raising of funds at these circles, thus exemplifying those heaven-born attributes that make all mankind feel akin with love and sympathy for each other, knowing that one divine Father is interested equally in all His children, albeit they may live upon various rounds of the great ladder of spiritual progression. The Club, we trust, is destined to play no small part in awakening an interest in the cause of Spiritualism, and in demonstrating from a material as well as spiritual standpoint the good there is in our grand philosophy.

Among the officers elected were: Mrs. Mollie LaDell-Fish, a trance speaker and message bearer of exceptional gifts, who was elected president of the club; Mrs. R. C. Barney, a recently developed medium with bright prospects as a message-bearer, was elected vice-president; Mrs. Allen, a recent convert and an ardent worker in the cause, was elected secretary; Mrs. Ida McDonald, an excellent medium, was elected treasurer. The trustees, Mrs. Dugrey, Mrs. Deck and Mrs. Bantle, are among Detroit's most respected citizens. Mrs. Dugrey and Miss Bartell, newly developed mediums, present bright prospects for useful careers in the field of Spiritualism. They are active workers in the meetings of the Club.

It is to be observed that in the organization of the Rose Bud Club, (in which the spirit world played an important part), much wisdom was displayed in the selection of officers who will do credit to the work of the club in relieving distress among the sick, the unfortunate and disheartened. Much good has already been achieved through the instrumentality of the club, and it has a neat little sum in its treasury to continue its beneficent work in the future. It has made a splendid showing for the short period it has been in existence, it having been organized on the 14th day of February of this year, 1907.

The friends who assembled at the home of Mrs. McDonald upon that memorable winter's evening had the honor of entertaining one of Grand Rapids' most noted and worthy mediums, Rev. Amanda Coffman, who suggested the name for the Club and assisted in its organization.

It is to be deplored that alms-giving is a necessity in this day and age of the world. If justice were done, no one would lack for the necessaries to sustain the material requirements of the physical. But so long as mammon rules and oppression prevails over apathy and ignorance, just so long will there be need of rescuing and providing for those who shall have fallen in the struggle for existence. Just so long will The Rose Bud Club and similar organizations find material for their activities.

But thanks to the divine inspirations from the angel world, the people are arousing from their long lethargy, and we see the dawn of better days and happier conditions for the people in the near future. The spirit of co-operation is in the air, and the people are realizing as never before, that in all avenues and activities of life, the old adage: "In union there is strength," is true.

We trust, therefore, that The Rose Bud Club, by the united wisdom, love and sympathies of its members and friends, and by the kindly aid and co-operation of the God of love and the ministrations of the angel world, it will go on, not merely in the giving of alms, but in that more exalted function of scattering and diffusing the sweet perfumes of wisdom and love among those in darkness and despair.

Let us then as Spiritualists cast aside the petty bigoted differences that may exist between us, remembering that spirit communion is beneficial only in so far as the kindly advice given to us by our departed friends and loved ones is applied to our own lives individually. If it does not make us more charitably-minded, more loving in our dispositions, more harmonious in our relations and intercourse with each other and the world at large, and less severe in our criticisms and condemnations of the weak and erring, it would be far better for the cause of Spiritualism had we never assumed the name "Spiritualist." For, Spiritualism, if it means anything, implies spirituality in the believer.

I trust, then, that those who have organized and all who will be and become most active in carrying on the good work of The Rose Bud Club may, as Spiritualists, ever manifest in their daily walk the greatest of all virtues—Charity.

Ah! could we lift the veil and see
The world above—its charity,
How oft we'd hide our face in shame,
When we'd berate another's name.

From Harmony's exalted spheres,
Kind angels come to dry our tears,
And point to us the better way,
Where Wisdom reigns and Love holds sway.

Shall we not join our angel bands,
With loving hearts and outstretched hands,
To scatter fragrance on the way,
Of those who've seen a better day.

The Rose Bud Club with angel hosts,
Proclaim glad news from coast to coast;
It matters not what be your creed,
If you but only feel your need.

While faith and hope and love prevail,
The Rose Bud Club can never fail;
Its sweet perfumes distilled above,
Recalls to mind that God is Love.

Come, then, dear brothers, sisters, all:
Come let us lift the ones who fall,
For we may feel affliction's blight,
Ere sunbeams fade in coming night.

WILSON FISH, M. D.
Detroit, Mich.

Wonderful Results Obtained for the Relief of Eye Trouble.

Any reader of this article who is afflicted with weak eyesight or any form of eye trouble should not fail to write to the Actina Appliance Company, Suite 342 P, 811 Walnut St., Kansas City, Mo., for detailed particulars regarding their "Actina"—an instrument which has effected such marvelous cures of the different forms of eye trouble all over the world—no cutting or drugging is involved. "Actina" can be easily used without any trouble. The "Actina" will be sent on two weeks' trial so that you can easily see what it is like and how it is used without any expense.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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WOMAN: Four Centuries of Progress. A Lecture delivered at the Free Thinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

General Survey.

The Spiritualistic Field—Its Workers, its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

Mrs Maud Lord Drake, the well-known lecturer and message bearer, is now in Chicago, where she has a host of admiring friends. She is now stopping with her daughter at No 16 St. James Place, Chicago.

Correspondent writes: "The management of the Golden Rule Spiritualist Society, corresponded with Georgia Gladys Cooley some time ago in order to secure her services at their Mass Meeting, to be held in Star Lodge Hall, 378 South Western avenue, Chicago, Saturday and Sunday, August 31 and September 1, and found her uncertain as to that date with the promise that she would try to arrange to be present if possible. She has succeeded in exchanging that Sunday for a later date with another association and will be with us Sunday, September 1. We are delighted with the good news and know there will be a treat in store for all who hear her very convincing and spiritual messages. She is a real star in the firmament of genuine mediumship."

Mrs. M. E. Harvey writes: "Mrs. Eva Fravel of Austin, delivered an interesting and instructive address Sunday evening, August 18, at Star Lodge Hall, 378 S. Western avenue. The message bearers were the well known and popular Mrs. Susie Thompson, Mrs. Squires, and Charles E. Thompson."

MARRIED—At Lily Dale, at the home of her cousin, Mrs. J. Cowan, on the evening of August 15, by Rev. G. H. Brooks, Mr. Geo. Smith to Miss Sarah V. Deemer. The wedding was strictly private and the happy occasion was ripe with choicest wishes and love from one and all to the happy couple.

Mrs. M. L. Chase writes from West Pullman: "The good people of Roseland met in Bock's Hall, parlor meeting, Sunday evening. Mrs. J. Staner-Adams of 1007 West Harrison street, gave a short talk on the Philosophy of Life Eternal, and Mrs. J. L. Longstaff of 7932 Kingston avenue, explained the Phenomena by giving tests to about 30 within an hour. They will meet at same hall (Bock's Hall), between 115th and Kensington Ave., on Michigan avenue, September 1st, Sunday evening. A cordial welcome is extended to all. Good mediums will be in attendance."

Lee Morse writes from Lily Dale, N. Y.: "Election of trustees of Lily Dale Assembly took place August 19. with the following result: Mrs. Esther C. Humphrey of New York; Dr. Geo. B. Warne, Chicago; H. W. Richardson, East Aurora, N. Y.; J. W. Stearns, Buffalo, N. Y.; R. W. Savage, Hamburg, N. Y.; Lee Morse, Lily Dale, N. Y.; F. W. Martin, Elyria, O. Officers not yet chosen."

S. M. Richardson writes from Clear Lake, Iowa: "Enclosed find draft in renewal of my subscription to The Progressive Thinker and the Unknown Life of Jesus. I was 89 years old on the 8th instant, and at this late day I would not think for a moment of doing without The Progressive Thinker. Keep up the fight, and the victory will be won over fakism the same as it was over free loveism, together with some other isms less injurious to the cause, but which have no place or affinity with Spiritualism, and I only hope that I may live to see the day when these barnacles may be removed and the cause left free to fulfill its mission without all these hindrances."

James E. Welker of Holland, Mich., will answer calls to lecture on Sunday in any place near his home that he can reach on Saturday. He will make no charge for his services—only actual traveling expenses to be paid.

Frank T. Ripley has December, January and February open for engagements to lecture and give messages. Address all letters to 112 North Beech street, Oxford, O.

MARRIED—At 425 E. 49th St., Los Angeles, Cal., August 9, 1907, Helena Fox-Smith and Edwin Clare Cole., Mrs. M. E. Gilliland Howe officiating. The Spiritualistic marriage service was used. The bride is the granddaughter of Thomas and Martha Wardell, and daughter of Irving and Mrs. Flora Wardell Fox, well known liberalist and Spiritualist. The marriage took place on the 93rd anniversary of Mr. Wardell's birth, who, with his beloved wife, with whom he has been married 56 years, was present, also children and grandchildren's children, to the number of 30. The floral decorations were white and green, the bride dressed in white silk, carrying a bouquet of Marguerites. A vegetarian lunch was served, after which Mrs. Howe read letters from absent children, and followed with messages from arisen ones. A most beautiful and harmonious occasion.

W. F. Schumacher writes: "People of all denominations are invited to attend the services of the Spiritualistice Church of the Students of Nature which will be opened September 1, at Van Buren Opera House, cor. California avenue and Madison st. Mrs. M. Schumacher, the pastor, who is well known for her spiritual work, presides at each service.

Miss Elizabeth Harlow will address the Fraternal Order in Hygeia Hall on Wednesday evening, August 28, after which an informal reception will be tendered the talented and popular lady.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

The Golden Rule Spiritualist Society will hold a Mass Meeting at Star Lodge Hall, 378 South Western avenue, Commencing Saturday evening, August 31, at 8 o'clock, and Sunday, September 1, afternoon and evening, at 3 and 8 p. m. That well known and popular speaker and Test Medium, Mrs. Maud Lord Drake, assisted by local talent, will entertain the audience at the Saturday evening meeting, and Prof. W. F. Peck, of St. Louis, an eloquent speaker, will be an attraction at the Sunday meetings. Mrs. Georgia Gladys Cooley, well known as a leading and popular lecturer and medium, will also participate in the proceedings. All in all this means a veritable treat for all who can be privileged to be there.

T. Wilkins writes as Secretary of the Illinois State Spiritualists' Association: "On Sunday, August 25, the charter was delivered to the Church of Progressive Spiritualists amid the most beautiful harmony imaginable. My presentation speech was brief, as it should have been, ending with an appropriate poem of welcome (which will be published later), and the appreciation of the audience was manifest in the applause. This society now has a membership of 101, and is a characteristically enthusiastic gathering of very sincere and active people, who are bound to push forward. Since becoming better acquainted with the affairs of this organization I am credibly informed that the founder of this organization was Mrs. Lyons, the medium, at whose house the meetings are held. Rev. J. H. Demby has been chosen pastor, and rightly he fills the position. Next week we will give the names of the officers and more about is workings. Suffice it to say that the future for this society is very promising, and I should not be surprised that within a year's time, in membership, as well as in enthusiasm, they will be the banner auxiliary. It is hoped that other societies will get a hump on themselves and work their membership up to a higher standing."

Grand Ledge, Mich.

After a most successful season, Grand Ledge Campmeeting closed on Sunday, August 18. During the last week of camp, Mrs. R. S. Lillie of California, and Oscar A. Edgerly of Mass. were the speakers. Mrs. Lillie has always been a great favorite in Michigan, and she was enthusiastically received at her every appearance on our rostrum, her lectures were most highly appreciated by our association.

Mrs. A. G. Atcheson of Buffalo, has given the messages, and all her work has had the true ring of honesty and sincerity. Our association would recommend her as a most worthy representative of our cause.

Mr. Edgerly gave the closing address on Sunday, August 18, and it was declared by all to be a masterpiece of oratory and logic. Mr. Edgerly has been re-engaged as Chairman and speaker for the camp season of 1908.

We all feel satisfied with the outcome of our meeting. Much of its success has depended upon Mr. A. F. Clark, the efficient manager, and the interest of the most able president, Mr. J. W. Ewing of Grand Ledge.

Mr. George A. Letford made a liberal donation of money to the camp, which was publicly presented to the association by the chairman on the closing day. SECRETARY.

MY RELIGION.

What It Is and What It Is Not.

I have often been asked what my religion is. In order to make myself understood, and to give that question a comprehensive answer, I will have to go into details and see if we can understand what religion is.

To many religion is "a system of faith and worship," while to others it is the furtherance of their financial interest, but to thousands upon thousands the propagandism of religious systems means persecution, robbery, murder, and an earthly hell that makes the Christian fire and brimstone hell of little or no significance.

I do not think that any facts can be produced that will prove the contrary; for the recorded facts in history plainly show that religion has been the cause of more contentious strife, war and murder. The most terrible crimes have been committed in the name of "God" for the sake of religion—more so than any one thing else.

In the crucible of reason churchianic religion and religion in general is no more than "human effort to gain divine favor."

I don't pretend to know who this Christian deity is, and the clergymen, when closely cross-questioned, show their utter ignorance as to their "male God," yet they pretend to know so much about "him."

"Every person fashions 'God' in accordance to his (or her) own imagination."

If the word "religion" means no more than a system of faith in and worship of some deity, then I have no religion—then there is no religion worth one minute's existence; then "the destruction of Christianity is essential to the advancement of civilization;" and it is well-known religious systems have always antagonized liberty and the dissemination of knowledge.

No person has any right to judge a person's character by the religion such person may profess, or by the material wealth such person may possess. Clothes and money do not make the real person, no matter how much is said and written to the contrary.

But if "to be good and do good" is religion, then such is the only religion for humanity—such the only religion I will try to practice. But unless it can be clearly shown that religion and ethics are one and the same, then the attempt at making "to be good and to do good" a religion is futile.

Regarding everything as controlled by natural law, I have no faith in miracles. The Bible contains the pratings of an insane mind—contains the most dense ignorance and superstition as well as some very good teachings, hence cannot be regarded as totally unworthy of consideration.

It often takes a brave person to openly declare him or herself a thorough free-thinker or so-called "infidel," while it takes no more than a moral coward to make a Christian hypocrite.

Knowledge and honesty portray a thorough free-thinker, while fear, superstition and ignorance make a churchianic Christian.

WM. KNOPFYMEIER.

Quincy, Ill.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

SPIRITUALISM.

Of What Benefit to Humanity Is It?

The above is the heading of an article in The Progressive Thinker of August 3d, by P. O. Chilstrom, of Nevada. I could not express my convictions on the subject better than he has until he comes to those church members who, admitting communion with decarnate spirits, say that those who wish to commune with those in the flesh are only evil spirits.

This statement, by whomsoever made, all who are acquainted with spirit communication know is not the truth, and that decarnate spirits do teach truths which can be obtained in no other way,

In what other way do we know that life continues after the change called death?

In what other way do we know that there is no such place or condition as a "hell paved with infants' skulls"? Without this knowledge from such spirits, how would woman dare to bring into life beings dearer than their own selves to take the terrible risk of any hell as taught by Evangelical churches?

I have known women who have taken their lives from the earth to avoid such a necessity.

Has Spiritualism done no good to humanity? What then has caused charity in religious beliefs, as manifested since the Rochester Knockings were echoed around the world? What, then, has annihilated the Inquisition, or hidden it so skillfully that it is not to be found—except by the priestly emissaries of the Pope? What is it, then, that has so improved the disposition of human beings toward each other? What else is it that has taken the sting from Death and the victory from the grave, but the knowledge that Death is the door to a fuller life, and the grave the laundry for soiled and worn out garments, where they are cleansed and changed into beautiful verdure and flowers to dress dear old Mother Earth.

Spiritualism includes all other isms, good or bad, and is the reformatory of all mistakes and misapprehensions, and though its name may be stigmatized, and crucified as was its first, or, at least, greatest medium; still it is the truth which though crushed to earth shall rise again, for the eternal years of Good are hers. If Spiritualism is of no benefit to humanity, pray tell me what is? H. E. S.

Plymouth, Mass.

Report from Harmony Grove Camp, California.

Harmony Grove Camp, Escondido, Cal., opened on August 11 with a most excellent attendance, there being nearly fifty people on the grounds.

The opening exercises in the morning consisted of a special flag-raising service under the auspices of John W. Ring; address of welcome by the Ex-president J. L. Dryden, and a short address by State president Arthur S. Howe. At 2 p. m. John W. Ring gave a masterly address on "Hail, Glorious Day!" At 4 p. m. Mrs. M. E. G. Howe and Mrs. Sanford-Johnson, of Los Angeles, and Mary P. Morrill, of San Diego, gave messages. At 8 p. m. Mr. Ring gave an address on "The Principles Upon Which We Build." Male quartette J. L. Dryden, Arthur S. Howe, John W. Ring and S. N. Knowlton furnished music. Vocal selection, A. S. Howe, John W. Ring.

Monday morning at 9 o'clock Mrs. M. C. Vlasek, of Los Angeles, called the children together and organized the lyceum work. The Lyceum will meet at 9 each morning, with special exercises on August 22.

Mrs. Howe formed a developing and healing circle for the older ones, which is held out under the beautiful oak trees from 9 to 10:30 each morning. These services are followed by conferences in the Auditorium, which are well attended.

Lectures will be given by Mr. and Mrs. Howe, J. L. Dryden, W. C. Bowman, Mary C. Vlasek, Dr. Ada Patterson, of Los Angeles; Mrs. Mary Morrill, of San Diego, and Mrs. Evelyn L. Pomeroy, late of Seattle, Wash. Mrs. Sanford-Johnson, Mrs. Howe, Mrs. Vlasek and Mrs. Morrill are the message bearers, and many others on the ground are assisting.

This is one of the finest camp grounds in the country, and the ever-improving conditions make it possible to be the "Lily Dale" of the Pacific. MRS. M. E. G. HOWE.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth bound, price $1.

Letter from John W. Ring.

To the Editor:—August 4th closed a truly pleasant, and as Brother Chas. A. Buss, the devoted president, said, "profitable engagement" with The First Spiritual Society, San Diego, Cal.

The following week I spent in Los Angeles, where, at the homes of Mrs. Esther Dye and Mrs. Mary C. Vlasek I was pleasantly entertained and met many of the good friends of our cause.

Sunday, August 11, was opening day of the Harmony Grove Camp, and I greatly enjoyed mingling with the friends and workers. The spot is delightful, the spirit congenial, and a splendid time seems certain. Secretary T. J. McFeron and his good wife are constant in their efforts to make all comfortable and at home, as is Mrs. Dodge, the good angel of the camp.

On the program are Mr. Arthur S. Howe, State President; Mrs. M. E. G. Howe, State Organizer; Mr. John L. Dryden, State Secretary; Mrs. Mary C. Vlasek, Mrs. Sanford Johnson, Mrs. Mary P. Morrill and the camp president, Bro. Bowman.

Miss M. Belle Clark, our faithful musician at San Diego, has charge of the musical programme.

This is written on my way to Hedrick, Okla., where I meet Rev. Chism, Christian Evangelist, in a six-days' debate. He denies "The fundamental principles of Modern Spiritualism are identical with the spiritual basis of the religion of Jesus Christ," and affirms "All revelation ceased with the close of the Apostolic Age."

I trust to be the mouthpiece for "Our Moses" and others of similar ability who are as interested as ever in the progress of our cause.

After assisting in the Oklahoma State Convention, held early in September, I make a short visit to Galveston and then on east through Kansas, Missouri and Illinois to Indiana. I am expecting to return to California by November. JOHN W. RING.

Ottawa Camp Meeting.

The exercises of this camp were opened on the 17th of August, and will close on the 25th following. The exercises are conducted by H. W. Henderson, the president, in a quiet and very efficient manner. The attendance is quite fair, and much interest is manifested in the various exercises.

The public mediums are Mrs. Ella Baldwin, of Kansas City, Kan.; Mrs. A. L. Lull, Lawrence, Kan.; Mr. O. P. Dunakin, Dr. W. Espanto, St. Louis, Mo., besides a number of private mediums.

The principal speakers are Will J. Enwood, of Indiana; Mrs. A. L. Lull, Mrs. Ella Baldwin and W. P. Sailing, of Winfield, Kan. Others, however, took some part in the exercises. The program contained one feature that was peculiar, and a very good one, too. A circle was formed each morning at 9 o'clock, in which the most interested joined, and the different mediums, under the control of their guides, passed from one to another. Besides the benefits received by individuals, the evidence of spirit communion was afforded and witnessed by those outside.

Each day is occupied with lectures dealing with appropriate subjects, followed by platform tests and experience meetings. In this way each day is occupied, containing such a variety of exercises as are both interesting and instructive.

The camp is located on the public park, as beautiful as Nature could make it. It is a native forest kept in fine order by one employed by the year. It is enlivened by many species of birds, and the native squirrels are seen everywhere. Neither birds nor squirrels are molested by sportsmen or their dogs.

There is a fine, commodious pavilion with a rostrum dressed in the national colors, and near by is a large dining hall in which the meals are served, and in the vicinity of these are numerous stands of flowers and ornamental shrubbery.

A few words regarding the speakers and mediums will close this brief report.

The most prominent and vigorous speaker is Will J. Erwood, a young man highly gifted with the two essential qualities: intelligence and eloquence. There is before him a career of usefulness scarcely conceivable. These attributes are accompanied with an earnestness and zeal that make his work very effective. In saying this it does not detract anything from the other speakers, who perform their work very efficiently. And here I must say a word in regard to J. E. Rife, of Wichita, Kan. He is a table-tipping medium, a phase of mediumship that is considered by many of a lower order, but really it is one of the most efficient kind. The writer had a sitting with him, and had this been his first experience it would have convinced him beyond all doubt that he was communicating with his loved ones gone before; and so it will be with any honest, sincere and intelligent person. In saying this it detracts nothing from the efficiency of the other mediums, who do their work satisfactory to those who attend their seances.

The writer was in the camp three days and studied the workers and their work with care and scrutiny, and came away with the most favorable impressions, not only with the workers, but with their work. May the camp meetings in succeeding years maintain the present status.

E. J. SCHELLHOUS.

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"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price $1.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

MADISON SPIRITUAL ASSOCIATION

Madison Spiritual Association commences Friday, September 6, and closes Sunday, September 15. For full particulars adress Mrs. Lona E. Strickland, Secretary, R. F. D. 2, Madison, Me.

TENTH ANNUAL CONVENTION.

Of the State Spiritualists' Association of Minnesota.

The Tenth Annual Convention of the State Spiritualists Association of Minnesota, will be held in the First Unitarian Church, Eighth street and Mary Place,, Minneapolis, September 6, 7, and 8, 1907.

The following excellent talent has been engaged for the convention:

Miss Elizabeth Harlow of Columbus, O., who delivered such splendid lectures at the convention last year; Prof. W. M. Lockwod of Buffalo, N. Y.; Mrs. J. P. Whitwell of St Paul; Mrs. Carrie Tryon of Minneapolis, and others.

Message bearers, Mrs. Emma A. Sauer, Mrs. Paul Beuhler, Mrs. Frances D. Wheeler, Mrs. Emma Peake, Mrs. Asa Talcott, and Mrs. H. P. Courtney.

Prof. Lockwood, in his lectures, employs philosophical and scientific apparatus to analyze the principles, and demonstrate the facts underlying the Spiritual Philosophy and its Phenomena, and distinctly proves the continuity of individual life, and the mortal association with other spheres of existence.

Business sessions and addresses from fraternal delegates of New Thought and Occult societies, during the day.

Evening meetings will be devoted to lectures, spirit messages, music and song.

It is the aim of the officers of the association to make the tenth convention the best ever held.

Annual reception and entertainment to delegates and visitors will be held Thursday evening, September 5, at 8 o'clock, at McElroy Hall, corner of Nicollet avenue and 8th street.

The secretary, 904 Hastings avenue, St. Paul, will mail programs to persons sending their names and addresses. Come and bring your friends and help make the tenth convention a grand success,

FRANK E. IRVINE.
Secretary State Spiritualists' Association of Minnesota.

Texas Spiritualists, Attention!

The next annual convention of the Texas State National Association of Spiritualists is hereby called to meet in the city of Houston, Texas, on Friday, Sept. 20, 1907, to continue three days. It is earnestly hoped that every society in the State will send delegates to this convention, with a per capita tax of 10 cents per member, and that some plan may be devised at this meeting to advance the cause of Spiritualism in Texas.

CARRIE E. HINSDALE.
President Texas State National Association of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

Passed to Higher Spheres of Usefulness.

Dr. C. W. Burrows, widely known and respected by Spiritualists, passed to spirit life August 13, while conversing with a friend on how to best harmonize the discordant element. How beautiful it was to pass away with the cause he loved; the last on his lips and breath was nothing but love and harmony to all. In spite of all his peculiarities he had nothing but forgiveness for those who slandered him. In losing him from the mortal sight Spiritualism has lost a loyal, true and generous friend. His funeral was conducted under the auspices of Damascus Commandery, K. T., of which he was an honored member. The services were conducted by Rev. Reed Stuart, pastor of the Unitarian Church, at the home of his daughter, Mrs. Mary Edson, 1067 Warren ave., W. The floral offerings were numerous and lovely. Rev. Reed Stuart, in soul-stirring remarks, led his hearers to realize there was "only a thin veil between us," and that the noble man had only stepped across the golden strand to join glad hands with the dear one waiting and watching so eagerly for the glad reunion. In such a life and death we truly can claim, "Oh, Death, where is thy sting! Oh, Grave, where is thy victory!"

FRANK M. HALFMAN.
Detroit, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Mr. Oliver W. Barnard was born August 4, 1828, and passed to spirit life August 14, 1907. He inherited the mildness of Quaker parents. He became an ardent believer in and stern advocate of Spiritualism. For his abilities in being clear and farsighted, his earnestness and integrity, he was nominated for Congress. He was also an acknowledged horticulturist. He never swerved from his knowledge of spiritual life, and after a lingering illness passed away at his home in Manteno, Ill., leaving a wife and two daughters. The transition service were conducted by Mrs. Mary B. Hill.

August 14, John Black passed to spirit life at his home, where he had spent so many years with his wife and four children, in North-East Pennsylvania. He bade good by to his wife and family and friends, and went to his spiritual home, aged 76 years. He was a true, noble, man, always cheerful, with a smile and a kindly word for all. The funeral was very largely attended, and the writer was called upon to offer the consolation that Spiritualism has to offer on all such occasions. G. H. BROOKS.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.00.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $3 per volume.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT.
600 Pennsylvania Ave., S. E.,
Washington, D. C.

Pamphlets by J. M. Peebles, M. D.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Nights' Sermons against Spiritualism. Price 15 cts.

A Plea for Justice to Mediums. Price 10 cents.

Did Jesus Christ Exist? Is Christ the Corner-stone of Spiritualism. Price 30 cents.

Immortality. Its naturalness, its possibilities and proofs. Price 10 cents.

The General Teachings of Spiritualism. Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y. Price 15 cents.

Spiritualism Commended by God, and the Crowning Truth of the Bible. A reply to the Seventh Day Adventists' attack on Spiritualism. Price 10 cnts.

Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism, by H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

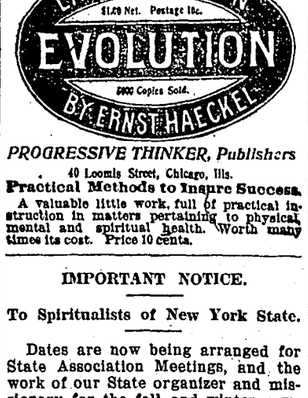
The Eightieth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cents.

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cents.

The Pentecost, or the New Heaven and the New Earth. Price 10 cents.

The Jubilee Lectures. Celebration of Fiftieth Anniversary of Modern Spiritualism. Price 35 cents.

HAECKEL'S LAST Great Work. Just Published.



PROGRESSIVE THINKER, Publishers
40 Loomis Street, Chicago, Ills.

Practical Methods to Insure Success.

A valuable little work, full of practical instruction in matters pertaining to physical, mental and spiritual health. Worth many times its cost. Price 10 cents.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association Meetings, and the work of our State organizer and missionary for the fall and winter campaign, commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with the view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to cooperate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres't,
East Aurora, New York.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, think. Price, 25 cents.

PUBLICATIONS OF HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, $1.25; postage, 10 cts. THE EVOLUTION OF THE GOD and Christ Ideas. Price, $1.25; postage 10 cents.

EMMA ROOD TUTTLE.

THE LYCEUM GUIDE.

For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for organizing and conducting Lyceums, Instructions in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid.

FROM SOUL TO SOUL.

Contains One hundred and twenty of the author's best poems, embracing a wide range of subjects and versatility in composition; historic, heroic, pathetic, humorous and descriptive. They are admirably adapted for recitations. The book also contains five songs, with music by the eminent composer, James G. Clark. 250 pages, beautifully bound. Portrait of author. Price $1.00, postpaid.

ASPHODEL BLOOMS AND OTHER OFFERINGS.

This volume is dedicated: "To those whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed with common flowers is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither." It contains one hundred and thirty-nine poems, and twenty storiettes, a part of the latter by Clair Tuttle, in her most charming style. 285 pages, six full page illustrations, among which are likenesses of the author and Clair Tuttle; beautifully bound in blue, with silver embossing. Price, $1.00, prepaid.

ANGELL PRIZE-CONTEST RECITATIONS.

To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the prize medal; some prominent citizen presides; other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents, postpaid.

Address all orders to
HUDSON TUTTLE, Berlin Heights, O.

RITUAL for Spiritual Services. Issued by the National Spiritualists' Association. This little book contains Declaration of Principles, Responsive Readings, Marriage and Burial Service, also short prose and poetical selections. Every speaker should have one. Price, Leatherette Cover, 20 cents.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

MANUAL of Magnetic Healing. Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25 cents.

BOOKS BY LEROY BERRIER.

The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism. Price, cloth binding, 80 cents; paper, 50 cnts.

The Power of Self-Formation, Devoted to the science of Human Culture, teaching us how to think so we can control our thought. Price Cloth, 80 cents; paper, 50 cents.

The New Life. This book deals with the principles and laws which open unto man the floodgates of infinite creative power, and put him into conscious possession of his birthright, the mastery over all things. Price, cloth, 80 cents; papr, 50 cents.

Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

What All the World's a-Seeking.
RALPH WALDO TRINE.

Each is building his world from within; thought is the builder; for thoughts are forces.—Subtle, vital, irresistible, omnipotent.—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

ESOTERIC LESSONS.

This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, cloth, $1.50.

JIM, or The Touch of An Angel Mother.
BY CARRIE E. S. TWING.

Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I most lovingly dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, $1. For sale at this office.

MEDIUMSHIP and Its DEVELOPMENT, and how to Mesmerize to Assist Development. By W. H. Bach. Paper 25 cents;

Father Tom and the Pope.

Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "poteen," and an Irish recipe for "convounding" the same. Paper, 25 cents; cloth, 50 cents.

THE TALMUD Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and commented upon it. By H. Polano. 859 pp. Price, cloth, $1

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Priest."—Q. How shall I develop my mediumship? I send an order for your book on that subject, but any further information will be gratefully received. As a Catholic priest, I have always believed and taught the immortality of the spirit, and I feel sure there must be some means of communication with those who have gone beyond; and in spite of the prohibition of the Church of Rome to seek this intercourse, I feel that I must do so. I am certain that some spirit is wanting to communicate with me, as some five weeks ago I heard mentally, "When shall I be able to speak to you?"

A.—This is a singularly interesting example of the far-extending influence of Spiritualism. The correspondent is quite correct in his belief that he has some one on the other side desiring to communicate. Having such friends on the other side, almost insures the success which will come when the conditions on this side are met. This priest may stand on dangerous ground, and you will say he will come out of the church, or be hushed. There is no necessity of either. The spirits with whom he will converse were and are Catholics, and will teach him no new doctrine. They will hold him to the church. It is possible for him to so remain, fulfilling the functions to which he has been anointed, and yet communicate with those gone before, and it may be the greatest consolation to one "toiling here below," with the bitter waters of sacrifice of the ardent desires of the heart, to know the "loved and lost" are present, although invisible, loving with as deep affection as in the earthly days. You may by religious exactions blight and destroy the springing plant of love in this life, but the next life will atone and right the wrong.

Subscriber.—Q. My daughter has become nearly blind of cataract. A medium told her that if she would sit, the spirits would restore the sight. She sat every day, at first for fifteen minutes, at length for two hours. Then we noticed she was not right in her mind. She is obsessed, and we wonder what we can do?

A.—In the loneliness of loss of sight, the brooding in the darkness, the mind became unsettled. Seances should not be held so frequently, nor at any and all times to suit whim or convenience. If they are, the medium is almost certain to fall under undesirable influences. Whether this is regarded as "obsession" or a hypnotic form of suggestion, or attempt of various well-meaning spirit intelligences to communicate, the effects are unpleasant and unprofitable. In case of this daughter, it is recommended for her to consult an oculist and have his opinion on the promise afforded of restoration of sight by an operation. I am impressed that in this case a skillful oculist will be able to restore sight. When this is done, the other symptoms will disappear.

The seances, if held at regular, appointed hours, will be more beneficial than otherwise. The home seance should be a guarded shrine, protected from the countless influences which otherwise would disturb its harmony and destroy its value.

When it first becomes known in a family that one of its members is mediumistic, the tendency is to overdo the matter, and run it into an absurdity. I will point a typical case that came under my observation. In a family of six, a boy of fifteen years of age became a medium after the circles had been held a few times. The members were delighted and enthusiastic. They held seances every evening, for themselves and neighbors, and whenever, during the day, anyone wanted to know, and was uncertain, the medium was called, and the spirit controlled. It was an easy road to knowledge at first, but when this consultation was called fifteen to twenty times during the day, father, mother, girls and boys not taking up any task, or attempting to solve any difficulty without spirit advice, the guidance became uncertain, delusive, at last positively mischievous, and disgust took the place of the early enthusiasm. It was the communicating friends' only method to teach a lesson in self-direction. It is not well to lose our individuality and strength of will and purpose. We may consult with our invisible friends as with our visible, but we should not consult them as oracles, and take their words as infallible.

"Inquirer."—Q. About four years ago I began investigating Spiritualism and was soon convinced, and began sitting for automatic writing. I sat alone in my own room at home, every day. At the end of two weeks my hand wrote almost as fast as in common writing. Perhaps this automatic writing is blended with impressions, as I always know two or three words ahead what will be written.

At this time my spirit teacher wrote for me to discontinue writing and sit for treatment. I was ill with incipient Bright's disease and consumption. I sat an hour each day, and they did for me what doctors had failed to do: cured me perfectly. Then I resumed writing again, but while I could write faster than before, it was worthless trash. No one controlled me but idle mischief-makers. I begged for my own people to come, but they could not. I became disgusted and gave it up. I was in a large city, and contemplated going to the mountains on a prospecting tour, and thought perhaps under the conditions the results would be better, and I rid of the mischievous spirits. When I reached the mountains I resumed writing. The control said I was freed from the troublesome ones, and would now get only the truth. I soon found they were as false and misleading. They would tell me where to look for gold, and when I would not trust them, and looked for myself, they played tricks on me by making the quartz appear sparkling with specks of gold. When I reached camp with these specimens the gold particles had disappeared. How can I receive reliable communications?

A.—The same causes prevailed in this as in the preceding case. There was play and dalliance with the spirits. Even after all his experience, when this correspondent reached the mountains he at once set his spirit writers to prospecting for gold! Spirits may be self-devoting, and work for others, but is it not asking too much when they are requested to descend from the realm of ideas to the work of mining and sordid getting of wealth? Is it not clear that only spirit beings on this selfish plane would respond, and being, as they are, unreliable? This seems clear and axiomatic. If we consulted the most unreliable and irresponsible persons of our acquaintance in business matters, would we expect reliable advice? Why then expect more of these when on the other side?

If we desire reliable evidence of spirit intelligence, we must make our communion spiritual. We must go to them for spiritual knowledge. If we do this it is possible for us to work downward, and gain helpful material, information, and that most reliable. But if we begin by calling on the control for assistance in matters which are better decided by ourselves, even if wrongly decided—for we are strengthened thereby—we cannot ascend to the spiritual heights. The hosts of spirits on this plane bar the way.

A GOLDEN SHEAF.

To Our Friends: — October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes.

HUDSON TUTTLE,
EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

HEAVEN AND HELL.

Health or disease, ignorance or culmorality or depravity are no chance occurrences, they are the results of careful training Then choose the smooth though narrow path leading to your final rest. Above all cultivate generosity, not selfishness; sincerity, not hypocrisy; simplicity, not vanity; reason, not ignorance, and superstition and the light of heaven shall shine in upon your soul, for there is no heaven or hell but that which we make within ourselves. May the spirit of love and wisdom help us to interpret these truths aright and make them our own.

In these days of enlightenment few succeed in persuading themselves to believe in a geographical heaven of silver and gold, or a hell of fire and brimstone.

It is quite natural that a man's best conception of anything should be in strict accord with his experience based as it is, upon the material things of this life; but it is no new theory which has been preached to the world that "The Kingdom of heaven is within," and if this be so, may it not be equally true that the Kingdom of hell is also within?

Man, as he stands to-day, is capable of great good with its relative reward in peace and happiness, or he may be the instrument of great sorrow to others, with corresponding reaction upon himself.

We are all dependent, one upon the other, not only for our daily bread, but for impressions which shall decide our mould and capacity for future usefulness.

The mind never rests. In every turn, in all our dealings, one with the other, we are daily gathering the material which shall determine the CHARACTER OF THAT HEAVEN OR HELL which is CONSTANTLY UNDER CONSTRUCTION. And we should never forget that while others are daily impressing us favorably or unfavorably, we are also impressing them, and furthermore, that, in sending out impressions we are bringing into play organs of a higher or lower capacity, thereby developing ourselves for or against our own interest.

It is a fact well known at least to the medical profession, that thoughts serve as atoms towards the destruction of cells within the brain substance. "We die daily," but we also are being remoulded daily and this metamorphosis of tissue goes on imperceptibly.

Thoughts tear down, but thoughts also build up, and it is the sum of our thoughts which constitute character.

It is true that all men are not born equal, for the physical and mental conditions of parents are not always equal to the same result as demonstrated by the existence of mental as well as physical imbeciles in one and the same family. Nevertheless, all men have been born with equal rights which must be respected.

Healthy thoughts as well as healthy bodies are essential—prerequisites if we hope to produce healthy offspring. There is no difference of opinion among professional men on this one point that there does exist hereditary taint, and for this self-same reason there also exists hereditary talent provided the conditions in both instances are furnished.

Now, in our ignorance, we often do that which we do not want to do, and fail to do other things we do want to do; but if we use our reason we must know that health of mind and body brings different results than disease of mind and body.

If you want good music you must have a good instrument. Having the instrument, then the next thing is to learn to get the most out of it. Now, as a matter of fact, there is no known talent which has ever charmed the human soul that every son and daughter does not possess, but there is a vast difference between the accomplishments of one compared with that of another, and it may be accounted for by the fact that you cannot go out and gather in the fruits of any harvest without having previously spent some time and pains upon it.

It is true that we all have to earn our bread and butter, for only the drones don't work, and as such they never amount to anything; but there is not one of us that cannot find some time for cultivation of talent which some who have it, would not part with for the whole world. No doubt it will be up-grade work at first, but there is no attainment which has not cost its possessor time and attention.

Many experience little pleasure outside of the gratification arising out of exercise of some minor function. It has never occurred to them that they possess all the functions with their great possibilities that anybody else has ever possessed. If you want to experience the greatest pleasure your bodies are capable of affording you, carefully train each organ so that at will you may command their functions and you have the key to the situation. But if you desire to get the most out of the various departments of the intellect, then turn your attention in that direction, and by systematic training bring each up to that standard wherein lies the secret of your success. Now, as the functions of the intellect are capable, through normal exercise, of affording their possessor infinitely more joy than any combination of bodily functions, so, in like manner, do the still higher functions of the moral constitution transcend in brilliancy any conceivable pleasurable action of which the united intellectual group is capable.

We are told to work out our own salvation with fear and trembling. We can do it, but only by complying with the exhortation to "pray without ceasing. By this, however, is not meant the prayer of the lips when the heart is afar off. No! it means nothing short of that incessant yearning on the part of the soul for the food it knoweth it hath need of.

We pay great attention to the needs of our body, and often overfeed them, but our souls we starve. Thought is to the soul what bread and butter is to the body, but if our thoughts are already in demand so that you have no time or place for soul-culture, what then?

My dear brother and sister reader, there is no such a thing as chance in the accomplishment of spiritual as well as physical attainments. All are perfectly natural results of honest effort, and never attained by idleness or waiting until the eleventh hour.

Get that latter thought out of your head. If you want to tune the various functions of your personality so as to work in harmony with the divine plan, then set about doing something. Nobody else can do for you what you can do for yourself.

Health or disease, ignorance or culture, morality or depravity are no chance occurrence, they are the result of years of careful training. Then choose the smooth though narrow path leading to your final rest. Above all, cultivate generosity, not selfishness; sincerity, not hypocrisy; simplicity, not vanity; reason, not ignorance, and superstition and the light of heaven shall shine in upon your soul, for there is no heaven or hell but that which is within ourselves.

May the spirit of love and wisdom help us to interpret these truths aright and make them our own.

FRED DUGGAN.

993 Lexington Ave., New York.

OCCULT POWERS.

A Strange Innate Gift, as Manifested by Miss Nellie Van Valkenburg, of Detroit, Mich.—Young Woman Repeats Every Line of a Play After Hearing It Once.

It is hard to draw the line between phenomenal gifts, artistically displayed, and genius of the first order [as set forth in the Chicago Daily Journal]. The admirers of Miss Nellie Van Valkenburg, of Detroit, all agree that this young graduate from Michigan university is possessed of wonderful powers, so unusual as to be classed with the baffling things of human experience and attainment, while a few refuse to stop short of making the claim of rare genius in behalf of Miss Van Valkenburg.

The young woman modestly refuses to be exploited as a genius. She has certain powers which she herself can not explain, and through them she hopes to become an artist in the world of dramatic expression.

To me Miss Van Valkenburg's fascinating interest lies mainly in her astonishing power of reproducing a whole play after hearing it once, almost letter perfect as to lines, and with all the characters keenly outlined and rounded out, as well as all the stage "business."

Psychologists are interested not only in the feats of memory displayed by Miss Van Valkenburg, but by her sympathetic reproduction of the plays she recites after a single hearing.

While Miss Van Valkenburg was at Ann Arbor she used to entertain her fellow-students after a visit to the theater by giving the whole play, just as she had seen it rendered the evening before. The performance was so astonishing that it became but natural that the young artist should finally, after she was graduated, take up the occupation of impersonator or dramatic reader. The few recitals she has given have aroused the admiration and the wonder of her audiences.

Here is one individual who gives an entire play, taking each character with absolute fidelity to her model, and with a verve and abandon which carries all before her. She seems to be completely possessed, or rather obsessed, by the spirit of the actor or actress whose part she is taking.

Mrs. Belle Watson Melville, of Oak Park, who has studied Miss Van Valkenburg with fascinated interest, says of her and her peculiar powers and methods.

"If the personality of a star in a play is antagonistic—or, I should say, does not impress her pleasantly—the play does not 'sink in,' and that play she cannot reproduce. When listening to a play she is absolutely lost to everything around her, and afterward she does not want to speak to anyone for hours. Not that speaking affects her retention of the play, but she says talk 'jars on her.'

"It should be remembered that she takes no notes, has never read a line of the play, and has never come in contact with a member of the cast. Yet with one hearing she is letter-perfect in all its lines and business.

"The play, once here, seems to remain in her mind intact. More than two years ago she saw Miss Ethel Barrymore in 'Sunday.' The day after she gave the play, and it is still a favorite with her and with her friends. 'She absolutely is Miss Barrymore,' says one of her admirers. One cannot believe that the actress does not really stand before one there on the little reading platform."

There is almost a suggestion of hypnotic influence in the power with which the personality of certain actresses takes hold of Miss Van Valkenburg. Is it self-hypnotism? She "is" Miss Barrymore when she reproduces 'Sunday" or "Alice Sit by the Fire," and when she plays "Merely Mary Ann" she "is" Eleanor Robson, or in "Glorious Betsy" she "is" Mary Mannering.

To study and to play a part according to her own conception of it does not take her fancy.

A strange study in human possibilities is this beautiful, educated and richly endowed young woman.

ADA C. SWEET.

Michigan State Association.

The Michigan State Spiritualist Association held its 15th annual convention at Lansing, Mich., August 13, 1907, with 49 delegates present. It was a very harmonious convention.

The convention being called at the Medium's Home, the delegates convened there. This was done so all present could see the condition of the home, and the need of funds to repair it. From here we journeyed to Mrs. Ayers' Temple, from where another adjournment was taken to the Masonic Temple, where the convention proper was held.

The Secretary, Mrs. Spaulding, gave a fine report. Several by-laws were changed to comply with the "National," after which occurred the election of officers for the coming year.

The election resulted as follows: President, Mr. J. A. Andre of Grand Rapids; vice-president, Mrs. E. W. Sprague, Detroit; Secretary, Mrs. Emma Snow Hoyt, Battle Creek; treasurer, Mr. C. A. Clements, Lansing; trustee, C. J. Harris, Petoskey; O. E. Spaulding, Lansing; E. E. Carpenter, Detroit.

Our board meeting occurs August 26, so you will pardon me for such a brief report, as I am not in possession of any of the books—will do better in the future. My heart is in the work.

MRS. EMMA SNOW HOYT.
Battle Creek, Mich. Secretary.

NO IMMORTALITY FOR THEM.

Crime Is Everywhere in the Large Cities on the Increase—These Demons on Earth Will Pass to Spirit Life and Finally Be Extinguished, No longer a Conscious Entity.

To the Editor:—As widely reported, when the grand jury in New York, August 13, began its hearing of the newly found evidence which is expected to start a string of Armenian man hunters toward the "little room of the iron door" at Sing Sing, it had something more tangible and perhaps more convincing than the mere word of trapped conspirators to go by. It had the deadliest collection of murder tools that has ever been found under one roof in New York City.

Acting upon information embodied in the statement of Kissak Jelalian, a squad of detectives went to a dingy tenement at 317 East Forty-ninth st. On the ground floor of this building is an Armenian restaurant, where, it is now known, many killings have been plotted by the dreaded Hunchakists.

The detectives went straight to the coal cellar. In a bin they found a ton or more of hard coal. Lump by lump they removed the coal. Underneath was a cunningly devised trapdoor and there was a veritable Bluebeard's tool chest.

Arranged neatly in rows were knives with poisoned tips—deadlier than a rattler's fangs; revolvers of a certain unique type, like the revolver that killed the millionaire rug merchant, Tavishanjian, in Union Square three weeks ago; bottles filled with drugs, the vapors of which are fatal; bombs enough to blow an ordinary building into powder. It was the workshhop of the Hunchakists that the detectives had unearthed under a commonplace coal bin.

Medieval ingenuity had been combined with modern invention to insure a perfect job every time the agents of the society might go after a marked man. For example, there were three slender little files, a scratch on the skin with the point of one of which would mean death, for each file's tip had its coating of poison, just as Jelalian had said.

Poisoned Daggers in Collection.

Three long daggers were similarly treated, so that the wounds would be fatal, even though the blades might fail to reach a vital organ. Under the seal of three well stoppered bottles was hydrocyanic acid, better known as prussic acid, even the fumes of which are dangerous.

There was an iron bomb and powder to fill it, with fuses and other attachments to set it off. Wooden molds for making bombs, a steel chisel, a bottle of sulphate of antimony, and a jar of unidentified white powder were also found.

Those fiends of darkness are past redemption. They are degenerates in all respects. They will pass into the region of souls, live for a while in darkness and gloom, and then be gradually extinguished. They have followed closely the destructive processes of nature, and have undoubtedly passed the point where redemption is possible, and their dissipation as living souls will surely follow. The demons of earth will not long survive the death of the body.

JUS TICE.

Wisconsin Mass-Meeting.

Another Mass-Meeting, to be held under the auspices of the Wisconsin State Spiritualist Association, in Milwaukee, Wis., in Severance Hall, 421 Milwaukee street, Saturday and Sunday, September 14 and 15.

Prof. Lockwood has been engaged to attend the session throughout, and will deliver three of his masterly addresses.

No test medium has been engaged yet, and it may be that G. H. Brooks, President of the State Association, will follow Prof. Lockwood's addresses with his message work.

This is an opportunity not offered to the friends in the Northwest very often, to hear this most remarkable thinker and speaker, so come and enjoy the feast of good things.

G. H. BROOKS.
President of the Wisconsin State Spiritualist Association.

Queen City Park.

Under the best possible conditions of climate for camp life, the week's program has been carried out literally. August 13, Rev. B. F. Austin delivered the first of his course of lectures, the second being given August 14. His work here in previous seasons made him a favorite with many who looked forward with pleasure to hearing him again.

August 15, the address was given by Dr. B. N. Gould; spirit messages by Mrs. Effie I. Chapman, who never fails to satisfy even the most skeptical.

August 16, Rev. B. F. Austin again took the platform with one of his stirring discourses; Mrs. Chapman giving spirit messages. August 17, Mrs. Chapman gave both the address and messages.

August 18, Sunday, the forenoon lecture was by President A. F. Hubbard, Mrs. Chapman giving messages. Afternoon, Rev. B. F. Austin kept the audience at close attention by his earnest address, followed by faithful Mrs. Chapman with messages.

The audience has continued good all the week, and if those who wander in from the crowds of pleasure-seekers came to scoff, they surely have something to reflect upon when they go away. The good work goes on quietly, but surely; spiritual evolution is in the air, a part of the inevitable progression of the age, contagious even when not hastened by exposure to evidence of spirit return.

The stockholders held their annual meeting last week, and with one exception, re-elected the former board of officers. President, A. F. Hubbard, of Tyson; vice-president, Dr. S. M. Gould of Randolph; John Withell of Montreal; secretary, Mrs. Effie I. Chapman; directors, Dr. Gould, A. F. Hubbard, James Crossett, Jay Smith, Don H. Chapman, John Nuthill, and Frank Gillette.

Mrs. Mary Eddy Huntoon of Rutland is the guest of her daughter, Mrs. Eugene Fairbanks, and has arranged to hold several seances for materialization this week. Such are much needed here to prove the fact of that phase of manifestation. The Ladies' Aid's Annual fair will be held August 22, and it is expected to be as pleasant and profitable as former occasions have been.

T.

The Warfare of Science With Theology.

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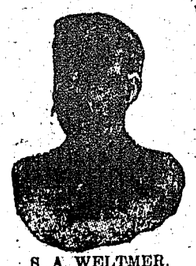
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LILY DALE CAMP.

Our Correspondent Bids a Tender Farewell to Its Scenes and Associations.

It has been Jubilee Week at Lily Dale—things hoped for have come to pass, with greater to follow.

The speakers we have had gave their best efforts, and in leaving carried with them a few of our shekels and many of our good wishes and blessings.

W. J. Colville, that great illumined mind and gentle, harmless man, has delivered a number of lectures which are among the gems of the season. Dr. J. C. Batdorf, of Grand Rapids, yielded his share, not only giving us one of his best lectures, but subscribing generously to the debt fund, including his fee, but not his reward, for he has now the love, confidence and esteem of these who, previous to his coming among us, knew him only by reputation.

Mattie E. Hull, the broken link "Our Moses" left as one of his legacies, was another welcome worker which the week brought, and we were profited by the benefits of the blessings culled from her late bereavement, with the experiences which her many years of faithful services have ripened.

Our morning lessons for this week are the study of the gospels according to Saint Lockwood, for the Doctor has come, bringing infinite intelligence done up in glass tubes, and heavenly messages by wireless telegraphy, teaching us of the universal mind in mud and matter.

Last, but not least, Mrs. Margaret Gaule-Reidinger is half here—her "better half" she left behind, but we hope some day to welcome her good husband on these grounds.

She brought her best frocks, sunniest smiles and latest edition of her "Blue Book" corrected to date. It is published by her faithful band of spirit guides, printed upon the pages of the memories of those who receive her messages, stitched with Indian-red silk cords of sympathy and bound in the ties of love and appreciation. She never copyrights her "Blue Books," for she fears no imitators, and has none. Mrs. Reidinger is ever ready to help, and her work is not by any means finished when she has given her messages after the afternoon lectures, or taken entire charge of an evening's seance—nay, she is constantly surrounded by people hungry for a word. She writes in season and out of season, and like great scintillating lights flung from electric currents, she flashes her messages, bringing greetings and advice from the beyond, with instantaneous readiness and unfailing correctness, convincing scoffers that truly a great prophetess and a seer is among us.

In keeping our eyes on the stars of the platform we need not forget less luminaries but no less effective aids to the success of our Assembly. The Thought Exchange is held Wednesday and Saturday evenings. Here mind is pitted against mind from the sublime to the ludicrous,—from the polished, masterly manner in which the leader, Dr. Warne, knows so well how to clothe his thoughts to the happy way describing the tendencies to crowd seance rooms when sensational exhibitions are given at a dollar a give, as discussed by one earnest and disgusted sister stating with authority, that it was like a lot of pigs rushing into hot swill, and while they were getting their noses burned there were plenty more to take the places of those who were scorched. In discussing the effects of bad heredity, this same dear sister assured us of her readiness to stop the evil of producing children from debased stock, and when some drinking tenants she used to have had the "stork" call at the house every year, while the parents were drinking and fighting daily, she besought the police and health department to put a stop to it; but they told her they were powerless, and in five years five children were born in that family.

The seances in Library Hall have been another of the special features of the season. They have been conducted under the supervision of Mrs. Stephens, of Washington, and Mrs. Nicholson, of San Diego, Cal. Mrs. Nicholson came to us as a pleasant surprise from the Pacific coast. No work has been too arduous, nor any responsibilities too numerous, for her to shoulder. One of our most successful evening entertainments was carried on under her management. She has great versatility, dainty perceptions, and is an unusually fine medium, with excellent record from home.

The Atlantic coast also brought us one of her prize mediums in Mrs. Stephens and laid her at our door, a willing sacrifice. We do not understand how she manages so easily to crowd twenty-four hours' work into twelve, but she does. Her time is in constant demand for private sittings, and the messages her guides bring are as helpful as a great lecture, and as cheering as a morning sunbeam. The gold mines they locate are within the soul of the sitter, and they pick the winner in the Race of Life without a miss. You will see the conqueror by peering into the looking-glass and running the race set before you, patiently, persistently, running to win, you cannot fail.

Any assembly would be blest had they in their midst two workers as helpful, as spiritual and clear, as are these our handmaidens. May their numbers increase and multiply.

A real source of income has been our accident insurance policies. We sell them for ten cents, insuring against bodily injury sustained through flights of fancy or blindness from failing to see a point, and various other ills. This policy promises less and takes more than any other. It assumes no obligations and there is nothing binding about it but the string it is tied with. Its frontispiece reads, "I was a stranger and ye took me in." It gives you an assortment of hearty laughs for your money, and is an ingenious new way for you to earn dimes at your bazaar or social. Sample policies will be sent you on application with ten cents inclosed. Address the compiler of these "memoirs" at Lily Dale, N. Y., or Chicago.

Our most helpful allies are the Ladies' Auxiliary. These, our willing and ever-ready co-workers, are the mighty stay of the trustees. They sell all the tickets and collect the fees at the entertainments, classes, seances and dances, pick up the odds and ends which would otherwise be overlooked, gather up the local talent, mix them and serve at delightful evening entertainments with most satisfactory results in the way of both recreation and money. They give the glad-hand to visitors with unstinted abandon, and do the hundred and one things which need constant attention at a gathering so large as ours. Mrs. Nutting, the president, Mary Hardenburg and Carrie Read, the vice-presidents, Mrs. Mary Clark, secretary and high factotum, and Mrs. Alger, the treasurer, fill their own places, and fill them well, as different-colored flowers in the same bouquet, each with its own specific perfume giving rich fragrance in abundance.

The heavy burden of debt under which Lily Dale has been staggering for the past year is almost lifted. One year ago we agreed to pay $10,000 for notes due Mrs. Abby Louise Pettengill, together with the stock she holds in the Assembly, amounting nearly to $10,000 alone. This entire amount has been nearly subscribed and paid, leaving less than a thousand dollars to wipe out the entire debt. We doubt if any Spiritualist society or camp can show a beter record. The noble self-sacrifices on the part of the many who love Lily Dale have made this splendid victory possible. Mr. Archibald Clark, Mrs. Pettengill's son-in-law and agent, has rendered us every facility and courtesy, and extended the time for payments so as not to crowd us unduly, for which he deserves the thanks of all. In addition to this we have met every other financial obligation promptly and still have money in the treasury.

Lily Dale has had a most successful season, due largely to the splendid management of our greatly beloved president, Mrs. Esther C. Humphrey. Though but little used to the arduous details of prosy business affairs, she cheerfully assumed the burden and proved herself more than equal to the heavy task. She, it is, who has prepared the exceptionally fine program, and with her husband arranged for our artistic music. She has devoted sleepless nights that she might better solve the difficult problems of making everybody comfortable and happy. She met our speakers at the trains and was there to speed the departing, attended the classes and lectures, supervised the work in the office, signed official papers and documents, and kept her finger on the pulse of every department in all its details, from the making of beds and giving everybody the east-front sunniest rooms to the best conditions possible to help the speakers—brooding over all with benignant power and in calm, masterful peace. She has been most ably assisted by Dr. Geo. B. Warne, our treasurer, the great balance-wheel of our Assembly. He brings to the work the mature experiences of years—a wise counselor and unraveler of knotty problems, a shrewd financier, a conservative, fearless, courageous, aggressive leader, a most splendid speaker, and a persistent foe of deceit and fraud in any guise, ever alert, persistent and with untiring energy, giving all he is and has, to Lily Dale,

We would not forget to give honorable mention to Mr. Lee Morse, another trustee, who, as chairman of the committee on concessions, fills one of the most difficult places on the board. He it is who has decorated our Auditorium with artistic touch and magic wand—you don't know where the particular spots are; you only see that the decorations were never more pleasing to the eye than this year. He drapes cotton till it looks like clouds, then throws in a few flowers, pictures, doves and cattails hit or miss, till each fits into place and you feel you are looking at real art.

Each of the other gentlemen on the board of trustees is doing his very best, conscientiously and honestly to do his work and add luster to the fair name of Lily Dale and happiness to its guests. They richly deserve the full confidence they enjoy.

As every rose has its thorn, so Lily Dale has had a veritable thorn in the flesh, in one of its trustees, its present secretary, Mrs. Laura G. Fixen. She has caused a lot of friction and constant criticism by her total lack of policy and 31 other graces absolutely needed to be a popular member of this board. She says things so shockingly plain and is always at variance with everybody else's opinions, instead of making them feel they are just right. She presents the truth as she sees it, naked and unadorned, with seeming disregard of the fact that the majority like this elusive goddess, adorned in wide-flowing robes, beautiful to the eye, hiding her form and giving but faint hints at her presence. Then, our secretary is very unsociable, keeps no flattery and smiles on tap—so agreeable to the vanity of both sexes. She did not belong at Lily Dale (everybody but she knew that), but she was so dense that she went on with her work, never seeming to feel the wrath was gathering about her hard head, and it was difficult to make her understand that "for the peace of the people" she must retire, which she did very reluctantly. In declining re-nomination at the annual meeting, this week, she brought the only real relief she has ever given to Lily Dale—a wiser and a more acceptable successor was chosen in Mr. F. Martin, of Elyria, O., who will no doubt more than make up for the numerous shortcomings of an inefficient and unpopular secretary, who "also ran," but was fortunately snowed under by an overwhelming majority. The rest of the former trustees were re-elected almost unanimously, and thus was the seal of the hearty approval of those for whom they have toiled set upon their self-sacrificing labor of love.

And so, dear Lily Dale, rid of your two greatest troubles, may you rise to higher heights and bring untold blessings to the thousands who shall enter your gate.

In closing my desk I take with me my office motto: "Every Knock is a Boost," and leave to my successor several barrels of splendid advice, given by brains wiser than my own. I guarantee the quantity, and as for quality, it is good as the day I received it, for I have never used a bit of it. I have followed another light and taken other counsel, and by and by when I have made a few hundred more failures I may be wiser. I have learned to love Lily Dale, and also her people, and I wish to give hearty thanks to the many dear friends who voted against me—they b. atem - .esnundap dre netretp ensh did me greater service than they dreamed of. The love I have given to the work is the love I keep, and for every thorn which has pricked me I have found a rose. The roses I have gathered and shall keep them—always.

In bidding farewell to my co-workers at Lily Dale it is with feelings of deep, deep regret, and best wishes for all good to come unto them and those whom they shall lead.

And now, Brother Francis, the wind is nearly all gone and the point of my pencil dulled. I am sitting in the George Eliot Room—the pride and glory of the Philanstery, that Jerusalem of all good Roycrofters. I am the guest of Alice and Elbert Hubbard, at East Aurora, and in an hour am to address their convention, so I must close for this season.

To Lily Dale and all the people within her gates I leave my heart's tenderest love. May the spirit of the great men and women who through all times have suffered and thought and toiled and bled, misunderstood and rejected, to make the path a little broader and easier for other feet to follow, imbue you with their sublime spirits of self-sacrifice, inspiring you with courage to follow in their footsteps and make a few tracks of your own, marching fearlessly onward, looking not behind, but ever onward, even unto the coming of the morn. So shall your legacy to humanity be for its betterment, and your name shall be whispered in tones of love as it is hid in the hearts of the children of generations to come, and this shall be the meaning of thy soul.

LAURA G. FIXEN.

Now Is the Time!

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IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
600 Pa. Ave., N. E., Washington, D.C.

ONSET BAY CAMP, MASS.

It is Thriving, with a Rich Variety of Interesting Matters.

To-day, August 16, Mr. Alfred Terry, of Washington, D. C., was the speaker for the afternoon. Mr. Terry read a poem, after which he took for his subject "Love."

Love, the Infinite Creator of all life—we can only understand love inasmuch as love is developed within us; we can only understand God just so much as God is developed within us. Love is the great developer of life; it clothes the earth in all colors of vibration; it satisfies the innermost longing of man's soul.

The great trouble with the world to-day is the loss of soul. We lose sight of our souls. The soul is the connecting-link between you and the world beyond. Find your soul and you find the key that will unlock all that is beyond, and that which is best in this world. We should lift our thoughts up into the Infinite thought, that it may throw its radiance over us; that we may bathe our thoughts with this love.

Saturday was Lyceum Day, and a great deal of credit is due to the tireless worker for the children, Mrs. C. Fannie Allyn, who is manager and conductor of the Lyceum. Certainly no one devotes more time to the interests of the children than Mrs. Allyn, and it is not saying too much when I say the children all love her.

Mr. A. J. Maxham deserves more than mere mention for his singing at the Lyceum, because no matter how many duties or calls he may have from the Association, he is always at the Lyceum, not only to sing, but to bring sunshine and cheer to Mrs. Allyn (and others) with his smile and good word.

This morning, Sunday August 8, a good-sized audience was in attendance when the New Bedford Band commenced its concert in the Auditorium. After a fine concert, lasting an hour, Dr. Fuller presented as the speaker for the morning Miss Susie C. Clark, of Cambridge, one of our best New England speakers, and one that is a favorite at this camp, and is always sure of a good audience. Miss Clark opened the meeting by reading a poem, followed with an invocation after a selection by Mr. Maxham.

Miss Clark chose for her theme "The Religion of the Future," and, while conceding that the movement known as the Modern Spiritualism exhibited signs of decadence, she claimed that its glorious principles were permeating the whole intelligen world more and more; that this epoch was but the shadow which precedes a mighty dawn, when a more ripened form of Spiritualism would be recognized by the entire race, but it would be a larger, broader, grander Spiritualism than we know to-day, and it must be lived by its every least exponent, in the utmost spirituality of life, in unfaltering aspiration, in devoted service to humanity.

At the close of the address Mr. Terry closed the meeting with singing, the music written by Miss Clark.

At 1 p. m. the Band gave another grand concert. At 2 p. m., before one of the largest audiences of the season, Mrs. Helen Temple Brigham spoke—the first time since 1887, and by the reception it showed that she was not forgotten. Many friends of the speaker were present that had not visited Onset for years. After a selection by Mr. Maxham, Mrs. Brigham took for her subject "The Earth is the Lord's, and the Fullness Thereof," and gave an address that should have been listened to by every Spiritualist in this country. It was a lecture that was all Spiritualism. It taught Spiritualism as it should be practiced, and if lived up to would make Spiritualism the grandest religion on the face of this earth. It was educational. It was full of grand thoughts.

The speaker closed her address by improvised poems, the subject given by the audience.

Mrs. Kate M. Ham, of Haverhill, followed the lecture by giving messages to many.

In the evening Mrs. Ham held her last seance in the arcade, before a large audience.

Monday we held a conference again, and many of the friends were present, glad to have one again. Mr. A. J. Maxham was the singer; he also was the chairman of the afternoon, and he was greeted with applause when he was so announced. The following people took part, and helped to make it one of the best of the season: Mr. Ripley, Mrs. Coggeshall, Mrs. Gill, Mrs. Hattie C. Mason, Mr. Magoon and Mrs. Lyons.

Tuesday afternoon Mr. Harrison D. Barrett was the speaker. After a selection by Mr. Maxham, a poem by Mr. Barrett, he took for his subject "The Birth-right of the Soul." The theme is as old as human consciousness, and has been considered by all great minds of the past, and they have left a record for you and me to peruse, and to compare our record with. We must first try to find out what the soul really is. Many think that spirit and soul are the same, but I hold they are as widely apart as daylight and darkness. The soul is the real living principle. I believe life is without beginning and without ending; life IS, and because life IS, you and I ARE.

The meeting closed with singing by Mr. A. J. Maxham.

Tuesday a most delightful entertainment was given by the children of the Lyceum, and under the direction of Mrs. C. Fannie Allyn; most of the pieces, recitations, dialogues, etc., were written by Mrs. Allyn—the Teddy Bear conversation being particularly interesting. The Making of the Colonial Flag, the Military Drill, singing by Mr. Maxham, violin solos by Mr. Elmer Bowers, the costumed recitations by Miss Stratch, of New Bedford, and little Chester Smith's recitations, all went to make a delightful program.

Wednesday was G. A. R. Day, and about every seat in the large Auditorium was filled. The children of the Lyceum, with flags, led by Mrs. Allyn, Mrs. C. S. Hatch and Miss Rita Hoppe, marched to the Common at 2:15 p. m., where Post and Corps members from many surrounding towns had congregated, and escorted the allied bodies to the Auditorium, which was beautifully decorated with Old Glory, flowers of all kinds, with a beautiful bouquet of roses. The day was under the management of Mrs. C. Fannie Allyn, and the following took part in the entertainment: Mr. Maxham welcomed the friends in behalf of the Association; the children of the Lyceum gave a lesson on patriotism and sang a song to the tune of "Yankee Doodle," both original, by Mrs. Allyn. Mrs. Weston spoke most eloquently of the flag; Mr. H. D. Barrett made a most stirring speech, that just captured the old veterans, and they were more than pleased. Comrade A. J. Maxham then sang "Who Saved the Left;" Col. Scott responded, the enemy was driven back and the victory was ours. Mr. Maxham acted this out to perfection, and the veterans just "howled." He, of course, had to respond with another war song. Mr. Gleason, of Amherst, told of relic of the Revolutionary flag. Mrs. Allyn gave an improvised poem on "We Drank at the Same Canteen," and the "Veteran's Dream," with Mr. Triton as the "veteran," made the picture complete.

The veterans and relief corps then marched to the church, where a bountiful collation was spread for them.

Take it all together, it was one of the best days held.

All are regretting that the camp is closing, and do hope that next year the season will be longer.

J. B. HATCH.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., SEPT. 7, 1907 NO. 928

DR. MINOT J. SAVAGE.

Not an Agnostic, but an Admirer of Herbert Spencer.

To the Editor:—In your last issue I was very much interested in reading W. J. Colville's lecture, but in it occurs one error; he states that "it was well known that Dr. Savage's tendency of thought was decidedly agnostic, and for many years during his popular ministry in Boston he was largely a champion and exponent of the philosophy of Herbert Spencer."

Dr. Minot J. Savage was far from being agnostic in his views; he was decidedly liberal in every way, and I could not help noticing during the twenty years I had the privilege of hearing his great discourses in Boston, that he grew more liberal and spiritual in his ideas and views, as he often said he "was after the truth," no matter where it prevailed. Dr. Savage was a great admirer of Herbert Spencer, as he is to-day, and also of Robert G. Ingersoll, but it does not necessarily follow that because he is an admirer of these two great thinkers, he must believe just as they did.

I hold in my hand a discourse by Dr. Savage, on Herbert Spencer, preached by him in New York in December, 1903, the Sunday following the passing away of Herbert Spencer at Brighton, England. This sermon is now out of print. I will just give a few quotations to show what Dr. Savage thought at that time of Herbert Spencer:

"In England, in the city of Brighton, last Tuesday, the 8th of December, rested from his labors the greatest thinker of these recent centuries—if, indeed, not the greatest of all the centuries. It has been my personal pleasure and privilege to have met him twice. He visited this country in 1882. I was one of those fortunate enough to be present at the farewell dinner which was given to him at Delmonico's in this city on the evening of the 9th of November in that year. The next year I spent with him at the United Service Club in Pall Mall, the afternoon of the 9th of September. Mr. John Fiske had given me letters of introduction, and I had a long and intimate conversation with him in regard to the great themes of which he was the exponent. Spencer originated, created, the great scientific philosophy of evolution. If you should ask the first person you met on the street after going out of here, to whom we owe evolution, the chances are that he would say Darwin, but, as Mr. Fiske has said over and over again, and with emphasis, 'Nothing of the sort.' Spencer has outlined his whole scheme of evolution and wrought out in detail certain important parts of it years before (at least four years before) he heard of "The Origin of Species" of Darwin.

"A good many people may think it is strange that I should think of him as having rendered religion any service at all. He has been spoken of as an agnostic and an enemy of religion, and yet note this one thing: he is going to be recognized in the future as the man who has rendered a greater service to the religious life of the world than any other who has lived for a thousand years, I care not in what department of life he may have wrought out his work.

"He has demonstrated beyond any rational question that the one most certain item of all human knowledge is the existence of "an infinite and Eternal Energy from which all things proceed." We religionists call it God, that is all the difference.

"But some of you who have read Spencer may be saying to yourselves, 'But he told us that this Infinite and Eternal Energy was unknowable, and he also denied personality and consciousness as the attributes of it.'

"Will you think for a minute and see what he did teach and say to these matters? I know not only from the study of his books, but from his personal utterance, for he told me a good many things which then had not been published, but which since have become a part of the works he has given to the world.

"There are a great many people disturbed over the question as to whether God is personal and conscious. I will tell you what Herbert Spencer said to me, that he did not think it reasonable to think of this Infinite and Eternal Pewer as personal or conscious in the sense that we, in our human understanding of the definition, would give those terms. God is not personal in the sense that he was born and is going to die, or is outlined or limited as we are; he is not conscious in the sense we are. But he made one of the grandest affirmations of the world, and if you wish to understand Spencer, note this: He said, 'It seems to me reasonable to think that this Infinite and Eternal Power is as much above and beyond what we mean by personality and consciousness as we are above vegetable growths.' A grand affirmation, do not you see, and not a denial at all. This Power includes in himself all we mean by personality and consciousness, and perhaps infinitely more.

"Herbert Spencer worked for the discovery of Truth, and Truth has wrought all these wonderful results. He may be regarded as the enemy of Theology, that doctrinal conception, some other myth or legend or tradition, just as the light, when the sun comes up in the morning, is the enemy of every shadow; but there has not lived for a thousand years a man who has done so much for the establishment on firm, scientific, unshakable foundations of the great essential eternal principles of the religious life."

I have just given a few scattered quotations from this great discourse of Dr. Savage on Herbert Spencer, and anyone can see that Dr. Savage was simply a great admirer (as everyone ought to be who is a thinker or investigator) of this wonderful thinker, Herbert Spencer.

J. OSBORNE LUNT.
19 W. 124th St., New York City.

SECRET OF LIFE FOUND IN OXYGEN, SAYS LOEB.

California Biologist Tells Scientists of His Successful Efforts to Generate Marine Worms and Mollusks.

Prof. Jacques Loeb, of California, the most talked-of biologist in America because of his experiments in creating life by artificial means, addressed the zoological congress in Boston August 21. Though his address was primarily intended for the section of the congress engaged in physiological studies, it was necessary to suspend all other sections that their members might hear Professor Loeb.

Dr. Loeb traced his more recent studies in this interesting field of zoology. It was in the fall of 1900 that he first came into prominence after a year's work at the marine biological laboratories at Woods Holl, where he had been working on an artificial fertilization of the eggs of sea urchins. Since that time he has been constantly before the public.

Salt a Vital Agent.

At that time his experiments were hailed as modern miracles. He found that by contact with a simple solution of salt the eggs of sea urchins could be developed into life without any touch of the sperm cell. Earlier in his career, when experimenting on jellyfish, Dr. Loeb learned that a decapitated jellyfish could be restored to life by immersion in a salt solution, which led him to conclude an electrical current had been set up and that the underlying cause of vital action must be electricity.

Oxygen the Prime Factor.

Since then, the speaker said, his views had been modified and his methods perfected. He now thinks that oxygen is the all-important factor in the fertilization of the ova. Modern teachers of physiology no longer hold that oxidation is for the purpose of producing heat, for oxidation occurs in animals and plants that do not need to keep up a constant temperature.

Whatever the fertilization material is, it must be something nearly the same with the eggs of all species, otherwise it could not be understood why animals, widely separated in habits and structure, as crinoids and mollusks, should be able to fertilize the eggs of the star fish.

Success in Experiments.

Dr. Loeb formerly treated the eggs with what he terms "hypertonic" sea water, or sea water whose osmotic pressure has been raised a definite amount. But he now finds that he obtains better results by the introduction of a so-called fatty acid, because a combination of the two methods tends to the development of a more normal creature. Marine worms, star fishes and mollusks have been generated in this way. He modestly concluded: "It is obvious that we are now in possession of a method that allows us to imitate more completely the action of the sperm cell than ever did the previous method with 'hypertonic' sea water."

HE LOVED THE WOODS.

He loved the woods, and almost ev'ry day
Would find him strolling there, heart-free and gay,
Through shady bowers. Each leaf an'tree
Seemed mos' to know him; seemed as if he
Was kith an' kin to birds, an' such as they.

Folks called him "Nature's Fool," and loved to play
Their jokes an' tricks on him; an' then he'd stay
Down where the forest brook runs wild an' free;
He loved the woods.

Sometimes he'd be for weeks an' days away,
An' folks as didn't understand would say,
"Jim's got another broodin' spell";
but we—
The buds an' flowers, ferns an' things an' me—
We knew; we knew what led his steps astray:
He loved the woods
—Selected.

MY SPIRIT WIFE.

One day in mid-summer,
With flower-laden breeze,
Peacefully I lay dreaming
Beneath the shady trees.

Dreaming, did I say, Love?
Or was it your face came,
And did your loving lips
Whisper softly my name?

Did your pure white soul turn
From your spirit realm of bliss,
In answer to my earthly call
For your tender love and kiss?

Do you know how I miss you?
How my heart is ne'er more glad;
How music, birds and flowers serve
To make it more lone and sad?

Say, I have not been dreaming
That you came from your spirit home
To kiss my lips and whisper,
"I am still thy very own."

Oh! love, My love, it was not a dream.
I saw your sweet face, certain;
You were smiling and waving, Sweetheart,
As the angel drew the curtain.
MRS. J. H. DALLAS.

Abilene, Texas.

In the court of his own conscience no guilty man is acquitted.—Juvenal.

Give up to science entirely, for science is but one.—Seneca.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Genius always gives its best first; prudence at last.—Lavater.

Justice is the constant desire and effort to render every man his due.—Justinian.

Are there Any Christian Nations?

No "Christian Nation" Ready to Stop Raising Hell.

Edward Atkinson says: "The United States expended, from 1898 to 1905, the sum of $1,200,000,000 for war purposes." We have 58 battleships and cruisers. They originally cost $129,310,720. For maintenance and repairs they cost scores of millions more. But a few years are required, after the finishing of a warship, before it is declared obsolete and is sold at a nominal price. The battleship "Texas" cost $2,500,000, and was condemned and sold for old junk. Uncle Sam now has contracts in force for the payment of $50,000,000 for new warships. Not long ago eighty British warships, which cost to build $50,000,000, were condemned as defective, and were sold for $40,000. The Rev. H. W. Thomas, D. D., of Chicago, recently said: "Our government is spending $200,000,000 annually on its army and navy. England is spending $300,000,000. The other countries spend, all together, $1,500,000,000, hence the grand total of annual tribute to the war god is $2,000,000,000."

These are "Christian nations"—so called. But can a nation be truly Christian which stands ready on the slightest provocation or pretence, to fly at its fellow-man and destroy his property, and kill him and all his loved ones, and perpetrate unspeakable horrors?

Emperor William, of Germany, loudly professes Christianity; so does the Czar of Russia; so do all the rulers of the so-called Christian nations, yet every one of them is armed "to the teeth" and stands ready to shoot, tear, rend and destroy his fellow-man on a little fancied insult, or for trade or more territory, or for military "glory." Is this the true Christian spirit? If so, it is a savage, bloody one. Is it true, as often charged, that orthodox Christians are more warlike and more bloodthirsty than Quakers, Spiritualists, Theosophists, Christian Scientists, Unitarians, Universalists, and other non-orthodox sects who are classed as heretics? It would seem so.

Again, who pays the enormous war expense? The working people and the middle classes chiefly. Who goes into the army, does the fighting, and is killed and wounded? The poor, the common people. Have they any grievance against the people they go forth to murder? No, none whatever. The so-called "enemy" are strangers whom they have never seen and who have done them no harm. They, too, are of the poor and the working classes.

Why, then, does not the savagery of war cease? Why is not this mountain of waste stopped, and these thousands of millions put into the school fund, the millions of wretched children now in the city slums taken out and educated, and they be given better environments, and the teachers and others who work to save lives and make them better be pensioned, instead of keeping up bloody wars and pensioning men whose profession is to kill people?

Because "Christian kings" and generals want "glory," power and luxury, and the "Christian millionaires" want to become billionaires. These are the men who talk patriotism and the "spread of Christian civilization." These are the men who talk eloquently about "Old Glory," and one pretext or another inflame the passions of their dupes, and then hurl thousands of working men against other thousands in deadly, hellish conflicts.

Is there any ground for hope that war will soon be abolished?

No, not until the masses learn the truth as above stated; not till the deluded masses get their eyes open to the truth that the bloody, fighting orthodox church, now masquerading as Christian, is an aggregation of bigoted religionists or money-greedy hypocrites.

The liberal religious sects, without exception, oppose war and are doing their utmost to promote the co-operative brotherhood idea. They are preaching arbitration, brotherhood, reciprocity and love. Over against them stand the orthodox churches—rich, proud, selfish, and chockful of fight. As their sacred scriptures teach that their God "is a man of war," and has a bloody record, therefore they are full of fight up to the brim, and on a very slight provocation, and often without provocation, they let loose the dogs of war and go forth to burn, plunder and kill—to vindicate their honor, extend their religion or broaden their markets.

I speak of the churches as a whole. Gladly do I admit that there are many individual adherents of the orthodox churches against whom these charges cannot be justly made.

Is not the peace sentiment growing? Yes, slowly. As above stated, the non-orthodox sects are making their influence felt. The Socialists, now numbering millions of members in all parts of the world, are opposed to war. Their chief motto is: "An injury to one is the concern of all." Although more of a political and industrial movement than religious, they seem to have a higher code of ethics than the so-called Christian church.

Bloody wars will not be ended so long as the people elevate to power Czars, kings and "millionaire Christians," who, while professing to be followers of the meek and lowly Jesus, are quite ready for "glory," revenge or spoils, to send out an army on short notice with orders to cut the throats of their brother man, burn his house and shoot his heart out. Yes, I concede they will send with the soldiers Bibles, and opium, and a chaplain with each regiment—a "man of God"—whose official duty it is to pray God to save all our soldiers killed, and to damn opposing soldiers, both living and dead.

Two billions of dollars expended each year by "Christian statesmen," that both our army and navy should be increased and great additions made to our store of ammunition. The "Christian statesmen" of Germany, and France, and England, and of every other "Christian country," are insisting on a similar practice. General Sherman once said, "war is hell," but it seems that no "Christian nation" is yet ready to stop raising hell. If the Bible and the church sustain and foster the killing spirit, then the sooner they are abolished the better for the people.

R. A. DAGUE.

Tacoma, Wash.

STRENGTH OF INDIFFERENCE.

It Is a Fallacy of Youth to Fancy that Life Is Dropped Upon Us From the Skies a Finished and Satisfactory Product Which We Have Merely to Enjoy and Contemplate.

On the contrary, life is the roughest sort of raw material upon which we try our strength and skill. Considering how great the pain of discovering this discrepancy between expectation and reality, it is a heartening sight to see how well men conduct themselves over it. They have a brave and considerate convention whereby, when they face each other, they conceal all the scars and gashes of war, and present a cheerful and placid front to the dangers and the mysteries of present and future, although behind their backs, like guilty children with stolen fruit, they hold the sense of all the thwartings and buffetings of fate, the weakness and incompleteness of the human equipment. He among men is an exceptionally poor creature who cries out on fate or demands pity. The unconquerable soul is the human distinction. But none the less, when we face life alone in the dark with none to see our qualities, we have to admit quite candidly that life of itself and without our efforts at adjustment and training is a poor business and a sad outlook.

Taking this fairly into consideration, it is all the more important that a man should practice thrift with the emotions. If he has to suffer, he is the clever man who suffers to some purpose, and wears an impenetrable armor against unnecessary sensitiveness. There was once a piquant and pretty French maid with an unruffled, rose-petalled face, who for many years held a position deemed by outsiders next to impossible. When the temperamental horizon about her blackened and the lightning whizzed and the thunder clapped, she raised a round dimpled chin an inch higher into the air, and pursued her vocation stolidly, commenting, "What do I care?" The results were excellent. The storms beat about her, but they did not beat her. In much the same way a sturdy young Swedish girl was put in a position where at least a dozen young American women had failed and retreated because it was "too awful" or "too impossible," and her only comment was, "I have seen worse." What worse had been to school her to such fine indifference was never divulged, but, at least, all observers knew that it had served a purpose; it had clothed her in a saving armor.

So one sees the reasonableness of cultivating thrift in the emotional nature. Suffer one must and shall, since only so may a man lift himself from a beast to a spirit, but it lies with him to choose whether he shall expend his life energy in futile and wasteful suffering, or whether he shall suffer for a worthy cause and to good purpose. To cry over a spoiled dinner, or a cut finger, leaves less emotion ready for a national calamity or a devastating earthquake. To worry and fret over our own or our children's worldly prosperity and educational advantages robs us of clear and unbiassed strength to distinguish amongst relative values and to know the real from the illusion. Each man needs to weave a garment for his own sensitiveness; he must wrap it round and be able to retort to the small finger-shakings of Fate; "What I care?" Why sould anyone break his heart over a misunderstanding? It would be nothing more than a foolish waste of hearts? To be misunderstood by a man, or a hundred men, or a thousand, is, if one faces it bravely, no more than to be misunderstood by so many men. What matters it that, despite all opposition and all difficulty, one should be able to face oneself unashamed, and present at the end of life an honestly wrought body of work faithfully done. Let the small events pass as they will on the whistling winds of chance; lend no anxious ear to the moods and vagaries of other men, but pursue with unabated vigor the chosen aim, working diligently on the part of life that is in our hands to mould, or whatever one chooses to name it.

This latter half of duty has become more difficult in the last two centuries by the assaults made upon our faith in the positive and concrete hereafter in surrounding hierarchies of saints and angels, partaking with keen interest and ready help in the problems of humanity. Devout and naïve Catholics, for example, gained strength and cheer from this practical and ready intimacy with the hosts of heaven. The unmanageable burdens of life were quite simply shifted, and the devotee moved on unhindered.

In an ancient dialogue between a spiritual aspirant and the Master the disciple asks: "How shall I be able to break the creaturely will which is in me and is at enmity with the Divine Will?" and the answer is: "There is nothing more required of thee than not to resist the grace which is manifested in thee; there is nothing in the whole work but to be obedient and passive to the Light."—Harper's Weekly.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

Correction does much, but encouragement does more.—Goethe.

THE BEAUTIFUL SOUL.

O fair was the Garden of Eden of old,
Its prospects inviting, its beauties untold;
Like a lovely bright vision its features we trace
In the myth-lore fast held in the heart of the race.
Like a vision of glory it looms in the past
Of the heart's fond ideals, by love anchored fast,
And of all the fair things that illumine the roll,
Ever fairest of all is the beautiful soul.

O, fair are the stars that bespangle the skies,
And the moon's mellow light charms the traveler's eyes,
The songs of the birds in the leaf-shaded grove,
The lakelet reflecting the beauties above—
All beautiful, beautiful, moving the heart
With the sweet silent music of Nature a part;
But fairer than all that emblazons the scroll
Are the graces adorning the beautiful soul.

O, fair is the beauty of pure loving thought,
Springing bright from truth's mint, in sincerity wrought,
And beautiful as a bright halo of Heaven
Is the glow of pure love, in love's own measure given;
In beauty's ideals there's wealth of pure grace,
Man's heart to uplift and to brighten his face—
The sweet, and the pure, and the good we enroll,
They are garments of praise for the beautiful soul.

O, fairer than all that fair Nature hath made,
In garden or forest, in mountain or glade,
Is the beauty of goodness, of purity, truth;
E'er adorning the soul and renewing its youth.
The days may pass by, and Earth's scenes pass away,
And beauties that clothe it may fade and decay;
But while the fair scenes of man's future unroll,
Ever fairest of all is the beautiful soul.

J. C. UNDERHILL.

Hammond, Ind.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

NATURE OF LOVE.

The Grandest and Most Useful Passion of the Human Mind.

Love is the grandest, holiest, the most forgiving and unselfish passion of the human mind, and yet there is no word in the English language that has been so often misplaced, and erroneously used as the word love. While love is an incentive only to the most exalted human action still it is claimed by many that some of the most atrocious crimes know to this age have been committed under its influence. If we would believe the secular press of the present day we would be compelled to believe that human beings were enslaved, murdered and compelled to commit suicide through the influence of love.

Hardly a day passes at the present time without hearing of some low unenlightened being unw[illegible]y the name of human, killing some innocent girl and claiming to be inspired to commit the act through the influence of love.

How often do we read of irate husbands shooting their wives' paramours, and then try to justify their acts by claiming to love the wife.

And then it is no uncommon thing to see some rich man sued for large sums of money by angry husbands for alienating their wives' affections, of love.

Now the committing of crime under pretense of love is daily growing, and the most drastic measures will have to be taken to put a stop to it. Persons committing crime and pleading love as the cause should receive the extreme penalty that the law prescribes for the crime thus committed. For it ought to be considered as an additional crime for anyone to claim to love the one against whom they commit the crime.

No one ever killed, purposely, the one they loved. Murder in such cases is induced by a very much lower passion. Love protects the loved one from both death and danger, under every and all circumstances.

No one ever committed suicide on account of the acts of the one they loved. Pure love always produces perfect harmony between the lover and the one loved, for pure conjugal love is always reciprocated.

Jealousy indicates a lack of conjugal love, for it never occurs where that exists. That man who shoots his wife or his wife's friend under any circumstances can have no pure love for her; what he calls love is the lowest kind of brute passion and a desire for revenge. No one ever alienated the affections of true lovers, and they never will. The Bible says, "What God joins together let no man put asunder," but I say unto you, what Love joins together no man can put asunder. Pure conjugal love is as deep as eternity, and as broad as space, and always lasts while reason prevails.

There are practically three kinds of love, conjugal, parental and commercial. Commercial or pretended love, which in the strictest sense is but a liking or an affection for one for purely personal, or selfish gratification and lasts only while self-interest seems to warrant it, may be broken off at any time either by outside interference or internal rupture.

From this kind of love springs discontent, fear of inconstancy, jealousy and desertion, which is sometimes followed by murder and suicide.

Such commercial liking is not worthy the name of love, although it is being paraded before the people by the public press as such, and has been held by some of our courts as a mitigating circumstance in the committing of some of the most cruel and heartless murders.

Under no circumstances or conditions can murder be committed on account of pure love, and where this pretence is made it will always be found to be this commercial love above referred to.

Parental love (unlike the commercial article) is seldom dominated by personal interests or unenlightened selfishness, and usually lasts in a greater or less degree through earth life, and far into the border of the spirit land; this is a righteous and holy love. But pure conjugal love is the holy of holies, it not being subject to the will is entirely irresistible and continuous, it is never moved by suspicion, fear, or jealousy. Shakspeare says, "Love is blind and lovers cannot see." True lovers are blind as far as seeing the faults of their loved ones, and they who can not overlook all faults are not true lovers. Those who are bound together by pure conjugal love cannot be separated, for there is no power on earth that can do it, and none in heaven that will desire it.

Those who are joined together by this love will be held tighter and tighter in its embrace during their entire life, and when they reach that spirit world and begin to reach out for the higher conditions of that life they will find themselves more firmly united at every advancing step, until when they shall have reached those higher spheres, they shall become one in thought and act and deed, together they become one perfect being.

Those who are unmarried while on the earth plane, as well as those who are married but have no affinity for each other, will find their true counterpart when they reach the spirit world, and there they will be bound together by true conjugal love, and together they will progress to the realm of the Gods and there become a creative power, a position, and a condition which can never be reached by either the male or female alone, for it requires the male and female, or the positive and negative to constitute or become a creative power—this we find to be the universal law of nature and holds good throughout the spirit world. It is just as impossible for either the male or female to advance to any of the higher conditions of spirit life alone as it is for water to run up hill without overcoming the law of gravitation. United they can advance, but divided they will wander.

It is in that higher condition of spirit life that that saying shall be truly and technically verified which says,

REMARKABLE PRODUCTIONS.

Snapshots of the Soul—Latest Marvel of Science in Photographs of Prayers—The Other World Seen by Camera — Dr. Baraduc's Remarkable Pictures.

Actual photographs [as set forth in the Chicago Evening American] of prayers ascending to the skies are the most amazing results of the latest researches into psychic phenomena!

Sensitive plate reproduction of the current of sympathy emanating from a man in prayerful and contemplative mood is the wonderful achievement of Dr. Hippolite Baraduc, a medical man, as well as an ardent churchman.

The first "soul photographs" reached Chicago to-day in the Illustrated London News, which prints a series of the pictures taken by the Parisian specialist.

The amazing pictures printed therewith show:

1—An invocation, a strange apparition from the spirit world.

2—A prayer photographed; the spiritual light in ecstatic supplication.

3—A good thought caught by Dr. Baraduc's apparatus.

4—A column of prayer ascending from the Eiffel Tower, Paris.

5—A cataract of curative forces at Lourdes during a miracle.

6—A whirlwind of ether, and the violent thoughts as they appear to the camera.

7—A nightmare photographed.

8—The beautiful form of a benediction.

9—The descent of curative benedictions.

Startles the Scientific World.

The whole scientific and religious world, as well as students of occult manifestations, is aghast at the results of the new discoveries in the realm of spiritualistic photography.

In an absolutely dark room, Dr. Baraduc sets his camera, with his highly sensitive plates, and takes photographs of the emanations of life. A strange apparition from the spirit world is found on his film when he has pictured an invocation.

Columns of prayer, benedictions, good thoughts, ecstatic supplication—all these are pictured as characteristically as would be the faces of his subjects under different conditions. The results are more than ordinary—they are startling.

Most Wonderful of All.

Perhaps the most wonderful of all of the "soul photographs" taken are a series showing the progress of a person possessed of delusions toward mental health.

In the first of the series, the aura, or the astral body, of the tormented person shows only a mass of clouds. It is confusion rampant. No head or face is visible. The patient is in a dense fog of her own confused mental atmosphere. The vibrations are of the most terrific character.

In a second, the head is vaguely outlined. There is the semblance of a face. The clouds have shifted and opened up.

Conditions More Serene.

In a third photograph the face can be seen plainly. The conditions are much more serene than in the preceding negatives. Mental health is being established and sound thoughts are driving forth the forbidding shapes of shadowland. The patient is surrounded by a gray and neutral atmosphere, the sign of an approach to normal conditions.

These photographs have brought from D. Baraduc the assertion that there is not only a body of flesh and blood, but a fluid body.

In his photographs of prayers there is one, for instance, of a prayer winging its way upward. It is the emanation of a soul in transport. Another, equally strange, is the form of prayer ascending to the skies. These were prayers offered by a band of devout persons on the Eiffel Tower.

Again, there is a photograph which vaguely recalls a foam-flecked sea under the blackness of night. It is a benediction.

With Force of Rushing Wind.

Then there is a good thought, the philanthropic, ardent desire of one soul reaching out to help another. It is the aura of a young Englishwoman uttering a heartfelt supplication for the restoration to health of Dr. Baraduc himself.

It struck Dr. Baraduc with the force and sensation of a rushing wind, he says.

Furthermore, Dr. Baraduc has photographed the mysterious force which cures obstinate diseases at the times of religious celebrations, such as those at the shrine of St. Anne.

"The Light of Life" he calls the mysterious fluid he pictures, and through its study he believes he will find a cure for nervous maladies.

Next may come the picture of a soul itself!

Two minds with but a single thought.
Two hearts that beat as one,

Pure love is not subject to the will. It cannot be continued or obtained at pleasure, it cannot be induced by the promise of reward or personal gain, it cannot be compelled by fear of punishment, and it is not subject to the demand of any power.

The love of country, the love of home, the love of money, the love of power, the love of self, the love of art, the love of nature, and the love of God, are all of that commercial kind of love referred to above, and all are induced by the promise of reward, or the fear of punishment; and should be considered as an ordinary liking and not love. Pure love is of a higher order, personal interest never enters into it or in the least degree induces it. Pure conjugal love will come to all either in this world or the next; instead of its being barred from the spirit world, it will over there be greatly intensified, for it is as eternal as the ages.

JAMES L. DOW.

Manhattan, Kansas.

Spirit Edgar A. Poe

Gives an Interesting Narrative of His Experience in Obsession, through Justin Hulburd, a Noted Medium.

He laid her gently on the sofa. The mother went to the organ, played and sang a low, sweet lullaby. Their child went to sleep. The mother motioned for us all to leave the room quietly, saying in a low whisper she would remain alone with her darling. We left the room, the father shutting the door quietly. We passed out under the trees and there held a conversation about her condition. The father went to see if dinner was ready. Her brother said: "Mr. Poe, I believe we can restore her to health and reason again. She has been abused in a shameful manner by that brute of a husband, Maxwell. The last time I saw her in New York, when I called at her home, I thought she was under the influence of liquor. Her daughter said, 'Yes, Uncle, at certain times she drinks so much liquor that when father came home he would beat her and kick her. I had him arrested. You see that scar upon her forehead; he did that. He kicked her with his winterboot. I struck him on the leg with the poker and broke his ankle. He was two months in the hospital until he was cured. I wanted to write to grandpa all about it. Mamma would not allow me; she said if I did she would run away from us children and drown herself in the river.'"

Mr. Reynolds called us to dinner. It was a fine, home country dinner, and tasted so good. While we were eating a pumpkin pie and drinking our coffee there came a piercing scream from the parlor. We left the table and reached the parlor in time to prevent that unfortunate woman choking her mother to death. Mr. Reynolds and his son caught hold of her while I released her fingers from off her mother's throat. The granddaughter caught her grandmother in her arms and with the assistance of the grandson laid the old lady on the sofa.

Young Mr. Reynolds said, with an oath: "This must be broken up or I'll know the reason why. You devil, whoever you are, that has obsessed my sister, must leave her. My will power is now aroused and I will break your influence if I die for it."

He said, "Father, you see to mamma. Mr. Poe and I can hold her. I'll have no more of this nonsense. I will break this evil power up if she has to leave her body." Just then I saw a wicked-looking man standing alongside of his victim. "We are going to break your power that you have held over this unfortunate woman, if it takes all summer to do it."

He replied, "Edgar Poe, you are not as smart as you think you are. I got her through the power of liquor and I'm going to hold on to her until I am satisfied, damn you. Charlotte Cushman drove me away from that woman in Baltimore. You haven't got will power enough to drive me away from me away from this woman. Now do your best."

I said, "We shall see," in a very emphatic manner. I acquainted the friends with the conversation that I held with that vile spirit, saying, "Let us concentrate our will power, force it on your unhappy daughter and pray in silence—pray to God to send his angels to help us in this matter."

I believed then in a personal God, and that all the angels that dwelt in heaven had wings; the only ones that were minus the wings were those evil spirits that obsessed people living in the human body. Her brother held her down in a rocking chair while I was forming a circle with the other chairs handed to me by her son and two of the hired men. As we were about to take our seats a neighbor called to see Mr. Reynolds—I think his name was Whitson, at least it sounded so to me. Mr. Reynolds informed him of the trouble they were having with their daughter. Mr. Reynolds said: "Can't you join us; perhaps your will-power will be a great help on this occasion."

"I am willing to help you," he replied. "It is a dreadful condition your daughter is living under. I will run over home and get mother and my two daughters to help us; you know they are good Christian women."

In about fifteen minutes he returned with his wife and two daughters. I had the chairs all arranged. We locked the door, took our seats while Mrs. Reynolds played on the organ. I saw she was weak from the ordeal she had passed through, and made the request that she lie down on the sofa and rest. One of the young ladies filled her place at the organ and produced some beautiful music, after which we sang. When we had finished the hymn I said, "Now let us concentrate our will-power on this unhappy woman, and pray in silence for help." We were silent over two hours, when I discovered reason coming back into her eyes with a passive look; her expression became natural. She said: "Oh! I feel as if a heavy load had been lifted off my head. How strange it all seems to be, and why are you all sitting around in a circle? It is Sunday, and papa, are you going to read the Bible? Please let us sing first."

We sang her favorite hymn, "I Know that My Redeemer Liveth." After that we sang "Rock of Ages." When we had finished she said: "Oh, I want a drink so much I am burning up with fever." The housemaid got a pitcher of milk. She entered the parlor holding the pitcher in one hand and a glass in the other. She filled the glass with milk, and the unhappy woman drank it with such a relish that the maid filled the glass again. She drank that, and asked for more. The maid filled the glass the third time; that she drank slowly. Handing the glass back to the maid she said, "Bessie, that was good. Oh! I am so happy. Where is darling, mamma?"

Her mother sat up on the sofa and said, "I am here, dear." Her daughter laughed, saying, "Oh! darling mamma, it is so good to be home again." She went over to the sofa, held her mother in her arms, kissed and hugged her. When she discerned the marks on her mother's throat she said, "Oh! mamma, what has happened to you? How came those dark spots on your neck?"

She replied, "It is nothing, dear," treating the matter lightly. She recognized the neighbors and spoke to them in a gentle manner. She looked at me and said, "Who is this gentleman, and what is his name? I do not seem to remember him."

Her father said, "Dear, this gentleman's name is Mr. Poe." She bowed and said, "Where did I hear that name before? Oh, I remember now. There is an Edgar Allan Poe, a poet who writes for one of the magazines. Are you any relation to him?"

I replied, "I am that individual; my name is Edgar Allan Poe."

She laughed and clapped her hands. The family and guests present looked at me in a surprised manner, when young Mr. Reynolds said: "Is it possible that we have the pleasure of entertaining Edgar Allan Poe under our humble roof?"

I remarked, with a laugh, "It is anything but an humble home. It must be beautiful and interesting to live here the whole year through, to watch the seasons come and go."

Mrs. Reynolds asked, "Will you oblige us by reading one of your poems? We have your Raven and a few others."

I replied, "Possibly you would like to have me recite it?"

The daughter said, "Oh, that will be joyful, Mr. Poe."

I recited the Raven. The old lady, Mrs. Reynolds, said, "Papa, with your permission I would like to kiss Mr. Edgar Allan Poe. His kindness to our family I hope shall never go unrewarded. Dear Mr. Poe, look upon our home as your home in the future. * * * * * * *

It was growing late then and the neighbors said, "We must return to our home." The old lady Reynolds went to the organ, played the introduction to "Home, Sweet Home." We all joined in singing that beautiful song that never will grow old. We parted with each other in a beautiful frame of mind; that frame held the sacred love and union formed between the friends and myself. Young Mr. Reynolds and I walked under the trees smoking a cigar. He said, "Poe, I do not think it will be wise for you and I to disrobe to-night. We will lie down just as we are, in case that villain might return to sister; if he does, he will find us on guard."

All was quiet that night. In the morning she presented herself at breakfast with the rest of the family. Her manner was that of cheerfulness. She, her mother and father and myself, held converse under the trees until young Mr. Reynolds drove up with a buggy to take me to the steamboat landing, that I might go on my way to Albany. They got me to promise on my return down the river that I would stop off and make them a visit. I did so. I remained with them one week, and oh! what a happy week that was. I felt that heaven was in that home. It was held in the care of the divine angels. That wicked influence had shown no symptoms of returning. I reluctantly parted with the family. When I stepped into the buggy it seemed as if something had gone out of my life. I never saw them again in the physical body. Her brother acquainted me with the fact that she had become a good Christian woman, and had no desire to drink liquor again. That made me happy.

One Sunday morning I got an impression to call on a Baltimore family that had moved to Jersey City. I enjoyed my sail across the Hudson River, as it was a beautiful warm morning. The sun seemed to warm up the blood through my whole anatomy. The family that I was going to call on bore the name of Rogers. The head of the house was called James Clark Rogers. He was in the dry goods business, and also had a notion department in his store. I arrived at the home early enough to attend church with the family. Their preacher, I discovered, was a Scotchman—his pronunciation proclaimed for him that distinction. While preaching he acted in a singular manner, so it seemed to me, and much of his preaching was presented to his listeners in a strange way. As he finished he said to the congregation: "Go home—I am tired of it all," and sat down. One of the deacons said, "We will sing now," giving out the hymn to the congregation and reading several lines of the same. The congregation sang a hymn, the deacon pronounced a short benediction—or prayer, if you so choose to call it—over the congregation, and then they were dismissed. Mr. Rogers invited the preacher to dine with him that day. He accepted the kind invitation and accompanied us back to Mr. Rogers' home. I noticed his conversation was quite rambling; he introduced many subjects, and did not give a full explanation of either. At the dinner table he handled the wine bottle quite frequently. After dinner he acquainted me with the fact that he was the owner of a rich gold mine in Australia. He said: "I came from there about four months ago; the church had no preacher and I accepted the position to preach for them; they were a hard-headed lot, and were on the road to ruin. I'll bring them back onto the narrow road if I have to choke every one of them to do it. Brother Rogers is the only one that's got any sense, and he aint as bright as he ought to be. What's your name, and who are you?"

I told him my name was Edgar Allan Poe.

He scratched his head and said: "Poe, Poe, oh! yes, I've got it now; there was a fool by the name of Poe that thought he could write verses. They have got him shut up in a lunatic asylum, and I am glad of it. His poetry was making people crazy. All those poets ought to be placed on an island and kept there, for they're a crazy lot. By George, I must get another drink of that wine; it was good."

As he was walking out of the room Mrs. Rogers entered, when she saw the peculiar look upon his face. She said, "Brother Fox, return and converse with us about your sermon."

"I will, madame," bowing as he left the room. His name was Alexander Fox. Mrs. Rogers said, when seated: "Mr. Poe, our minister is a strange being. I cannot comprehend his actions and sayings; they are more those of a lunatic than a sane person. He has preached for the church four sermons, and they seem to me as if they came from a weak mind."

I told her I did not believe he was a sane person.

"Mr. Rogers says the church will have to get rid of him. Mr. Fox in time will become insane."

Mr. Rogers and his children entered the parlor, and when he discovered the preacher was not there, he asked, "Where is Brother Fox?"

Just then Brother Fox entered the door and backed out again. Finally he attempted it once more, fell headlong on the floor, saying, "By God, your water has weakened my knees. I won't drink another damned drop until you mix it with wine." He looked at Mr. Rogers in a foolish way and said: "Old chap, I want my salary; in Scotland we call it wages. I am going back. I've got two wives there. I want to see them and the bairns." Then he lay over and went to sleep.

That afternoon, when taking leave of the Rogers family, he was still asleep on the carpet. Five days afterward I received a note from Mr. Rogers in which he said: "We secured a passage on a sailing ship for our minister, placed him in his cabin, and now he is on his way. By this time I think the ship must have passed Sandy Hook. I will be over to-morrow and give you full particulars."

Those particulars I cannot mention here. The information that I had received concerning that minister was too degrading for publication.

The captain of the sailing ship wrote to Mr. Rogers from Glasgow: "That minister died on the way back to Scotland in a fit of passion; his actions on board ship were those of a low beast, and we had to lock him up in a stateroom to keep him from making insulting overtures to the women passengers on the ship."

Dear friend, that minister was obsessed by a low, degrading influence. Any one that says obsession is not a fact in every-day life I feel sorry for; they do not understand that state, and I am also happy to know that a large majority of the human race has not been inflicted with any such condition. I speak for a band of spirits: "May the higher angels bless and protect Brother Peebles, who has given to the world a publication called 'Obsession, or Demonism of the Ages.' We spirits call it the 'Herald of Truth,' and hope that all readers will understand its purpose, and that is to educate those that do not believe in obsession. Brother Peebles is the author and publisher of the book. It is a creation of ours, hoping that many will receive a benefit from its scholarly presentation to the public."

Dear readers, those cases of obsession that I have just described took place to my knowledge; they happened to be in the event and course of human life before the days of spiritual rapping.

The world is filled with many cases of obsession similar to the ones I have just described.

Thanking you, brother, for the kind office you have filled in taking down my communication, will you oblige me by sending it to "The Progressive Thinker," whose "open court" is a school of education to Spiritualists and freethinkers.

EDGAR ALLAN POE.
Justin Hulburd, Medium.

Spiritualists, Wake Up!

During the past few months, I have been a great deal more interested in a number of articles in The Progressive Thinker, than at any time before, especially those along the line of the Future of our Philosophy and Phenomena, and the question, so often asked by those in our ranks, and out of them, "Is Spiritualism a Religion?"

To me it is a religion, and yet to a great many others I have heard speak, they say it is not a religion. Then again those outside of our religious belief say if Spiritualism is a religion why don't we band together one with the other?

During the past few weeks, we have seen in the columns of The Progressive Thinker, where the President of the N. S. A. has been striving, with the help of Brother Dr. T. Wilkins, to get the number of Spiritualists throughout the country, and what success have they met with?

To me it seems very poor. About three weeks ago I visited a society on the South side and said a few words about the hard time that Brother Barrett and Dr. T. Wilkins, secretary of the Illinois State Association, were having to get the names from the different societies, and the president told me she never had any word from anyone wanting the names of all the members. It seems to me we have in our ranks a great number of those whom Christ said "were neither hot nor cold, but lukewarm." I think the sooner they get warmed up to the boiling point the sooner we will be able to stop saying, we are getting ready for another fight with the Chicago city council in the fall.

I would like very much to hear from one who knows beyond a doubt, what we have to do to be recognized as a religious body and be able to hold religious services, without being told to get ready to fight a new city ordinance, which is being gotten up to prevent us from getting our rights to worship God according to the dictates of our own conscience?

In my visits around the different societies this summer, I was very much surprised and sorry to see that three out of five had no Progressive Thinkers for sale, nor even mention that such a paper was in existence, and then ask "Why don't the societies prosper more?"

How can they, when the food their souls and minds need is lying in The Progressive Thinker office, instead of on the door-keeper's table, where everyone can know it is for sale and can be sent right to their home for one year for less than two cents per week.

Brother and sister co-workers, wake up! and help the one who is doing so much for us, not only in time and talent, but financially.

Trusting, dear Brother Francis, that by the time the camps close you will be able to say you have doubled your subscription list, is my best and sincerest wish.

C. A. THOMPSON.

WAYSIDE INNS AND TRAVELERS.

Things Inhumanly Cruel, and Things Sweetly Beautiful.

What a grand and beautiful world this is! How continually its glories praise the Mighty Power; the Infinite Intelligence behind the laws that command the perpetual pageantry of day and night, of storm and sunshine, of spring, summer, autumn and winter! Summer is now passing, her censer-ours casting their perfume on the air, and her many-colored pennons fluttering. * * * * * * * * *

From where the waters beat and break against New England's rocky coast, there comes a letter, read, this morning, where sweet winds are sweeping through great green woodland aisles, and bending low the lush grass of the sunlit meadows. It is read, and an answering cry—"Deep calling unto deep"—goes out into the love-filled spaces—the old-time cry of the child in the night the Pilgrim in the tempest—"Where is God, that these things be?"

The letter? Here it is:

"This morning I heard such a clamor, punctuated by a volley of shots, that I hastened out on to a little porch, high up on the seaward side of this great inn, to see what had happened. Two water-fowl near the rocks—one floating, with its white breast glistening in the bright morning sunshine—its mate swimming frantically around, refusing to leave its dead love, and save its own life. Above the roaring of the waves over Bass Rocks, could be heard its pathetic calls. Another volley of bullets from the thug below, (Created, so they say, in God's image) brought the grief-stricken one down, and I was glad. I closed my eyes and sent forth a prayer from the shrine of love in my heart to the Great Unknown the Giver of life, to unite their spirits where the slaughter of man can never reach them again.

"From the large porches below, the clapping of many hands echoed over the waters, as those 'images' strutted around discussing how the thing was done. Then they joined the ladies and received their congratulations. Later, they all went to church. I searched my mind for something strong enough to fit the case, but seemed to find nothing but 'God help them!' Meantime my eyes followed the birds as the waves dashed them about, and, by some strange coincidence, they floated close together, their bodies touching, and in this manner the tide carried them out on the bosom of the deep, rocking them gently, like a loving mother, as it bore them away."

"Where every prospect pleases,
And only man is vile!"

broke from the reader's lips.

* * * * * * * * * *

From the same facile pen comes another picture, and I wish to share it with my fellow-travelers.

"Well, I have been walking, driving, and trolley car riding, among other things. Went over to Gloucester one day last week. Unlike 'Doctor Foster' I did not get 'caught in a shower of rain,' neither did I 'step in the puddle,' and I expect to 'go there' again." The people who built Gloucester certainly did not interfere with the Lord's work, but took things as they found them. Part of the town reached by the public steps, reminds one of Quebec.

At Gloucester I took a trolley-car and rode out to Annisquam. The way led by moss-covered rocks, and hills, beautiful little bays, streams, fine old trees and shady groves. Swaying willows, now and then, caressed my cheeks with cool green fingers, as the car rushed on. As you are so familiar with this delightful coast region, you must have before your mental vision the treat I had. The people up here seem to have the knack of making things grow in any old place.

"Flowers! Flowers everywhere! I saw them hanging from windows, (have no idea where the roots were fastened) running up and down chimneys, peering out of rain barrels, dangling from sheds, nodding over old stone walls, and smiling at one from the most unexpected places.

"And the trees—what loving care they take of them! And the trees seem to understand and respond."

* * * * * * * * * *

What a dear "nooky" inn is this from whence I write—the same under whose weather-beaten shingles I rested from my wanderings last summer. It wears the quiet, self-contained look of old; as of one who would say—"I do not need you; but, if you wish to stay, you are welcome.

Disturbed! The word is the very antithesis of the spirit of the place.

"'Tis-s-wee-t!" sings a bird from the depths of the shady grove on the east—"'Tis-s-wee-t!" again he declares and I agree heartily. 'Tis sweet, from the vine-covered well to the giant chestnut, that throws its shadow over the old shed with its moss-chinked roof—"father's workshop;" from the leaf-sheltered porch to the dappled lawn; from the fern-scented walks that wind under the elms and dogwood, the beeches, oaks and maples, to the sun-smitten garden with its riot of color and odor! 'Tis sweet! 'Tis sweet! The robins and the flickers, the thrushes and the woodpeckers, all find it so, and haunt its wood land and its hedges, the robins and flickers getting many a fine feast from its berry-burdened bushes.

When the summer sun shines, "as though the sun were only a mile out of town," as a certain funny man used to say—there is the grateful shade of the green woods. When the winds blow, there is a glorious symphony of sound, and the trees clap their hands for joy.

The night comes down so softly, and lays such a soothing finger on our eyes, we are not far behind the birds in seeking our nests under the rafters.

We may watch great Jupiter, or Venus, or some lesser star in the zenith, through the white-curtained windows; we may listen to the iteration of the katy-dids, and the many elusive sounds of the silence, but those slumberous fingers have us under their hypnotic spell, and—What is that? Drums? Marching men? Artillery?—No, the rain on the roof, its patter on the leaves, the roll of thunder which has not died away before we have slipped again within the gate of sleep, in search of the end of our dream.

HELEN STUART RICHINGS.

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A VISION OF THE LOST ATLANTIS.

A Poem by the Well Known James G. Clark, Taken From an Old Copy of The Arena.

In the mystic spell of slumber,
Through the sea's unfathomed gloom,
I beheld the Lost Atlantis
Burst the silence of her tomb;
And the grave-clothes that confined her
In the bonds of age-long sleep
By her hands were rent asunder
As she rose from out the deep.

I could see her gleaming rivers
Down the winding valleys run,
Where the olive groves and vineyards
Drank the kisses of the sun;
I could see vast mountain ranges
On her skies her glory trace,—
Winters wrapped around their shoulders,
Summers blooming at their base.

In the measure of a heart-beat,
In the twinkling of an eye,
I beheld her mighty cities
Lift their battlements on high,
And her strong, triumphant armies,
Which the very gods defied,
Marching to the field of battle
In their arrogance and pride.

Oh, the princes of that kingdom,—
How they ruled on land and sea!
How they spurned the God of justice,
And to Baal bent the knee!
And they reared a golden Image
In the grandest of their marts,
And the incense that ascended
Rose from ruined homes and hearts.

And the one word that the Image
Uttered day and night was "Give!"
Till the people only answered:
"Grant us work that we may live."
But the rulers babbled "Business,"
As they reveled at their ease,
And they locked up Nature's storehouse,
And to thieves consigned the keys.

And the wolves of want went prowling
Round the cabins of the poor,
While the toilers starved and perished
On the highway and the moor;
For the few claimed all the increase
From the ocean, soil and air,—
Precious stones and gems and metals,
Flocks and grain and fruitage rare.

Bishops feasted at the palace,
Christ sat hungry at the gate,
Mammon held the sway of Haman
In the halls of court and state;
Priest and scholar bowed in homage
To the one malign control
That in church and school demanded
Prostitution of the soul.

Still the multitude paid tribute
To the miser in his den,
Still the Shylock knife was sharpened
For the flesh and blood of men;
Crafty minds, like human spiders
Weaving traps for human flies,
Veiled with webs of legal pretence
Things that all men knew were lies.

And the victims felt by millions,
Under land and chattel bond,
Driven from God's soil like lepers
By the usurer's magic wand,—
Till the army of the homeless
Gathered like a rising flood,
And the cry went up at midnight:
"Give us bread, or give us blood!"

And the gathering flood climbed higher
Till it struck the palace door
And awoke the royal sleepers
With its wild, devouring roar.
There are tigers in the jungle
That delight in human prey,
But a fiercer tiger crouches
In a starving man at bay.

And the rulers and the robbers
Though they quailed with inward dread,
Answered back in bold derision:
"Give them blood instead of bread!"
And I saw the moon blush crimson,
And beneath the weird eclipse
Sat and rode the "Scarlet Woman,"
With a sneer upon her lips.

There was gathering of the legions
At the mandate of the Queen,
And the flashing of a million
Blades lit up the awful scene;
And a million starving toilers
Fell like blighted stalks of grain
In that horrid midnight harvest,
By their sons and brothers slain.

There are crimes that stir with horror
Saints and angels round the throne,
And whose judgment can be meted
By the courts of God alone
And I saw the kingdom sinking
At the scarlet woman's feet,
And her splendid cities plunging
Like a tempest-foundered fleet.

Mountain ranges met and melted,
And above the fiery tomb
Two great oceans swung together
Like the closing gates of doom.
And I heard a voice proclaiming
Down the solemn aisles of space:
"He who slays a starving brother
Smites his Maker in the face."

JAMES G. CLARK.

INVISIBLE CAUSE.

Progression on Earth and in Heaven.

As I sat on the front steps, watching the mass of human beings pass to and fro in their different modes of transportation, my mind was carried back to when a small boy; then we had the slow ox team, and thought the horse and carriage were fast.

What a change in one's short life. I look on the right from where I sit, and notice trains of fine coaches loaded with passengers, pulled by the monstrous steam engine, flying at the speed of a swift bird. On the left, are electric street cars packed with human beings, flying at a great speed; in front on the smooth street, were many different kinds of conveynces, from the sight-seeing automobile (which carries fifty persons) down to the motorcycle, and bicycle, that only carries one person, some of them propelled by steam, some by gasoline, and others by electricity. All seem to be on the rush of progression. Here we wonder what causes all of this rush and change.

It is that same hidden power of progress that existed in the mind and heart of the advanced and noble Christopher Columbus, who wanted to know what was on the other side; that something that awaits us in the future.

He was an honest investigator and had his opposition, just as the investigator has to-day, only more so. All men with new thoughts, new ideas, new inventions; all who try to climb out of the old rut, are considered by a certain class of "old rutters" to be crazy, just as they did in Columbus' day.

I am glad to notice many of that class are changing, for greater things are being discovered on the 'other side" every day. I am glad we are living in a day of freedom, and enlightenment.

Mr. Editor, you and your good paper could not have withstood the dark storm of ignorance even one hundred years ago, let alone in Columbus' time.

True, Spiritualism to me is much like astronomy, it proves itself by demonstrations as it unfolds itself to us.

When the astonomer tells us that the sun or moon will be eclipsed on a certain date, we look for it. Why? Because we know that he knows what he is talking about; but when the church fanatic tells us (after a long spell of figuring) that the world is coming to an end on a certain date, we pay no attention to it. Why? Because we know that he does not know what he is talking about, but just guessing.

Now, when our loved ones come and answer questions that no mortal eyes but our own have seen or known about, and these questions are placed in a sealed envelope and answered by independent slate writing between two slates bound together, answering all questions and signing correct names in full, while we sit by in broad daylight, with every proof that no mortal did the writing, then we have evidence as good as ever was produced in any court in the world, without chance for trickery or fraud.

We find by investigation that most of the greatest powers on earth or in the heavens, are invisible to our mortal sight, as namely: Love, spirit, gravitation, electricity, gases, atmosphere, and even steam is as transparent as the air, while confined in the boiler and cylinder, but when freed we see only the water that was in it. We understand that all of these invisible powers are everlasting, while the wood, rocks, iron and all visible material to our sight, will decay, crumble and perish; while our spirits, and these invisible powers, like Time and Space, are everlasting.

Thus, by forty years' investigation, I find and in fact know by actual experience that Spiritualism is true; although many mediums are not truthful, the same as in all other Church denominations.

A. H. THATCHER.

Washington, D. C.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 75 cents.

THINKS ROOSEVELT FAVORED BY SPIRITS.

Washington Man Talks of President's Activity — Executive Unconscious, However, of Being a Powerful Medium—Interesting Interview Given Out by Capital City Resident.

The secret is out. President Roosevelt is the favored of the spirit world, and his tremendous activity is the result of the activity and counsel of friendly spirits, according to the declaration of a Washington man, who has given serious consideration to the scientific side of Spiritualism.

"I have the very best reason for believing that Theodore Rosevelt lives and moves in the midst of an army of spirits," said the man who imparted this interesting piece of information concerning the President.

"Is he conscious of it?"

"No, I do not think he is. He would probably laugh at the suggestion, but it is true, nevertheless, and this fact explains many of his acts that the average person cannot understand.

"Our investigations show that spirits dwell in a sphere not so much different from our own, and that they have pretty much the same feeling about things as when they were on the earth plane. They have the same aspirations, in a sense, that characterizes them here, and strive to accomplish those objects which during life they failed to bring about. You must understand, too, that battles are fought there between the forces of good and evil, just as they are here. The struggles are Titanic.

Do Not Lose Interest in Mundane Affairs.

"The spirits do not lose their interest in mundane affairs, but are always looking about for some means of advancing their causes to which they were attracted while in the body. Of course they seize upon the most powerful medium for this, and who is so powerful as the President of the United States?

"But there is not always in the White House a man upon whom they can make a deep impression. From their standpoint it is fortunate that Mr. Roosevelt was chosen President, for there has never been a man in the executive chair whom it was so easy for them to reach. Of course, as I have said, the President does not know he is granting them audience, but that does not detract from the fact.

"At this time there is as much turmoil in the spirit world as there is here. Those who have gone before realize the immense importance to humanity in general that is wrapped up in the industrial and political development of the next few years. They know that what President Roosevelt says has overshadowing weight with the American people, and so they are continually importuning him. They tug at his elbows and whisper in his ears. The opponents of certain policies, as well as the advocates, endeavor to attract his attention and support, and, as the President is very impressionable, many of the inconsistencies in his public acts and speeches may be explained by the contrary promptings he receives in this way.

What the Spirits Discuss.

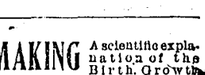
"You would smile, perhaps, if I should tell you that States' rights, the trust agitation, railroad legislation and all other great questions that are now before the people are sources of lively contention among the inhabitants of the spirit world, and that the great statesmen of our country who have passed away, from Washington down to McKinley, are endeavoring to make the principles which they held on earth felt through the medium of President Roosevelt.—Worth C. Harder, 45 Post Building, Washington, D. C.

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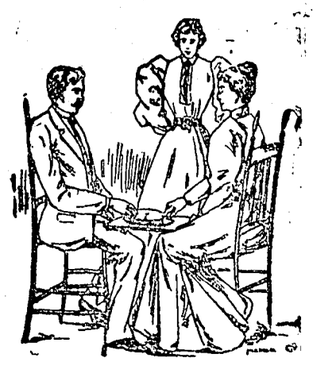
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The Seer and Philosopher, Dr. Andrew Jackson Davis, the Author of Twenty-Nine Volumes.

There have been many seers and philosophers in the history of mankind. For many years Emanuel Swedenborg has been considered the greatest, and his school of philosophy has gained a foothold among thinking men the earth over. Swedenborg differed from A. J. Davis in that the former was an educated man and of himself was enabled to speak his thoughts in a normal condition; but Swedenborg worked upon theological lines already marked out, while A. J. Davis, being wholly uneducated, struck, or rather made, a new path through the mazes of abstruse speculation. He told the world of a newly discovered philosophy, independent of all that had been before promulgated. Therefore, in considering this subject, one must get upon high ground and soar to heights "where eagles dare not build their nests, nor insects wend their way," if one can.

During the writing and speaking period of this justly celebrated man, he evolved twenty-nine volumes—the mysteries of the whole material and spiritual universe; and yet he had never read a scientific book or treatise of any kind, and had attended school but five months in his life. He could read a trifle, but had so little interest in himself that he did not know where he was born or when.

Mr. Davis began his wonderful career by diagnosing the ills of his fellow-men. The X-ray of his mind penetrated the bodies of those he was called to aid, to locate exactly the seat of the trouble and suggest a remedy. In this work he traveled from Poughkeepsie, N. Y., to Connecticut, and became favorably known. Then the first great work of Mr. Davis began.

He was born in Bloominggrove, Orange County, N. Y., on the 11th of August, 1826. His father was a simple-hearted man, who followed the respectable occupation of shoemaker, and very poor. The mother died when this subject was quite young. Neither the father nor the mother was inclined to intellectual pursuits. Thus the son Jackson grew up without seeming preparation for the life which followed. He had neither the desire nor the opportunity to study; but the lad was honest and attended to such duties as were pressed upon him, until he entered upon his clairvoyant career as a healer.

LET ME HERE SAY THAT THE "PHYSICIAN," ONE OF THE FIVE VOLUMES OF DAVIS' "GREAT HARMONIA," IS WHERE MRS. MARY EDDY DREW HER INSPIRATION FOR THE CHRISTIAN SCIENCE CULT WHICH HAS HAD SUCH A PHENOMENAL RUN.

She drew largely from Davis's writings—some say almost wholly—and then kicked Davis and his teachings overboard and set up housekeeping on her own account. Indeed, it may be said with truth that most of the more modern cults have been built from material furnished by the Poughkeepsie seer, as he first and last treated upon almost every subject occupying the attention of mankind, such as cosmogony, astronomy, geology, etymology, archeology, mythology, psychology, history and metaphysics.

No wonder the ambitious have flown to the works of Davis for food to clothe their varied cults. And now he is furnishing texts and a better expression to many pulpit orators who would scorn to have it charged they were pilfering from one they have held up to ridicule these many years, for during the early part of A. J. Davis's career, the pulpit was mostly engaged trying to pull down the structure he had erected. While the theological storms raged, the author and lecturer was calm, self-centered, undisturbed. Great souls are always calm, or bend to the wind as do the billowy fields of ripening wheat.

But what was the mission of A. J. Davis, the Poughkeepsie seer? His biographers and those who were his constant companions for fifteen months, during which time the first book, "The Principles of Nature: Her Divine Revelations, and a Voice to Mankind," was being spoken into existence, say it was a demonstration from the other world to prove that man never dies; that the spirit lives and communicates with mortals; that this unlettered youth was chosen that there might be no mistaking the purpose, to show that an ignorant youth could catch the spirit's idea, for not a man up to that time, ignorant or educated, had spoken like Davis, who saw clairvoyantly all of earth, life and the glories of the heavenly state.

Thousands of persons had heard him at different times as he discoursed upon themes above human knowledge at that day; and he spoke with the ease and grace of one who knew his subject and the imparting of the information was an incident, a pastime, a pleasure. From awkwardness he rose to great heights of oratory and a grace of manner beyond depicting. When diagnosing disease, he used accurate medical terms to the astonishment of physicians as well as laymen. When he ascended to the stellar universe he was equally at home as an astronomer, and puzzled those who had studied astronomy as a science. Coming to earth he knew more than geologists had told, and in purer scientific terms. And so he went through the gamut of material and spiritual science, always using the most choice phraseology—words best adapted to express his specific intentions. The purpose was to establish the fact, his biographers say, that only an inspired one could so speak. To the satisfaction of those constantly in his society, the proof was established.

The book alluded to contains about eight hundred pages, and has been read by thousands with wonder and admiration. Of Fear, he said: "The highest hopes are mingled with the darkest doubts; even the courage of conviction is weakened by the fear of failure." How true!

The like of this subject under consideration, as to his scientific and literary productions, never appeared on this planet, considering his total lack of early preparation for the work. Unassuming in his ordinary walk, he struck a deeper depth and rose to higher altitudes of Nature's laws or principles than any other. He may be likened to the majestic Mississippi or the mighty Oregon, with their banks ever widening as their great tributaries empty into them. His Harmonial Philosophy is a procession of ideas, sweeping the earth and the heavens—every thought in harmony with the general trend of his great subject. **On every page of the twenty-nine volumes are texts from which men and women have elaborated other thoughts. He has enriched pulpit utterances; and while the pulpit has borrowed largely, it has spurned and kicked him in return.**

In the elaboration of his masterpieces, his only material assistant was a dictionary, and yet he quoted freely from books he had never seen or heard of, and quoted correctly. He described places on which his eyes had never rested, and had no visible knowledge. He saw more and further into the heavens than any telescope had divulged. His book called the "Summer Land" is a marvel of beautiful descriptive work, easily taking a receptive mind along to view the shining shores of lakes and rivers, woodland and birds of our heavenly home. In his "Great Harmonia"—five volumes—is portrayed not only the possibility of future life, but by masterful reasoning he proves the alleged fact by a natural process. Mr. Davis believes in theology; but the theology of Nature, not that of man's building. He is always reverent, dignified, and pure of speech.

After the issuing of the first volume, Mr. Davis dismissed his mesmerizer and amanuensis. By this time his mind had so unfolded that he lived and wrote in what he called "the superior condition." His natural mind had become educated or unfolded to an extent that he seemed to know by instinct. Music, poetry, philosophy flowed to him as naturally as the river runs, as the flower comes from the bud. When the twenty-nine volumes were completed he rested from that labor; in that direction his work was done, and he went back to healing the sick. For many years this extraordinary man has had an office in Boston, where his rooms are always filled with those wanting bodily assistance. It is said he cures them—most of his cases.

His books have never been a source of profit, although in the early fifties of the last century many whole sets were sold. They were turned over to a publisher without any reward, seemingly, and his support has come through his healing powers.

Dr. Davis is still living, old in years, but not feeble. His books are practically out of print, there not being a whole set of them in any book store. Therefore a movement is on foot to raise the money to have a new edition printed, but there are complications. The right to the plates belongs to another, and that other refuses to surrender them and fails to print another edition. Nevertheless Mr. Davis believes another large edition will be in the hands of the public "before the completion of the Panama Canal." They are works which the younger generation of men and women need. The earlier editions are scattered broadcast in this and other countries. They are being borrowed and read, although none can be bought. These works are not easy reading, but require a concentrated, healthy mentality to comprehend them. Hence few novel readers care for them; only mentalities of a higher order.

In his "Address to the World," at the conclusion of his "Principles of Nature," may be found this paragraph: "I have been impressed to speak the things contained in the following pages, not because truth was before undiscovered, but in order to give it a new and attractive form and a power to instruct, purify and elevate the race."

Again: "Exercise your choicest gift, which is Reason, and fear no corruption from truth, though new; and expect no good from error, though long delayed."

Still again: "Your duty is to search, and after searching, ask Nature and your own superior judgments how much practical truth there is herein revealed. In doing this you will display the dignity of your natures, perform your highest duty, receive the most unbounded interior approbation and obtain mental happiness."

He believed that man has rights founded in principles of Nature; that these rights have been perverted, crushed and prostrated. Folly has reigned in the place of reason; imbecility instead of thought. Vice has reigned instead of virtue; ignorance instead of knowledge, and bigotry instead of benevolence. Thus the holiest, highest and sublimest powers of men have been repressed and distorted by the degrading shackles of superstition and false imagination.

The Doctor believes the universe to be controlled by what he terms THE GREAT POSITIVE MIND, which we call God, and acts by unchanging principles inherent in Nature. He believes we should be directed by these unchanging principles instead of theological creeds dictated by the thoughts of men. Andrew Jackson Davis is an exceptional product of Nature, apart from any other who has ever lived, and, the writer believes, greater than all others. But of this each person must use his reason and think as he pleases.

Anything that one can say of such a character falls so far below, that one is discouraged for having made the attempt. All else but the character dwindle to shrubs.

On reading the first book of 800 pages, one is satisfied that all has been said that is possible for one mentality, but taking up The Great Harmonia, we find still newer and fresher thoughts are flooded forth, and then you say there is nothing more to be said, and still there are twenty-three other works as interesting as the six preceding ones.

ANDREW JACKSON DAVIS' NEW THEOLOGY IS NOT MAKING FAST STRIDES IN CREEDAL CIRCLES, BUT IS PERCOLATING SURELY, IF SLOWLY, INTO THE MINDS OF THOSE WHO APPEAL TO REASON, THE PRINCIPLES OR LAWS OF NATURE.

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Wireless Telegraphy.

It was at this time that wireless telegraphy was first projected, it may be; for the two Boston men, Gardner Speer and T. S. Sheldon, with the aid of A. J. Davis, not far out of Randolph village, constructed a device upon an eminence, the use of which they religiously affirmed would enable one to transmit messages to Boston, New York—anywhere—without the use of wires. Of course the idea was so preposterous, so beyond human possibility, that each was denominated as off his base mentally. Undaunted, these men prosecuted the work with diligence, and declared its feasibility, the only drawback being just how to do it. The device was guarded and inclosed within a board shanty and securely under lock and key. After months of earnest work, the matter was dropped, but the locked-up shanty stood there. Davis had long since gone back to his Poughkeepsie home. Finally the boards were torn off piece by piece, the metals composing the device were carried away by curious boys and inquisitive men. The matter was apparently forgotten, or thought of as something unworthy of real sane men. But now we have wireless telegraphy. Those "crazy" men were only a few years in advance of Marconi, who bears no semblance to an insane person. Marconi succeeded. Perhaps the money of Speer, Gardner and Sheldon failed them. Possibly they were daunted by ridicule, for we all like the respect of neighbors and acquaintances.

* * * * * * * * * * * * *

In his "Pantheon of Progress" Mr. Davis paid his respects to most of the religious chieftains; to Brahma, Confucius, Buddha, Socrates, Plato, Zoroaster, Aristotle, Jesus, Paul, Martin Luther, John Calvin, and finds partisanism in them all. Up to the time of his writing about them, he had never read a book concerning them; but not any author, so far as I know, has dealt with those characters with a more open, intelligent understanding of them. He says Brahma's admirers did not exceed the Christian devotee in the way of manifestations. The venerable and reverential Hindoos lifted up their holy hands and voices in terms of unmeasured eulogy and gratitude; Brahma was so good, so merciful, so just, so all-powerful and surpassingly beautiful. Buddha had all the qualifications of Brahma; and as he comes along down he finds Christ a worship, also, He opposes the idolizing of any individual or any book, for personages pass away and only principles live. So far as these chieftains carried along the principles of Nature, they were necessary to the times in which they lived. He terms the high eulogies of those chieftains as "eloquent mischief."

Dr. Davis is not a believer in the infallibility of man; but every man has a natural mother. So he pulls down our idol worship and in its place substitutes Davis' Principles of Nature as a working basis, that reason should never be subjected to idolatry of any kind. Truly he blazed a new path. Every devotee has an "Incarnation" at which one can look at opposite sides; in front you see the god-side of your man, and behind you see the man-side of your god. The story is Oriental; yet the idea within is immortally useful. But Jesus gave the strongest, freshest expression of this saying: "Whatever ye would that men should do to you, do ye even so to them," and perpetually welled over the brim of his large spirit, which was truly adapted to feel and affirm. His charity was overmastering. While Christ had different occupations from his predecessors, his central idea was the same; but of tumultuous fires filled with countless myriads of incorrigible wretches as human beings on earth, Jesus said almost nothing positively. He analyzes all sides to that undefinable word called Truth—to the ultimate where none can reach, but ever ascending toward it.

Dr. Davis never claimed infallibility, as that belongs to the Father God and Mother Nature. He set forth that there is an ocean of spirit; that man was evolved from this ocean, the highest being possible to ever appear on this planet; so man is not infinite.

Of his many books there is no space to speak. Of himself he embodied what he claimed—a life beyond earth life—demonstrated the fact, some believe, by being acted upon by excarnated beings who once lived on earth and were exalted entities in the home not made with hands, with many mansions, where all mistakes on earth can be outlived and rectified on the other shore. There may be others who have spoken as profoundly; whether correctly or not, is not for me to say; but Davis is the latest of the seers, prophets and chieftains, and still a living entity among us. He wrote his first book before "Modern Spiritualism" was known, nor did he ever identify himself with the movement, but strongly claimed it true—a fact that spirits do return and converse with mortals, as he assures his readers that he had converse with varied spirit entities. But Andrew Jackson Davis is not an idol of the modern Spiritualist. He refused to become the High Priest to the Spiritual Cult, as solicited, on the ground that **TRUTH can never be organized, as it changes form and color as evolution goes on; that what one thinks to-day may seem differently to-morrow; Truth must be free.** So he has lived and wrought, never reading theology or history until his books were completed. When he pulled down an idol he attempted to put something better in its place. His highest thought was in behalf of the human race, which he exalted and found a heavenly home for it—to his satisfaction. To fittingly speak of such a personage is difficult, as he differs from all who have been before.

His mind seemed clear and clean, and rose to the altitude of his subjects with admirable ease and comprehensiveness—to grandeur!

And so one may say, as stated at the beginning of this subject, to comprehend him one must reach a height "where eagles dare not build their nests, nor insects wend their way."

B. F. MORRIS.

400 Poplar St., Warren, Pa.

What and Where Is God?

A Very Important Question Philosophically Considered.

To find the great First Cause,
Man seeks to know the laws
Of Matter and of Mind,
And force of every kind,
Accompanying every form,
The thunderbolt and storm,
That stirs the atoms and
The rivers, seas, and land,
And moves the world afar,
And guides the shining star;
For such must be the Soul
In Infinite Control.

* * *

"What and where is God" is a natural and important question; natural because it originates in the inquisitive nature of man; and important because it expresses a desire to know and understand, so far as possible, the most worthy object of man's trust and veneration.

There is no doubt that our early ancestors, seeing that all creatures had parentage, naturally concluded that there must be a parental power—an ancestor of themselves and and things about them. And because they saw in themselves superiority over all else, and were able to form, mould, and make useful things, as they themselves possessed the power to create, so they were able to think of, and imagine the necessity and existence of, a Creator, and thus account for Creation? And seeing that all life was generative; that families, clans, tribes, and nations were numerically increasing and rapidly populating the earth, so in meditative retrospect they conceived of a time in the past when man and all else must have had a beginning; and the story of Creation was formulated and taught according to the light they possessed; and then, as to-day, unable to comprehend any Supreme Being possessing other than the powers they were conscious of in themselves, their idea of God was naturally the image of man; and so it is written: "In the image of God created he them;" and so it is that God has ever been thought of as an anthropomorphic deity, vaguely located somewhere in the mystic realm of imagination, and omnipresent in the unlimited extension of his will and power.

Man can only think and conclude from what he knows or conceives. Primitive untutored man in his swaddling clothes, seeking to account for the phenomena of life and being about him, was forced to tax his imagination, and his ideals were reflections of his understanding, even as is the case to-day. Give me a man's conception of God and I will give you his highest conception of manhood. As is the one so is the other. A personal God, imaged in the mind of the person, can only possess the attributes of the human mind, because man can conceive of none other in a personality. He, himself, is the highest and most consummate expression of deity he can imagine; and so men have been deified and worshiped, and the gods of all nations appear on canvas in the human form. It has been said that every man has his god, and so he has—standing out upon the canvas of his mind, his highest ideal, commanding his respect and veneration, and,

As there are many men of many minds,
So there are many gods of many kinds.

In these latter days, in the increased light of the present, is there no way by which we may see clearer and understand better the source of life and being? There surely is; for as man has grown and developed and vastly broadened his field of observation, more knowledge is at his command upon which his reason may draw, making his judgment, conclusions, and beliefs more advanced and truer than ever before. As man has come up from the past gathering knowledge at every step, so his inspirations are transcendently truer and better, and must ever continue to improve and broaden as truly as he is onward-bound, impelled by an Infinite force unerringly causative and eternal, and which he has learned to know and honor as God.

It has been the perpetual crux of all time to know and understand the origin of man and his rightful place or consequence in the Universe. The difficulty lies in the infinitude of the object sought. But we are better equipped than ever before and may not question in vain. Indeed, as inquiry is the source of knowledge, and the way of understanding, perseverance must find its reward along this line as along all others, and with newer light we may yet see as never before.

In order that we may conceive of God in the fuller light of the present and arrive at a rational conception of the Infinite control, let us first settle the question in our minds as to whether God is personal or impersonal, an individual being, or an all-inclusive being, mind or energy—which?

Now, it is agreed, as it ever has been, that God is almighty, infinite, omnipresent and supreme. Now, then, how can such conception be made to agree with the idea of personality, or of an individual being? It is well to reflect that our early ancestors had not the glasses that we have to-day, and therefore could not see as we see. The authors of the Bible thought of the earth as the one great object of Creation and the only inhabited world anywhere in the realm of the Infinite; that the sun, moon and stars all revolved around the earth, and the author of Genesis declares that God created the heavens and the earth in six days and rested on the seventh (as though God could get tired and rest like a man). Such utterances are unmistakable evidence of man's primitive ignorance and consequent visionary conceptions.

And how is it now? Since that time man's vision and understanding have wonderfully extended, so that now he sees with the giant eye of the telescope countless millions of stars, suns and worlds in a universe so vast that light traveling 186,000 miles per second requires 15,000 years to span its greatest equatorial length. And beside this amazing armada sailing through shoreless ether, countless other universes greet the searching eye of man, so distant, we are told, that our agile ray takes 5,000,000 years to cover the intervening space, and with every increase of power in the telescope new revelations appear, so that it seems likely that an endless ocean swarms with nebulae, universes other than our own, doubtless with suns and planets, and most likely inhabited by intelligences related to the same Almighty Father with us; for spectrum analysis of light coming from these distant shores declares unity of being and control throughout.

The revelations of the microscope are no less wonderful and instructive. And with all this accumulated knowledge can we still see in our mind's eye only as did the author of Genesis: a personal God, bringing life and all things into existence by special creation, moulding man and breathing into his nostrils the breath of life, and, after a time, seeing him lonely and in need of a helpmate, taking a rib from his side and making Eve to be his wife; can we still thus think and believe, or has the increase of knowledge opened our understandings to higher and broader conceptions, so that now, instead of the Jehovah of Moses, we see an Impersonal, All-inclusive, Immanent Mind Energy, creative and constant throughout. Do we not see that law everywhere prevails, perpetual and immutable? Did water ever run uphill? Was the force of gravity ever set aside? Do not gravity, centripetal and centrifugal forces hold the planets and interstellar systems in continuous balance? Are not the chemical nd magnetic forces of life, whether in the animal, vegetable, or mineral kingdom, equally certain? And are not the laws of reproduction, generation, and procreation regular and constant? Indeed, is there not a creative energy resident everywhere, in great and small, in atoms and worlds, in monad and man, controlling all? Is not the whole universe a living, law-abiding whole? And is not every part related and responsive alike to the same Creative Energy, manifest in law, and as constant and certain as time and being? How, then, a personal God or a special creation, seeing that all comes into being by force of inhering law? And how the possibility of a miracle which would require a special act at variance with law and order? And how could a virgin conceive and transmit through her maternal matrix a personal and eternal self-existent God? However it may have been in the past, such a conception is impossible in the light of the present. Nothing is clearer or more certain than that Christ was a man; was born, lived, and died like all men, subject to law, to successfully dispute which one must impeach the constancy of God, who is "without variableness or shadow of turning." God is not a man to make a mistake and then mend it with a miracle. Neither is God circumscribed or limited in his occupancy. Law is a manifest of his existence, will and power, which we may witness everywhere in Creation, and honor in our thought and efforts to learn and respect his presence by the free and untrammeled use of our reason.

I believe in an inscrutable Intelligence manifest in the controlling laws and energy of the Universe. And I believe that Intelligence is the ancestor of all life and being, and also the heritage of man, on which rests his hope of immortality. I believe this because it seems to me clear that all life must have come from somewhere and from some causative intelligent source. As in all life I observe intelligence, especially pronounced and consummate in man, so I must recognize an Infinite Intelligence somewhere and in some way coexistent with and controlling all Creation, however vast and boundless, and by inflexible, uniform and unvarying laws throughout; and as like begets like, so man, begotten of the Infinite, must possess the attributes of the Infinite and the heritage of eternal life. Such is my conception of God and man.

I have sometimes thought man may be God, in a sense that he is the highest expression of the Supreme All-Mind, Infinite, omnipresent and omnipotent, having no limited local habitation or either personality other than the individualiztion of Mind in man, so that, as Christ said: "He that hath seen me hath seen the Father also;" and how else can the verity of the statement be understood? And I am thinking of man and God as co-existent, potentially at least, throughout the innumerable Universes of an endless expanse! And if man's reach of sight and powers of conception continue to extend and increase, as in the past, what yet unexplored regions may he not enter? what new discoveries make, and what out of the present Unknown may not yet be revealed to his untiring gaze as the reward of unfaltering pursuit? Where the limit of possibilities and the goal he may not reach? Infinitude echoes, where!

DR. WM. J. HILL.

Petoskey, Mich.

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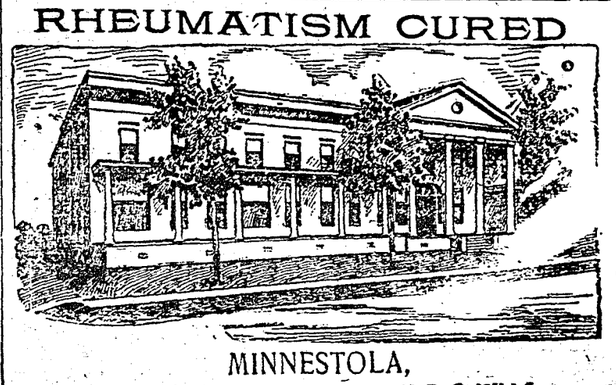
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Pensioning the Aged.

The British government is considering an old-age pension. The project is to give each person for life above sixty-five years of age, the sum of $1.25 a week. This, it is claimed, will require about $135,000,000 per annum. The large amount will probably delay favorable action for a time by Parliament; but the idea is a practical one, and will ultimately become the law in all advanced civilized nations.

The United States should, and probably will, be first to adopt the beneficent law. We can learn of the Chinese, if we will. Sears, in his "Pictorial History of China and India," p. 525, says:

"In former times, every male at the age of sixteen paid a capitation tax, which ceased when he reached his sixtieth year; then a pension for life was settled on him by the government."

The war spirit now prevailing with us must be first overcome. The great annual waste by army and navy must be abolished before we can expect relief for the poor, however deserving. And pensions given soldiers for fighting our battles become expenditures of the past, while war vessels costing ten millions of dollars each must be relegated to an age of blood.

A Congress of Nations must adjudicate all national disputes, and each power must furnish that Congress the munitions of war on call to enforce its decrees. Instead of each nation laboring to rival the other in its means of destruction it will only supply its pro rata force to the central power.

This done and money enough can be saved from the cost of the ravages of war to pension, not the paltry sum of $1.25 a week, but $5.00, and still have an excess for invalids and decrepit at a higher rate, who are unable to contribute anywhat to their own support.

War is a Christian institution. The founder of the system boasted: "Think not that I am come to send peace on earth; I came not to send peace, but a sword."—Mat. 10:34.

And he was true to his mission, as subsequent history through all the ages abundantly testifies. As his power wanes humanity, more and more relieved from its galling chains, escapes its tyranny, and will until the last vestige of the scourge that wasteth at noonday will disappear from the world. Then the aged and infirm can be cared for.

A New Monument to Servetus.

A new monument is to be erected at Geneva to the memory of Michael Servetus. He was born on the 29th of September, 1511, and the monument will be dedicated on the 400th anniversary of his birth. The old monument, erected four years ago, is in an inconspicuous place. The new is to occupy the site on which the martyr to truth was burned with his books, at the instance of John Calvin, one of the leading spirits of the Protestant reformation. Calvin was inspired by the same spirit that cursed the world with the Inquisition; and all were but practicing the teachings of the dear Jesus who said:

"These mine enemies, which would not that I should reign over them, bring hither, and slay them before me."—Luke 19:27. This text justified the Inquisition with its torture-chamber, its stake, its fagot and its flame.

A Question for Thinkers.

An important question has lately been sprung on the business world, which deserves a thoughtful reply. The inquirer asks:

"Can a man succeed in business and be a Christian?"

Rev. H. L. Smith, of the Belleville Avenue Methodist Episcopal Church, Pittsburg, started the inquiry. He sent out six hundred letters to prominent business and professional men, and received a large number of replies. One response said:—

"Hang a dollar on the other side of the lake of fire, and the business man of America will have a try for it, if he has to go into partnership with the Evil One and swim the lake to get it."

A manufacturer put it this way:—

"The sweatshop has made it impossible for fair and wholesome goods to get fair treatment. So long as the blood-stained money of the sweater is raked into the pockets of our rivals we must rake it in too."

But these answers are evasive, and do not meet the issue. They are trifling with a great question which merits a straightforward answer. The Progressive Thinker is disposed to so treat it.

To us it seems positively impossible to carry out in practice the teachings of Jesus as he is reported in the Bible. Christians receive him as the founder of their religion, and the New Testament as the inerrant report of his inculcations. Begin with his sermon on the mount, when he said (Matt. 6:24): "Take no thought for the morrow."

Who can build, plant or sow, or engage in any occupation with "no thought for the morrow"? The merchant buys his goods to sell at a profit to-morrow. The inventor plans and constructs to-day, in the hope of to-morrow's reward. The scholar spends years of labor and thought to acquire knowledge for future use. The author writes for instruction of the people, while he spends even the midnight oil over his books to furnish fruits for a future generation. All governments would cease if no thought was given the future; for anarchy would everywhere prevail, and social chaos would be universal.

"Lay not up treasures on earth."

This is another of the unwise teachings of Jesus, which Christians are taught to observe, and failing to do so are not disciples of the Master. In practical life it is impossible to avoid laying up treasures on earth and continue a mortal existence. If the husbandman lays up no stores in harvest time, his family will starve when winter comes. The squirrel, with no savior to mislead him, gathers in the nuts to-day for the morrow's use. All Nature shows the falsity of such teaching.

The mother folds the child to her breast and nurtures it with tenderest care, confident of the morrow's happiness, when, with expanded mind, he will reciprocate that love, and in evening's decline will minister to her needs.

"What shall I do to inherit eternal life?" asked a kneeling inquirer of Jesus, at the same time telling him he had kept all the commandments from his youth up. See Mark 10:17-22. The reply was applicable to all the world as to the interrogator, and every Christian is bound to observe it if he expects the reward: "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven."

Keeping all the commandments and belief in Jesus as a God must be climaxed by giving all one possesses to the poor.

There are no Christians, with this standard, in the world. Instead, we find the pretenders the most covetous of people.

It is but just to say the authors of the gospels, making poverty the passport to eternal bliss, were monks, who subsisted by beggary, and it was they who put into the mouth of Jesus their diatribes against riches and care for the future. And it was they who made Jesus a god.

Driven Insane by Fear.

Evansville, Ind., Aug. 14.—Fearful that the wrath of God was upon him because he was instrumental in having his sister declared insane and sent to an asylum several months ago, August Schlenshi, a wealthy farmer, became a maniac and was adjudged insane by a commission.

Oh, such a terrible record! Our prisons filled with victims, because of the teachings of the church which indorse crime; our insane asylums overflowing with raving maniacs; and our poor-houses mansions of wretchedness and despair, because of man's inhumanity to man;

Heaven hasten the day when an infernal system of tyranny, projected by pagan priests in Rome, and falsely credited to a humble and unknown Nazarene, with fictitious Galilean fishermen for apostles, shall give place to a system of religion founded on truth and the revelations of Nature.

The End in France is Not Yet.

Advices from Paris and Rome indicate that the troubles between France and the Vatican are not at an end. A resumption of conflict at an early day seems certain.

The French authorities are determined to make the separation of church and state complete. To that end they are directing their best energies.

The papists have opposed French action in church matters with so much bitterness that the latter are no longer in a mood to trifle with Catholic assumption.

It is reported that the statuary and paintings in French churches, with historical documents, will be placed in the museums. This done, then there is a possibility that the frauds and forgeries used as props to Christianity may reveal a state of facts which will astonish Protestants.

The pretended Greek originals of Paul's Epistles, it is said, betray some six hundred French words, which were used by the author where he had no suitable Greek term to express his ideas. This tells a dreadful tale, and explains why church prelates, who cannot be ignorant of the facts, are warring so violently to prevent giving the public access to their "sacred" records.

Talk about political rascality! All know of the methods to which the church resorted to force its teachings on the world. For full eight hundred years, and down to 1808, the Inquisition, with all its brutality and disregard of human life, was in full operation to compel belief in their creeds, their holy books, their saints and their gods.

The Protestant Reformation was only a partial affair. The great frauds of the monks were all projected, in force, and accepted as gospel truths by Luther, Methanchon, Beza, Calvin and associates. The principal warfare of these reformers was made on the sale of criminal indulgences, while they accepted the greater frauds, as their history, without dissent.

A riper scholarship, more independent thought, and greater freedom to express that thought, reveal facts of which the reformers did not dream. And these will come more clearly to light when the ecclesiastical archives of France are given to the public. The makers of those records were partisans laboring in a common cause, for a common interest, and, probably, under direction of the leading officials of Catholicism in Rome.

Extracts From Sears' Pictorial China.

"The system of Confucius [generally known as a religion], may more properly be termed a system of morality than a religion, as it is intended to inculcate the duties of men toward each other, rather that those they owe to a superior being.

"The word Joss is supposed to be a corruption of Deos, as it does not belong to the Chinese language, nor does it appear to have been in use before the settlement of the Portuguese in China."

The Chinese pay no observance to a Sabbath."

"The barbarian prince, Zinghis Khan, granted universal toleration [of religion]; nor did he suffer his people to interfere with each other on that subject, but to receive equal protection from the laws, whether they were heathen, Jew, Mohammedan, or Christian."

DEFINITIONS OF TERMS.

Continued from fifth column.

trance, or even in the condition you term abstraction, when the thought is far away, mingling with the sweet home scenes, the spirit does not act with the body; still the life is there."—Lecture of Emma Hardinge Britten on "Spirit, its Origin and Destiny," delivered in Chicago, Ill., October 28, 1860.

16. "A power of perceiving objects however covered or remote, without the use of eyes; said to be communicated to a person under the influence of animal magnetism or mesmerism."—Worcester's Dic. p. 248, 2nd. ed., 1888.

17. "A power attributed to persons in a mesmeric state, of discerning objects not perceptible by the senses."—Webster's Dic., 1881.

Having before me the foregoing definitions, I have attempted to formulate a definition of clairvoyance which I here insert for what it may be worth.

18. Clairvoyance literally means, clear seeing; but in Spiritualism it has a technical meaning and may be either objective or subjective:

(a) Subjective clairvoyance is that psychic power or function of seeing, objectively, by and through the spiritual sensorium of sight which pervades the physical mechanism of vision, spiritual beings and things. A few persons are born with this power; in some it is developed and in others it has but a casual quickening. Its extent is governed by the rate of vibration under which it operates; thus, one clairvoyant may see spiritual things which to another may be invisible, because of the degree of difference in the intensity of the power.

(b) Subjective clairvoyance is that psychic condition of a person which enables spirit intelligences to impress or photograph upon the brain of that person, at will, pictures and images which are seen as visions by that person, without the aid of the physical eye. These pictures and images may be of things spiritual or material, past or present, remote or near, hidden or uncovered, or they may have their existence simply in the conception or imagination of the spirit communicating them.

CHARLES R. SCHIRM.

Baltimore, Md.

Definitions of Terms.

A Matter of Vital Importance to Spiritualists.

At the last Convention of the National Spiritualists' Association, held in Chicago, in October, 1906, President Harrison D. Barrett appointed a Committee on "Definitions of Terms used in Spiritualism," to-wit: Charles R. Schirm (Chairman), George W. Kates, W. A. Willing, Mrs. Georgia Gladys Cooley and Miss Elizabeth Harlow. This committee was appointed to obtain from as many able sources as possible, definitions of terms, carefully digest them, and report to the coming convention the result of its labors. For this purpose it was authorized to publish such data as it desired in order to give the opportunity for making suggestions to persons not members of the committee, and in a manner to prepare those who will be delegates to the next convention to act upon the report.

Mr. Barrett turned over to the chairman communications on the subject from Andrew Jackson Davis, Dr. G. W. Brown, Hon. A. H. Dailey, Dr. George A. Fuller, Mrs. Helen L. P. Russegue, and Rev. Cora L. V. Richmond, and wherever their definitions are used, proper credit will be given. Copies of these communications were sent to each member of the committee with suggestions of a plan for prosecuting the work, but up to this time only two of the committee have made reply. As the time for the next Convention is drawing near, I have deemed it proper to place before Spiritualists the data in hand.

The importance of this work can not be overestimated and it should not be hurriedly done. In a number of instances, judges sitting in cases involving Spiritualism have asked for definitions of terms; and yet, it seems to me, we have not yet reached that stage where we can reduce these definitions to rigid form. By way of suggestion, I will say, that the entire data should be published in pamphlet form for general distribution, leaving for a later day, after thorough consideration, the difficult task of forming such definitions as we would be willing to rely upon under all circumstances. This plan, I think, will largely meet the demands of the courts and will permit us to take advantage of any form of definition, just as the right shade of meaning may be selected from the various definitions of words given in the dictionary.

The terms thus far presented for consideration are: Clairvoyance, Clairaudience, independent writing, automatic writing, mediumship, trance and inspirational speaking. We will begin with definitions of clairvoyance.

Definitions of Clairvoyance.

1. "According to our definition, "Clear Seeing, or Spirit Vision," while yet in human form, is the opening of the one faculty of the spirit that takes the place of all sensation, i. e., perception. This, in our view, is always the result of the action of a spirit outside of the human form who produces upon the spiritually sensitized brain the impression of sight. Evidently there is no science of spiritual optics. The physical senses are but so many divisions of faculty, perception; the blind perceives through touch and hearing and the other avenues of sensation; when these are also closed the perception will still find a way. Spirit influence awakens and sets in action the perception of the spirit, and it takes the form of vision. In other words, it reproduces an impression upon the sensorium in the form of sight. It is quite certain that the impression of sight in the clairvoyant is not actual optical vision, but a more real perception that takes the form of vision."—Rev. Cora L. V. Richmond, A. A. Ballou, spirit influencing.

2. "Clear Seeing: a sensitive state of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that where the mind is independent of the physical body and its surroundings, and is in direct contact with superior Intelligences. The last phase of clairvoyance is often seen in the dying, death being the separation of the spirit from the body."—Hudson Tuttle's Glossary of Terms Pertaining to Spiritualism and Psychic Science," quoted by Dr. George A. Fuller.

3. "Clear seeing, or seeing with the spirit eye; the indestructible part of the physical eye. An exercise of the spirit function of the physical eye."—Rev. Geo. W. Kates.

4. "Clairvoyance is from and of the soul—not of the spirit. For soul is an individualized chemical unit (an ultimate body) surrounding and protecting the spirit. Soul sees by the eyes of perception. Soul is often deaf and dumb, or it may by growth become clairvoyant, and also, it may become blind by means of disease impairing the outer organization. Soul is a growth of evolution. It acts by means of the bodily senses and through all organs and parts of the physical body.—Letter of Andrew Jackson Davis.

5. (a) "It is the faculty or power, possessed by certain sensitive persons, of seeing or perceiving, as though visually, forms and scenes invisible to others."

(b) "Soul, or spiritual perception of scenes and conditions, invisible to the physical sense of sight, hence, usually without use of the organs of sight, though not necessarily so."

(c) "It is a power of perceiving, exercised by certain sensitives, upon special occasions, when the sub-conscious mind rises above the threshold of mental consciousness."

(d) "The faculty of seeing distant objects, or objects regarded as on another plane of existence, invisible to organs of sight."

(e) "Clairvoyance is a term commonly applied to a function exercised by sensitive persons denominated mediums, phychics, seers, and prophets—who possess the power of seeing hearing and perceiving, without the use of the ordinary senses or in combination with them."

(f) "Clairvoyance is synonymous with telaesthesis, when applied to the discerning of distant objects, and is confounded with telepathy, when applied to distant scenes and conditions connected with the contact of the mind of distant or absent personality."—Letter of Hon. A. H. Dailey.

6. "It is generally impossible to deal exclusively with any single phase of psychical experience; it often happens that clairvoyance and telepathy are practically inseparable, * * * * * Experimenters in telepathy should resolve to keep their minds concentrated on some clear and definite topic of mutual interest, as by so doing they are certain to secure satisfactory evidences of the transference or transmission of mental pictures."—W. J. Colville in Sunflower, August 10, 1907, quoted from "Light;"

7 a) "The ability to see or discern objects not within reach of the eye under normal conditions, as in a trance, claimed to be possessed by some persons in the mesmeric trance state."

(b) "Clairvoyance is a natural trance condition as opposed to mesmerism or hypnotism which is induced —by artificial or external means."—Standard Dictionary, Vol. 1, p. 347. 1902.

8. "A power attributed to persons in a mesmeric state by which they are supposed to discern objects concealed from sight and to see what is happening at a distance."—Century Dic. & Cyc. Vol. 2, P. 1023.

9. (a) "Under this form of mediumship spiritual intelligences who understand the process are able to control the nervous organism of the eye through which impressions are conveyed to the consciousness of the medium. By this method of operation they are able to impress upon the consciousness of the medium whatever picture or image they desire."

(b) "Or, they may, in a higher form of clairvoyance, produce a condition which opens, for the time being, a direct channel between the spiritual world and the consciousness of the medium. In the latter case the medium unconsciously employs the spiritual sensory organs of sight. He thus sees whatever there is to be seen upon the spiritual plane within the immediate range of his spiritual vision.—The Great Psychological Crime, p. 155.

10. "The eye of the soul is independent of the eye of the corporeal body. * * * * * * When the body is thrown into a magnetic slumber, so deep, indeed, that the murderous roaring of a battle field could not disturb it, then the spirit's beautiful, sun-lit eyes can contemplate very distant localities as though they were present; and its gentle eyes can also fix their observation distinctly upon objects, persons and facts hundreds of leagues away, with all the accuracy and objectivity natural to the bodily vision. * * * "The clairvoyant vision is positive, not delusive like a sleeper's dream. Thus it has been proved repeatedly to the medical world, that the physical organs of sight are not always necessary to accurate seeing. * * * * * * * * *

"The cerebral organization is not the sole agent of intellectual phenomena, but, positively, it is demonstrated that the various physical organs are simply containing vessels and vinducts for the development and flow of man's mental capabilities."—The Great Harmonia, Vol. 5, pp. 319 & 330, by Andrew Jackson Davis.

11. "In subjective clairvoyance, where mediums perceive the spirits, as you speak of it, they do not see them in the sense that you see objectively; the external organs of sight are excluded in this operation of clairvoyance. It is a utilization of the interior centers of the visional tract upon which it depends. Thus if I, as a controlling intelligence, have a desire to produce a scene in a locality where the medium has never been, then it would be simply necessary that I should have sufficient wisdom to manipulate or energize the neurotic centers at the terminus of the optic nerve so as to produce the same result, the vibratory impress upon those centers which would have been produced had the medium actually observed the scene. In the latter case the vibrations of light would have operated upon the external organ, the vibration would have been carried through the optic nerve and the consciousness of sight would have resulted; but, in subjective clairvoyance, as I have shown, the same result is accomplished by a different process. Thus a spirit intelligence can impress with accuracy upon the consciousness of the medium scenes at a distance, externalized in the brain of the medium by the method to which I referred."—Trance Lecture of Oscar A. Edgerly on Mediumship, Dr. Chalmers, the spirit controlling.

12. "Clairvoyance, n. (Fr.) Literally, clear-sightedness; a power attributed to persons in a mesmeric state, of discerning objects which are not present to the senses."—Webster's Dic., p. 209, 1852.

13. "A faculty of power claimed to be possessed by some persons while under the influence of mesmerism. By it the clairvoyant claims to be able to see mentally things concealed from sight, to see and describe things happening at a distance, and to discover things hidden."—Universal Dic. of the English Language, Vol. 1, p. 1032, 1898.

14. "The alleged ability (in certain states) to see things not normally visible; the pretended ability to see the internal organs of a patient, and thus diagnosticate his ailments."—Gould's Illustrated Dic. of Medicine, p. 301, 1903.

15. "In the state termed clairvoyance, or clear-seeing, there is no action of the will; there is no thought; there is no evidence that the life follows the spirit; yet the spirit is away across the wide ocean; the spirit is in the depths of the captor's dungeon; the spirit is in the cloudy region, far off in space; it is away among the shining stars, in the land of souls, in that remote realm where nothing of flesh and blood can enter. The spirit is far away, and yet the life is present. And so is the body; still the silver cord is not loosened; still the golden bowl is not broken."

"Into the state of catalepsy, or

(Continued on third column.)

DANGER SIGNALS.

Mediums Arrested as Vagrants in Seattle

HELEN RICE TELLS OF HER BELIEF IN OCCULT.

Pastor of Seattle Psychic Circle Discusses Experiences in Realm of Spirits with Reporter of The Seattle Daily Times—Intangible Beings Always at Her Call—First Knowledge of Mysterious Power Came at Close of Illness, and Since Then She has Lived in Another World.

Helen Rice Burleigh, pastor of the Psychic Circle of Seattle, and alleged fortune teller, will soon appear in the Superior Court to answer a charge under the vagrant law, which makes a clairvoyant a vagrant in the State of Washington.

Mrs. Burleigh, or as she is known professionally, Miss Helen Rice, was seen this morning in her rooms at the Vendome Hotel and asked to talk, not so much about the specific charge against her, as about her beliefs and experiences as an accredited medium of departed spirits.

When found she was sitting with a circle of friends in her reception room, and it needed only a glance to tell which was Miss Rice. She was sitting in the center of the circle, and wherever she had been would still be the center, for her personality dominated the little gathering and gave an air of occultism to the room.

In the little darkened room to the rear where the spirits come, and with the canopied chair in which the clairvoyant takes leave of her earthly form and calls up her friends of the spirit world, she told the story of her discovery of her mysterious power and its effect on her life and beliefs. She says she makes no denial that she gives readings to her friends and others, but makes her defense on the ground that it is her religion. It is more than a religion with her. It is part of herself.

Parents Were Methodists.

"My parents were strict Methodists," she said, "and had no faith in Spiritualism. I was from my earliest childhood an emotional and very impressionable child. When I was 24 years old I was seriously ill and the physicians had given me up, when, one night about dusk, a face appeared to me. I cannot remember much of my sensations except that it seemed familiar, and that there seemed to be nothing unusual in its appearance.

"Shortly after I became conscious of its presence I was either entranced or went to sleep, and as I awoke I felt a hand slowly withdrawing itself from my throat. The sensation was so vivid that I looked to see who had touched me and found that there was no living person in the room. The next day my throat trouble had completely disappeared and I left my bed and went fishing with my brother.

"From that time the spirits came to me at shorter and shorter intervals, until I found that I could call them to my side at will. Then I began to ask them questions and to prefer their society to that of the people who were about me.

"Spiritualism is, after all, only an increased and highly developed sensitiveness. The spirit world is all about us, and the spirits, when they leave their earthly form, are little changed. That is one erroneous idea many persons have. There are no sudden changes or developments in the universe. Everything is the result of slow and gradual growth, and the spirit is subject to the same law as the earthly body.

Cause of Inspiration.

"Why do people who profess not to believe in Spiritualism speak of 'inspiration' of writers, painters and great orators? They confess to a belief in our creed by another name. There are times when the inspiration fails them and they cannot write or paint, just as there are times when I am out of tune with the great spirit world and the spirits refuse to come at my call, and I am speechless. It is the same phenomenon. We have a name for it; they have none. That is the only difference.

"Spiritualism is as old as time and older than history. Christ was the greatest of modern Spiritualists, and he said, 'Greater things than these shall ye do.' Clairvoyance means literally clear seeing, and we have claimed the promise of power which came direct from the fountain head of spiritual power, 'Now we see through a glass darkly, but then face to face.'

"What are my sensations when giving a reading? More nearly like having hold of a battery than anything you can understand. Some times, too, there is a sensation like an overpowering drowsiness. It is then that I have my deepest visions, for then I am attuned to the most delicate suggestions of the great mind of the universe."—Seattle Daily Times, Washington.

Must Pay a License.

They Must Pay License of $30 Monthly—Supervisors Hear Pleas of District Attorney and President of Anti-Faker Society and Pass Ordinance.

All persons practicing clairvoyance, mediumship, fortune telling and similar professions in Los Angeles county must pay a license of $30 a month hereafter. This was decided by the board of supervisors at its meeting yesterday.

While the ordinance is not designed as a hardship, but only to give the supervisors control over unscrupulous fakers, it means that "Dr." H. W. Moore, who has been fleecing a number of credulons dupes near Edendale, will have to get outside the county to practice his wiles, as he was compelled to get out of the city when the attention of the police board was called to his nefarious methods.

Robert M. Hale, president of the Anti-Faker society, appeared before the board of supervisors yesterday afternoon and petitioned that body to pass an ordinance creating a license of $30 or more, which should affect all Spiritualistic fakers throughout Los Angeles county.

Fredericks Wants Ordinance.

Mr. Hale was encouraged in his fight by the fact that recently District Attorney Fredericks wrote to the board recommending such an ordinance be passed and put into effect at once.

In his letter to the supervisors the district attorney pointed out that as the city authorities had found such a mode of procedure advisable owing to the rank frauds which have been exposed in the police courts for the past several months, it became incumbent upon the county to adopt a similar measure in order to save unincorporated districts as well as the county at large from the impostures and rapacity of the faker.

In addressing the board yesterday Mr. Hale said: "Your honorable body will undoubtedly know the reign of terror which the Spiritualistic faker has wrought in the city of Los Angeles. In the past few months time and again have instances arisen where families have been broken up, the wife and daughter asked to give up the pure and loyal lives they were leading and seek the society of other than their father and husband, and the latter made bankrupt through the advice of the medium.

Are Moral Lepers.

"You owe it to yourselves as guardians of the public morals of the county to promote any cause which would lead to the decreasing of the great number of those moral lepers. Fix a license, raise it to the dignified point to where it is beyond the reach of the many fakers to continue their practice, and you will find it the most efficient means of eradicating the evil.

"Gentlemen, I can conceive of no phase of graft more heinous than that which reaps its profits from the victim's moral and material ruin.

"In some instances they have robbed their victims of entire bank accounts.

"If there is any truth in Spiritualism, which the State recognizes by the fact that it grants papers of ordination to those who are worthy of them and who exclude materialization in all its forms from their ritual, I say that the mode of procedure with the services of the fakers, or those who have not these papers from the State, is illegal and should be treated as such.

"If the well-meaning Spiritualist believes in the 'religion' of Spiritualism, he must concur with the sentiment of the Anti-Fakers' society that the bartering away of his religion through mediumship, in whatever form, is the prostitution of his religion.

Spiritualists Sign Petition.

"This, a friend of mine, who is acquainted with the tenets of Spiritualism, claims that its followers agree to. Any right-minded Spiritualist will tell you he is in sympathy with the principles of this petition.

"In fact, some of the signers of this instrument are Spiritualists.

"Gentlemen, I ask you in the name of this society and of the citizens of the county of Los Angeles that the petition be granted and go into effect at once."

Hardly had Mr. Hade finished when the district attorney entered the apartment and made a statement which coincided perfectly with the views of Mr. Hale. Later on several of the supervisors also concurred in the sentiments expressed by those furthering the passing of the petition.

Chairman Patterson, who was evidently impressed with the drift affairs had taken, struck his hammer and asked: "Is the board ready to take any action in this matter?"

One of the board immediately moved that the ordinance be passed as submitted by the district attorney's office, and that the license, which should go into effect at once, be $30 a month.

Driven from City.

"Rev." Hugh W. Moore, as he styles himself, who recently built himself a cozy fakery just on the other side of the city limits of the Edendale car line, will now be in trouble again if he continues his public seances.

Recently he bragged that he would never pay a cent toward license fee.

So far his bluff has not been called, but the real reason that he is not now paying a fat license fee to the city is because the police board will not let him. He applied for a license, but was turned down so hard it hurts yet.

Moore formerly found his dupes in New York, but his methods there became so crude that the attention of the New York World and Herald was turned to him.

Under the fire of their heavy guns he was forced to leave that city in a hurry and he came to Los Angeles last spring. Here he set himself, his wife and his two little girls to work giving seances.

The little girls, arrayed in gauze, were the spirits of departed children. Moore and his wife were arrested one night a few months ago and the whole thing shown up. Moore was caught with a trumpet in his hand, giving a correct imitation of a ghost in distress, and little Niobe Moore was seen flitting around in her little nightie when the glaring electric lights were switched on by a profane hand.—Los Angeles (Cal.) Herald, Aug. 20, 1907.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rossitter.

SPIRITUALISM.

What Is Its Mission? An Important Question Considerered.

The most highly developed minds in the realm of the finite can only grasp in a small measure its possibilities, and it may seem presumptuous and conceited for us to undertake to illustrate that important subject; but we will be justified before the courts of the superior world if we do the best we can, even if we only to a limited extent succeed. It is a great subject, one that needs both intellectual and spiritual powers of a high order to do it justice. We will use all the abilities at our command and accept the verdict as to how far we have succeeded.

What we term the modern manifestation of the great gospel of Spiritualism is only a revived edition of a glorious truth that has illuminated the past ages of human experience, and kept the life of the race quickened with a yearning for something superior to that which it then possessed; and also with a determination that it would succeed in reaching those higher planes of life.

Modern Spiritualism appeared among the creeds and dogmas of the religious systems that were then dominating the thought of the world, not as one who in fear was asking for recognition, but, conscious that it possessed the truth, it came to the front and insisted that its voice should be heard in the councils that were moulding the thought of the world. The expanding political, social and religious thought was becoming weary of the husks upon which it was being fed. Its mission is to extend its beneficent arms and enfold all the phases of human life. It does not merely tell the world that its duty is to anticipate heavenly conditions in the elysian fields of the spiritual world, and leave the hellish conditions existing in mortal life to continue their existence, corrupting the fountains whence life should receive strength to advance on its upward journey, but its mission is to cleanse the temple of life here in mortality.

One great work that through its influence is being accomplished is in removing the old effete political systems represented by the autocratic monarchies of the world, and to enlighten their people so that they may understand the duties and responsibilities of republics and make them determined to have the principles of political and religious liberty incorporated in their governmental systems.

That it is accomplishing this work, every intelligent person will admit. Opening a canal across the isthmus is a great undertaking; the expanding civilization of the world demands it; but, using external things to illustrate the spiritual, if such a thing is possible, the labor that is needed to accomplish the work of human progress in the lines of its moral and spiritual advancement is far greater than that which need be applied to any external object, however desirable it is of attainment. To remove the obstacles that are hindering the race life, so that it can build more perfect structures in the political, social and religious world, is at present the most important work that can be accomplished.

The present mission of Spiritualism is only one chapter in the great history of its beneficent mission, and without the recording of those various chapters on the history of the world it would not have advanced beyond the barbarous plane of its existence. What was it that endowed our forefathers of the Revolutionary period with that indomitable courage and determination to break the political bands that bound them to monarchical systems of Europe? It was a manifestation of the mission of Spiritualism which was preparing the soil and sowing the seed which would produce a higher type of life and be an encouragement to the oppressed of the world, causing them to make more determined efforts for their emancipation. Without that strengthening influence from the higher realms, those who are standing in the vanguard as the representatives of human progress could not succeed in the work that they have undertaken; but with that help they can do nothing less than triumph. The law of human destiny says that the time has come when a higher civilization must be made manifest on this earth; that the old systems have seen their best days and must arrange for their departure from the arena of human life. That they are obeying the mandate, though reluctantly, is evidenced by the trend of events at the present time.

What is it that is arousing the energies of the subjects of the autocratic governments of the world and causing them to demand constitutional freedom?

It is Spiritualism working out its mission among the nations of the earth. It is working in all of the departments of life. It is no respecter of persons, its mision being manifest even among those who do not yet understand the work it is doing; not favoring one political, social or religious organization more than another, but uses what is best adapted as a medium to perform its mission, which life, placing them on a higher plane.

is the reorganization of all the systems of human

What is the cause of that strong protesting voice from the citizens of our republic demanding that those enormous combinations of capital designated as trusts shall be placed where they cannot be a menace to the stability of our republican governmental system?

It is Spiritualism manifesting its mission; extending its beneficent influence, directing the citizens of our country to deal with those conditions according as the occasion demands.

It tells them that through the influence of the spiritual world one form of human slavery was abolished in this republic, and other forms will not be allowed to take its place. It tells the citizens of this republic that its organization and development was not merely one of the accidents of governmental growth, but it has had from its first inception the influence of the spiritual powers that has directed it on its journey to the position it at present occupies, and that the labor of those who built the foundation and reared the structure has not been wasted on something of no value, but it will stand the tempests and convulsions that assail it with demoniac fury, for it has a mission to perform, which is to teach the world more perfectly the great law of progress and liberty.

What is it that is calling the nations of the world to convene their peace congresses that they may evolve methods by which the ghastly armaments of war may not manifest their hideous forms?

It is the power of Spiritualism appealing to the advanced thought of the race, telling it that the time has come to prepare to leave the barbarisms of the past ages and come upon that plane of life where race hatred and all of the demoniac forces that have caused such violence between the different members of the human race should cease.

It tells those nations which are claiming the highest civilization, that those desires for mighty armies and enormous battle ships come from the influence of the animalistic forces of life. In time the yet undeveloped spiritual powers of the world will be dominant, assuming control of human life, placing it on that exalted plane where the long-anticipated millennial age will be realized and the influences of the lower life will cease to be a controlling power in guiding humanity.

An important truth which Spiritualism presents is that human life must be incessantly active; it cannot rest content on past achievements. As soon as one problem is solved and the horizon of human knowledge is broadened, other problems are presented for which it is to work out a solution. It must realize that nothing is gained only by labor. If otherwise, life would receive something from nothing, and that cannot be, as it would violate one of the most important laws of the universe.

What is it that is urging man to investigate the causes of the extremes in human life? Some having more than an abundance of the material wealth of the world, using it to pander to the instincts of their lower self-hood, while others are suffering for the necessaries of life?

It is the operation of the great law of spiritual growth directed by the powers of the higher spheres in spirit life who are teaching mankind to more fully understand and obey the law of justice and mercy in a more equal distribution of the wealth of the material world, which produces enough for all the dwellers in mortality, so that gaunt famine would not stalk through some parts of the world and other sections have more than an abundance.

Spiritualism is performing a mighty work in overthrowing those barbaric systems that have clung to the race, handed down from the past ages till, on account of their ancient lineage, many cling to those systems as something worthy of veneration. It tells the world that all the truth the old time had will be retained and incorporated in the new progressive systems of the coming age; because that is the only thing that is immortal.

All the different manifestations of the truth that have been given to the mortal world from the spiritual planes of being have been in concord; but when political or ecclesiastical organizations tried to graft upon human society ideas that did not have the stamp of truth, it showed that it had the stamp of error.

What was the cause of the organization and wonderful development of that humane association, the Salvation Army, and has blest it with such wonderful success in the moral upliftment of those human lives that were down on the lower planes of spiritual degradation?

It was Spiritualism performing its mission as the renovator of the race.

Many of those who are engaged in the work of that army are under direct control of the powers on the higher planes of the spiritual world, who are using them to accomplish the beneficent designs that have been planned for the physical, moral and spiritual regeneration of the race. The most glorious fact about the gospel of Spiritualism is that it makes no distinction in regard to the nationality, color or religious association of the believer in that glorious truth, if the stamp of its principles are engraven upon the character. It will work among all the grades of spiritual development, wherever there is a responsive thought that can be impressed with a desire to reach upward toward the light. It will reach down into any of the depths of human degradation and help the soul to rise, and direct and strengthen it on its upward journey.

Our modern civilization, of which we make such wonderful claims, has clinging to it some of the forms of thought on political, social and religious questions transmitted to it from an inferior age, and which need to be removed, or, more properly, destroyed; for if they are not, they will destroy our civilization. A very important responsibility rests upon those who are the professed believers in the principles of Spiritualism, that they stand loyal to that belief; that they place themselves without reserve on the side of the truth, even if it upsets some fossilized theories on political or religious questions. Whether collectively or individually, life must advance or recede; there can be no standing still.

The beneficent work that it is the mission of Spiritualism to perform will be accomplished, whatever the antagonistic forces arrayed against it. It may appeal to our vanity and worldly ambition to know that we are on the popular side, but to those who profess the principles of the gospel of progress it is vastly more important to know that we are bravely doing our duty, battling for the cause of truth, whether it is in the political or religious arena, for eventually the truth will prevail.

What is it that is causing those advanced minds, of which the Rev. Dr. Crapsey is an honorable representative, to break away from the fossilized beliefs retained by the old religious systems of christendom?

It is the power of the spirit growing in their lives, causing an earnest yearning for a higher manifestation of the truth; and that desire for greater light will be granted.

It is not so much a question with such souls: are the doctrines that I am advocating popular, but are they established upon the truth?—knowing that in time the truth will receive a majority endorsement. They seek to receive their inspiration from those life-giving fountains that strengthen every one that partakes, enabling them to meet the battle of life and be victorious.

There is a mighty work to perform in the removing of those systems of life founded upon error, and in their place establish those that have the truth for their foundation.

The mission of Spiritualism is to impress upon mankind the fact that the Divine Spirit is not mocked, and whatsoever individuals or nations sow, that shall they reap.

It tells them that the truth will enter into the temple of each individual life that opens the door for its admittance, and assist it to make that temple a place where ministering angels can come as the honored guests, and to every one who will accept their instructions there will be removed those false beliefs in regard to life and its destiny, and in their place establish the soul upon that everlasting foundation which will endure when creeds and parties are known no more. They will be shown how to create, by their own acts, heavenly conditions while here in mortality, and telling the world of mortal life that "not enjoyment and not sorrow is our destined end and way, but to act that each to-morrow finds us farther than to-day."

It is the mission of Spiritualism to present the only consistent plan, by which the soul can successfully progress from darkness into light, and that is by individual effort and placing itself in concord with the forces of progression, which are ever ready to present new revelations of the truth to those who are willing to receive the increasing light. It tells each individual that he must work out his own salvation; it cannot be done by proxy; but to all those who are anxious to receive assistance, it will be given. It tells the world that in the pathway which leadeth unto life there is room enough for every one who is anxious to commence the journey; but if he would be successful, all customs must be discarded that are not in concord with the truth. It tells them that as they progress on their journey and become emancipated from the errors of life, the boundary of the soul's horizon is broadened; the pathway which at first was narrow, it representing the soul's undeveloped state, becomes the illimitable highway of progression.

We are placed here with a commission from the higher powers of the spiritual world to subdue the material world and make it blossom like the rose.

That commission also tells us that we must work faithfully to spread the light of greater knowledge in regard to the duties that must be performed if human life would be emancipated from those conditions which at present are preventing it from making a successful journey to the higher realms. Those of us who have received into our souls the glorious truth regarding life, its mission and its destiny, have a great responsibility to see that the truth is presented to the world free from any admixture with the false theories of the old theologies regarding human life, its duties here in mortality and its destiny when it lays aside the mortal and enters into a more perfect realm.

It has been the mission of Spiritualism to teach the beautiful truth of the communion of the spirit, through the interchange of thought, when those who desire that communion have placed themselves in concord, having the instruments through which it is to be transmitted harmonized. The cumbersome systems that are largely used at present will be superceded by the more simple but more perfect ones.

It teaches mankind that by this perfected method of transmitting thought, the nations will be brought into closer communion, that sense of isolation and separateness that even at the present time still exists among them will be removed, and that glorious truth will be realized that the Holy Spirit hath made into one communion all of the jarring nations of the earth.

It is teaching mankind the glorious law of the spiritual resurrection, and that it is constantly manifesting its power—a mighty attractive force—which is lifting the soul out of the lower planes of its existence, placing it where it can more clearly view the highway over which it must travel to reach that heavenly state of which it has at times caught a faint glimpse.

It is teaching the world that the heavens and hells are states of the individual soul, more than localities. It has manifested its mission by destroying that false and barbarous doctrine of everlasting punishment, and in its place presented the truth that there are none so low down in the scale but there are forces in operation that will in time lift them out of their degradation and exalt their lives. It teaches that "whatsoever a man soweth, that shall he also reap."

The mission of Spiritualism has been made manifest in teaching the truth of the power of spiritual healing; that life here on this material plane can be healed by the power of the spirit, and even while resident here be brought into close communion with that plane of being that is free from sickness and all of the antagonistic influences which so greatly oppress human life at the present time. It also teaches that if life would receive this gift, it must cease to cling to those customs and habits that hold it down to that plane of life which is under the dominion of the lower law.

The majority of mankind have for ages believed that the physical manifestations of life were the dominant ones, but they are being enlightened on that subject, realizing that the external is only secondary—the reflex of forces that are beyond the comprehension of those who are living on the lower planes of their being. In seeking to develop the spiritual powers of life, instead of its being a sign of weakness, it is indicative of a strong, well-balanced mind.

It is the mission of Spiritualism to destroy those horrible monstrosities that mankind have in their ignorance sought to exalt and make of them a deific principle, and in their place to teach them the truth, manifesting to them the loving care of the Divine Fatherhood and Motherhood, represented through an gelic ministrations which human life is constantly receiving, and without which it never would have advanced to the plane it at present occupies, and if it were withdrawn, retrogression instead of progression would be the course of life. But as it advances step by step the vision unfolds, life becoming more conscious of those ministrations from the spiritual world, and the truth which was formerly hidden comes forth, illuminating the highway over which life is advancing.

Spiritualism teaches the glorious truth of the exaltedness of human life. It tells the world to look upward, to abandon the old fossilized belief in its inherent badness, because bondage to such thought holds life down to the lower levels, preventing it from coming into its rightful inheritance. It tells the world that the clouds which have overshadowed it will be lifted and it will be illuminated as never before. What we call destiny is the operation of the great law of spiritual progress which is lifting all the world from its present plane of thought, upward to that exalted station which at present it cannot understand, no more than the child in the kindergarten can comprehend a complete university course.

It is telling mankind that to make the perfect life, the intellectual, moral and spiritual powers must move in concord in the work of advancing it to those higher planes of life which it is striving to reach. It is telling the world to be brave in the conflict, for, whatever may try to impede its journey upward, the truth alone will stand.

We appeal to you, believers in the gospel of Spiritualism, to show to the world that by such a belief your lives are exalted, and that every honest effort for human advancement receives the endorsement and active support of those who accept its philosophy, recognizing the fact that it has been and now is an important factor in advancing the cause of human progress.

It also teaches us as far as possible to be at peace with all men, and that our warfare is not carnal but spiritual, for the contention is against the powers of spiritual darkness, and toward which we must not compromise.

With all of the advancement that the human race has made—and it has been great—there are conditions existing that are the remnants of its lower life which have not been outgrown, and which is striving for the mastery; and the soul must meet those demoniac forces with a grim determination not to yield. Every step taken to attain unto the present plane of development has been contested, and it must give fearless battle to the powers of darkness if its struggle to receive the light is successful. Every intelligent observer, watching the trend of events in the world and seeing the struggle which it is making to rise to higher planes of being, will acknowledge as correct the statement of what is necessary for the soul if it reaches the higher planes of being and becomes a resident of the celestial city.

We not only have hope but a consciousness that the truth will triumph. There have been many battles fought for liberty and progress, and though at times apparently defeated, slowly but surely the cause of truth has triumphed, and the race has steadily advanced toward that condition, when attained, it will realize its emancipation from the environments which at present seek to impede its upward journey.

One of the greatest blessings given to mortals is the fact that they can hold communion with those who in the battle of life have become victorious and have entered into the celestial city, knowing that they can come to us and help us in every honest desire.

It is the glorious mission of Spiritualism to teach the truth of eternal life; that our pilgrimage here is only a short one, and if we obey the light that is given to us, it will be increased, and even while here in mortality we can "lay up treasures where moth nor rust can corrupt nor thieves break through and steal.

We hope we have illustrated in a small measure the wonderful work that has been, and is being, done by the power of truth, and if through our humble efforts some who are in darkness have been enabled to see the light, we are amply rewarded, for a great blessing will come to every soul who reaches downward and through the law of sympathy and love draws upward those who are on the lower planes of life. If we minister to our fellow-beings in this spirit, our own lives will be exalted, and the communion of the spirit will be a reality, encouraging and strengthening us on our pilgrimage journey toward the celestial city, our home in the heavenly realms which is ours by rightful inheritance.

Watervliet, N. Y. HAMILTON DEGRAW.

YOU'VE DRIED MY TEARS FOR ME.

(Dedicated to Mrs. O. M. Schmidt, San Diego, Cal.)

"You've dried my tears for me;"
What more, pray, could I do?
To fill the heart with joy,
To bring so near your boy
That he will walk with you,
And you in spirit see.

"You've dried my tears for me;"
Oh, mother, I'm so glad
To bring into your night
A sacred spirit light
That cheers your heart o'er sad,
And fills life's song with glee.

"You've dried my tears for me;"
Once seeking you have found,
And quickened in your heart,
The spirit's better part;
Now life to life is bound,—
The truth has set you free.

"You've dried for me my tears;"
Not I, but truth that came;
If I have wrought the act
That showed the sacred fact,
Blessed be Truth's holy name,—
Go dry another's tears.

JOHN W. RING.

"The Molecular Hypothesis of Nature." Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents.

THE HAYWOOD TRIAL.

The Evil Wrought by the Commodity Called Money.

The great Haywood trial in Idaho has passed into history and what a revelation?

I am prompted to point out some facts in the developments, and the outcome.

Every reader of The Progressive Thinker may not realize that the cause of that crime for which Wm. Haywood had to stand trial for his life, from first to last, was that commodity we call money. This is the keynote of the whole concert as rehearsed day after day, during all those days at Boise City, Idaho, and the people of Idaho will have cause to remember it away into the next generation, if not beyond, because it will be a continual drain and strain upon their material resources, to meet the demands of the tax collectors; but if it has commenced to wake up their spiritual and mental resources, the revelations may not have been in vain. And if the laying bare of the hideousness of such a degrading system of theological religion as was there developed, should set people thinking along those lines, even the sufferings of all the innocents will not have been in vain.

To me it has always been a mystery how any intelligent person can accept such a delusion as the vicarious atonement made by the horrible death of that glorious Man of Nazareth, although in my childhood and youth I was taught to say that I believed the degrading lie at the risk of being punished. And I can now understand how such a weak, degraded being as Orchard, with his long list of crimes running through his mental vision, could try and expect to find relief from torture, both here and hereafter, and especially when he was, no doubt, urged daily to acknowledge the efficacy of such a delusion, by his "Father Confessor" Mac Partland.

Whether the said "father," or any other father of such a faith, really and truly believes such a doctrine, is open to a great deal of doubt, but taking the theory as a fact it then becomes easy to see how the misguided Orchard could, with impunity, wish to throw the enormity of his crimes upon Haywood, as was so ably pointed out by Mr. Darrow in his summing up before the jury.

And as I read that masterly document, and the verdict of that intelligent jury, I could not help but be thankful, and deeply moved, as I thought of those brave and advanced thinkers who in the centuries that are long past and gone, gave to us our jury system; for although juries, like any other public bodies, can be corrupted, nevertheless they are the bulwark and safety of our liberties.

Yes, I cannot but think that the same spirit that prompted and guided those men who laid the foundation of our jury system, also moved and guided the men who rendered the verdict that W. Haywood was entitled to, and by so doing won an immortal victory for progress.

GEORGE ADKINS.

Sisseton, S. D.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

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The Wonders of Life.

By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and History of Life." Paper, cloth, $1.50.

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Dr. Savage, in this book of 248 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

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A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

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Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price, $1.00. A valuable book for the money.

Journeys to the Planet Mars

Or, Our Mission to Ento (Mars)

A Narrative by Sara Weiss, Illustrated With Thirteen Original Drawings by the Authoress.

This strangely attractive narrative does not assume to be either scientific, philosophic, or as advancing any special religious creed. It is a plain statement of facts based upon the experience of a woman whose highest aim is to acquire a knowledge of truth, to earnestly strive to live it, and to offer to others a stepping-stone which may aid them, in their progress towards the light

From the standpoint of Spiritualists this is a most interesting book, as Mrs. Weiss actually took these journeys in spirit and has given them in all sincerity, to the world. The book is uplifting and full of beautiful thoughts. 548 pages. Price $1.50.

The Jesuits Containing chapters on Origin and History of the Jesuits; Principles and Aim of the "Company of Jesus;" Immoral Teachings of the Jesuits; Condemnation of the Order; Expulsion of the Jesuits; Bull of Pope Clement XIV., Abolishing the Society; The Jesuits' Estates Act; an appendix of valuable information. By B. F. Austin, A. M., B. D. Price 15c

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

We were compelled to go to press on last Saturday in Consequence of Monday being Labor Day—two days earlier than usual, resulting in crowding out many items of interest.

Mrs. W. E. Brown, of 116 First st., Muskegon, Mich., would like to get acquainted with the Spiritualists of that city.

Mrs. Martha Woolsey writes: "Since I last wrote, Mr. Woolsey, after passing through a long siege of blood-poisoning, has fully recovered and returned to his "Home, Sweet Home." I am here, eight miles from Norfolk and five from the Exposition grounds, a beautiful spot on the Chesapeake Bay, with fine bathing. I am doing work here, but the people are very skeptical. The Exposition now has things in much better condition than two months ago, and attendance is much better, but far from completion. I have been quite busy the past few days. Norfolk has no use for mediums or their work. If you only work one day, it will cost you one hundred dollars, or it will hold good for a year, so I came out of their jurisdiction, and put up my sign and advertise in their papers. I shall stay here till after the Convention at Washington. I have been sowing the seed of Spiritualism freely wherever I go and I feel it will eventually bring forth abundant fruit."

Worcester, Mass., Ass'n of Spiritualists. Woodbury C. Smith, President; Miss M. Lizzie Beals, Vice-President; Mrs Hattie M. Sherwood, Secretary; Miss M. Lizzie Beals, Cor. Secretary; George H. Woods, Treasurer. Sunday services at 2 and 7 p. m. in G. A. R. Hall, No. 35 Pearl street. Seats free. All cordially invited.

MARRIED—At 449 Live Oak St., Dallas, Texas, Sunday, August 25, 1907, Mr. Sam. Nash and Miss Louise Hammerschmidt, by Rev. Alice Baker. A small select gathering was present at the ceremony. After the wedding, the bride went to the cemetery where her father is buried to lay her bridal flowers upon his grave.

J. M. Powderly writes: "It gives me pleasure to announce the opening of the Church of Practical Science. Services every Sunday evening at 8 o'clock, Oddfellows Temple, 63 and Yale avenue, Englewood. Social and messages the first Wednesday of each Month, at 321 West 63rd st. Offering at all meetings."

C. A. Sollinger writes from Cleveland, Ohio: "At the First Spiritualists' Temple, regular afternoon and evening services were held during July and August. We had better attendance than could have been expected. Both financially and spiritually we can call our meetings a success as all the speakers donated their services. The officers and members of the L. S. T. F. S. express their thanks to the following: Mr. John Wagoner, John Jacobs, Mr. Cornish, George McNelley, Fred Hays, Mr. Bloomfield, J. Macca and C. A. Sollinger, all local speakers. The program for next season will be as followsas follows: September, Mrs. M. S. Greenmeyer of Lily Dale, N. Y.; October and November, Mr. Frank T. Ripley of Oxford, O.; December, Mrs. Henrietta Lichtig of Chicago, Ill.; January, 1908, Mr. Oscar A. Edgerly of Lynn, Mass.; February, we expected to have Mrs. Marion Carpenter of Detroit, but as she is going to Cuba this month has not been filled; March and April, Mrs. Fannie Spaulding, Norwich, Ct., May and June, Mrs. Antouette J. Pettingill of Malden, Mass. The above galaxy of speakers and mediums have been secured by the officers of the Temple Society. We are struggling hard, and success has so far met our endeavor to spread the truth of our glorious cause, and we hope and pray that we will find more friends in the coming season, who will assist in carrying the burden of maintaining and beautifying our Temple here."

Etienne Foutsch writes: "The Progressive Spiritual Society, after two months' vacation, will commence its regular Sunday evening service again, on Sunday, September first, at the well-known north west corner of Burling and North Ave., at 8 o'clock p. m., sharp. Dr. T. Wilkins, Mrs. Dr. Caird and some other mediums will assist our pastor, Mrs B. Hilbert. All are welcome."

Dr T. Wilkins commentingly writes: "A Program received, noting the 10th Annual Convention of the State Spiritualists' Association of Minnesota, to be held in the First Unitarian Church, corner 8th and Mary Place, Minneapolis, September 6, 7, and 8, 1907. The Program has a half-tone of Andrew Jackson Davis on its front page, and is neatly gotten up in every respect. President J. S. Maxwell and his able and efficient corps of officers are certainly worthy the patronage of every Spiritualist in the northwest, on this occasion, for their display of local and outside talent upon the program. It has long been known that this has been the banner association for enthusiasm and push. No stone is left unturned that will redound to the success of the Cause in Minnesota, by our beloved brother J. S. Maxwell.

Correspondent writes: "The opening services of the Fraternal Order of Spiritualists for the season of 1907 and 1908, occurred Wednesday evening, August 28, with an audience of over two hundred people, and Dr. Caird and his aids at the helm, and Miss Elizabeth Harlow on the rostrum to do her duty as none but Miss Harlow and her eloquent guides can do it. She was in the hands of a severe cold, but under the inspiration she proved herself able to rise above bodily ailmens when there is spiritual work to do. She has never been known in Chicago to be under a stronger power than upon this grand and harmonious occasion. It was a rare treat to all present to be baptized in such a flood of inspiration and eloquence. Like a violin, she becomes stronger, more voluminous and sweeter with time and experience. Mrs. Lichtig read a prose poem, a beautiful selection, as an invocation, and Dr. T. Wilkins read an appropriate original poem, caught at the last moment previous to going to the hall, which called for the clapping of the "glad hands" of the audience and a voted request for its publication, which may be watched for later. The harmony was grand, the lecture good, the ice cream and cake "out of sight," and all wore their hearts on their sleeves, and went home reluctantly, even when the lateness of the hour bade them do so, and went "full" —of joy."

The Church of Spiritual Progress (colored) was presented with its Charter from the Illinois State Spiritualists' Association, Sunday, evening, August 25, at their hall, 3329 Vernon avenue, by the Secretary, Dr. T. Wilkins, in a few well-chosen words, and a hearty welcome extended to them both in prose and a poem (that will appear soon). The enthusiasm, harmony and good cheer were the dominating features of the hour. They, on this occasion, numbered 101 members, and with Rev. Demby in the pulpit and Mrs. Lyons and her aids, mortal and spiritual, to give messages, there is no reason why their numbers will not double during the winter season.

Mr. I. C. Pope of Cleveland, Ohio, has been spending the season at Lily Dale, and sent us a list of subscribers from that favorite place of resort. He will act as agent for The Progressive Thinker wherever he happens to be. At his home in Cleveland, he frequently lectures and officiates at funerals.

M. E. Waller writes from Los Angeles, Cal.: "Mary C. Vlasek, pastor of the Society of Spiritual Progression, is attending camp at Harmony Grove. During her absence the best talent on the coast is our platform. Last Sunday the address was delivered by the noted lecturer and editor of Progress, Howard Carlton Tripp. His subject, "Physical, Mental and Spiritual Healing," was handled in a forceful and intelligent manner. Several in the large, attentive audience have reported favorable results from putting into practice knowledge gained at the meeting. Next Sunday morning the subject will be "Individual responsibility;" in the evening. "The Doctrine of Esoteric Wisdom." Always something good at our meetings. A cordial invitation to all to come and get acquainted, and enjoy the mental feasts with us, at 814 So. Main st."

Mrs. Barbara Hilbert, one of the North Side mediums, and pastor of the Progressive Spiritual Society, has returned from Camp Chesterfield, and will again enter upon the duties of her psychical gifts. Her home is at 204 Burling street.

W. J. Colville passed through the city last week on his way to California. He is to resume work at four associated centers there—San Francisco, Oakland, Berkley, and Alameda— on September 5.

Correspondent writes: "Georgia Gladys Cooley lectured and gave messages at Lockport, Illinois, last Thursday evening, August 29. A very large and representative audience greeted her. The most intense interest was manifested throughout the entire meeting and the most skeptical are wondering how it is done, etc. If it be possible to "show theem" how it is done this medium can do it. Mrs Cooley lectures at Geneva, Ill., on Wednesday, September 5."
TOP COL

A LUCID EXPLANATION

Setting Forth Cogent Reasons Why the Ministry Lacks Recruits.

That there is, on the whole, a slackening in the pressure of candidates for the Protestant pulpit, in spite of the statistics presented by some churches, is the only conclusion that can be drawn from the flood of articles on the subject in the religious press. If the actual situation did not arouse uneasiness it would not be so much discussed.

The Rev. Dr. David J. Burrell offers in the Christian Intelligencer an explanation that is novel, in that it really explains to the lay mind. He denies that the shortage is due to the fact that young men are growing less religious, or to the smallness of the preacher's material reward. He finds it is due to the "brightness" of the young man—to the keenness of his perception of what the pulpit, judged by many of its most conspicuous occupants, really stands for, and of what are his chances of really doing anything in the pulpit.

Urged to enter the ministry, the young man asks: What for?" To seek and save the lost? There seems to be a great deal of doubt whether there are any "lost," and some conspicuous preachers deny it altogether. To preach the truth? Yes; but what truth? A personal God? Again, many now in the pulpit seem to doubt whether there is a personal God—anything but an impersonal Law—a "something not ourselves that makes for righteousness."

A divine Christ? He is affirmed by many preachers to have been not divine, but merely a more than usually excellent man.

The atonement? "The idea that sin requires expiation is pronounced unphilosophical, and therefore untrue."

Justification by faith? From what and by faith in what? With no personal God to be conscious of an atonement, and no divine Christ to make it, there would seem to be nothing for faith to justify.

Yet if none of the doctrines once regarded as fundamental remains to fight for with the sword of the Spirit, the prospective preacher can at least devote himself to morals and ethics. But where is he to get his ethics?

In the Bible? It is said by many in the high places of the church to be merely one of many volumes of "world literature," superior in some respects to other "sacred books," but not essentially different from them.

Hence the young man finds himself invited to enter a profession which, according to the teaching of some of its most renowned representatives, has no ultimate authority for truth save such as may be found in the inner consciousness of the individual.

The foregoing summary of Dr. Burrell's statement of the situation confronting the young man, leads him, it will be seen, to the final question thus stated by Dr. Burrell:

"Shall I invest the assets of my life in a profession which has no end but to persuade a man to believe what pleases him, to be what he would like to be, and to do what, in his opinion, without any reference to 'authority,' he ought to do?"

The answer is inevitable for every young man who really wishes to do something in his life. With nothing to fight for and win, with nothing to change by his efforts, the ministry is obviously a game not worth the candle.

To decide whether Dr. Burrell is exactly correct or not in ascribing to the influences of what is called "the New Theology" the dearth of candidates for the ministry, thus finding in ministers the responsibility for the shortening supply of future ministers, would be outside the province of a secular journal. But here is at least an explanation which to the average layman is really explanatory.

The above editorial from the Chicago Inter Ocean is an exceptionally lucid explanation, but does not bring to bear one other important reason why the ministry lacks recruits. It is this: The fact that Spiritualism has destroyed the orthodox hell and heaven. DIVINE WRIGHT.

A LITTLE GOLDEN-HAIRED CHILD.

A Vision that Tells of a Terrible Hotel Tragedy.

I was to be married on December 20, 1888, in Baltimore, Md. [as set forth in the New York World], and in making my way from Tannersville, N. Y., to the Monumental City it was necessary to remain over night in the city of New York. I telegraphed to the — Hotel for a room, knowing well how crowded this hostelry was always, and especially when the approach of Christmas brought many shoppers to town.

Arriving late at night I found the clerk on duty knew nothing of my telegram sent early in the day, and there was no record left by the day clerk of a room reserved for me.

I was tired, disappointed and vexed, and was about to turn away to find another, more hospitable roof, when a bellboy coming up behind the desk reported a vacant room on the third floor, No. 27.

The clerk said, "The room is open if you care to take it," and I immediately ordered my bag brought up, leaving an order for an early call in the morning that I might make an early start for Baltimore.

Upon entering the room I became sadly depressed and seriously thought, even with my great fatigue, of leaving the hotel to find other quarters. I censured myself for entertaining this thought of fear, and began preparations for bed.

Before turning out the gas I investigated the lock on the door to find it broken and was glad to push the bolt to make my night's rest secure. I found myself wondering why the lock was broken, and I tumbled into bed without coming to any satisfactory conclusion.

I had arranged my clothing with great care upon the chair, that should I wake during the night I would not be alarmed by some hideous monster created by an untidy bundle of clothes.

I did wake in the very early morning, and by the light of the street lamps I saw, sitting upon the chair beside my bed, a little golden-haired child. One leg was raised upon the rung, with the elbow resting upon the knee. The eyes were covered by the tiny hand, through the fingers of which the tears were falling. I looked, and turning away tried to shut it out from my sight.

Thinking it would not be there again should I take a second look, I tremblingly turned my head and the child was still there.

I jumped from my bed, made a light and turned, half expecting to see a living child, but there was nothing save my clothes as I had arranged them.

I examined the door and the closet, looked under the bed, but nothing did I find save a blood stain, scarcely dry, upon the carpet near the edge of the bed.

I had not the courage to entirely extinguish the light, so turning the flame low, I returned to my bed.

Again I was awakened and again I saw the child. I could stand it no longer and rose to dress to leave the hotel immediately.

As I walked toward the depot I bought a morning paper and found upon the first page an account of a terrible catastrophe that had happened two hours before I entered that very same room.

A woman, beautiful and talented, worn out with the struggle of life, had taken her little child to room 27, — Hotel, and shot both the child and herself. FRANCIS ORMEROD.

The Preston Apartments,
Baltimore, Md.

TAKE NOTICE.— Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

Doctor and Mrs. Caird returned from the Chesterfield Camp last week, speaking in high terms of the officials now controlling it, and predicting for it a bright future. Both can now be found at their home, 598 West Monroe st.

GET IN SOMEWHERE.

A Little Incident and Its Apt Application.

I have been much interested in the efforts made through the columns of The Progressive Thinker to effect a complete organization of all the societies of Spiritualism in the United States, and perhaps Canada. The other day I picked up a slip of paper containing the first missionary work of a little girl after she had joined the church. I give only the part needed here, as it is to the point. The subject the little girl chose was her own grandfather.

"Finally she said: 'Grandpa, are you a Christian?'

"Yes, my dear, I hope I am."

"What church do you belong to, grandpa?"

"Oh, I belong to the Church of Christ."

"But what church is that? Are you a member of the same church that mamma and I are—the Episcopal church?"

"No, my dear, I am not an Episcopalian."

"Are you a Presbyterian then?"

"No, I am not a Presbyterian."

"Are you a Baptist then?"

"No."

"Are you a Methodist then?"

"No, I don't belong to any of the churches; I just belong to Christ."

After a pause in which the little one was thinking it over, she turned to her grandfather and said: "Well, grandpa, if I were you I would try and get in somewhere."

Now, Mr. Editor, do you not think that this incident can be applied to the many independent Spiritualistic societies that remain outside of an organization? Are they not only just a lone society, and actually nowhere? Would it not be well for them to get in somewhere, where they could be counted? If they are Spiritualists, as they claim to be, are they not in a place where it is impossible to count them? What does their influence amount to?

I have noted the appeal of Brother Barrett in urging the various societies to send in the number of members to the office in Washington, D. C., 600 Penna Avenue, S. E., so that the number of Spiritualists in the United States of America could be given in the United States census soon to be taken; and yet it seems that one-half of the known societies have not reported. Surely, they ought to get in somewhere. I am reminded of the remarks of Brother Moses Hull (now in spirit life), made at the National Convention at Buffalo, N. Y., a few years ago. It appears at one time some action in the New York State legislature concerning Spiritualism caused him to appear before that body, when he was asked if the Spiritualists were an organized body. He at once realized how the matter stood, for how could an unorganized body have any influence before a body of that character? What plea could he make? To realize this was embarrassing, very much so. Just here is where every lone society in Spiritualism stands.

It is to be hoped that these independent societies will see the necessity of gaining a standing by a good strong organization, and make their report up at once and send it in. Let them get in somewhere where they can be counted.

Yours in the interest of the cause,
J. L. MUSSINA.

Williamsport, Pa.

WHENCE COMES THE POWER?

It Must Originate in the Spirit World.

I am prompted to make this inquiry by reading an article in The Progressive Thinker, No. 924, from the pen of Charles Dawbarn, in which he says "Human immortality is as much a proved scientific fact as human mortality. But spirit return is so embedded in imagination and so colored by mortal sense and experience, that the scientist who accepts immortality as a fact, can only accept spirit return in homoepathic doses of very high dilution."

I have been an investigator for many years, and am one still. I have had many and varied experiences, and from them have been led to believe that spirits do return and operate intelligently through mortals, and that many very wonderful manifestations have occurred, for which I have not as yet found an explanation except through the power of returning spirits. I believe that I have been an instrument in their hands for the healing of diseases. But I will say right here that I have never been before the public, nor have I received remuneration. Most of my work has been done by the "laying on of hands;" some by absent treatment when the parties knew of my intended efforts, and some by absent treatment when the parties did not know of my intended efforts. I have cured when I did not know that the parties were afflicted. I treated a lady for a cold in the head and cured a goitre of many years' standing. A lady came to me to have her eyes treated, and I cured a tumor of more than forty years' standing. Many years ago I slept with a man at his request, as he dared not sleep alone in the absence of his wife, for fear of dying in nightmare; he never was troubled afterward. I never failed of curing a felon; such I have always done by touch, but in some cases the parties did not know of my powers or intentions, therefore it could not be explained by hypnotic suggestion.

I cured a man of the liquor habit (for which he is very thankful). I never had any conversation with him or any other person in regard to it until the work was done. I asked my spirit helper to make him so sick he could not drink; the work was accomplished in that way. I am now unknown to the party, working on a person who is addicted to the excessive use of tobacco. I know he is getting very sick, and I have full confidence of my ultimate success.

I have stated but a few instances, but enough for my purpose.

Roxbury, Mass. L. DUSTIN.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.00.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

MADISON SPIRITUAL ASSOCIATION

Madison Spiritual Association commences Friday, September 6, and closes Sunday, September 15. For full particulars adress Mrs. Lona E. Strickland, Secretary, R. F. D. 2, Madison, Me.

Forest Home and Island Lake.

I have just returned home from camp work, after an absence of nearly three weeks. Forest Home Camp, in northern Michigan, is one of the best. The train stops directly at the gates of the camp, and the Intermediate lake makes it one of the pleasantest, both for boating and fishing. But the new boat Convoy, made and managed by Mr. Bennett, which carries about twenty passengers, was the delight of all. And for all who love Nature in her naturalness, where there are no flies or mosquitoes to torment one, and good accommodations for all, under an able management, with a fairly good attendance each Sunday, we felt that our efforts were not in vain.

Mrs. Cora Fuller Williams furnished the music, and her weekday entertainments were appreciated by all who had the pleasure of being present.

The bazaar was well patronized, which was a source of revenue for the camp.

Having completed our work there, we left the camp with the best wishes for their future success, and reached Island Lake Camp in time for Sunday service, where it was said we addressed the largest audience of the season. During our stay there it was indeed wonderful to see the changes that had taken place. It is really getting to be a little village in one of the finest groves. The buildings are well shaded. Many new leases were granted—in fact, there was a regular boom, with the result that there will be a number more cottages next season than this. As I have not attended any other camp this season, can only speak from hearsay, but hope all are doing equally as well.

We were hastily summoned from there to Port Huron, Mich., to officiate at the funeral of Mrs. Jennie Wysner. Four orders were represented, and with the many friends from in and out of the city it showed us how she was loved by her friends and respected by all. Our sincere sympathy went out to the husband and son in their bereavement. Knowing from sad experience what such sorrow means, still with the knowledge that only Spiritualism can give, we know all is well.

After September we shall be free to engage with any society desiring our services for fall or winter. Will also officiate at funerals in or out of this city, and would be pleased to make camp engagements for next season, 1908. With kindly greeting to all I remain, NELLIE S. BAADE.
411 Vermont Ave., Detroit, Mich.

New York Central Camp.

The last Sunday of a four-weeks' camp was one of the finest of days—everything in Nature to make one feel happy, and to bring a large audience.

We tried a new plan this year, that of throwing the gates wide open and admitting all free to the lectures, trusting to their liberality of collections, and it proved a success, which brought in many outsiders that had never attended camp or a Spiritualist meeting before. The morning service was opened with a solo by Mrs. Herrick, which did her credit; then D. A. Herrick gave an invocation and lecture, and it was a grand closing address as his last, being here all through the camp with his good wife. After a chicken dinner served at the dining hall, and many friendly handshakes, the afternoon service commenced with a solo rendered by Arthur Myers, which did the young man credit, after which Mrs. Cora L. V. Richmond gave an invocation and lecture on her reception at the Peace Congress at The Hague, and she was the second speaker at the Congress, which is very flattering (being a woman), and the Spiritualists need take pride and courage of the advance and success. After another solo by Arthur Myers, Mrs. Herrick gave some very wonderful tests to the large audience, which were all recognized. The camp was a grand success, and we look forward to another year with great encouragement.

MRS. JENNIE McNEIL.

Texas Spiritualists, Attention!

The next annual convention of the Texas State National Association of Spiritualists is hereby called to meet in the city of Houston, Texas, on Friday, Sept. 20, 1907, to continue three days. It is earnestly hoped that every society in the State will send delegates to this convention, with a per capita tax of 10 cents per member, and that some plan may be devised at this meeting to advance the cause of Spiritualism in Texas.

CARRIE E. HINSDALE.
President Texas State National Association of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to the higher life from her late residence, Port Huron, Mich., August 20, 1907, Mrs. Jennie L. Wysner She leaves a husband and one son to mourn the loss of the physical, yet they realize their loss is her spiritual gain, and it is well with her soul. Services conducted by Rev. Nellie S. Baade, of Detroit, Mich.

CONCENTRATION.

A Valuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price 25 cents.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15. 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow; Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT.
600 Pennsylvania Ave., S. E.,
Washington, D. C.

Pamphlets by J. M. Peebles, M. D.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Nights' Sermons against Spiritualism. Price 15 cts.

A Plea for Justice to Mediums. Price 10 cents.

Did Jesus Christ Exist? Is Christ the Corner-stone of Spiritualism. Price 30 cents.

Immortality. Its naturalness, its possibilities and proofs. Price 10 cents.

The General Teachings of Spiritualism. Price 5 cents.

Fiftieth Anniversary of Modern Spiritualism at Hydesville, N. Y. Price 15 cents.

Spiritualism Commended by God, and the Crowning Truth of the Bible. A reply to the Seventh Day Adventists' attack on Spiritualism. Price 10 cnts.

Spiritualism in All Lands and Times. Price 10 cents.

The Pro and Con of Spiritualism, by H. A. Hartt, M. D., versus J. M. Peebles, M. D. Price 15 cents.

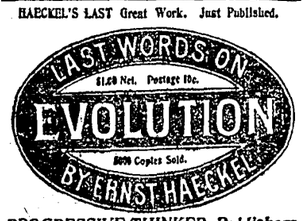
The Eightieth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cents.

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cents.

The Pentecost, or the New Heaven and the New Earth. Price 10 cents.

The Jubilee Lectures. Celebration of Fiftieth Anniversary of Modern Spiritualism. Price 35 cents.

HAECKEL'S LAST Great Work. Just Published.



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Practical Methods to Insure Success.

A valuable little work, full of practical instruction in matters pertaining to physical, mental and spiritual health. Worth many times its cost. Price 10 cents.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association Meetings, and the work of our State organizer and missionary for the fall and winter campaign, commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with the view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to cooperate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres't,
East Aurora, New York.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by the Adepts of Hermetic Philosophy. Price $2 per volume.

PUBLICATIONS OF HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, $1.25; postage, 10 cts. THE EVOLUTION OF THE GOD and Christ Ideas. Price, $1.25; postage 10 cents.

EMMA ROOD TUTTLE.

THE LYCEUM GUIDE.

For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, instructions for organizing and conducting Lyceums, instructions in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid.

FROM SOUL TO SOUL.

Contains One hundred and twenty of the author's best poems, embracing a wide range of subjects and versatility in composition; historic, heroic, pathetic, humorous and descriptive. They are admirably adapted for recitations. The book also contains five songs with music by the eminent composer, James G. Clark. 250 pages, beautifully bound. Portrait of author. Price $1.00, postpaid.

ASPHODEL BLOOMS AND OTHER OFFERINGS.

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THE TIDE COMING IN.

It Sweeps Over Ecclesiasticism, Materialistic Science and the Mammonized Press—Even Rockefeller's Throne Trembles!

These are truly wonderful times. The tide is coming in. It has been a long time coming. Now that it is coming, we are daily seeing sights that ought to delight both gods and disenslaved thinking men. The coming great inrush of the tidal wave has long been anticipated and foretold by coast guards and lighthouse keepers of Spirituality. The effect is destined to startle the world. Crystallized ecclesiasticism, materialistic science, the mammonized press, with all the oppression, plutocracy and industrial slavery, for which it has long fought and for which it stands to-day—all will have to hurriedly change base or else be so deeply buried as to remain but a nightmare of the past.

None are so blind as those who refuse to see. Willful blindness will no longer avail, however. Playing possum will no longer serve. The Spiritual revolution is on. Held back, dammed, concealed, and ignored with arrogant self-assurance, it is now breaking all bounds. Do you still need signs? Must you still have pointed out to you the straws which show which way the wind blows? Look about you. Lift up your head—if but for a moment—from your downward peering after materiality, and you will see something coming beside which a Kansas cyclone will seem but an amusing plaything.

This is to be no little sectional or local disturbance. It will be universal and world-wide.

If you want an ecclesiastical straw as a guide—you who read and think at least a little—peruse the sixty-five articles of the Syllabus issued by Pope Pius X, full copy of which appears in the Hearst newspapers of about August 3, 1907. Following the sixty-five articles appears the official certification of Peter Palomelli, notary of the Holy Roman and Universal Inquisition:

"On the following day, Thursday, the 4th of the same month and year, a report of all this having been made to his holiness, Pius X, his holiness approved and confirmed the decree of the most eminent fathers and has ordered that all and each of the propositions cited above shall be considered by all as CONDEMNED and PROSCRIBED."

A perusal of the sixty-five articles, evidencing, as they do, a complete breaking over the line, FROM THE INSIDE, threatening and making almost sure a destruction of the very foundation of the great oligarchy, and the REASON for the condemning and proscribing is obvious, but the late act appears to some as locking the stable door after the horse has been stolen. Read and conclude on this for yourself.

If you want evidence as to how materialistic science finds itself up against a proposition that is seemingly playing havoc with all the cold, polished and dearly hugged negation pronunciamentos of Nature's helpers to hold the universe in place, read up the findings forced upon Prof. James H. Hyslop, formerly professor of ethics and logician in Columbia University, now secretary of the American Institute for Scientific Research. Prof. Hyslop has written a book on the subject. Read it.

If you want evidence as to how the mammonized press can no longer shut out the Spiritual Philosophy, its trend and deep meaning to humanity, let us cite you one instance:

In the Sunday Magazine of the Los Angeles Times, of August 4, 1907, in the department of "Care of the Body," conducted by Harry Brook, of the Times Staff, there has been smuggled in a three-column fine-print article which, whilst allegedly for the "Care of the Body," goes perhaps as deeply into the question of existence or non-existence of disembodied spirits, mediumship, telepathy, and kindred occult things as might be possible under the circumstances, and includes an interview of Prof. Hyslop, all of which is profound, enlightening, and suggestively significant. In the interview Prof. Hyslop shows he has cracked the shell of ultra-materialistic science, heretofore so compactly and rigidly encasing, when he says: "Caution and deliberation are the duties of the scientific man, and he is not to be castigated too severely for hesitation in the acceptance of every claim presented to his attention, but while he is justified in suspense of judgment at all times, he is not excusable for taking the attitude of a man who will not entertain possibilities for what he does not always believe."

If you want further proof as to how the mammonized press falls into line, perforce, in sensing of the spiritual wave now inflowing, note the article of Ella Wheeler Wilcox in Sunday's Los Angeles Examiner of August 4, 1907, entitled "What I Think of Spiritualism." This article is attemptedly illustrated, too, by the Examiner artist, Robert Carter, and whilst the supposed spirit being has a set of wings rivaling those of a condor of the Andes, and has a distressed facial expression as though suffering from a great overdose of green cucumbers, yet, as a whole, the article and the illustration shows what is coming.

In the industrial field it seems there needs but the citing of the Haywood trial, and the text of Judge Landis' decision in fining poor "Rocky" twenty-nine millions and upward for just a little favoritism in handling the earth's oil, priorly appropriated.

There are other signs, too numerous to mention, that he who is not entirely spiritually blind certainly must see, even in the fog of mammon and materialism now enveloping us.

Stand from under, ye worldly wise! There are great times coming to this world yet. P. O. CHILSTROM.

Crescent, Lincoln Co., Nevada.

Nature Does It All.

If the question were asked me, "Do you believe in a God," the answer would be, I do not.

For eighteen hundred years the priests and preachers have been trying to teach the people that they must believe, that they say it is not necessary to know. But just believe; if you know, you will know too much, and then our church is gone to the four winds.

We live and learn and gain knowledge from Nature's laws; we do not have to believe at all, because there are too many facts we can learn, we have no use for fiction.

We have no use for a god, for Nature is boundless or infinite. We have no use for a creator, for there was never anything created.

What causes the earth to revolve around the sun once a year, and an infinite number of other planets have each one its respective rounds to go? It is the power of Nature. Nothing exists outside of Nature.

COLUMBUS WELLS.

Laporte, Ind.

Spiritualism In Classic Antiquity.

I remember to have read somewhere an amusing essay on "The Ignorance of the Learned." Some curious additions might be made to it in connection with the question of Spiritualism, concerning which an extraordinary amount of ignorance is being exhibited by nominally erudite persons; that is to say, by university professors and others, claiming to be good classical scholars. In the first place they treat the subject as a science and philosophy of quite recent origin; and, in the second place, they ridicule and deride it, in apparent obliviousness of the palpable fact that a belief in Spiritualism was universal among what may be properly called the flower of the human race, namely, the philosophers, poets and historians of the ancient Greeks, whose writings teem with narratives of phenomena identical in every respect with those which are incessantly presenting themselves to the students of Spiritualism at the present day. These were observed and recorded by men of remarkable genius, whose works have been recognized, for centuries past, as possessing the highest value and the greatest authority in relation to the subjects of which they treat. The writers of them are acknowledged to be the great beacon-lights of the human intellect, and their historical works are the accepted sources of all the knowledge we have acquired concerning the history of the countries to which, and the people among whom, they lived. The exceptional mental power of such men has never been impugned; and yet the concurrent testimony borne by their writings to the great truths of spirit return and spirit communication is either studiously ignored or contemptuously disregarded, as superstitions, by men of reputed scholarship and learning. "Superstitions"? Imagine men like Socrates and Plato, Aristotle and Thales, Homer and Simonides, Pausanias and Athenodorus, and fifty others whose names "shine like stars upon the forehead of time," being accused of superstition by men who are not worthy to loosen the sandals of the more illustrious of the ancients. The audacity and impertinence of such a proceeding stagger belief.

In adducing a series of proofs of the universality of the belief in Spiritualism held by the ancient Greeks, I am spared the trouble and the loss of time which I should have had to encounter in wading through a copious literature, by the patient and laborious researches of that distinguished journalist, Count Caesar de Vesme, in his admirable "Storia dello Spiritismo," in two volumes, published in Turin, ten years ago, and reviewed by myself in the "Harbinger" at the time the work first appeared. To him I am gratefully indebted for the facts I have condensed in what follows:—

Plato speaks of spirits as intermediaries between the gods and mortals; and it must be remembered that the gods of classic Greece were the deified spirits of departed men and women of conspicuous distinction during their earthly lives. Pindar and Menander both assert that each of us has his or her tutelary daimon, or guardian spirit. The great epics of "the blind old bard of Scio's rocky isle" abound in narratives of psychic phenomena. Plutarch speaks of both good and evil daimons. Thales describes the universe as full of spirits, who are not only the spectators of our actions, but are capable of divining our very thoughts. Epimenides acknowledged that his writings were inspired by spirits. Pythagoras and his disciples had cultivated the faculty of inner vision to such an extent that they were greatly astonished, according to Aristotle, when they heard other people profess their inability to discern them; and the great Stagyrite himself was threatened with a legal process for seeking to communicate with the spirit of his deceased wife. Pausanias was haunted by the spirit of Cleonides, whom he had put to death. Cimon, the father of Miltiades, the hero of Marathon, made a journey to Heraclea for the purpose of consulting the spirit of a beloved sister. Periander, who is usually placed among the Seven Sages of Greece, visited a famous temple in order to consult the spirit of his deceased wife. The philosopher, Athenodorus, having bought a house in Athens, was disturbed every night, when he sat down to his studies, by the sound of chains clanking on the paved floor. Looking up, he saw an old man, very sad in countenance, and laden with fetters, who beckoned to him to follow him. Taking up a lamp he did so, and was conducted by the spirit to a courtyard, and having pointed to one particular spot, the phantom disappeared. He communicated the incident to a magistrate, who caused an excavation to be made, and not far from the surface a skeleton in fetters was discovered. It received honorable burial, and Athenodorus was no more disquieted.

A similar fact is recorded by Lucian, as having occurred to the philosopher Antigonus, in a haunted house in Corinth. Simonides, the poet, author of a hymn in honor of Castor and Pollux, was seated at table one day, when he saw the spirits of both in the street outside, motioning to him to quit the house. He did so, and a few moments afterward the roof of the dining-hall fell down, destroying the other guests who remained in it. The figure of Esculapius appeared to Aristotle in a temple, and healed him of a disorder he was suffering from. At Leuctra, Pelopidas, the Theban general, beheld the spectre of Scebacius near his tomb, who foretold the victory which he presently achieved. Tacitus relates some extraordinary psychic phenomena witnessed in Jerusalem just before the capture of that city by the army of Titus. According to both Pausanias and Plutarch the spirit of Theseus was seen marching in the van of the Greek army at the glorious victory of Marathon, while that of Erechtheus was likewise beheld brandishing a huge ploughshare. These apparitions were such notorious matters of fact that, after the victory, the conquerors erected a temple in the honor of both, and Miltiades, the Athenian general, not only attributed his triumph to their intervention, but in all his subsequent military enterprises he invoked their assistance. Herodotus, who is now admitted to be the most truthful of historians, and Diodorus Siculus, both affirm that when Xerxes laid siege to Delphi, and the Delphians fled from the city, they were forbidden by a medium to remove the treasure, and they themselves took refuge on the summit of Mount Parnassus. When the Persians approached the temple of Minerva Pronnea, two crags broke away from the mountain and fell upon them with a great crush, killing numbers, and a tremendous war cry issued from the temple, and the enemy, panic stricken, turned and fled. The Delphians came down from their place of refuge, and, headed by the commanding figures of two spirits, those of the heroes Phylacus and Antonous, they fell upon the fugitives, slaying them and chasing the survivors into Bocotia. The rocks were seen by Herodotus when he visited Delphi fifty years later.

A somewhat similar interposition of spiritual agencies occurred in 278 B. C., when the Gauls of the Danube invaded Greece. They attempted to sack Delphi, but a terrific hurricane burst over them, accompanied by an earthquake, which shook great masses of the mountain upon them, and they fled in wild confusion, their leader committing suicide.

I have already made mention of Epimenides, a Greek poet and philosopher, who was the contemporary of Solon, and is said to have lived to the age of 154, and to have fallen asleep for a long term of years, his awakening from which Goethe has made the subject of his poem entitled Das Epimenides Erwachen. Of them I find the following interesting particulars in Dr. Peeble's "Seers of the Ages."

"He possessed the remarkable power with which certain media of our own day are gifted: that of leaving his body and, conducted by immortal guides, visiting friends gone before, vast galleries of art, and the magnificent temples of the ascended sages of antiquity. These trances continued so long, and he revealed such strange truths upon returning into the mortal tenement, that he was held in high repute—almost revered—among the Athenians, and at death they gave him a place among their gods. His feelings, while in an inspirational condition, he described as most delightful. After his inner vision was more thoroughly opened, he declared that Plato, Demosthenes and Sophocles often stood at the foot of his couch and conversed with him. All through his marked career immortal daimons seem to have accompanied him, to whom he owed not only his health, but much of his wisdom.—J. S., in Harbinger of Light.

TRENCHANT CRITICISM.

Gentlemen with Wads of Hair, and Ladies with Soulful Eyes.

To the Editor:—I wish to heartily endorse Dr. Warne's utterances in your last issue in regard to the support of New Thought publications by Spiritualists. I do not mean to say that Spiritualists should not subscribe for or read New Thought publications, for I think that we should be big enough and broad enough to read anything; what I do object to is the practice of allowing the New Thought to masquerade as "higher Spiritualism." Spiritualism is to-day suffering far more at the hands of Christian Science and New Thought than at those of orthodoxy. The mistaken supposition, among our own people, that these cults are allied to Spiritualism is working us incalculable mischief.

Christian Science and New Thought have only one thing in common with Spiritualism, and that is their assent to the fundamental proposition of the unity of life. All the assumptions they draw from this first premise are erroneous and inaccurate. Christian science is neither Christian nor scientific; and the New Thought is not new, and its teachers do mighty little real thinking.

The basic proposition of the New Thought: "As a man thinketh in his heart so is he," is only true within certain limitations. It is no statement of a universal law of spirit. For instance, one of their teachers writes me: "If a workingman thought like a capitalist, he would be a capitalist." Capitalism is only possible when there are workingmen for the capitalist to hire; if all workingmen began to think like capitalists, then the "universal law" would have to fall down, because there would be no workingmen to hire! Suppose a thousand New Thoughtists should commence at once to think themselves into the presidency of the United States. The last one to prove the universality of the "law of desire" would have to wait 3,996 years for his inauguration.

To assert that "all is mine" is to tell a flat falsehood. All is not mine, so long as other people have most of it fenced in, and are watching their holdings with Winchesters.

To say that "evil is only undeveloped good" is to state a half-truth. There is destruction as well as construction; degeneration as well as generation. There are men and spirits who are not progressing, but who, instead, are going backward in the scale of being. These are not good in the making, but good in the process of destruction. It is all very well to claim that they will be reincarnated; but how do I know that the reincarnation theory is true? It produces no phenomena in support of its claims, and I refuse to accept any spiritual theory, however plausible, unless it can bring phenomena as evidence.

Spiritualism has nothing to do with any theories of life here or life hereafter which cannot be plainly deduced from its phenomena; and yet we are likely to be overrun by these gentlemen with wads of hair, and ladies with soulful eyes, who discourse so sweetly on the spacelessness of space, the timelessness of time, the allness of the All, and the muchness of the Much.

If the New Thought wants to come in with Spiritualism, let it drop its "soulful" posing, and its mawkish and prurient ideas as to sexual affinities;" let it get a "haircut," dress and look like the common people, and begin to talk sense.

Fraternally, W. D. WATTLES.

Elwood, Ind.

THE GENERAL OUTLOOK.

As to Crime, Criminals, Religious Questions, Science, the Remedy.

The extensive space given to the editorials in regard to the vice and crime conditions in our country in the last few numbers of The Progressive Thinker imply that the editor wants his readers to think, and will, perhaps, allow us also to express a few thoughts on the subject.

That vice and crime, as well as outcroppings, graft, and a lessened regard for that high morality that should characterize a highly civilized community, is enormously on the increase, is not only true, but is exactly what we should expect at this stage of our development in the religious phase of our civilization.

The farmer sows his oats in the spring of the year, and in the fall he is sure to reap his harvest. This is also true of our present state of morals, and if I mistake not greatly, it is not at its high-water mark yet.

The older generations had hell-fire preached into them in their young days, and that effectively put them in the right road, for they were afraid to do wrong; but the young generation that has now grown up has not had this club held over its head, and the revision of the New Testament, in 1882, took this cudgel out of the preacher's hand, and the present generation is the result.

What will be the outcome?

When science will take the religious question entirely out of the hands of the theorist, and will substitute law and order for superstition and bigotry, then the individual will learn, obey and respect the law that controls religious impulses.

That time is coming.

As science is proving to-day that Jesus knew some spiritual laws that the church has entirely ignored, she will, perhaps, also, ere long, prove that the law of love that Jesus talked so much about should be our guiding principle through life; and when science proves this, then the world will change. Then will come a millennium, for men and women are all selfish enough to want for their own use what benefits them most, and when it is proved that by doing a kind act you are not only helping another, but that you are actually farthering your own individual interest, and when you do wrong you injure no one as much as yourself, then each one will become a unit in society that will attain toward perfection; and when this time comes then we will have a perfect society. Then vice and crime will automatically cease, but not until then.

The Christian church has not only constantly ignored the attempts of science, but has constantly opposed the effort that has been made to benefit humanity by trying to know her laws. She is now reaping her just rewards. The talent that she hid because she could not understand and would not allow science to try to unravel the secret for her, is now being taken away from her.

Should Spiritualists also oppose science?

If there is any class of people who should not only encourage but boldly appropriate every advance that science makes, it is the Spiritualist.

That religion will ultimately become as scientific as electricity, chemistry and modern scientific medicine, there can be no doubt, and the organization and the individual who gets the best knowledge of these things, and applies them to his or her life, is the one who is benefited, is proven each day, and the same will be true in the religious science that is sure to come. DANIEL S. HAGER, M.D.

Chicago, Ill.

A GOLDEN SHEAF.

To Our Friends:—October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes.

HUDSON TUTTLE,

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

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AN ENJOYABLE OCCASION.

The Psychical Research Society of Rockford, Illinois.

On August 18, 1907, The Psychical Research Society of Rockford, with friends enjoyed the beauties of Nature and Art Combined, at the home of Pres. D. C. McDougal and his excellent wife, where their hospitality had charming manifestation.

A picnic dinner was served in the grateful shade of the grape-arbor, where table and seats were provided, and a generous supply of all that could be desired, by nearly forty people, who showed their appreciation of all; together with friendly conversation and merry repartee.

Later, a continuous accession of numbers till an audience of near 70 people were seated on the spacious lawn, with expectant faces ready to listen to remarks by the president, followed by personal experiences, that led them to become converts of life.

Among the most interesting were those of Mrs. Grasmuck of Belvidere, who dated her experiences from childhood, when as early as her memory recalls these events, she saw, heard and played with spirit companions, in which they partook with as much zest as herself.

When she attempted to explain her conduct to her mother, she was accused of lying and punished. So she avoided saying anything more, but her powers have strengthened with the years.

When about six years old she had a vision of her deceased father, who told her that her mother was greatly disturbed by a lawsuit to recover $2,000 which he had paid and that she could find the receipt for the same in a tin box up stairs that was in a chest.

When she told her mother the reply was, "another lie," and she punished her severely.

The father came again and insisted the child should again report his message, and said the old lady, who was in the family would protect her from whipping; and so the mother listened to the old lady's entreaty that she go and see if she could find the receipt. She did so, and to her delight, found the receipt as told she would, and employed legal talent to defend the suit, which cost her $200, thereby saving for herself and family $1'800. The family then lived near Kansas City, Mo.

Mrs. Grasmuck is now 63 years old, and still retains the gift, and as late as Friday, the 16th, had a vision of some ladies who were strangers to her, which she had reported early in the day to some friends present, and two of those she had seen that day were recognized by her as soon as they came on the grounds. One is a hypnotist, the other a patient of hers, whom she had greatly benefited by restoring to use deformed feet.

She put her patient in a hypnotic sleep in the presence of the audience.

A gentleman hypnotist present gave some experiences of his, being able to make those needing the dentist's services unconscious of pain, no matter how severe the treatment.

Mr. Church gave a short address, very impressive, on the benefits derived by those whose aspirations lead them to seek spirituality, the results giving them the evidence of the unity of the life that now is with that which of necessity must continue; the assurance of which comforts in bereavement, and leads to purer living and helpfulness to others. Some tests were given by mediums present, and many encouraging words expressed.

MRS. LORINDA G. BROWN.
Rockford, Ill.

Lake Brady Camp, Ohio.

Lake Brady was at its best to receave one of its favorite speakers, Mrs. Marion Carpenter of Detroit, Mich. The Chairman, Dr. W. O. Knowles, presided as usual and after the opening exercises welcomed Mrs. Carpenter to the camp. She prefaced her morning remarks by the poem "Two Lives." As usual she took her topics from the audience; four were given, "Look Within," "The Now," "If a man die shall he live again," and "The punishment of crime outside of the law."

Before the afternoon address Dr. George B. Cock of Canton, gave a short talk on the school he wishes to establish to educate people in scientific Spiritualism. The largest crowd of the season gathered in the afternoon to hear Mrs. Carpenter. After reading the poem "Not Understood," she again took her topics from the audience, the main one being, "The rights of children." Mrs. Carpenter will remain a week at camp, she will assist at an entertainment given by the Ladies' Aid on August 28, and close the camp on September 1.

MARY L. BETTES.
Cuyahoga Falls, Ohio.

Parkland Camp, Pa.

Sunday, August 18 dawned fair, with a cool breeze blowing among the great trees that shade the fine new auditorium.

The first morning assembly bell rang, and soon, from narrow paths, came the gleam of summer dresses, and the voices of camp residents moving toward a common center. The ringing of the second bell, found a small audience—from which a disfiguring board fence, called by courtesy a railing, had been judiciously removed since the previous meeting—occupied by the vice-president, Mr. Luce, in the absence of R. T. Adams, the whole-hearted and much-missed president; Mr. Stretton, the musical director; Mrs. Goodman, soprano, and Helen Stuart-Richings, the speaker of the day, and beautiful with flowers and foliage from "Elizabeth's Garden."

One particularly beautiful piece, for which a city florist would have charged ten dollars, was a large and handsome basket of magnificent hydrangeas in the delicate creamy stage of their development, in a green setting of privet.

The service opened with the singing of "Come Friends and Brethren, All Unite"—and an earnest prayer for a realization of the presence and power of the divine spirit, and for open minds and hearts to receive its outpouring. Mr. Stretton then sang, at the special request of the speaker, "Lead, Kindly Light!"—sang it with such appreciation of its significance and beauty, such feeling that a wave of spiritual power swept through the place—a wave upon which the speaker's spiritual nature must have been for a time upborne, for the sermon that followed, from the words "Seek ye first the Kingdom of Heaven and its righteousness"—was deeply impressive.

During the delivery the auditorium had been quietly filling with city visitors, who came up from Philadelphia on the late morning trains, so that a good-sized audience, for Parkland had assembled before the close of the morning service. This was augmented in the afternoon by persons from the surrounding country, and more arrivals from the city.

Mrs. Stuart-Richings has many friends and admirers in Philadelphia, and they turned out in flattering numbers to hear her.

The afternoon discourse was on "The Vital Differences Between Spiritualism and Other Modern Religions," and, without a word that could be construed into an attack on any religion body or belief, was a logical analysis of the operation of the law of spiritual evolution, and a clear and comprehensive statement of the reasons for the Spiritualists' disavowal of ideas still held sacred by many people.

Both morning and afternoon discourses were followed by remarkably rapid and convincing psychic readings. Of perhaps fifty given, not one missed the mark.

A gratifyingly large collection was taken at both sessions on a plea from Mr. Locke, for and in paying off the almost liquidated indebtedness on the camp improvements.

Sunday, August 25, when Helen Stuart-Richings will again occupy the platform, will close the meetings, for 1907, of the Parkland Heights Spiritualist Home and Camp Association," and then—

Good-bye to Parkland's sunny heights,
For nineteen hundred and seven!
And may the truth we've heard while here,
Be made our lives to leaven.

PRESENT.

Harmony Grove Camp, California.

To the Editor:—Kindly allow me the space in the valuable columns of The Progressive Thinker to sound the news of Harmony Grove Camp, near Escondido, Cal., where I spent four days, August 17, 18, 19 and 20. The camp ground is certainly properly named, for never did I mingle with a more harmonious lot of people in a large gathering than I did at Harmony Grove Camp, and I must not forget the cook, Mrs. Roark, for she certainly prepared well for the inner man.

And now as to the workers. Well, I will simply say that fine talent was represented there, in the persons of Arthur S. Howe, president of the State Spiritualist Association; Mrs. E. G. Howe, State Missionary; Col. Dryden, secretary of the State Association; Mrs. Mary Vlasek, pastor of the Progressive Spiritual Society of Los Angeles; Mrs. Mary Morrill, of San Diego; Mrs. Sanford Johnson, a fine slate-writing medium and clairvoyant; Mrs. Pomeroy, of Seattle, Washington; with fine music rendered by our efficient musicians, Mrs. Clark and Mrs. Mack, of the First Spiritual Society of San Diego, Cal.

There has been a very good attendance so far throughout the whole time since the opening of the camp, and anyone that has never attended Harmony Grove Camp cannot even faintly imagine what an ideal spot it is for harmony, enjoyment, and health, and last but by no means least, the great spiritual benefit one derives by the intermingling of the great forces, both seen and the unseen. It seems as though Nature had purposely provided this particular place for Harmony Grove Camp, overshadowed by the beautiful broad-topped live-oak trees, and surrounded on all sides by beautiful mountains and hills it is simply an ideal spot, where angels come to dwell with mortals and impart to them a higher wisdom and knowledge, and where one can rest up the physical and unfold the mental and spiritual part of the being.

DR. R. T. HENDRICKS.
1240 Union Street,
San Diego, Cal.

Queen City Park Camp Meeting.

Our beautiful camp has flourished in the bright midsummer days of the past week as during the weeks before, most of the accustomed faces of previous years reappearing or accounted for. Among those absent but not forgotten, is Mr. Newman Weeks.

August 20 being National Day, was appropriately observed.

August 21, Rev. B. F. Austin could not conveniently be on hand, and his place was filled by Mrs. Effie Chapman, who gave the address as well as the messages. August 22, the Ladies' Aid held their annual fair with much success, clearing considerably over one hundred dollars. Mrs. Abbie Crossett superintended the serving of refreshments, assisted by a corps of other ladies and misses; while Mrs. Gill, Mrs. S. M. Gould and Mrs. Chapman aided by other ladies, attended the fancy notions and candy tables. The fair was in progress during the afternoon and evening.

August 23 Rev. B. F. Austin gave his closing address, and August 24, J. Clegg Wright opened his engagement, which continues to the close of the camp meeting, September 1. As one of our best veteran speakers, his lectures are certain to give pleasure and satisfaction to listeners.

August 25, Mr. Wright was the speaker, Mrs. Chapman following with messages. The usual enlarged audience for Sunday was present in full force and apparently was much interested.

Friday evening a very enjoyable concert was given by Prof and Mrs. Gibson, who furnish the music at the daily meetings. Mrs. Mary Eddy Huntoon arrived early in the week, since which time she has held seances each evening, demonstrating that spirits can take on material forms under certain conditions. Occasionally some of the campers hold afternoon circles in the Grove formerly used for services, and it is said that the spirit moves to exercise divers gifts.

One more week of serene camp life and communion with disembodied friends—then comes the scattering.

T.

The God of Antiquity.

Many teachers and leaders of this progressive age truly affirm our advancement, enlightenment and improvement upon the ages of antiquity. However, in some matters, especially in the line of Theism, people teach and believe precisely the same old doctrines "the airy nothings," of antiquity; void of truth and absolutely impossible.

They are confused and as conflicting as darkness and light; and are held by faith without a fact to support them.

Sacred absurdities and supernatural stories are accepted, not because they occurred, but because people are ignorant enough to believe them.

We could find far better reasons for believing in the many gods of Mythology than believing in the existence of one God who runs the universe by the miracles of supernaturalism, as alleged. It is the producet of superstition and fanaticism. The devotee is able to speak the thing which is not and never was.

Truth in narration is not required or expected. The religious purpose of the fable absolves it from the necessity of conforming to fact. Faith must agree with the mythological character of Scripture.

The Christian Spiritualists have got a new name for the same old God of antiquity. They call it "Infinite Intelligence;" and say "it is a principle, not a person;" and declare they do not believe in a personal God. But men do not worship an abstract principle—their conception of a God is a being possessing human attributes. We cannot conceive of its intelligence without individuality or personality to manifest it.

When Christian Spiritualists deny the personality of God, they deny the personality of Christ, his son; for if the God had no personality he could have no son. There is nothing left when personality is ruled out and lopped off.

Their "Infinite Intelligence" seems to be "a principle" of male gender—a He and Him always; and intelligence implies mind, will, memory, knowledge of a person. In spite of denial, their "Infinite Intelligence" is necessarily a personal God, and a figure of imagination, a fabulous being. They know nothing of the Infinite; in fact they say it is unknown and unknowable; nevertheless they talk, write and argue about it persistently, with assumption of knowledge.

Theism is a horrid jargon of confusion and nonsense.

A. H. NICHOLAS.

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A SONG FOR THE POPE.

A Man Who is Intensely Human, and Who Rules Over a Very Large Mass of Superstition and Ignorance in the Form of Human Beings.

The New York Tribune says: Let Princeton, Harvard, Cornell, etc., look to their colors this year. Their fellow countrymen at their various Catholic colleges and universities have a real, soul-inspiring college song. It is already being sung in the West and South, and before the college year closes may be heard on the campus of Fordham University, Manhattan College, etc. It's a song for "a king," "A Song for the Pope" of Rome. The song comes to this country by way of Maynooth College, Ireland, the nursery of priests. The "Song for the Pope" ispublished in the current number of the Ecclesiastical Review, and the editor urges its immediate adoption by all Catholic universities throughout the world.

Until now the "Song for the Pope" has been an anthem which was chanted in old Maynooth forty years ago. But the "anthem" has been set to livelier music, several verses having been added, and altogether in its present shape it reads and sounds like a knightly song of the days of Richard the Lion-hearted, or of Louis XIV. It was originally composed by a Dr. Murray, of Maynooth. The melody was suggested by Rev. T. J. O'Reilly, and the pianoforte accompaniment was written by Professor V. O'Brien. The "Song for the Pope" will be taken up by the Knights of Columbus and in a few weeks will be heard at all their gatherings. It is likely that it may be adopted as the official song of the knights. The first verse reads:

A song for the pope, for the royal pope
Who rules from sea to sea.
Whose kingdom or scepter never shall fall,
What a grand old pope is he,
is he!
What a grand old pope is he!

CHORUS.

Then hurrah, hurrah, hurrah!
Hurrah, hurrah, hurrah!
One cheer more for the grand old pope—
Hurrah, hurrah, hurrah!

The American students have edited the song a bit and a final verse has been suggested as follows:

O'er all the earth no land more true
Than our own dear Fatherland,
Through storms and stress it hath faithful stood—
O true may it thus forever stand!

And ne'er may the star by Columbus set
On her radiant brow decay.
Hurrah for the dear Columbian land—
For the grand old pope, hurrah!

The Citizen would suggest the following additional lines:

"As a first-class fake he takes the cake,
This Dago bunch of dough;
He's the Irish god, and he holds his rod
With his holy much-kissed toe.

"Then here's three groans for the bag of bones
That rules from see to see;
He's 'the boss of the walk,' so the Paddies talk;
But he can't rule you and me."

"HOLY" NONSENSE.

"To be Married Without the Presence of the Priest is a Grievous Sin, and is Illicit."

Bishop Muldoon declares that he has received no notice that Pope Pius X. has made any remarkable change in the marriage laws of the church. He declares that a part of the so-called changes are now a part of the rules.

"For the validity of the sacrament of matrimony the presence of the priest is unnecessary where both parties are baptised, but to be married without the presence of the priest is a grievous sin in the eyes of the church and is illicit; and if such a ceremony is performed before a non-Catholic minister, the Catholic parties thereto are excommunicated. This is true where the decree tametsi is in force, but where the decree is not in force it would not be true.

"That portion of the dispatch relative to the marriage contract being valid when the man and woman merely proclaim their intention in the presence of two witnesses, in case an authorized priest is not obtainable, is utterly unintelligible to me.

"Of course, the whole marriage idea in the Catholic church is not that either the priest of the church are the principals in the action, but that the man and woman are making solemn compact before God, from which there can be no divorce."

MINER, CONSCIOUS IN COFFIN SEES BURIAL PREPARATIONS.

Apparently Lifeless and Unable to Speak, He Regains Voice as Lid is Being Screwed Down.

MEADOWCREEK, MONT., August 27.—R. C. Hooper, a placer miner, was found unconscious in his diggings and was carried to his cabin. Restoratives failed to revive him, and in a few hours life seemed to leave his body entirely.

His companions became convinced he was dead, and so notified his relatives and friends.

Meantime Hooper, despite his apparently lifeless condition, was acutely conscious of what was going on about him. With the desperation of the dying he tried to speak when the undertaker came. Finally he regained his voice, just as the coffin lid was being screwed down.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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VOL. 36 CHICAGO, ILL., SEPT. 14, 1907 NO. 929

AN ENCOURAGING LETTER.

Detailing the Most Excellent Work Going on in Massachusetts.

To the Editor:—The interest with which we read the successive issues of your valuable paper is mixed with wonder that so many writers present such discouraging views as to the future outlook of Spiritualism. No sensible person doubts that the world is gradually growing better, and we believe that the standard of Spiritualism is being gradually raised as well. New people are being constantly added to our ranks, men and women of brains, education and high culture; the wheat is being sifted; when we get the chaff all sifted out we will find that we have some pretty good quality of wheat.

Reports come from all over New England, showing great interest taken in the work. Societies are preparing for the coming season, and some new societies are being formed. The Sons and Daughters of Spiritual Progress of Boston, are starting out with the object of creating a sentiment (and incidentally, a fund) that shall lead to the establishment of a home for needy mediums. Taking into consideration the great expense of maintaining a "Home" and the hardship it must be to an aged person to be removed from friends and acquaintances and the locality where, perhaps, the greater part of their lives have been spent, we wonder if it would not be better to devote our energies to increasing the pension fund of the N. S. A., that our needy workers may be cared for in congenial families.

Although it is play-time with most of the societies, our workers are kept busy at the camps, which are all reporting good audiences and much interest.

Mrs. Kate M. Ham of Haverhill, came home sick after a strenuous season's work, and had to take time to recuperate, but has so fully recovered that she is again about the angels' work.

The visit of Mrs. May S. Vanderbilt to our state, afforded her many friends much pleasure and gave us renewed courage. We were afraid we were to lose her valuable services, and the fact that she will still continue to assist in the work is very encouraging. To form an idea of her popularity one should be present and see the crowds that assemble when her name is on the program. After her recent visit to Unity Camp, we heard a lady complaining that she did not get a reading, and another said, "Why, I did not care anything about a reading, it was enough for me to just sit and look at her." It would be a bright idea if the Fraternal Order people could induce Mrs. Vanderbilt to visit them next season and give Chicago Spiritualists a chance to "look at her."

The friends of Mr. and Mrs. Caird are watching with much interest the progress of the Fraternal Order, hoping that when they have the leaven well working there they will come back and scatter a little Fraternity around here.

Miss Harlow and Mr. Edgerly have been welcomed by a host of friends in the thoughts given out by their spiritual helpers.

Mrs. A. J. Pettingill, who is so loyal to the East that she can hardly be induced to leave it, returned from her visit to Ohio, quite enthused; she found that there were warm hearts and true souls in the West as well as at home and she has promised to make them a visit of several months next season.

Mrs. Nettie Holt Harding, one of best beloved mediums is taking a much needed rest. Mrs. Harding has been giving of her best to the spirit world for many years, and that she might have strength to resume her work in the winter she has accepted of no engagements through the summer except at Lake Pleasant and Unity Camps.

The sudden passing out of Mrs. M. A. Jacobs was a great shock to Spiritualists in this vicinity. Mrs. Jacobs was one of the best test mediums in the work and will be greatly missed.

Nearly all societies in this vicinity have a Temple fund, and they all seem to be growing. Mr. Ham, the president of the Helping Hand Society, of Haverhill, reports that they started a fund a year ago last February, and they have about four hundred dollars saved, but they certainly have a most exceptional society, or Mr. Ham is an exceptional president, for he says if they need a hundred or so dollars for any purpose, all he has to do is to ask for it, and they raise it. Those are the right kind of people to work with.

We are informed that the Lowell society has some fifteen hundred in their fund, and the Newburyport people quite a large sum.

Mrs. Carrie E. S. Twing made a short visit at the close of her 34th annual engagement at Lake Pleasant. Mrs. Twing is in good health and spirits, and as full of enthusiasm for her chosen profession as ever.

The friends of that veteran worker, Mr. L. L. Whitlock, after having expected his transition for many months, were surprised and pleased to greet him at Camp Unity on a recent Sunday. Mr. Whitlock has been saving souls from error for many years, and it is to be hoped he may live to do more for the cause he loves so well.

We hear that Mr. F. A. Wiggin is to remain in Boston another year, continuing the work in Jordan Hall, and also that some of our best workers are engaged at "The Temple," on Exeter street.

Unity Camp, Saugus, has had a very successful season, much better than last year. One very encouraging fact in connection with the work, has been, the class of people that are attending these services. It has been frequently remarked that nowhere can there be seen a more intelligent class of people than at a Spiritualists' meeting. We surely can boast of an aristocracy of brains, if no other kind.

We wish there was some way of getting at the correct number of Spiritualists in the country, or near it. To be sure, President Barrett is doing his best, and it seems almost incredible that any society should not be willing to assist him in the effort to ascertain as nearly as possible the strength of our ranks. Even should he succeed in getting reports from every organized society in the country, the total would be far short of the correct number, for there are thousands of believers not connected with any organization. Come, brother and sister Spiritualists, let us "stand up and be counted."

MRS. A. A. AVERILL.

Lynn, Mass.

Soft is the music that would charm forever.—Wordsworth.

A SLEEPING BEAUTY.

She Has Proved a Puzzle to the Scientists—Florence Bennett, of Kankakee, Ill.—Her Death-like Trance Has Aroused the Psychologists of the Country, as Set Forth in the Chicago American.

The "Sleeping Beauty" of Kankakee, Florence Bennett, whose slumber has lasted since August 19, with infrequent waking periods, is to-day the most discussed young woman in the United States among scientists and psychologists.

Appeals have been received from the Boston Society for Psychical Research that an agent of the society be permitted to visit the Bennett home and make a study of the sleeper,

Because—

It is the belief of the members of this society that Miss Bennett's mysterious dreamland travels indicate the wanderings of a soul in Purgatory.

Here are some of the things Miss Bennett has told in her waking intervals, which startled the psychologists:

1—When I am away from you I am in another world, where all the people we knew before they died are now living.

2—I do not know where it is, but my life there seems as real as my life here. The hardest part of it is going and coming.

3—I do not believe it can be heaven, because the people there look as they did when we knew them here. Willie Meuve, who was killed by the engine, has the hole in his head, and his arms are gone.

4—I met Mabel Blake (dead two years) in one of the halls. The first thing she asked me after I kised her was whether she hadn't got fat. Nobody talked to me about dying. Nobody seemed to realize that they were dead.

5—I met grandmother, and she knew me, but don't ask me about grandmother. I can't tell you, because I promised her I wouldn't.

Sees a White Coffin.

Mrs. Bennett, mother of Florence, begged her to tell what she knew of her grandmother, but the girl fell into violent weeping and begged those about her to desist from questioning.

"'When I am just half awake,' she said, 'I am frightened, because it seems that I can always see a white coffin.'

"She has asked her father and me many times, 'Oh, papa and mamma, why do you let me be put in that white coffin?'

"Of course that is only when she is half conscious. When she is fully awake she appears as clear-minded as ever, except that there is this awful realization of a world that none of us know anything of."

Study for Scientists.

Mr. and Mrs. Bennett are not satisfied with an investigation of the psychic aspects of this strange case. Well-known alienists of Chicago and New York are now making a study of Miss Bennett's curious obsession, and, while the physicians are inclined to attribute the girl's condition to a blood clot on the brain, psychic experts are practically a unit in the belief that she is a trance medium of marvelous power, whose insight into the beyond is God-given, and whose development of the strange power should be conducted along lines laid down by the students of psychic science.

Professor James H. Tufts, of the University of Chicago, is deeply interested in the psychological aspects of the Bennett case and will conduct an an investigation of the phenomena claimed on account of the university.

YOU HAVE BEEN WITH ME TO-DAY

When they came and gently told me
You had fallen quite asleep;
No caress or word low spoken
Could disturb such slumber deep.

Then I thought you gone forever,
Far from earthly sight or sound;
And all future hopes were buried
'Neath that silent, snow-white mound.

But my heart was sad and heavy,
And the day became so long
And it seemed but useless singing
When no joy awoke the song.

Then you came and stood beside me,
Whispering, like one of old,
"It is I." O, Love immortal!
Just beyond the shores of gold,

Love that lives, unchanged, unchanging,
Death need give no cause to weep;
Though the tired hands are folded,
And the eyelids closed in sleep.

ALICE M. WARREN.

Proctorsville, Vt.

Has Eye of a Prophet.

Articles Lost for Thirty Years Have Been Recovered.

A boy with a sixth sense has been found in a country district of Norway. He is fourteen years old, the son of a small farmer named Floettum. Young John Floettum is said by scientists to have "a real prophetic eye and the gift of divination."

His unusual powers make him very useful to the neighbors when they have lost anything or when anyone is missing. Articles lost for thirty years have been recovered by his aid.

What Is the Explanation?

A Weird Experience in Life Related by Rose Eytinge—A Gruesome Happening that Has Always Lingered in Memory—The Warning and Wish of an Apparition—A Young Actress and Her Husband the Principals in a Strange Case.

I have never told this little incident before [as set forth graphically in The New York Dramatic Mirror], either by word of mouth or in print. An indefinable inclination to reticence has always checked me. I have had a sort of feeling that, while I was drawn into it, it was in no sense mine. But all these persons who were the principals in it have long since passed into the "great beyond," and, after careful consideration, I can find no good cause for silence. As this is a time when the occult is occupying so much attention, it is, perhaps, likely that some student of the occult may furnish some explanation of the circumstances.

In the first company in which I played there was a young man and wife, both young; she a bonny, saucy little thing, with a beautiful face and a figure like a miniature Venus, and a head as light as a feather, and a heart that would have been of the same weight but for the fact that her boy-husband had fallen into drinking habits, and was fast becoming a hopeless sot. There were from time to time the usual dreadful scenes between them, and the poor little girl would occasionally appear with tear-swollen face, and some mark of brutal violence upon her delicate little body.

There was, however, one source of consolation always at hand for her—the manager. He was an old, rather than an elderly man. Though he was married and the father of a large family, he was inclined to youthful frivolities of attire, such as bright, scarlet ties, bright tan, well-fitting gloves, and had a "natty" appearance generally. In fact, I once heard: "a man having a clean shirt front and an unclean imagination.

This manager of ours had a great liking for the pretty Little Woman. She was the singing "chambermaid" of the company. We did not use the word "soubrette" in those days, and when her husband was either absent or unfit to take care of her on her way to her home, after performances, the manager was always ready to perform escort duty and to give her a little supper, or, if the weather was inclement, to take her cosily home in a cab. The Little Woman was in no way disinclined toward these intentions.

This was the condition of affairs when the incident happened. One night, when her husband must have been a little more than usually tipsy, he fell, and was picked up with an injured spine and a fractured skull. He was carried to a hospital where, in the due course of time, he was recognized and identified. His wife was notified of his whereabouts and condition. When this state had continued for some weeks, one evening while we were all in our respective dressing-rooms "making up," we were startled by a loud shriek—a shriek so full of horror and terror that it had the effect of electrifying the whole company. Simultaneously we rushed into the passage, I following the direction from which it seemed to me the sound had proceeded, ran into the dressing-room of the little chambermaid. As I entered I was passed by a figure leaving it—a man. In my terror and haste I did not observe him closely, but I afterward remembered that at that moment I was struck by a blast of air so cold that the very marrow of my bones shivered. The little inmate of the room shrunk into a corner, a picture of abject terror, her hands outstretched before her as if thrusting from her some dreadful object, her eyes starting from her head. When I approached within her reach she clutched me with such nervous force that her fingers cut into my flesh. After she had been soothed into something like calmness—though she was far from being composed—she whispered to me to send everybody from the room. The room was then crowded and the air was rent with questions and inquiries as to the cause of her consternation.

When the room was fully cleared of everybody she still clung convulsively to me. Her eyes were still filled with an expression of awe-struck terror, passing me by and seemed fixed upon the door.

"Did you see him," she whispered to me. "Did you see Dan?"

"Dan" was the name of her husband. Of course I replied in the negative.

"No!" she answered in an accent of surprise. "No! He went out as you came in. You brushed against each other. Oh!" she whispered shudderingly, "oh! he said such things to me! Such! No! he never said a word, he never made a sound, but the words came to me, to my heart, not to my ears; but he said such things! He told me to go home to—to—oh! he is gone; he is dead. My Dan, my poor, poor Dan!" She slipped from my supporting arms in violent, convulsive, sobbing hysterics.

When very shortly after we received news from the hospital that poor Dan had died, it was evident that his passing spirit had visited his little wife, had warned her of her danger and had bade her seek the quiet of her simple country home. And this she did. It was a piteous, but pretty sight, to see her in her simple weeds. Her little flower-face framed in her widow's bonnet and veil, her whole manner chastened by her grief. It made a profound impression upon me, I being little more than a child myself.

I never saw her again, though from time to time I heard of her. She returned to the stage and became an actress of assured position, being peculiarly successful in parts calling for gentle pathos. While she never achieved importance, she always had good engagements, and wherever she went she was, I heard always beloved for her gentleness and uncomplaining amiability.

ROSE EYTINGE.

THE HOPE OF HUMANITY.

A Thoughtful Essay Based on Experience and Observation.

The Progressive Thinker, No. 843, was a soul-lifter, and it was a feast of spiritual light and knowledge to all persons who can comprehend the truth.

The lectures were all excellent, scientific, spiritual, and full of historical facts which cannot be successfully disputed. The poems were of a high order. Education in the right direction, of right thinking, living and doing at all times, together with the works and light of science, they are truly the Saviors of mankind.

The lecture of Judge J. W. North, of California, was a volume of information in regard to the hindering causes of progress and advancement of humanity in real enlightenment by the forces of orthodoxy, through Romanism and Protestantism, combined or separate.

It will take centuries of time for human beings to emerge from the dark ages of ignorance and superstition of the present and past. Mankind learns so slowly that it will take much of eternity for all to reach perfection.

With all of the light and wisdom that civilized people get from study of books, experience and scientific research, all are enveloped in the realm of mystery and doubt.

It seems as though man will never get away from the mysteries of the universe, and the struggles of science must continue to investigate all phenomena on the earth plane, to enlighten the races as much as possible.

Mrs. Cora L. V. Richmond and Mrs. Mary T. Longley are spiritual souls of a high order, and they are giving to those individuals who hear and read their sentiments of love and truth about spiritual spheres and facts in the cause of Spiritualism, much information that must come through true sources. They are truly endowed with light from the higher spheres of spirit life.

Mrs. Richmond is prophetic, and her predictions generally come true.

We get much in the Thinker every week that is food for thought and reflection.

The lecture of Col. Ingersoll on The "Devil" is unanswerable from reason and logic. I had read it several years ago, and other eloquent lectures of his against orthodoxy.

I had been led to believe, from what I read and heard, that Ingersoll was a dangerous man to Christianity and christendom; and so he was, for he exposed the old systems of cruelty, throwing the errors and superstitions taught by priests and popes. My mind was first opened to impressions in favor of Ingersoll by reading his sentiments on the subject of love for his fellow-man and the family. I read about his making six lectures in California for one thousand dollars each, making six thousand, then of giving five thousand dollars of the amount to charitable institutions of the State.

I further read about his giving one thousand dollars to the suffering refugees of Kansas at the time of their want and distress.

In all of his acts and deeds he proved to the world that he was a humanitarian, carrying out in his life the principles of practical religion.

The Colonel was living the creed of Thomas Paine, in doing good to poor and needy humanity, showing his fellow-men, by inspired eloquence, that priestcraft and popery would keep mankind in ignorance and superstition if they held the power over the world. The inhabitants of christendom would have been in a terrible state of affairs had science and true education been entirely defeated by the evil power of dominant churchcraft!

Where would have been the principles of liberty and freedom established by our revolutionary ancestors in this great country?

The language of Ingersoll indicates in the latter part of his speech on "The Devil," where he grows enthusiastic on the subject of eternal life, that he was ready to grasp the truth, if he only had the evidence.

He says to "take your babe upon you knee and say 'mine, and mine forever'—what joy!

And further, he utters the words, "to clasp the woman you love in your arms and know that she is yours forever," etc., shows that Ingersoll would enjoy a blessed state of being in the great future.

I have been convinced by experience and observation that the orthodox devil is a myth. The evil inclinations in human nature are developed into the so-called devils of humanity by falling into evil habits and then living and practicing lives of sin and wickedness.

I have never been tempted to do wrong, only by men, women, and my own evil tendencies. It seems as though the devil was born in me, and I have had to fight him all my life, in order to be half-way good and decent. Is not that the experience of all persons who have been battling against their evil inclinations in order that they might live moral, honest and pure lives?

When I was young the first tempters I had were other boys, who wanted to lead me into stealing, lying, and of committing crimes of a small nature. When I grew older, had I listened to the siren voice of females, and males, who were developed in crime, I should have become an outlaw in civilized society.

We all realize in our daily lives that human nature is weak and frail, and the evil, or devil, within each man or woman is only kept under control by constant effort and struggle.

When individuals fall from true manhood and womanhood, they are under the control of these evil influences in their natures. If Jesus cast out seven devils from Mary Magdalene, they were simply evil spirits, or evil habits, and by overcoming them she could become a pure woman. And so it is with each person. He, or she, may cast them out themselves, or some other person of good influence and power may help them in the outcasting, so they can become useful men and women in their community.

The human beings cultivate the evil tendencies in their natures; they become drunkards, gamblers, thieves, robbers, murderers, fiends, and the worst kind of criminals and outlaws of the country. And thus, if we cultivate the good within our natures we can live pure and useful lives.

Man and woman have dual natures, so they can be good or bad, according to their thinking, living, doing, education, training or environments. The worst evils, or devils, the world over had, were priests and popes, kings and emperors—rulers and tyrants who carried on the awful wars of religion and conquest of the past ages.

The wicked rulers and leaders of past centuries in the kingdoms and nations of the earth, whose greatest desires and aims have been to keep the inhabitants of the world in ignorance, prejudice, superstition and darkness, so they might rule and control them.

In thinking of the world's tragedies, it is enough to fill the minds of enlightened people with horror and despair, and it would do so were it not for the hope and principle of progress in each generation of the world's growth and unfoldment of the human races.

Progress upon the earth plane has been slow and tedious on account of hindering causes.

The hope of humanity is in the grand philosophy of Spiritualism, in which all aspiring souls can progress and develop their spiritual natures, lives and characters, not only here on this lower sphere, but in the great hereafter.

W. S. FRANKLIN.

Bedford, Iowa.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

SPIRITUAL PERSONALITY.

"Neither Can They Die Any More, Being the Children of the Resurrection."

I have read with a great deal of pleasure and profit the able article of Mr. Charles Dawbarn in The Progressive Thinker of August 10, and I am very much pleased to note that he accepts the great and important truth; that the immortality of the soul has been proved beyond any reasonable doubt by scientific demonstration. I read from his article: "Human immortality is to-day as much a proved scientific fact as human mortality. But spirit return is so much embedded in imagination, and so colored by mortal sense and experience, that the scientist who accepts immortality as a fact can only take spirit return in homoeopathic doses of very high dilution."

It is quite satisfactory and assuring to humanity that the fact of the immortality of the soul rests securely upon a scientific basis. It is a most glorious consummation at which we have arrived where we do not have to depend upon faith—that "substance of things hoped for, and evidence of things not seen," for the proof of the continuity of life.

But while science has proved to us the immortality of the soul, it has furnished us but little, if any, light as to the nature of that higher and grander life which awaits us on the other side of the grave. But from the present standpoint of civilization, it seems that the real nature of that higher life will never be known on the earth; that the incarnate soul will never be able to solve the mysteries of the future life until it lays down its incarnate mantle and passes through the golden gates of death.

It is well for the children of men, however, to give the question of the hereafter such consideration is its importance demands. While we may not solve the vast problems of the future life with any scientific accuracy, we can by contemplative spiritual prevision be able to understand some of its elements.

We know that in this life we have both a physical and spiritual personality; and by personality I mean those characteristics and differences which distinguish one individual from another. Every human being who has lived, suffered and died on this earth of ours since the genesis of man, has possessed a distinct personality. The physical personality ceases at the touch of death, while the spiritual personality passes on and enters that higher and broader existence on the other side of the valley, and journeys along the progressive pathway of immortality forever.

The question of the status of the *emancipated soul seems to have* been somewhat discussed and considered by Christ and the Sadducees, on a former occasion, but there seems to have been no definite conclusion reached by them. The Sadducees confronted Christ with an incredible supposititious case in order to present the question to him for an answer. They asserted that there were seven brethren, and that the first took a wife and died without children; that the second took her to wife and died childless; and that the third took her; and in like manner the seven also; and they left no children and died. Why the fact, so often repeated, that there were no children as a result of these seven marriages, cuts any figure in the question involved is mantled in obscurity. After the death of the seven brothers we are gravely informed that "last of all the woman died also;" which, by the way, was a very proper thing for her to do after having been so numerously married and widowed!

In the case presented by the wily Sadducees, they wished to know of Christ "in the resurrection whose wife of them is she? for seven had her to wife." He informed these disbelievers in the resurrection that those worthy of the world to come "neither marry nor are given in marriage; neither can they die any more; *for they are equal unto the angels*, and are the children of God, being the children of the resurrection."

All, in the glorious land of the hereafter, will be equal to the angels, and will be the children of God. At death the physical personality will be destroyed, and the spiritual personality will be advanced to a higher plane of activity and intelligence, where progress will be more rapid and enduring. There may be here and in the hereafter change without progress, but there can never be progress without change. The personality of the soul is shaped and developed by the laws of eternal progress.

In this world of ours the spiritual personalities of men and women are continually changing, and is it not reasonable to suppose that this condition will change when we shall have advanced a step higher in the march of endless progress?

Physical and spiritual progress are the offspring of evolution, and evolution is the means by which progress is made possible.

The implication seems to be irresistible that the soul, as it moves onward, will be subject to continual change; that its course will be onward and upward, not for one century or a century of centuries, but for all time and for all eternity; that it is a part of Infinite Power and will never die; and that when it has advanced far enough to understand the grand purposes of its being, it can look back over the path of its progress and understand the purposes of its creation. Science has proved the immortality of the soul and we are vouchsafed eternal life.

Let us then be contented with this earthly life and make the most of it till its close; let us appreciate that it has been given us for a wise purpose; so that when the summons comes, as come it will, to lay down this earthly existence, we will welcome it as a blessed invitation to step up higher!

CARL C. POPE.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

THE ANGELS CAME FOR HIM.

A Typical Death, Illustrating the Grand Truths of Spiritualism.

Mr. J. J. Whitney of San Francisco, Cal., passed from this earth to his spirit home, August 23, 1907, after an illness of several weeks.

Through his wife's remarkable mediumship, he had become a believer in spirit return, but the real knowledge had not become his until his spiritual eyes were opened during his illness.

He said to his wife the day of his passing out:

"My dear, the angels have come for me. This room is full, and each one holds a light in their hand. I see my brother; also our son. My mother says she has come for me. Kiss me, dear, and do not weep. Let me go to my home over there, while you stay in your home here. Go on with your good work; enjoy life, and be happy."

He then passed out like one going to sleep, and while the spirit was departing, Mrs. Whitney saw a white vapory cloud over him, and it seemed to form into a body, which proves conclusively, there is a spiritual body as well as a physical one.

Mrs. Whitney's control (Mr. Salsbury) said to her: "We shall not allow him to return to earth for one year. He must rest in his spirit home."

Mr. and Mrs. Whitney traveled the pathway of life together thirty-four years, never being separated a single day. They were "real companions." Where one went the other was sure to go. They traveled over land and sea and were happy and free.

The funeral services were conducted at Holsted & Co's parlors, 924 Fillmore street, on Sunday, August 25, at 2 p. m.

Many friends were present to pay their last tribute of respect and love to a true Spiritualist, and a good man.

Mary A. Wells officiated. Mrs. Darling sang "the songs that touched our hearts" and inspired us to better things. At his request, his body was cremated, for he loved freedom for his body as well as for his soul. May he rest in peace with God and the angels new and forevermore.

M. A. W.

RELIGION GONE WILD.

Pittsburg Scandal Bares Voodoo Sect—Conviction of Rich Man Reveals Strange Rites of Creed—Call a Negress Divine—She Leads Followers Daily in Incantations and "Spirit Communion."

Declaring that he is a worshiper at the shrine of a woman who has proclaimed herself "God," [as set forth in the Chicago Daily Examiner of August 31] William McKnight, a wealthy merchant of New Kensington, Pa., stood before Judge McDonald in Greenburg to-day, accused of improper relations with Mrs. Lydia Regis, wife of a prominent New Kensington citizen. After hearing of the weird teachings of the "divinity," who is a negro "voodoo woman," and the conduct of her followers, the jury returned a verdict of guilty in twenty minutes.

For more than three years this strange sect has existed in Pittsburg, and it is charged that homes have been wrecked, families disrupted, fortunes and business sacrificed by men and women who fell into the snare of the voodoo woman.

Faithful to Sect.

Faithful in his belief of the teachings of the woman before whom he has prostrated himself for many months, McKnight defended his actions by declaring that he "lives only in the spirit" and that the "spirit marriage" performed by the "black God," as he calls her, sets aside all other relations.

This peculiar sect has its headquarters in a house in Murtland avenue in the heart of Pittsburg's east end residence district. Here, each Sunday, the faithful "children" of the leader, without regard to race, gather early in the morning, discussing their weird "revelations" and communing with each other as "spirits."

Scandal Reveals Sect.

The teachings of this strange leader, Mrs. Morrison, as she is known to the community, were revealed by the breaking up of two homes in New Kensington.

Mrs. McKnight, after a three years' effort to persuade her spouse to forsake his beliefs, sued for divorce, caused his arrest and took steps to secure possession of his property.

Mrs. Regis, who is named in the McKnight divorce suit, has sued for divorce and her husband has sued McKnight for $10,000 for alienation of his wife's affections.

BEAUTIFUL PHILOSOPHY.

Selected and Adapted.

If any little word of ours
Can make on life the brighter;
If any little song of ours
Can make one heart the lighter,
Oh, let us speak that little word,
And take our bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of ours
Can make one life the sweeter,
If any little care of ours
Can make one step the fleeter;
If any little help may ease
The burden of another;
Angels give us love, care and strength
To help along each other.

If any watchful thought of ours
Can make some work the stronger;
If any cheery smile of ours
Can make its brightness longer,
Then let us speak that thought to-day
With tender eyes a-glowing,
So Love shall grant some weary one
True joy from our glad sowing.

The idle man is the devil's cushion.—Bishop Hall.

How Your Astral Looks.

"IN THE HIGHLY DEVELOPED MAN SHOW FORTH THE COLORS PICTURING THE NOBLEST DEVOTION, THE FINEST INTELLECT, UNSELFISHNESS; THE LIGHT BLUE OF SPIRITUAL DEVOTION; THE LUMINOUS LILAC BLUE WHICH INDICATES THE HIGHER SPIRITUALITY AND USUALLY IS ACCOMPANIED BY SPARKLING GOLDEN STARS REPRESENTING ELEVATED SPIRITUAL ASPIRATIONS. THE GENERAL BRILLIANCY OF THE ASTRAL BODY AND THE MENTAL BODY IS MARKED, ITS DEFINITENESS AND THE COMPARATIVE BRIGHTNESS OF THE DIFFERENT CENTERS OF FORCE ARE ALSO CONSPICUOUS. OCCULT ADVANCEMENT IS SAID TO BE SHOWN BEYOND THE VISIBLE SPECTRUM, BUT ALSO BY THE GREATER LUMINOSITY OF THE VARIOUS BODIES, BY THEIR INCREASED SIZE AND MORE DEFINITE OUTLINE.

"ALTHOUGH SCIENCE IS NOT YET PREPARED TO ADMIT THE EXISTENCE OF THESE VARIOUS PLANES OR DEGREES OF MATTER IN NATURE, THERE IS SAID TO BE NOTHING IN THIS HYPOTHESIS IN THE LEAST CONTRADICTORY TO ITS TEACHINGS; AND ALL THE LATER DISCOVERIES OF SCIENCE ARE IN THE DIRECTION TOWARD A PROOF OF OCCULT SCIENCE. THE HIGHER GRADES OF MATTER FOLLOW ON IN ORDERLY SEQUENCE FROM THOSE WHICH WE ALREADY KNOW, SO THAT THOUGH TO SOME EXTENT EACH PLANE MAY BE REGARDED AS A WORLD IN ITSELF IT YET ALSO IS TRUE THAT THE WHOLE IN REALITY IS ONE GREAT WORLD WHICH FULLY CAN BE SEEN ONLY BY THE HIGHLY DEVELOPED SOUL."

Almost the whole civilized world, outside of the ranks of Spiritualism, is investigating OCCULT SUBJECTS in connection with SPIRIT RETURN.

In fact, avowed Spiritualists are far in the minority when one considers the simple investigation of THE TRUTH of SPIRIT RETURN, without any "tag" attached thereto. Millions of people without any semblance of a "TAG" attached to their person are investigating OCCULT SUBJECTS along scientific lines. Never before has there been such *interest manifested* along the lines of PSYCHICAL RESEARCH as at present. The following article from a prominent Theosophist will be read with deep interest, as it illustrates the important fact that OUTSIDE OF SPIRITUALISM there are minds in CLOSE TOUCH with the SPIRIT REALMS, and from whom valuable information can be gleaned, as it emanates from another point of view.

Never before in the whole history of this great movement has there been such an awakening on PSYCHICAL SUBJECTS as at present, and by those, too, who refuse to wear a "TAG," either as Christian Scientist, a Theosophist or a Spiritualist. Let Truth prevail, even if without a "TAG."

What is an astral body:

The scientists long have talked about it; the modern scientific men like Elmer Gates of Washington, D. C. and Dr. Baraduc have experimented with it; gifted and trained clairvoyants like Mrs. Annie Besant of Adyar, India, president of the Theosophical Society, with scores of others testifying to having seen the astral bodies of other people, to having consciously used astral bodies of their own, and, as a latter day wonder, certain well known occultists claim to have finally produced pictures of a now celebrated body which the wise ones say they see and study and which even the humblest member of the work-a-day, play-a-day world uses every day from morning until night, from night until morning, from birth until death, and after death, yet again many years.

Every Person Has an Astral Body.

The astral body, it is asserted, is the body we all wear in addition to the physical body, just as we wear several layers of garments. Over the dress is the coat. The physical body is the coat. We lay it aside when we go to sleep, and roam the starry dream-world through in the astral body. We leave behind us the familiar physical world, and we go into the astral or starry world in the astral body, which is the appropriate vehicle for our work and travels there. When we shuffle off the mortal coil we have quite discarded our physical bodies and our familiar physical playground. We go to other pastures, the astral plane, occultists say, to remain there at least for a time in our astral body.

The astral body, occult investigators declare, is a kind of second body—a shadow, as it were, of the dense physical body, made out of a more refined matter. Yet they say that astral matter is real matter—not spirit. The astral body is not the soul, although it slowly leaves the physical body at the time of death, and the man, living still, though dead, dwells for a time in the astral body, and perhaps haunts the scenes and localities with which the man is familiar. Some occult students are bold enough to say the newly departed man in his astral body experiences a sense of strangeness and perhaps grief in his new surroundings, and is not able to understand why his friends and relatives cannot see him. They say it is the presence of the astral body that gives that sense of weirdness to death, that feeling as if the atmosphere of the room is filled with some palpable presence.

Then why do not we see the astral body? The layman asks and the occultist answers: Why do we not see the air? Why do we not see the ether? Why do we not see gases? They are made of too fine a tissue for the ordinary gaze to grasp. Why do we not see the ultra-violet rays? Our optical nerve does not re spond to their vibrations. They vibrate only within limits of the solar spectrum. Some people cannot see even the rays of the spectrum. They are blind. Some people can see more than the spectrum rays. They are second-sighted, double-sighted, higher-sighted. Their higher vision is developed It is they who see the astral body, the astral plane. The rest of us live among the influences of the astral world, use our astral body often, witless of the existence of either, it is claimed, as the plant grows without eyes to see the sunlight of the world, yet a part of the life of the other. Yet there is scientific gossip about the eyes of the plants. Prof. Heberlandt has found them in the leaves, the rudest of rudimentary optical instruments. So in each man. are the elementary formations of faculties whereby he shall be awake to the wonders of the astral world, endowed with sight for astral bodies.

Astral Matter Finer Than Ether.

The finer matter which is said to compose the astral body and the astral body and the astral world is finer than the ether, interpenetrating the ether as the ether interpenetrates the air its particles moving freely between the particles of ether and air—that is to say, the astral body is made up of the same particles as the astral world, just as the physical body is made of the same particles as the physical world and interpenetrates the physical body. This subtler matter moves with far greater celerity, of course, than the heavier matter of larger and denser molecules. And the blush of the maiden coy which mantles the cheek of her physical body becomes in her astral body a vast charge of rosy or deeper red, oversweeping her entire frame.

Is she in love? Her astral body is pink of hue and suffused with innumerable lovely lights. Is she afraid? Her astral body is gray with the livid fears that cannot be veiled with the rigid calm assumed by her physical frame. Is she devoted to a noble ideal? Every aspiration is painted in its splendor in the radiant colorings of the starry world. Every emotion which stirs her heart, every state of mind of the livelong day surges over her astral body as fast as comets across a sky, steeping it with real, though often fleeting changes, as precipitate and real as ink in a glass of milk, so the believers claim.

The astral body of the ordinary man is so rarely at rest, one noted observer on occult planes has declared, that it is difficult to get an idea of it if attempt were made to do this without reckoning with the emotions which constantly are charging through, now one, now another. In a moment the astral body is thrown into violent agitation and the original colors are almost obscured for the time being.

Each Passion Has Its Own Color.

When a man is in love a gleam seems to come from above into the cramped life, it is declared, and the divine spark within glows with brighter response. The two astral bodies of "before" and "after" a man has been in love scarcely would be recognized as belonging to the same person. Selfishness which shows in the astral body with muddy browns, deceit which shows with muddy greens, avarice which is represented with brownish tints, have vanished. The brownish green of jealousy is there, extremely active, as is evidenced by the bright scarlet flashes of anger; the blue of devotion is improved, and a touch of pale violet appears as indication of response to a really high ideal. This is the picture of an ordinary average man, of "the commonplace type" with the stick and the "pipe."

For there is said to be a great difference between the astral bodies of savages and civilized men, between common types and geniuses and saints. A really undeveloped man's astral body, Mrs. Besant, the celebrated occultist, has described as a cloudy, loosely organized, vaguely outlined mass of astral matter, containing material drawn from all the seven grades of astral matter which correspond to the solids, liquids, gases, and others of the physical plane, but the coarser materials vastly predominate. The colors caused by the rates of vibration are dull, muddy, and dusky; browns, dull reds, smutty greens are in the majority. The various passions show themselves as heavy surges, or when violent as flashes. The astral body is larger than the physical, extending around in all directions ten or twelve inches beyond. In sleep the astral body, enveloping the man himself, slips out of the physical body, leaving it to slumber. The life streams are sluggish, and the astral body, stimulated neither from the physical nor mental worlds, is drowsy and indifferent. It floats just over the physical and has too little vitality of its own to enable it to go away.

How the Average Astral Man Appears.

Mrs. Besant says in the average moral and intellectual man the astral body shows an immense advance. It is larger. There is a larger proportion of the finer sort of astral matter which lends a luminous quality to the whole, the expression of the higher emotions sends playing through beautiful ripples of beautiful colors. The outline is clear and definite instead of vague and shifting, and it assumes the likeness of its owner. Its activity is constant and hence it is in perpetual vibration, showing endless varieties of changing form to which it constantly recurs when any pressure is removed that may have caused it to change outline.

In sleep this well trained astral body is said to slip out of its physical incasement and roam about in the astral world, drifted hither and thither by the astral currents. The consciousness within is not yet able to direct its movements, but engaged in the enjoyment of its own mental images and mental activities. Thus a man may gain knowledge when out of the body and subsequently may impress it on the brain as a vivid dream or vision; or, without this link of memory, it may filter through into the brain consciousness.

Hues Not Known in Physical World.

The astral body of a spiritually developed man, Mrs. Besant describes as composed of the finest particles of each sub-division of astral matter, the higher kinds largely predominating in amount. It, therefore, is a beautiful object in illuminosity and color hues not known in the physical world showing themselves under the impulses thrown into it by the purified mind. Every organ has been vivified and brought under the complete control of the owner.

When this man's physical body goes to sleep there is no break in consciousness. He merely shakes off his heavier vesture and finds himself unincumbered by its weight. He can move anywhere within the astral sphere with immense rapidity, and no longer is bound by the narrow conditions of the physical world. His body answers to his will, reflects and obeys his thought. His opportunities for serving humanity thus enormously are increased and his powers are directed by his virtue and his beneficence. The absence of gross particles in the astral body renders it incapable of responding to the lower objects of desire. The whole body vibrates only in answer to the higher emotions, his love has grown into devotion, his energy is curbed by patience. Gentle, calm, serene and full of power, but with no trace of restlessness, such a man, believers say, has powers manifold, unknown to the cleverest man of the street.

Lilac Blue Shows Higher Spirituality.

In the highly developed man show forth the colors picturing the noblest devotion, the finest intellect, unselfishness; the light blue of spiritual devotion; the luminous lilac blue which indicates the higher spirituality and usually is accompanied by sparkling golden stars representing elevated spiritual aspirations. The general brilliancy of the astral body and the comparative brightness of the different centers of force are also conspicuous. Occult advancement is said to be shown not only by colors beyond the visible spectrum, but also by the greater luminosity of the various bodies, by their increased size and more definite outline.

Although science is not yet prepared to admit the existence of these various planes or degrees of matter in nature, there is said to be nothing in this hypothesis in the least contradictory to its teachings; and all the later discoveries of science are in the direction toward a proof of occult science. The higher grades of matter follow on in orderly sequence from those which we already know, so that though to some extent each plane may be regarded as a world in itself it yet also is true that the whole in reality is one great world which fully can be seen only by the highly developed soul.

Sixth Sense of the Gifted Soul.

The highly developed soul simply has more senses, they say, than the ordinary man, just as the ordinary man has more senses than the animals who are without sight, hearing, smell, and so on. Each of the five ordinary senses slowly has evolved through the ages. And each creature sees the world according to the number of his senses in working order and according to accuracy and acuteness.

The trained clairvoyant has added the sixth sense, which is becoming a more and more common attribute among people in general. Even among people who have paid no attention to these matters a natural clairvoyance sometimes is noticed, and this gift or faculty of clairvoyance is becoming more and more frequent. So that more and more are joining the company of those who claim to know, for whom the higher bodies of man are not faiths, beliefs, suppositions, hypotheses, but facts.—Chicago Tribune.

REPRESENTING UNCLE SAM.

The Catholic Church in the Philippine Islands.

Says the Northwestern Christian Advocate:

"Hon. James F. Smith, Governor-general of the Philippine Islands and representative of the United States in that country, is being apparently made the tool of the Roman Catholic hierarchy, which is seeking to force the millions of natives who have broken away from Roman Catholicism back into that church. The Cable News of Manila, P. I., says that before leaving Antipolo, Governor-General and Mrs. James F. Smith, upon the request of Father Chonco, signed a petition to the Pope of Rome that the Virgin of Antipolo be made the patron saint of the Philippine Islands. The Virgin of Antipolo is a wooden image, brought to the Philippine Islands from Mexico by Spanish friars more than two hundred years ago. People adore it and believe that it possesses miraculous powers. The Cable News thus describes Governor-General Smith's visit to the shrine of the Virgin on Antipolo.

"The church bells were chiming when Antipolo was reached. Padre Chonco, curate of the Virgin's edifice, stood ready in ceremonial robes, to escort the governor-general and his wife to the altar, while the other members of the party remained farther back. When two pieces of tin were drawn aside by unseen hands, exposing to view the Virgin of Antipolo shining white under the dome, Governor-General and Mrs. Smith dropped on their knees. They remained in this devout attitude several minutes, while Father Chonco and his assistants filled the building with heavy incense and chanted in honor of the image to which thousands of people have made pilgrimages year after year that the lame might walk, the blind see, and the insane regain their minds. This being over, the Smiths and their companions were accorded the rare privilege of going behind the altar, where a closer view was had of the wonderful image."

"Since the acquisition of the Philippines the Roman Catholic church has used every means to convey the impression that it has established official diplomatic relations with this country, and in this effort it has been aided by Roman Catholic government officials. Such officials should be made clearly to understand that the nation is not to be hitched to their sectarian wagon. Governor-General Smith would not humble himself before such an image in America. He knows that his fellow-Catholics in this country would not respect him if he did."

"The Molecular Hypothesis of Nature." Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

THE GOLDEN WEDDING.

In Honor of the Fiftieth Anniversary of the Wedding of Mr. and Mrs. Cyrus Emery, of Prophetstown, Ill.

Mrs. Eva Emery Dye, of Oregon City, Oregon, was unable to be present, but she sent the following poem, entitled, "The Golden Wedding, in honor of the Fiftieth Anniversary of the Marriage of Cyrus Emery and Martha Ann Rose, July the 19th, 1857,"—as a souvenir from the grandchildren in Oregon, Emery, Tafton, Everett and Eva Dye:

When this old town was young and
Prophetstown was new,
When Indian gardens bloomed and
Indian apples grew,
When groves of hickory nut and oak
lined all the river shore,
And lingering Winnebago barks the
dimpling waters bore,
When unfenced prairies stretched in
endless waves of green,
Decked with the myriad bloom of
Springtime's splendid sheen,
When pigeons flew in clouds across
the Summer sky,
And turkeys gobbled greeting to wild
fowl scurrying by,
A bride and groom from distant Maine
came here to live and grow
In Blackhawk's Prophet's town some
fifty years ago.

Around their home the poplar slim
Grew up and up to giant limb,
And children played beneath the
shade
That apple, plum and cherry made.
Small feet went pattering o'er the
floor,
Small hands plucked roses by the
door,
Small faces slept on pillows white
Through many a frosty winter night.

Each season brought its glad surprise
Of mystery to youthful eyes,
A row of currants in the sun
Came reddening out when June be-
gun,
Big yellow apples, ripe and sweet
Came tumbling down at Autumn's
feet,
And Christmas stockings ever bore
The richest gems that Winter wore.

The very clothes again I see,
That once we donned in childish glee.
The skating caps and mittens red,
And white pajamas for the bed;
The pantalets of brown nankeen,
And pretty low-necked frocks of
green,
Ah! well again I hear the sound
That old melodion spread around.

The school bell called, and eager feet
Went hurrying down the village street
Till years and years had spread, anon,
And all of yesterday is gone.
The "Little Brick" is seen no more,
And yet, as joyous as of yore
The river flows, and grasses grow
As green as fifty years ago.

And two sit here with whitened crown
Who fifty years have known this town,
Who've seen the generations pass
As Summer wind across the grass,
Whose children, scattered far, obey
The call to celebrate to-day,
And wreathe with wealth of love un-
told,
This wondrous Wedding Day of Gold.

Long years, dear parents, may the sun
Shine down on you and benison,
As children's children rise to bless
Your early deeds of tenderness,
And as your footsteps slowly tread
The shining path before you spread,
May life's last years as brightly glow
As once,—some fifty years ago.

EVA EMERY DYE.

SPIRITUALISM IN PHILADELPHIA.

The First Association Making Fine Improvements.

We are making a little more noise in Philadelphia at the First Association.

DuringAugust, while services were discontinued, the inside of the Temple was redecorated in a very improved and delightfully modern manner, at a cost of about seven hundred dollars.

The board of trustees has approved a suggestion of our pastor Rev. G. Tabor Thompson and have chosen the officers for the society to be composed of ladies—an auxiliary to the Board of Trustees—which is to be called the Silona Temple Circle, in honor of Andrew Jackson Davis's first wife, whoes spirit name is Silona. This society gives a theater party at the old minstrel house on the first of October, and it will have other treats as the year advances, of which all may likewise partake with enjoyment.

Sunday, the first of September we had most pleasing opening services. With the old altar rail and pulpit of orthodoxy removed from the rostrum and the lower platform prettily decorated with palms, ferns, and cultivated and wild flowers, we found ourselves in a fitting place for spirit communion.

Mr. Thompson has supplied us with a new organ, which was used at this service for the first time. The blended tones of the harp and violin fitted in quite harmoniously, as did the solos of our gifted singers.

Mr. Thompson's discourse for the morning, "The Palace Beautiful and the Temple Beautiful," he handled with great spirit and touched both our hearts and pocket-books, holding his previously established record for collecting money, by raising during the two services nearly eight hundred dollars— more than the needed sum for renovating the Temple; we hope ere long to have it a newly carpeted and theater-seated building, which will be an improvement on the present bare floors and pews. In the evening the subject was "Dearest Thing to Man in the Universe." The lecture was followed by spirit communications given through the instrumentality of our most gifted medium, Mrs. Essen Wanger, who is one of our own members and gives positive proof of continued life in her sweet mediumship.

Oh, we are alive to the glories of both worlds! We intend to be as advanced in all other lines of life with which we are meeting in our work as we are in religious or philosophic matters.

Our dear Captain Keffer leads the rest of us in extending most cordial invitations to all of our readers who may visit our city, to come and see for themselves what good things are to be found in the "Little Church Around the Corner."

RALPH C. STOVER, JR.
Philadelphia, Pa.

THE PRESENT CONDITION.

The Good Work of Spiritualism, and the Evils That Afflict It.

To read The Progressive Thinker from week to week one finds its pages replete with the best thoughts from earnest minds of logical reasoning, soul-uplifting sentiments, and on varied subjects pertaining to human progress and spiritual growth.

Since the advent of Modern Spiritualism a flood of spiritual light has been let in on the heretofore mental darkness of mankind as to his spiritual life hereafter, and it has gradually thrown off the false teachings and doctrines, and by the unseen forces has an unconscious influence been produced all-pervading and radically revolutionizing.

Modern Spiritualism has played an important part in this great work, and dates the commencement of the positive proof of man's future life, and the reaction against the dogmatic assumptions of the comfortless doctrines of the Christian churches, as well as the cold, heartless philosophy of materialism.

But we, as Spiritualist reformers are not to measure this great truth by the simple experience each one has had of tests and messages of a personal character from our loved ones, but by the universal principle its truth expresses to all the world. The moral influence of this belief of immortality is ennobling and beneficial, and the ground-work of all religions, and the impetus to our present scientific age of civilization. The Psychical Research Society, composed of every shade of religious belief as well as of infidel and materialistic minds, is doing invaluable work. for the truth of Spiritualism to-day, and helps materially the revival of our Cause through its crucial experiments and investigations, and placing their demonstrated facts side by side with those of our own personal experiences in the privacy of our home circle.

The inspired poets, Longfellow, Tennyson, Browning, Wordsworth, have anticipated the Psychical Research Society, but this inquiry on the part of science and the thinkers of the age is only to emphasize the truths that like the law of gravitation and all laws of nature, exists and waits man's discovery.

But I did not sit down to write my own thoughts and sentiments, so much as to mention the able and timely article in the last issue of your paper by Paul McArthur, of St. Louis, Mo., President of the Missouri State Spiritualist Association.

To my mind there has not appeared a more clear, critical arraignment of the present condition of our Cause and valuable advice as to the remedy than his timely words inspire.

In these critical and trying times, when the very air is vibrant with seeming ill, and impending wrongs of crime, and depredations of every kind, in every department of society and life, when our sensitives are brought under its baneful influence, and the blighting curse of selfish greed prostituting their divine gifts for the paltry dollar, it is high time as Spiritualists we arouse ourselves and devise means to guard our Cause against the incoming tide that threatens to wreck the last vestige of good in man and give him up to the devil and his angels, and the disease of sordid commercial Spiritualism.

To come to a more rational and Spiritual understanding of true Spiritualism and humanity, is to feel the seriousness of life and human existence, and while we may doubt the preachers' word and the spiritual faker, we listen to the scholar and inspired teachers and discern the signs of a new dawn of human life and destiny. BISHOP A. BEALS.

Summerland, Cal.

MIRACLES.

Miracles Are Incredible and Impossible

I have here condensed and slightly modified some arguments from eminent philosophers and scientists on the subject of Miracles.

The essence of Christianity lies in a miracle; and if it can be shown that a miracle is either impossible or incredible, Christianity is false. If Christ wrought no miracles, then the Gospels are untrustworthy.

chance nor special providence, but by chance nor specil providence, but by the laws of Nature; and if there be one truth which the scientists and philosophers have established it is this, "The laws of Nature immutable." If these laws are immutable they cannot be suspended;; for if they could they would not be immutable. A single suspension of these laws would prove their mutability.

Now, if the alleged miracles of Christ required a suspension of Nature's laws, and that being impossible, the miracles were impossible and not performed. If not performed, then the existence of supernatural marvels and miracles is incredible and impossible.

To accept a miracle is to reject demonstrated truth. A miracle is a violation of natural laws; and as unalterable experience and knowledge have determined these laws, the proof against a miracle is as entire as any argument can be. So there is direct and full proof from Nature against the existence of any miraculous events.

Observation teaches us that miracles never happen but in times and countries in which they are believed, and before persons disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character.

In the name of universal experience we banish miracles from history. In the Christian age people believed in miracles and demanded them. However trifling the alleged miracle might be in this atmosphere of unbounded credulity the breath of exaggeration soon expanded it into marvelous proportions.

If the survival of Christianity proves its divinity, then the survival of the miracle-attested faiths of Buddhism and Mohammedanism, its powerful and flourishing rivals, must prove their divinity also.

With the advancement of knowledge the belief in the supernatural is disappearing.

Those freed from ignorance and superstition know that miracles are myths.

What proved the strength of Christianity in an age of ignorance is proving its weakness in an age of intelligence. Christian scholars now recnise the indefensibility, yet some attemnt to retain the shadow of the supernatural when the substance is gone, and depend upon assertion.

The possible is not miraculous. Miracles must be dismissed from the domain of fact and relegated to the realm of fiction.

A. H. NICHOLAS.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 25 cents.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all, sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, $1.50. 10 cents postage extra.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

Badly Disappointed.

An Eminent Lawyer has been badly disappointed. Thoroughly anxious to become convinced of the truth of Spiritualism, he tells of his unsatisfactory experiences with various mediums. Thousands have passed through similar experiences and have at last been convinced, so he must not be discouraged.

To the Editor:—I notice that you are very liberal and give both sides of the vital question, advocated in your paper, a hearing.

I wish, therefore, to submit, in a few words, something of my experience in the investigation of mediums.

A few years ago I became quite interested, and while in New York attended several of the "materializing seances" given by a Mrs. Gray, in West 34th Street, but was not satisfied nor convinced that they exceeded anything beyond what is known as or called "show business." After that I attended three or four of the "dark seances" of Mr. Dell Herrick; who is a pleasant and well educated gentleman. His exhibitions were certainly very mysterious, but everything that was done was in total darkness.

I then procured a copy of the book "The Widow's Mite," which I read carefully, and discovered that, by "reading between the lines," the author had many doubts and misgivings as to the truths alleged in said book.

I saw in "The Light of Truth" an illustrated account of a wonderful seance held in St. Louis, describing the materialization of the wife of one of the audience assembled, who appeared in her bridal dress, and after greeting her husband in an affectionate manner, asked him to take hold of her dress, standing behind her, and while he held it she disappeared, leaving him standing there with the dress in his hands.

I then procured the books called "Rending the Vail," "Beyond the Vail" and "Guiding Star," all of which I read very carefully. I submit that an ordinary person in reading the account of the medium in St. Louis, and the wonderful phenomena set forth so elaborately in the three books above mentioned, would only come to this conclusion: That if he visited these mediums he would surely SEE something which would convince him of the reality—that death ends not all, but that our spirits are able to return to earth again.

I went to St. Louis, and in company with a well-known lawyer of that city, and his wife, attended a seance held by the person above referred to. I can only say that it was a disappointment to us, for the room was so dark I was unable to see my hand before my face. The day following I went to Kansas City (this was June, 1906), and in company with my old friend, Dr. S., one of your contributors, attended the seance of the gentleman from whom emanated all the wonderful accounts set forth in the three books above mentioned. There was a cabinet in one corner of the room, from which extended wires to, a shaded oil lamp at a distance across the room, so that the light could be turned up or down by the spirits, as it was claimed by the medium. The medium seated himself in this cabinet, drew the curtain, and the light was so dim that I was unable to even see the cabinet. Several in the room were called up to the cabinet and appeared to be conversing with some one and would return to their seats again. There was a woman present who seemed to be managing the affair. Finally it came my turn, and the woman guided me from my seat up to the cabinet and then grasped me firmly by the wrists, the curtains parted and a white figure appeared and disappeared several times. I asked the woman who held my wrists who it was, and she said it was my wife. I said, "Can't she speak?" She said, "She can only whisper to you." I then asked her to give her name, which she was unable to do until the woman manager suggested several names, which were not correct. I then mentioned her name and she said it was correct. I wanted to take hold of the spirit's hand, but was not permitted. Then the spirit disappeared and another came, whom the woman said was my son. From what I could see it was a man with a long black beard, **but resembling no one whom I had ever seen or known.** During the whole performance the woman manager held tight to my wrists, and would not permit me to touch either of the spirits. After the performance was over she led me back to my seat. There was no other person present who claimed to have recognized their friends in these spirits. This was very discouraging to me. Dr. S. stated that he had attended a great many seances and none of them were in any brighter light than such as we had that evening, which was in almost total darkness. I had intended to remain for further seances, but as they were all in the dark, I became discouraged and gave it up. My friend, the Doctor, remarked that "It is true; doubt will creep in."

In said paper of March 11, 1905, appears a most wonderful account of spirit-photography. Reading this, I sent my photograph, and in return I received my own photograph and those of five heads besides. Not any of these heads resembled any one I had ever known in life. I then sent a sealed envelope containing four or five questions, to the most noted of all slate writers, now in San Francisco. Not one of the questions was answered correctly. They were all very simple, such as, "Where did you live?" "When and where did you die, and of what disease?" I have sent like questions to other so-called test mediums with like results. True, you receive from them answers signed by the parties to whom they were addressed, in the questions addressed to "Dear Father," or "Dear Mother," asking them to sign their names in full, your answers are only signed "Your dear father," or "Your dear mother." This seems very strange to me because it would appear a physical impossibility for the medium to know what you had written; but when you witness the tricks of Houdini and other magicians, you can only come to one conclusion: that there is NOTHING SUPERNATURAL IN THE PERFORMANCES OF THE MEDIUMS.

To say that I am disappointed, is putting it very mildly.

Pittsburg, Pa. "ESCONDIDO."

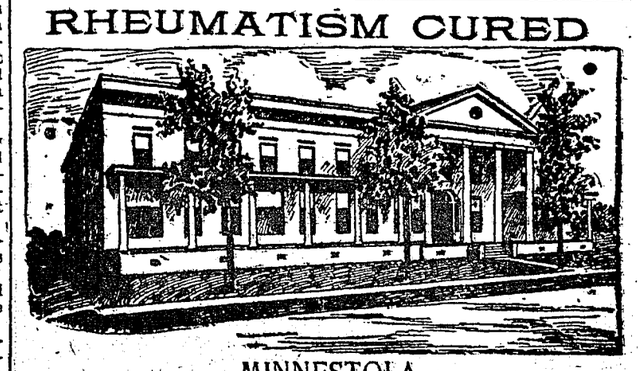


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RHEUMATISM CURED



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SAYS THE PULPIT IS MAN'S BURIAL PLACE.

Portland Pastor in Leave-Taking Sermon Declares Church Has Lost Its Influence—Will Work Among Toilers—Minister Classes the Rivalry of the Clergy with Sharp Competition in Business.

PORTLAND, IND., Aug. 11.—The Rev. Frederick G. Strickland, pastor of the First Christian Church of this city, presented his public resignation to his congregation to-day in a sermon entitled "Leave-Taking." Although called by the church to serve them another year, he finally and formally declined in his address to-day. He spoke in part as follows:

"It is recorded of Jesus that during the last week of his life he looked upon his sorrowing disciples and said: 'It is better for you that I go away.' Such times come to us all. They are times of pain and of joy. It is time for me to leave this pastorate. Indeed the time is here for me to break with the conventional method of church work. In taking such a course I must give the reasons for my action:

"The ordinary pastorate is the burial place of a man's individuality. It is a well-known fact that the pulpit has lost its influence in the affairs of the world. When the plague overtakes us now, we do not ask the preachers to pray for us. We consult the doctors and sanitary engineers. Our religion of devils and demons frightens no one now save young children, weak-minded men and women, and other undeveloped souls. The prophet of righteousness in this hour must avoid the pastorate, or it will smother him. If we occupy a certain established role in organized society, we are more or less governed by its established customs.

Rivalry of the Clergy.

"The rule of the pastorate is that the minister go from door to door in a sort of perambulating confessional, inquiring and hearing about a mass of inconsequential things. Sharp competition in business leads to shoddy and adulterated goods. So in the keen rivalry of the Protestant clergy the great truths and the great duties are neglected, scholarship lapses and the time of the preachers is consumed in wheedling and scheming for membership, each for his separate institution. Thus it happens that while science is struggling with the problems of the hour and slowly building a new and better world, the churches are lost in a buzz of fashion and small talk. Honest men must leave the conventional pulpit in order to have serious attention.

"Organized Christianity is failing. It would not need to fail if it could discern the signs of the times and adapt itself to the changing order. But there is no fluidity in religious institutions. Roman Catholicism began as a surrender of Christianity to Roman law and political favoritism, and it still bears the impress of its first moulding. Protestantism is the surrender of Christianity to the ethics of the trading class. It offers an individualistic and competitive salvation, and builds its countless divisions on a basis of rivalry and mutual exclusiveness.

A New Civilization.

"But a new civilization is at hand, which is neither feudalism or commercialism. It is a new coming of the kingdom of righteousness (right doing), announced by the Nazarene carpenter. It appeals to the common people (the workers), as did he. It presents not a theology (and Jesus was never a theologian), but a new quality of life. It abolishes classes by setting all to work. It frees the love forces, and provides mutual affection as the basis of the home instead of commercial advantage or economic necessity. It offers co-operative effort as the basis of associated life, instead of war and competition, even as the first church of Christianity was a communistic colony. Catholicism and Protestantism are inherently opposed to this new coming of the Son of Man. They are part and parcel of the present world-tyranny. Catholicism is one of its greatest property-holders. Protestantism can educate its clergy only by endowments of the Oil Trust, the Harvester Trust and other monopolies. Brute money controls the choice of college professors. The present organizations of religion must go down with the social order which they uphold. Constantine, Luther and Calvin used the so-called Christian institution in order to slay their enemies by fire and sword. I owe no allegiance to any one of these. In the technical sense I am neither Protestant nor Catholic. Between two tyrants I choose neither. If I were a Catholic I would have to bow to the political power of my ecclesiastical superiors. If I were a Protestant I would have to bow to the rich man in the pew and be 'muzzled with the golden muzzle.'

"The time has come for new ethics and a new appreciation of Jesus. In all evolution, nature eliminates the useless organs. In human progress the commercial class will disappear because it is no necessary part of the human organization.

"Mr. Rockefeller testifies under oath that he has not been in the office of the Standard Oil Company for eight years. If the modern capitalist is useless, his very existence as a capitalist is immoral on the part of society, and society must eliminate the error. But this is a new moral code, a code that is springing up in the heart of the common life, in the street and in the labor union hall, but not in the church.

"The solidarity of labor, and the elimination of our social parasites by making workers out of all through the extension of democracy in the field of industry, must all be accomplished without the help of the church. All manifestations of the unity of toil, like the sympathetic strike, will be called immoral by the church. A new ethics of universal brotherhood must be established by the sons of toil. No one else dares to smite the monopolistic devil. The church stands paralyzed in the presence of the great world problems, its energies exhausted in adding new but useless wheels to its already silent and motionless machinery.

"To follow Jesus I must submit to being excluded from the conventional pulpit, even as Jesus was cast from the synagogue of his own Nazareth. Let the modern priests of Catholicism and Protestantism hold to their property interests. Their temples are the cemeteries of their faith. Their salvation of selfishness is recoiling upon itself.

"It is foolish to attempt individually to save people while upholding social conditions that blight and destroy them.

"But out in the pain of the world's toil a new faith is arising—a faith in the rulership of love instead of hate; a faith that shall make tyrants and commercial kings to tremble on their golden thrones.

"I see the pallid hands of millions of little workers beckoning me to their cause. I see the appealing eyes of the sweatshop workers gleaming through the darkness. I hear the pain-shriek of the countless women in the street. I hear the sobbing of the army of hungry children. The church stands silent. The helpless ask for bread, a stone is offered. Where is Jesus in this struggle? Is he a monk in a cloister? a pastor in his summering place? Nay, he is out in the ranks of labor, where he has ever been. I follow; for I believe that Jesus is right rather than the church. He lived and died for the kingdom of love; the church lives and dies for itself. He sought to bring heaven to earth; the church leaves us in a present hell, with the promise of a future heaven. He took sides with downcast man; the church refuses to take sides, although the weaker brother is being exploited by its silence. He scourged the buyers and sellers from the temple; the church gives them the front pews and places them on its official boards.

Pleased With Disapproval.

"I am glad that I have received the disapproval of our local clergy. Their painstaking omission of myself is a tribute I much appreciate. Not one of the brothers has offered to set me right, who say to others that I am wrong. There was a time when men with different religious convictions met each other in the open field and discussed the matters at issue. The modern clergy subscribe to creeds that by inference consign each other to a future hell, but they form a 'union' against the man who takes their own sacred book and espouses the cause of the toiling and the oppressed. But such a 'union' is ineffective, for it is only an 'armed neutrality.' In the absence of a common foe, on slight provocation they will soon become belligerents. I do not regret the opposition of such elements. I do regret that by occupying a pulpit I am classified in the same category.

"I love the Christ who loved the children. I love not a church which is silent when child flesh is ground into profits. So the conventional pulpit is not for me. Church respectability is not for me. I am going over to Galilee with my Carpenter Friend and cast my lot with the fishermen. They are rough fellows, but their hearts are tender and the future of the race in their hands. So I leave the synagogue and the clergy, and follow Jesus to the home of toil."

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.00.

The Mystery of Christian Science.

It Is Comprehensively Illustrated and Explained by the California Philosopher, Showing How It Has Assumed Such Great Importance in the World, Building Magnificent Temples, and Gaining Millions of Adherents.

A gathering of Christian Scientists is always a happy family. There is unanimous agreement that, as a matter of fact, each one present has been healed by the teaching and practice of Mrs. Eddy; that is to say, every one present has personal experience of a cure of some physical ailment which legal doctors had failed to help. Those who sneer at a million such facts are, in their turn, laughed to scorn by these men and women who KNOW they were once sick and now are well. No wonder they sing hosannahs to Mrs. Eddy and call her "Mother."

They go yet further. Mrs. Eddy has been a great Bible student, and accepts every chapter and verse as divine, subject only to the inspired interpretation of certain names and verses, and has a verse to quote with every novel teaching, to establish its truth. She includes even immaculate conception by the Virgin Mary in her teaching and belief. Her devoted followers thus find their old Bible and the new science and health so blended that they cannot accept one without the other. They are taught that every cure depends upon the teachings of Mrs. Eddy, and as proof of the truth of those teachings they exhibit themselves as divinely cured. The special relation of a certain biblical teaching to the cure of disease is not exactly clear to a logical mind, but that does not affect the believer. He points to the cure—to a million of them—as irrefutable proof that the teachings as well as the cure are divine.

Such is the position to-day in every Christian Science Assembly, and the present writer has no quarrel with either the teachings or the cures. In fact he freely acknowledges that the world is the better for Mrs. Eddy having lived in it. But all the same, he proposes to show that neither Mrs. Eddy nor her devoted followers know what they are doing, nor how they do it. Since they tell us that every cure is a provable fact by actual individual experience, the present writer will present just such a case as the Christian Scientist would himself offer as typical of his divine healing.

It is now twelve years since a worthy citizen of Iowa was rejected as a life-insurance risk because of heart disease. He was further examined by leading physicians of Chicago. His case had then so progressed that there was a leakage of the mitral valve, resulting in an enlargement of the heart, also of diseased kidneys, and swelling of the limbs so severe he would occasionally fall in a faint. No hope of cure was held out by these doctors.

In the meantime his wife had become a Christian Scientist, and persuaded him to accept their treatment. As a result he proclaimed himself cured, and has ever since acted as only a man should act whose heart is in perfect condition. So for twelve years he has been a brilliant example of the healing power of Christian Science.

It so happened that recently he was examined by a physician in California, and the result was astounding. This doctor has been examiner for the Equitable of New York, so was specially qualified. To his surprise he found that heart exhibiting the same symptoms as twelve years previously. It was absolutely uncured. Yet it was doing its work so well that the man had become unconscious that he had a heart, so far as feeling its labored beat.

There is a similar case known to the writer, of a lady proclaiming herself cured of an organic disease, which remains uncured, although the lady feels herself perfectly well. Such cases, and there must be myriads of them, are interesting and instructive, and enable the thinker to understand just what Christian Science is doing, without detracting in any way from the merits of their renowned teacher. In this brief article we will confine ourselves to the above case of "a well man with a diseased heart," as typical of the healing power of Christian Science.

All of us now-a-days recognize the power of "thought" for both weal and woe. Thought can kill, and thought can cure. So much is established fact. The sick man is suffering from the thought of his sickness as well as its reality, and the doctor always tries to cheer him up. Still, if—as in this case—it is the heart which is distressed, the sufferer cannot well help thinking "heart," for sometimes every throb means pain. The heart is thus laboring under its own difficulty, with the added weight of the sufferer's own thought, for he thinks, and cannot help thinking "heart" with every paroxysm of pain. We may call it "self-suggestion," in itself a heavy load for any organ to carry.

The ordinary healer, whether calling himself mental or divine, tries to change the sufferer's thought by suggesting that his heart is well. But Mrs. Eddy teaches and practices a method vastly superior, which we may call NEGATIVE SUGGESTION. She ignores that heart and its troubles. It is true that the denial of matter and the assertion that all is good—or God—may arouse the ire of the materialist, but, all the same, the effect is that the sufferer ignores, and actually forgets he has a heart. His heart is, for him, NEGATIVELY SUGGESTED OUT OF EXISTENCE.

What is it that now takes place? That heart, which had not only carried its own load, but also the added thought-power of the sufferer, is suddenly relieved of half its burden. It has strength enough to go on with its physical duties when it is left alone by thought. Though, of course, still organically weak and diseased, there is enough power in that heart for that man's daily life. So he goes on his way unconscious that he has an anatomical organ called a heart. He proclaims the power and virtue of Christian Science to heal the sick, and joins in the hosannahs of Mrs. Eddy.

The reader will now see that the religious belief and teachings of "Science and Health" are effective so far, and so far only as they call into play this power of NEGATIVE SUGGESTION. But religious emotions are an all-potent power for a very great majority of mankind. They are the foundation for "miracles" in every one of the world's great religions. The great merit of Mrs. Eddy is that she uses these religious emotions to NEGATIVELY SUGGEST matter and suffering. This has never been done before in the world's history. And, I frankly acknowledge, I do not know of any mental effort out-worked by any system of thought power which, in man's present stage of evolution, can produce a like effect. So, for the few of us that cannot be reached by such a denial of our every-day experiences of matter, there apparently remains nothing to help save the discoveries of mortal science, which are so heartily despised by Mrs. Eddy and her followers. Yet there is left a ray of hope for the hard-minded sufferers who are not NEGATIVELY SUGGESTIBLE.

We are all hearing wonderful tales of their experiences, told by friends and acquaintances, almost always beginning with "I did not believe a word of it. I just went to a Christian Science healer because I was coaxed to. I told him I did not believe he could help me. He said my belief did not affect his treatment. I was to get up next morning, go to work, and eat what I had a mind to. I did what he said, and am well." The reader and I are hearing such tales every day, and the man who proclaims Christian Science a humbug, in the face of such facts, is simply exhibiting his ignorance and mental arrogance.

But stop a moment. It is not all smooth sailing such as this. When we follow up the practice of these healers, we find lots of failures amid many successes. The Christian Scientist healer finds many he can cure, and many for whom he can do nothing. Another healer can sometimes pick up his failures and send them away cured. In other words, there must not only be a natural and special power inhering to the healer, but it must be adapted to the patient. Both healer and patient must thus possess a harmony of vibration even if, at that time, the patient has no sympathy with the healer's belief.

We must remember that a successful healer must possess a special faculty, and no amount of Mrs. Eddy's theology can give him that power if it was not his at birth as distinctly as would be mathematics or music. And all that Mrs. Eddy does for him is to help him unfold or develop this power which he already possesses. The great majority of her converts are unsuccessful as healers, save through the power of suggestion acting upon the mind of the patient, and thus inducing self-cure where that is possible. But when either man or woman was born with this faculty and has, through the teachings of Mrs. Eddy, grasped the mighty power of NEGATIVE SUGGESTION, he easily establishes, as he thinks, his claim to be a divine healer. Societies then spring into existence, and believers by the million will presently assert their own cures as absolute proof of Mrs. Eddy's divine theology.

Yet further, we know that comparatively few sufferers have diseased organs. Nervous affections can simulate various diseases almost to perfection, and thought power will presently make them realities which will hurry the mortal to the grave. The orthodox physician knows this full well, and tries counter suggestion with his drugs or his bread pills. But Mrs. Eddy is still more potent with her NEGATIVE SUGGESTION, and presently a feeble body grows strong because its nerves as well as its organs are no longer victims of thought power. For those who can thus be impressed into NEGATIVE SUGGESTIVENESS she proves herself an angel of health, and a blessing to suffering mortals. All the same, some of us will continue to realize that her NEGATIVE SUGGESTION has no real foundation in her theology. But the writer confesses that to about four-fifths of civilization her theology will apparently remain the very best emotional treatment to induce the development of this healing power in such of her students as already possess the faculty as a gift from Nature at birth. But their cures will be based upon NEGATIVE SUGGESTIVENESS, AND NOT UPON ANY SYSTEM OF THEOLOGY.

San Leandro, Cal. CHARLES DAWBARN.

THOUGHT-FORMS.

The Views of an Earnest Spiritualist and Medium—Has a Vision and Hears a Spirit Voice.

On one occasion while being under control, I apparently saw a four-story stone corner building, and on the sidewalk near the building stood a man whom I had known for many years. When this man saw me standing in the middle of the street his face lit up with a heavenly smile, as he stood speechless waiting for me to recognize him. He seemed to be the most happy and healthy man I ever saw, and appeared to be thirty years younger than I knew him to be. I knew him to be nearly bald, with gray hair and beard, though he seemed to have a full head of hair, without one gray hair in his beard or on his head; in fact, his glorious appearance placed me in doubt as to his material reality; then I heard a loud but pleasant voice say: "This spirit is known in the material world by the name of ——," giving his full name, and immediately the vision closed.

Some Spiritualists would argue that I saw a spirit, but that argument does not explain how the stone building appeared to be a reality, and any argument that will explain away the reality of that will also explain away the reality of a spirit.

No, I did not see a spirit, nor a stone building, but I had a vision; by a vision I mean a thought-form formed in the mind of a spirit, which spirit has the hypnotic power to suggest its thought-forms to a human medium, just as a human hypnotist can suggest his thought-forms to his subject.

Reason and facts in connection with human hypnotism prove that the subject does not see, hear, taste, smell, or feel what he thinks he does; likewise, when mediums, under spirit control, sense an imaginary pain or sickness, by which they are able to discern what caused a departed spirit's mortal death, their sense of feeling is positively deceived, because they have no real sickness or pain.

Again, when mediums under spirit control imagine they smell, taste or hear anything, they really do not smell, taste or hear; they are deluded.

So far many mediums will agree with me, but when I add that just as the other four senses can be deluded, so the sense of seeing can also be deluded, then I may expect to meet with some resistance; but truth is always cheap, no matter how much error is paid for it, hence I will not hesitate to state that no medium ever saw a materialized spirit. When mediums think they see materialized spirits, they only see thought-forms, which are suggested by controlling spirits just as human hypnotism suggests thought forms to his subject.

Spiritual phenomena has been much alike in all ages, but there have been few mediums in any age who sensed Spiritual phenomena correctly.

It is recorded in the Bible that Jesus took Peter, James and John onto a mountain where Moses and Elias appeared in glory; it is evident, however, that Moses and Elias were not seen in person, but in thought-forms, because Luke 9:32 explains indirectly that Peter, James and John were in a sleeping trance when Moses and Elias appeared, and Mat. 17:7, 8, explains indirectly that after the vision closed Jesus touched the other three to wake them out of a sleeping trance. These unnatural conditions explain that Peter, James and John were under some control; whether Jesus or some spirit was the controlling master, I do not know.

It is also recorded that Jesus was transfigured into a glorious body at the time Moses and Elias appeared. It is evident, however, that Jesus was not transfigured but thought-formed, just as the old man was thought-formed into a young happy man in the vision I saw.

We can read between the lines that Peter, James and John did not understand the vision on the mountain.

It is also recorded in the Bible that a witch called up the spirit of Samuel, who appeared as an old man clothed in a mantle. This tradition is not founded on a falsehood, but on a thought-form which was not understood. Spirits do not wear mantles or grow old, but they are immortal, and mediums who think they saw an old or baby spirit were deceived when they saw a thought-form.

The only difference between spirits that can be compared with old age, is their degree of intellectual and moral development, which itself gives expression of immortality. If old, enfeebled persons would be transformed into old, enfeebled spirits, I would advise all young people to commit suicide in the prime of life to escape the everlasting burden of enfeebled old age.

While I don't dispute the idea of "materialization of spirits," I do not dispute the possible presence of spirit friends, who may give the medium's controlling spirit the message they wish to send to their earthly friends, which spirit friend may be identified through the medium by either of the five senses.

In conclusion I will state that I do not wish to question the honesty of reliable mediums, but, on the contrary, I have a high regard for mediumship when it is practiced in righteousness. Furthermore, I am a Spiritualist by faith and by membership.

A. PRIESTER.

1725 Milwaukee Ave., Chicago.

He Doesn't Like the Word Religion.

To the Editor:—If Spiritualism is a fact, how can it be called a religion? Is its field limited, and can one class legitimately claim to be better than another? Are not all children of the same Father, and is not Nature the Mother of us all?

Nature's laws are immutable. Nature and God are one. Big fish devour the little fish—God's will is always done.

If Messrs. Barrett, Peebles, Dawbarn, Dague, Colville or Caird can locate God outside of or above Nature, then there is sense in calling Spiritualism a Religion.

H. E. POMEROY.

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To Minnesota Spiritualists.

Ringing Words From Dr. T. Wilkins That Are Applicable to Every Other State—Sounding The Danger Signal and Advocating a More Thorough and Complete Organization for the Safety and Advancement of Our Cause.

J. S. Maxwell, President Minnesota State Spiritualists' Association—

Yours received, and under the inspiration that it brings to me I at once feel to write a communication for your people, as I sense the old fraternal closeness, born of beautiful associations, while a resident of the city of Minneapolis, and hope to partially satisfy the hunger of my old friends to hear from me a little more personally.

Just now, as the Secretary of the Illinois State Spiritualists' Association, I am paying some attention to an endeavor to more closely unite our forces, down here in the "Sucker State," and I am fully aware of the enormity of the undertaking, and the likelihood of a complete failure (which word is now erased from my vocabulary).

I have had my thumb upon the Spiritualistic pulse, through The Progressive Thinker for a number of years, and I know how divergent they are in smaller things, and how obstinate in the larger. But I also know that there seems to be a concerted action against us all over the nation. In almost every state legislative action is either pending or already in force against mediumship, and to me it is but the result of lack of system, order and union.

We have a National Association that has been kept busy trying to remain in existence; trying to grow; trying to build itself up as a religion, a science and a philosophy.

The executive head of that institution is everything that could be desird. No harder work could be expected of Brother Barrett than he has done. No greater efficiency could have been found than has been manifested in our special missionaries (when we had them). No more competency could be asked than has been had in our worthy Secretary and Treasurer. All have worked in harmony, with the one purpose in view—that of SUCCESS for SPIRITUALISM and the UPLIFTMENT of HUMANITY.

But with all the efficiency; with all the competency; with all the earnestness and labor, the cause is still cut up into factions, independent societies (sometimes of "knockers," which does not, however, mean all independent societies are real "knockers") that seem averse to every movement that does not promise special benefits to their own society.

To me this does not look large, unselfish and spiritual. Nothing looks so good as the "glad hand" of eternal fellowship and brotherhood.

No one of the many things that go to make up the cause of our disorder can be singled out as the prime and ONLY cause, but we have the fact before us now that we must unite and do something.

We love to visit our loved ones across the Great Divide, but we cannot and MUST not do that all the time. There is an awful effort on foot now to stay our onrushing truth that is threatening to revolutionize the entire religious world.

Every church in every nation has had to evolve new methods and schemes to hold their forces together against this mighty wave of enlightenment, of philosophy and reason, of new thought and heresy. Even science endorses our truth, and this is what is throwing our enemies into such a rage. They fought science from the start. It was made a crime to think outside of the lids of the bible or the dictates of the church, but PEOPLE WILL THINK, and when they do they soon see the folly of being mere parrots in the hands of tyrants.

We are making inroads into their old iron-clad creeds, and as a result we are spoiling their scheme of salvation and financial and numerical success; we are undermining their foundation and proving them the worshipers of a cruel, angry Deity, by presenting a real live truth and teaching people to think for themselves. We are doing this and more: We are making them angry, and now they are striving to turn the iron heel of the law against us, and we must "get a move on us" or we will be tied hand and foot, we will be shackled to the post of our own setting.

The only thing to do is to quit quibbling about whether we are a religion, a science or a philosophy. Spiritualism is ALL OF THESE, AND WE KNOW IT, and rightly understood and lived up to will prove itself the best religion the world has ever had; a religion to suit the analytical scientist, who MUST be SHOWN; to suit those who have only had a faith to cling to, and who absorb it, when convinced, with the enthusiasm and energy of one who has discovered the foot-prints of a long-lost hope.

Spirit return is not owned by Spiritualism, but it OWNS SPIRITUALISM, and it is coming through every opening discernible, and though our enemies may legislate against mediums, may make them pay a heavy license or go to prison for plying their sacred gifts, they cannot crush out the fact that the "gates are ajar," and we can commune with those we thought dead.

But the only thing left to do is to organize, unite and have a good financial foundation as well as religious, moral and educational principle, or Declaration of Principles. This we MUST DO or our Cause will be temporarily crushed out of existence.

We must have a dividing line between our mediums and the horde of commercial fortune tellers. We know many of our mediums can and do foretell coming events, but we must draw the line on selling charms, reuniting lost lovers, and such "wonderful" things as are advertised in the secular press, and which should be made a misdemeanor, and indication of fraud, and prohibited from the press.

When we can prove to the courts that ours is a true religion, we can back up under the National Constitution and secure shelter and safety under the wing of the American Eagle, but in order to do this we MUST be ORGANIZED from the ground up, and upon the proper foundation, and be able to define our principles so plainly that it will not be misunderstood, and above all, we must be able to protect our true mediums from the laws that are being enacted to break up the gang of impostors, the advertised "wonders" that are the cause of this opposing current in our channel of progress, and with whom we are classed, as in the same "bunch."

This must be taken in its broadest sense; I have reference to other states as much as to Illinois.

Our Sister State Association of Minnesota, now holding its Tenth Annual Convention has its own similar troubles, though it be the banner Association in enthusiasm and thrift.

I still hold a fatherly interest in this Association and here and now take the opportunity to send them GREETINGS, PERSONAL AND FOR THE ILLINOIS STATE SPIRITUALISTS' ASSOCIATION, and the best wishes of brothers and sisters, and—

May those voices from the beauteous realms above
Ever guide their words and acts with true, uplifting love.

It is hard to make all see the danger signal in time to prevent the catastrophe that is now impending.

Mediums (bless their dear sacrificing souls) are such sensitive creatures, or they could not be mediums at all, and they are also human, and MUST have food and clothes and shelter, and all the love that can be found floating around, and like other people, many of them are over-sensiteve and often become jealous of each other—I can feel the ground shake where I now stand, as I say these things, but all know this to be true, and there is no use subduing the fact—they are not all thus inclined, but this makes it hard to persuade them into uniting themselves in a common cause for their own protection. They must be self-poised and independent, or they would not have the necessary force to ply their sacred manifestations to a prejudiced, suspicioning and hissing and jeering public. These are facts too.

And here is where our cause rests, and whenever the mediums can be united under one banner Spiritualism's complete success is assured.

By way of a characteristic ending to this communication to my dear old friends in "The Banner State," I herewith add the poem which came to me about one hour previous to starting to the opening meeting of the Fraternal Order of Spiritualists of Chicago, on Wednesday evening, August 28, and which proved appreciated by the vast audience.

THE HIGHEST MISSION.

Respectfully Dedicated to Speakers and Mediums in the Cause of Spiritualism.

Each one has a mission or a niche in life to fill,
And there's little time for loafing when there is no time to kill.
This whole world is ever moving in the Universe of space,
And each atom and electron has its rightful working place;
But upon this little planet nothing higher comes in view
Than the bearing of the message from the world of spirit true.

There are heights politic, social and financial heights to reach,
But above and far beyond them all are truths of life to teach.
There are churches, there are preachers and their fast decaying creeds,
There are many pious deacons with pretentious holy deeds;
And occasionally a heretic who has reasoned toward the right,
And is giving to the blinded ones a little brighter light,
But the one who stands the highest with the souls beyond the blue,
Is the bearer of the message from our loved ones when 'tis due.

Every speaker or expounder of the truth of future state,
Is a messenger of heaven with a mission high and great,
And the world is made the better by the work they strive to do,
In uplifting struggling beings from the old thought to the new.
But the one who lifts the angel in each mortal to a sphere
Where the light of love imbues them, holds the highest mission here.

DR. T. WILKINS.

Chicago, Illinois.

CASTLES IN THE AIR.

Out of the sunbeams and mottled gold
Sprang my castles in the air,
With no stones of a baser mold,
But with sparkling jewels rare.
I gathered and fashioned the whole
From the ideal substance that grew
From the sunniest dreams of the soul,
Of pearly whiteness and dew.

These castles came often at sunset,
On the borders of the closing day,
Where they slowly and tranquilly met,
The cloud-lands of crimson and gray
And in waking or sleeping they grew
Before my vision in sight,
But alas! how little I knew
They were only a moment's delight.

These dreams and visions are still
As vivid and spotless and white,
And they gleam from my store-house and will
On Memory's undimmed sight:
They're the priceless treasures of the heart,
That lift me from earth and care,
Where the past like a picture will start,
And grow real and wondrous fair.

So I turn from life's lengthening years,
From the ragged hills of Time,
From the shadows of haunting fears,
To the star-world sublime.
And I see once more the land Ideal,
—Where my loved ones come and go,
Where my castles and dreams are real
In a world free from woe.

BISHOP A. BEALS.

Summerland, Cal.

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Was He Angered?

Is it possible when Jesus was standing on the pinnacle of the temple, companioned by the Devil, and viewing all the kingdoms of the earth, to which his associate had called attention and offered title for a paltry service, saw with prescient eye, which he ran all along down the ages, his devotees, the presidents and cashiers of banks, the frauds and peculators, the Sunday school superintendents, the dishonest clerics, and the endless array of government defaulters, all claiming to be his worshipers, and there and then fashioned his hatred of wealth, at that time became angered at riches? We see him lashing the money changers from the temple. They were there to facilitate the purchase of doves, by making change, that those harmless creatures could be roasted on the altar, his loved Father being permitted to inhale the ascending aroma, while the priests, ministering in the temple, were permitted to feast on the roast.

On every step of Jesus' after-mission we find him denouncing the rich, pronouncing woes on them, and glorifying the poor. The Scribes and the Pharisees were special objects of his dislike, because they were of the wealthy class. The good man who had kept all the commandments from his youth up was directed to sell all he had and give the proceeds to the poor, then he was assured he would have treasures in heaven. On a former occasion, see Luke 14:33, Jesus had said, in strict harmony with the above:

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Though Rockefeller should give the hundred million dollars the Chicago University lately asked for to advance the interests of the church, if he retains anything, does not surrender the last farthing, he is no disciple of Jesus.

Too Big a Boo.

Once on a time there was a Dutchman who had a very skittish colt he was breaking to ride. He told his son Hans to go down the road, hide in the corner of the fence, and when he should ride past to spring out and hallo boo! He told the boy that when the frightened colt saw it was only Hans, he would see he had made a fool of himself, and would not frighten so easily again.

Hans acted his part correctly, but the colt sprang aside and threw the rider to the ground. Suffering severely from the shock, the old man rose to his feet and chided the youth with being too generous with his exclamation. He said it was too large a boo for so small a colt.

We often think of this adventure when reading some miraculous story, an overdrawn draft on imagination, too large to be credited by the person to whom addressed.

The story related in Mat. 17:24 to 27, wherein it is stated, in substance, that when tribute was demanded from Jesus, he instructed Peter to go to the sea, cast a hook, take up the first fish that cometh, and when his mouth is opened, find a piece of money, and give it to the collector for thee and me.

Was the fish acting the part of a banker for "our Lord" on that occasion? Is it not too big a "boo" for this incredulous age? It seems to us a marvel of the Holy Scriptures which should seldom be repeated outside of marine circles.

An Exalted Perfection.

"Be ye perfect, even as your father in heaven is perfect."—Jesus. Mat. 5:48.

This would seem, on first thought, a high standard for a mortal as we understand the word "perfect"—without fault or blemish; but the character of the Father, as a comparison for perfection, becomes important. This "Father," Christians claim, is the Lord, or Jehovah, the God of the Jews. Then we must consult the Old Testament scriptures to gain a knowledge of this model for human imitation. We find him a repentant God, regretting he had made man, and grieved to the heart because of it. We find him destroying all life, save that of a favored few, because of that regret. We find him a jealous God, suspicious the Babel Tower builders would scale heaven and usurp his throne. We find him hoodooing Pharaoh, smiting all the first-born of Egypt, both of man and beast. We find him directing Joshua to make war on the unoffending tribes of Canaan, and to leave alive nothing that breathed. We see him encouraging lying spirits (I Kings 22:22) and accepting their services in his behalf. Besides being brutal, jealous, repentant and untruthful, we find him of limited power. "The Lord * * drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley because they had chariots of iron."—Judges 1:19.

All through the so-called Jewish records we find this "Lord" pictured as a great man, with all the organs of a man, hands, feet, head, heart; a barbarian concept, truly, of God.

Munge Park, traveling in Africa, found a people who worshiped idols. They followed the advice of their home-made god, as directed by his priest, and when misled they lashed the unfeeling monster to their hearts' content, to the end that he would not deceive and mislead others. We are sure a thoughtful reader of the Old Testament, who is conscious of the Jewish Jehovah's doings, under the introductories of "Thus saith the Lord," would favor his lashing for giving such cruel directions as he is said to have done at times, particularly when he ordered the killing of everything that breathed, saving alive only virgins, of whom he received a share (who were finally turned over to his priests).—Deut. 20:13 to 16.

Now if it was the perfection of this cruel Jew god, seated on the ark of the covenant, with cherubs in front and rear of him, placed on a cart and drawn by lowing cows on a run over the plains of Palestine, that Jesus wished us to imitate, then he gave us a very imperfect model, which is not worthy an intelligent man's regard.

If, on the contrary, Jesus had in mind that mighty Spirit of the Universe which holds countless millions of suns, with their planetary systems in equal poise; who directs the movements of all with exact precision, and endows the infinitesimal microscopic creature with thought and sensation as he does man; whose perfection is seen in bird and bud, in leaf and flower, as in flaming suns, and in all the multitudinous forms of vegetable and animal life, as perfect in the germ of the lowliest animalcule as in the developed mastodon; in the tiny molecule as in the central sun around which revolve, obedient to a common law, an infinite wilderness of worlds; that in all the boundless expanse, however humble, there is no place where he is not, ever active and ever striving for the greatest good of all—then he had the Spiritualist's God, INFINITE INTELLIGENCE, in view. That God has our adoration, and were we capable we would joyfully copy his perfections.

But, sorrowful to relate, we are unable to find the slightest hint that the dear Jesus had any conception of such an exalted character.

Another Human Sacrifice to God.

Albert Stemmelen, a bookkeeper at Detroit, on August 28, became suddenly insane and threw his two-year-old daughter into the river at Belle Isle bridge. He watched her drown, then reported his action to the police. The news dispatch says Stemmelen's insanity is of a religious nature. He told the police he was making an acceptable sacrifice to God for the sins of the world.

Such horrors are of frequent occurrence wherever Christianity has a footing. The deluded wretches find many examples in the dear old Bible for such acts. Old Abraham, according to the Jew record, was about to sacrifice his first born, Isaac, but a ram caught in the bushes served his purpose and saved the boy. Christians virtually concede human sacrifices were acceptable to their God, for he conditionally accepted the sacrifice of his son for the sins of the world.

We are very grateful that Spiritualists have no such a bloodthirsty god in their philosophy.

Man alone is and shall be our god.—Feuerbach.

Just Think of It!

The Bureau of the United States Census has just published a special report on criminal statistics. The investigation was planned by an expert, and was carried forward with great care till the final result was obtained from all the States. Two classes of offenders were taken into account, first juveniles who were confined prior to June 30, 1904, and, second, those who were committed during that year. Excluding all juvenile delinquents, and all held for non-payment of fines—a very numerous class—there were found 81,772 persons serving sentences, many of them for life, on June 30, 1904. This is over 1,000 for each million of population.

There were but 66,803 prisoners in all the State and federal prisons for felonies on June 1, 1890. They had increased during the intervening period 14,969, more than an average of 1,000 a year. Women prisoners have decreased in numbers during those years, to their lasting credit.

Since 1889, during a period of almost profound peace, there have been 139,951 murders perpetrated in this country, and only 2,286 of the assassins have been criminally punished, that is, less than 61 per cent. were convicted and brought to justice. If the same per cent. prevails as to lesser crimes, and the offenders escape, then there were 4,988,092 criminals who deserved punishment between 1889 and now. These figures are simply appalling. And yet they have been made with care and seem correct.

Within the last few years the great criminal hives of southern Europe have swarmed and settled in this country. They have brought their criminal instincts with them.

The vendetta, a private warfare, occasioned by insult or injury, wherein a whole family is held responsible for the act of any of its members, and may be avenged to the death, has been transferred to America by the criminal classes settling among us from Italy. They are, almost to a man, Catholic, and immune from punishment, if they can escape human justice, because the superabundance of Jesus' goodness, passing to their credit for believing in him, atones for all their wrongs. In every community where the Italian laborer is found, there are reports of murders among them, and rarely a conviction.

"The police of Youngstown, O., declare that members of the Black Hand society in that section have maintained a school for murderers, so says a Youngstown special to the New York World. Sessions were held in a secluded house at night, and a rubber man was used as the victim to instruct the members how to become adepts in the use of the stiletto. These remarkable disclosures followed a recent raid upon a resort in the east end of Youngstown, when a band of Black Hand leaders was arrested.

"Guiseppe Catronico and John Joti, under arrest, are supposed to be ringleaders of the gang that has terrorized not only Italians in Youngstown, but also in the western part of Pennsylvania. The police in their raid found a trunk belonging to one of the men, containing letters, stilettos and revolvers, which they declare will aid them materially in running down and breaking up the entire gang."

But the habit of private assassination will go on, and the guilty will escape convictions, because an oath has no restraining influence on a people who are educated in secret how to perpetuate crimes with impunity. They come among us to accumulate a few hundred dollars, intending to return to the land of their nativity to expend it. If guilty of a crime here they flee to some other colony of Italians, and with a changed name live in security until ready to recross the Atlantic, homeward.

Cruel Punishment.

As stated in the Chicago Record-Herald, Aliven Hulteen was sentenced by Justice Boyer in Evanston yesterday to attend four consecutive meetings of the Evanston post of the Salvation Army, whose religious gatherings he was accused of having disturbed. To make sure that he complied, Justice Boyer directed the patrolman who arrested him to visit the meeting place each evening and assure himself of Hulteen's presence, and also of his good behavior there. A fine of $10 awaits Hulteen if he fails to attend. He is 23 years old and lives at 1202 Chicago avenue, Evanston. He is said to have selected moments when members of the army were at prayer to create the disturbances.

While justices are allowed reasonable latitude in the infliction of punishment for infraction of the laws pertaining to the peace of the people, they are expressly debarred from the infliction of "unusual and cruel punishment on the offenders. To be compelled to attend four consecutive meetings of even the Salvation Army would be an "unusual and cruel punishment" to inflict upon many an offender, but perhaps this disturber justly deserves his sad fate.

The Richest.

"That country," said John Ruskin, "is the richest which nourishes the greatest number of noble and happy human beings; that man is the richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his posessions, over the lives of others."

There would be more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Bewer.

Heart keeping is the secret of happy housekeeping.—Anon.

A Valuable Paper.

If you are not a constant reader of The Progressive Thinker, you can realize how much you have lost, by examining this number of the paper. From the first page to the last, it is chockful of interesting and extremely valuable articles, that should be read by every Spiritualist in the land. Now is the time to send in your subscription. Our Fall and Winter Campaign will be a thrilling one, and at times Spiritualism will be shaken from center to circumference by the FACTS presented.

AT HOME AGAIN.

After a Highly Interesting Trip to France, England, and The Hague.

Mrs. Cora L. V. Richmond and her husband have just returned to their home in Chicago after their journeyings to The Hague and the fulfilling of Mrs. Richmond's engagements at the Eastern camps.

Mr. Richmond brings some added information in regard to Mrs. Richmond's experiences and work this summer.

The day Mrs. Richmond left The Hague she was given a parting reception at the "Cercle International," where she gave an address the preceding Wednesday. There was a very brilliant company assembled to receive her and bid her good-by. One gentleman present, a stranger to Mr. Richmond, expiating upon the brilliancy of the assemblage, said: "Why, all these people are the most prominent people at The Hague, including many titled people from different parts of Europe. After introductions to many of those present, refreshments were served, then Ouina entertained them by improvising a number of poems. Then there were brief remarks of delight and appreciation from people of different nationalities, concluding with the following address from Mr. M. de Pinto, president of the General Dutch League, "Peace by Right."

"In behalf of the Council and the members of the General Dutch League 'Peace by Right' (Viede door Recht), we had the great pleasure of hearing with the greatest appreciation the speeches of the Reverend Mrs. Cora Richmond, which are so excellent in every way. I want to speak a few words at the occasion of her last visit to this Cercle.

"A word of gratitude and sincere homage for the splendid and inspiring words which Mrs. Richmond has spoken with so much force and persuasive power; a word of appreciation and admiration for the most earnest and sympathetic way in which she gives her life to the noble task of promoting peace among mankind.

"We all hope that it may be given to you to continue this noble task for years to come, to your own satisfaction and to the wellbeing of the world.

"We hope that health may remain your part; that you may begin and fulfill—together with your husband—with the greatest prosperity, the long journey to your home, and find all those who are dear to you in good condition, and that you may keep a pleasant remembrance of us all.

"May the few flowers which we have the pleasure of offering to you be a token of the most agreeable impressions you have made upon us."

Then the young daughter of Mr. Pinto stepped forward and presented Mrs. Richmond with a magnificent bouquet of flowers. Then other bouquets were presented to Mrs. Richmond until she was literally loaded with flowers, which filled the carriage that conveyed her to the railway station.

In England, Mr. and Mrs. Richmond were the guests of Mr. and Mrs. Wm. Tebb (the great reformers who succeeded in compelling the government of England, through its parliament, to repeal its compulsory vaccination law) at their beautiful country seat, Rede Hall, Burstow, Surrey, twenty-five miles south of London, one of the most beautiful rural districts of England. Mrs. Richmond enjoyed two weeks of tranquil rest at that lovely place, driving every day with Mrs. Tebb through the charming surrounding country, and visiting places of historic interest in the immediate neighborhood.

The day before sailing from Liverpool Mrs. Richmond was given a reception by the London Spiritual Alliance, where she met many old-time London friends and many new faces. The rooms were crowded and she received a royal reception. After a short address by Mrs. Richmond and remarks of appreciation from the officers and members of the Alliance she was bidden Godspeed in her work of teaching and enlightening mankind spiritually.

Mr. and Mrs. Richmond arrived via the American line at Philadelphia July 29, where they spent a few days visiting Mr. Richmond's brother, J. S. Richmond, in his home at Oak Lane, Philadelphia. From there Mrs. Richmond went to Lily Dale camp meeting, fulfilling an engagement of a week there; then she went to Onset for one week, then to Freeville, N. Y., fulfilling an engagement of three days there, then to South Lansing and Cuba, N. Y., finishing her camp meeting engagements at Chesterfield, Ind. Her last public addresses before reaching Chicago were given there Sunday, September 1, to very large and appreciative audiences.

She has arrived home in the best of health and looking fully five years younger than when she left Chicago three months ago. She will begin her regular work here at The Church of the Soul, 309 Masonic Temple, next Sunday morning at 11 a. m., when she hopes to greet all her Chicago friends once more.

More of Ingersoll's Creed.

"I do not believe in forgiveness as preached by the church. We do not need the forgiveness of God, but we do need forgiveness of each other, and of ourselves. If I rob Smith and God forgives me, how does that help Smith? If I, by slander, cover some poor girl with leprosy, or some imputed crime, and she withers away like a blighted flower, and I get the forgiveness of God, how does that help her? If there is another world, we shall have to settle with the people we have wronged in this. No bankrupt court over there! Every cent must be paid."

The Progressive Thinker, fully convinced of a continued life, adopts that portion of Col. Ingersoll's creed which declares we shall be compelled to right every wrong over there done to others in this life, and no clemency should be expected.

FUNDAMENTAL PRINCIPLES.

As Adopted at the Chesterfield Camp.

The following definitions and expressions of principles were adopted by the Association at the adjourned session of the General Conference:

Resolved, by the Indiana Association of Spiritualists in convention assembled at Camp Chesterfield on this 30th day of August, 1907, that we declare the following as fundamental and essential principles of the religion of Spiritualism, as believed in, taught and practiced by Spiritualists of this association and of the world over:

1. That to the soul, or real man, there is no death whatever; that what is comonly called death is but a transition.

2. That man's condition on entering the spirit world is a natural sequence of his earth life; that the normal condition in the spirit world is constant progression.

3. That those who pass over in infancy and childhood, or in early life, develop to manhood and womanhood mentally, spiritually, and in all the attributes of individuality.

4. That we recognize the fact of spirit communion and manifestation in various methods and forms, through those who are designated as mediums, possessed of certain spiritual gifts, or unfoldment of soul powers, which gifts were quite generally and definitely referred to and described by the Apostle Paul in his letter to the church at Corinth, among which are the gifts of clairvoyance, discerning of spirits, or clear seeing, it being that faculty through which its possessor may see things and conditions not seen by the natural or physical eye. Clairaudience, or clear hearing, it being that faculty through which its possessor may hear spirit voices and the giving of messages from excarnate beings; the gift of inspiration and of speaking, writing or otherwise manifesting under spirit control; also to those so endowed, the gift of prophecy, whereby the controlling spirit may look forward to events in the future life of individuals in the earth life; also the power by which an arisen friend may materialize or etherealize in partial or full form.

5. That we believe in and strictly adhere to the efficiency and power of spirit healing through persons endowed with psychic power, whom we designate as psycho-magnetic, or spirit magnetic healers; either by the use of the medium's hands to direct and distribute the healing forces or by the psychic force alone, independent of physical contact. We recognize the practice of these gifts as important in carrying forward the gospel or religion of Spiritualism as it was in the days of Jesus and the apostles in establishing the work of the primitive Christian church. The practice of all of which spiritual gifts we consider as sacred and binding upon Spiritualist teachers and mediums the world over.

6. That we further believe in and teach the brotherhood of all mankind and the practical exercise of true and unselfish love of man to man in all associations and affairs of life and the strict observance of the golden rule as taught by Jesus and Confucius as a perfect manifestation of the divine spirit in man.

7. That we believe in and insist upon a pure, moral and upright conduct in all the relations of life as a necessity to the best spiritual unfoldment and advancement.

Interesting Particulars

In Relation to the Latest Confirmation of Psychic Aura.

Synchronous with the very pronounced scientific interest in the wonderful psychic phenomena produced through Eusapia Paladino in Italy [as set forth in Two Worlds, of Manchester, England], it is significant that other incidental proofs of our main contentions are forthcoming in quite unexpected quarters. In The Contemporary Review for May there is a short but most important article, evidently written by invitation, by Dr. Alfred T. Schofield, the distinguished medical practitioner of London, on "Measurements of 'Nerve Force.'" Recently the Daily Mail had a portrait of the worthy doctor, and some of his advice on health, etc., and probably many psychological students will know him by his very valuable work on "The Unconscious Mind," and those who do not would do well to get it and study it as one of the best epitomes of all shades of psychological conclusions found in our language.

As all Spiritualists know, our clairvoyants have consistently and persistently declared for fifty years that we are all surrounded by an aura that projects from six to twelve inches; and also that it is colored. Many of our clairvoyants, after careful observation and comparison of experiences, have been giving particular attention to this aura and its various colors as indicative of special states of health and character. As usual, of course, they were all drawing on their fancies. The doctors, scientists, and psychologists would have none of it, because they couldn't see it, and because it had not come within the purview of their curriculums!

Strange as it may seem, however, they have at last been brought face to face with the scientific demonstration of these old Spiritualistic conceptions; and personally I am very thankful for these, tardy but nevertheless irrefutable proofs as to the correctness of our clairvoyants all along the line. It is but one among many other convergent evidences that our grand Cause is "rising to the flood" which ere long will bear down all further opposition as to its essential validity.

Dr. Schofield tells us that he has been experimentalizing for two years with two little machines called the "Biometer" and the "Stethenometer," the first of which was invented about sixteen years ago by a French doctor, and the latter about ten years later. They both were invented for the express purpose of seeing if there was truth in the supposition that our bodies or personalities or souls, or something, radiated off an energy or something called an "aura," which enveloped us like a mist. And after two years of very careful experimentation, which I presume include some hundreds of cases, he adds his testimony to the inventor of the "Biometer," whose instrument was examined some years ago by the French Academy of Sciences and favorably reported; also to the inventor of the "Sthenometer" and others who have been experimenting on the quiet; and his testimony is that the registrations of these machines are absolutely reliable and invariably correct. He adds also that the conclusions have been further confirmed by photography and the coloragation by the unexpected clairvoyant sight possessed by some doctors.

Both machines are very simple, and might, I think, be constructed by anyone of a constructive turn of mind. Here are the descriptions in Dr. Schofield's own words: "The 'Biometer' consists essentially of a glass cylinder, eight or ten inches long and five or six inches wide. This cylinder is closed at the top and stands in a narrow circular groove on a circular wooden stand. From the top depends a circular twisted thread of cotton, very fine and very supple, about four inches long. The lower end is carefully fastened to the exact middle of a copper needle about three inches long, and suspended horizontally from it, so as to move with perfect freedom in horizontal rotation from right to left, and about one-third of an inch below this again is a circular horizontal card divided into 360 degrees. This again rests on a glass bobbin, having an exterior diameter of two inches and resting itself on the wooden stand. The glass bobbin has been wrapped around with alternate layers of blotting paper and fine iron wire, the ends of the layers of wire being joined so as to make a continuous length of some 160 yards. We have thus have a mobile needle that can rotate horizontally immediately above a circular card divided into 360 degrees."

The "Sthenometer," he says, "is very different from the 'Biometer,' and is, I think, more easily worked and not so delicate in construction. This machine consists of a wooden stand fifteen inches long by ten and a half, and about two inches high, and in the center of which is a white card some eight inches in diameter, its circle of two feet being divided into 360 degrees too, not numbered consecutively but in a special manner. What may be called the north and south parts are both marked 90, whilst east and west are both marked 0x. Every ten degrees are marked from 0 at east and west to the maximum 90 at north and south. From the middle of this card projects vertically a fine steel point about half an inch, and on his point, revolving on a glass socket let into it, is a perfectly-balanced straw nearly nine inches long. The stand, except where the card is, is covered with velvet, on which rests a glass dome enclosing the needle and straw."

Now the method of working those instruments and testing the truth of our psychic emanations are these: A person is asked to stand, with no other person near him, close to the glass cylinder or dome, and to stretch the fingers of his right hand to within one inch of the side, exactly on a level with the point of the needle or straw, and after from five to ten minutes the point is gradually attracted to the hand from 30 to 60 degrees. If now the left hand is held in a similar relation to the other end of the needle or straw it is seen to move in an exactly similar manner, but from ten degrees less. And this happens invariably when people are in good health, and the needle or straw remains at the point where first attracted as long as the hand is held in position, and the force of attraction neither increases nor diminishes. In odd cases, it seems, the needle is repelled, for some reason probably not yet understood.

It is further found that when people are ill this force is largely in abeyance; also during and after fits or during serious mental troubles.

Of course, as might be expected, many opinions have been hazarded as to what the radiations might be. Some thought they must be magnetic or electrical, and Prof. W. Crookes suggested they might be "radiant heat." But none of these theories hold. The most delicate instruments have failed to intercept any electrical waves whatever; and as the hands are always very warm after fits, yet will not then affect the instruments appreciably, so Crookes' suggestion was found to be untenable. What, then, is it? For want of a better name Dr. Schofield calls it "Nerve Force," and says it radiates all around the body like an aura, as the clairvoyants have persistently declared.

But the proof does not end with the "Biometer" and "Sthenometer." Since these instruments demonstrated its existence, the question occurred, "Could it not be photographed?" And this has been done. Various people have been taken into darkened rooms and their hands held over specially-prepared plates, and these plates when developed were found to have these radiations, which looked like very fine, long, straight hairs—that is, when the people were in good health. When ill they were found to hang, all drooping like innumerable feelers, without vitality, and after severe fits they seem to interlace like brushwood in a hedge.

A great many doctors have actually found they have an unexpected faculty to see and discriminate these radiations. So they have been comparing experiences and tabulating results, and they now find that this aura is also colored, and they have so far counted twenty-four distinct shades of color. Not only so, but they find these radiations and their colors not only infallible criteria of the health of the patients who consult them, but, even more wonderful still, of their characters. Thus we go from what seems physical radiations to psychic ones more subtle than any forces known to physical science, and at one bound pass into the wondrous chemistry of soul-pulsations as they intermingle in the outer grosser elements of bodily functions.

Dr. Schofield says he finds the left hand indicates our pathological condition, and the right hand our physiological. Could not our healing and clairvoyant mediums take a hint from this? Why not use a "biometer" to aid them in measuring the so-called nerve force of those who come to them? Since it is but a confirmation of truths long held by them, who better than they could legitimately use them to insure still greater accuracy in diagnosing complaints of their patients? ALFRED ROWE.

THE PSYCHIC CIRCLE.

The language of spirit is thought, and thoughts are visible to those living in the spirit world. "Thoughts are things." Fifty thousand persons believing this and sending out the same thought at the same time would create a power greater than any Marconi battery in the world.

Will you join the Psychic Circle and at 9 o'clock p. m. every Friday send out the following thought?—

"Heal the sick; comfort the sorrowing; send a special blessing to all members according to need."

Every Sunday at 8 p. m. send out the thought following: "Success! Success! Success!"—holding in mind that this applies to all who are working in any capacity for the cause of Spiritualism: mediums, speakers, editors, and especially those who are devoting their lives in other ways to the cause according to their ability.

A wave of thought so powerful as this would reach every brain attuned to it.

No expense for membership beyond a postal card to send your address and that of your friends. There are over 2,300 members already enrolled.

Send full address of each one to

ALEX. CAIRD, M. D.

598 W. Monroe St., Chicago, Ill.

A SCIENTIFIC CONCLUSION.

The Amoeba Is Said to Possess Reason

Out of the brains of amoebas science has heard words of wisdom, or, if not words of wisdom, signs of choice. It exercises this power whenever it eats. Diatoms enveloped in flint are its favorite food. When an amoeba comes in contact with one of these minute vegetables it swallows it through an aperture, a mouth, which it conveniently makes wherever an opening is needed. But when the amoeba comes in contact with a small grain of flint he leaves it severely alone.

He does not treat it as he does flinty envelopes of the diatom. Another wise little animal is the amphileptus meleagris, who swims by means of cilia. When he encounters another infusorian, the epistylis, that anchors itself by means of a long stalk, he feels the latter and partly incloses it in his pliable body. He then fastens himself on the upper part of his victim, opens his huge mouth, and slips over the little epistylis like a glove finger slips over the finger of the hand. Then, having wrenched the epistylis from its anchor by twisting, he completes his generous meal. Here seems to be demonstrated not only power of choice, but also real intelligence.

JOHN A. HOWLAND.

The Civilization of the Civilized.

A Lecture by Spirit John Pierpont, Through the Mediumship of Mrs. Mary T. Longley, Before the First Association of Spiritualists of Washington, D. C.

"SEE TO IT, O YE COMMUNITIES, O SOCIETY, O YE NATIONS, THAT NEW AND YOUNG CRIMINALS ARE NOT FORMED FROM THE OUTCASTS AND THE WAIFS. TAKE THESE LITTLE ONES, PROVIDE THEM WITH SCHOOLS WITH LOVE, WITH HOME LIFE, WITH THE CARETAKER'S INFLUENCE AND TENDER GUARDIANSHIP. THE WHOLE WORLD WILL BE MORE BEAUTIFUL. CIVILIZATION WILL THEN BE A THING OF SPLENDOR; CRIMINOLOGY WILL BE KNOWN NO MORE; INHERITED CONDITIONS WILL BE OF THE FINEST AND BEST. THE WORLD WILL THEN MARCH ON WITH GREAT STRIDES TOWARD THE THE HIGHEST AND THE PUREST AND THE UNFOLDMENT OF A SPIRITUALITY WHICH WILL OPEN THE WAY TO THE ONCOMING OF ANGEL HOSTS WHO CAN THEN AFFILIATE WITH MORTALS, BLENDING IN HARMONY ONE WITH THE OTHER ON ONE PLANE OF SPIRITUAL VIBRATION THAT WILL SWEEP THROUGH THE UNIVERSE WITH GRANDEUR AND POWER, MAKING MAN INTELLECTUAL TRULY, SPIRITUAL SURELY, AND AN HONOR TO HIMSELF AND TO HIS CREATOR."

This is an age of civilization. So we have been told by the schools and the teachers; so we have been led to conclude by the various conditions and degrees of progress of the human race, along all the different lines which afford information, instruction and guidance in intellectual life, and also in that realm which we call spiritual.

An age of civilization means to mankind an altruistic age; a time when man lives with man in fraternal fellowship beyond question; an age in which human beings come together in the fraternal bonds of fellowship heart to heart, and hand outstretched to hand in loving counsel and in tender sympathy in all that makes for human exaltation along the lines of true life. Such should be the age of civilization and the life of the civilized.

Gazing over the centuries of past life in human thought and experience we may, in the histories written and unwritten of mankind, trace forward the varying stages, degrees and epochs of human advancement from one plane or grade of development in mental and in spiritual output to another. Coming down through the centuries of the past, when man lived in cave and hut, and with the first rude implements of his manufacture did the best he could to create and fashion for himself conveniences and comforts that would in a measure supply his need, and following on through the ages we find him advancing in skill and workmanship, in intellectual expression of strength, fashioning new implements for his convenience and developing that genius, that talent and that ability which has enabled him to create for himself and his fellows not only the beautiful habitations which we find on every hand to-day, but also the imagery of art expressed through those productions of the sculptor's skill, the artist's talent and genius, and all the varying mechanical expressions which are for the convenience and comfort of mankind.

The march of civilization has marked the way of human progress through the world and we behold its results in the life and thought and in the creations of man in this twentieth century. All of this we concede.

Mind has advanced from the condition of the rude savage in his forest cave to that plane of brilliant thought and execution of the man in the high places at the present time who has accomplished so much for humanity by his expressions that guide and bless or teach mankind. The upward way has been a severe and hard road, a struggle which mankind has been obliged to make all along the ages, and he is still struggling—this man of earth—to reach a higher pinnacle of mental expression and of material execution. He is traveling onward, and it would be unwise to presume that humanity has gained the acme of civilization even in this century of marvels, this wondrous time in which are given to the world through the brain power and the artisanship of the human being all of these glorious achievements which we find in every department of thought and industry. It would be presumptuous for us to think for a moment that even this age of electrical operation, this age in which marvelous experiments, investigations and discoveries have brought forth for human acceptance and advantage the various conditions and achievements which make life for the thousands so much better and practical and comfortable than it has been in past ages, is the acme of civilization.

As we look around us and behold the misery that still exists in human life, realize the great suffering that is in the homes of the toiling ones of earth through want, poverty, privation and lack of opportunity to gain knowledge and instruction; when we realize the conditions of the toiling millions held down by these limitations and these terrible conditions of poverty and of ignorance, we may well pause and ask, what of the civilization of the civilized?

We know that the world has grown immeasurably during the many centuries of human existence; we know that mankind has marched over steep and rugged places; with bleeding feet the pioneers have made the way for those who were to come in later generations. We know the schoolmaster has been abroad, and is at the present time, sowing the seeds of information and knowledge, and by his influence and guidance quickening these seeds in the human mind until they germinate and spring forth in mental growth for the advancement and benefit of the many. All this is clear to our minds, and, as we look back into the dark past, into the ages of superstition, of ignorance, of groping, of doubt and dismay in the mind of humanity that knew not how to cope with the varying lots and circumstances of life we shudder to think what it would have been with ourselves had we been obliged to live here in those days.

But every age and every generation of men have made the way possible for ourselves to be here in the present day. All that has gone before of struggle, of turmoil, of experience, of failure, as well as of success, in the life of humanity, has had its effect in opening the way for the generation of the present time, and we who are here may profit by the example of the past; we may rejoice that we can gather up the histories of by-gone days, of ancient times, of men and women who have gone from this existence, and make of these things a stepping stone to our progress and intellectual growth. We must, as thinking minds, realize that nothing needs to be despised; that small things and all things in life which are tending to bring experience to humanity are worthy of consideration, and in looking back over the past, with its conditions of life for struggling humanity, we may realize, if we will, that all this has been necessary in the growth of mankind and for the coming generations that are to advance to higher planes than the world has known.

In glancing over that which the world calls civilization, we of necessity must bring our sight and our thought to bear upon nations that we call the civilized, and it might be profitable if for a moment we pause to compare them with some of those nations which are called uncivilized, not having reached the same plane of thought and ability, of execution and achievement which the civilized world has gained. In some ways we might take lessons from those who have not become civilized according to the common acceptance of the term. Nevertheless we concede that these nations that are in the rank of the civilized have gained immeasurably in power; have advanced along the heights of intellect, and have in many directions been enabled to present to the world those beautiful and grand conceptions of life with the achievements and executions of power which make mankind at the present time a race of beings worthy the name of humanity and of the heritage which we claim belongs to man as a spiritual being. Still, in coming back to our own day and times, here in this nation of ours, of which we are so proud, this glorious country which is rightly our pride and which we love, we may pause to ask: Has civilization entirely civilized human beings? While the same question might be asked concerning other lands that are called civilized, we need not extend our questioning nor our consideration at this time further than to the confines of our own broad and beautiful country.

Are we a civilized people in the direction of mechanics and the achievements of art, the glorious creations of life that men and women have given to the world through literature, through music, through the various arts and sciences and principles of industry? With the expanding of the mind in its brilliancy to cope with the difficult problems and solve them for the blessing and benefit of the people, we may say we have attained to a height of civilization or progress—for we may call this advancement progress as well as civilization—we have attained to a height of progress in all these lines that is grand, that is beautiful, that shows advancement, cultivation and growth, but have we attained to that special degree of civilization or of progress which unites man to man, which brings human beings into accord with one another?

We have our little circles of friendship; we have our homes in which family ties are very beautiful and endearing; we hold our own personal loved ones in our embrace and would shelter them from the storms and the harsh conditions of external life; we hold our dear friends within our social clasp and give them the warmth of our affection and sympathy, sorrow with them in their woes, rejoice with them in their joys, and, in a measure, perhaps, we feel kindly toward humanity; but have we not some duty, some degree of responsibility that is more far-reaching than this which applies simply to the family circle and to the social associations and environments of personal friends?

Civilization, we apprehend, does mean progress; it means refinement; it means a cultivated condition for good. If civilization means anything at all it must mean fraternity of spirit; it must mean a oneness of humanity for mutual blessing. If it means anything at all, a civilized people means a people that are at one accord; that are so thoroughly united with each other and with the world that they could not possibly bear to see other individuals at war with each other or suffering to any degree whatever that could be alleviated by their ministrations. If civilization means anything at all, it means fraternal fellowship; it means the exercise of altruism—that beautiful principle which brings mankind into one tender and sweet bond of relationship, making all of one grand family.

Now, dear friends, if we behold a family here on earth, composed of mother, father, and brothers and sisters, children of those good parents, all loving and tender with each other, sympathetic and kindly, joy to the sorowing heart, and none of that family is ill or wounded, or in any degree whatever under the discipline of suffering, all the members sympathize with that one, and all the members vie with each other to bring to the sufferer that which shall be helpful, that will bring strength to mind and body, bring health to the weak and afflicted, bring joy to the sorowinrg heart, and none of that family are happy until the afflicted one is restored to health or to comfort and joy, whatever the condition may have been. When the sufferer is brought to a degree of comfort and the pain and misery have been dispelled, all in that family rejoice; it is an occasion for festivity; something must be expressed in a beautiful manner to show the gratitude and the joy that the dear one has recovered. This ought to be the state with all the members of a civilized nation. It should be the condition with all the members of nations everywhere. A civilized world should show nations sitting down together in accord and amity of purpose and desire for mutual benediction and uplifting. A civilized world should show all the nations meeting in brotherly love, in harmony discussing wide questions, seeking to solve great problems—not for the aggrandizement of rulers, of kings and potentates, of men or women in high position, but for the general good.

The spiritual realms of light and peace are composed of civilized beings, and we say this because they are advanced to such a state of progress that all work mutually and in harmony for the general good. There is no self-seeking among them; there is no looking about for any personal position of affluence or grandeur; there is no high title to be gained by any individual—it is all of one common life, beautiful and sweet because it is harmonious; because there is no instinctive feeling of enmity, nor is there any effort made by one to crowd another in any direction. It is beautiful because men and women and children love one another, and when the principle of divine love, implanted as it is in the human heart, flames out so beautifully that it illuminates all the darkened places of the earth and seeks out the outcast and the waif, and finds those who are in misery and distress, and brings them within the pale of its protecting influence, and gives them love and care, and makes for them home ties and associations and conditions, the world will blossom in beauty like the rose and civilization will be the grandest name that can be applied to humanity. But while warfare exists between man and man; while discord reigns in human hearts and expresses itself in deeds that show only hatred and animosity; while nations come together in warfare and murderous implements are manufactured for the purpose of destroying not only individuals but armies and city walls, and sweeping away whole communities of beings, we may blush at the name of civilization.

While altruism exists only as a word unthought of by the careless throng, unminded by the many who through each passing day seek to gain their ends and aims regardless of the rights of their fellow beings, the term civilized should be blotted from our vocabulary.

While miners toil in the darkness and damp of the underground for a mere pittance with which to buy their daily bread and to afford the meanest kind of subsistence to their loved ones; while little children are toiling in the factories, slaves to the greed and avarice of human beings; while thousands and millions of human souls are obliged to labor arduously for a scanty pittance, until long after dark in order that they may keep a footing upon this planet Earth, the word civilization is a disgrace to humanity.

But you look at human progress and claim that man has advanced in many things; we grant you yes, yet civilization is not complete; it only begins in by-ways and passages and is followed along those lines through the enterprise and energy of those minds that are able to achieve things which add to the comfort and convenience of the race.

We must look at these things clearly and closely and ask what it means to live the altruistic life—ask what it is to dwell in brotherly love one with the other, not to sing alone and to preach in words of the sweet relationships, the brotherhood and sisterhood in the human family and then proceed to forget all about it and go our many ways during the week so intent upon personal employ and affairs as to not realize that we are crowding a brother or a sister from their own God-given room and place that we may have a little broader space in which to move or a little grander opportunity by which to achieve success. This is not the spirit of altruism; it is not the fraternity that tends toward spiritualizing human beings, and not until the world realizes that the entire social fabric must be made over and so well woven that there shall be no spot or blemish on it, no thin threads anywhere, but a complete and perfect whole from which may be fashioned raiment of beauty for every human individual, shall we find the height of civilization and the grandeur of nations that shall save the world.

We have been told of the decay of nations in the past. Countries have arisen, have founded empires, have grown grand and magnificent in achievement and expression; art, science and various forms of industry have made their way and accomplished grand results among the people of those nations, yet ignorance abounded with the masses. The knowledge that had been attained was kept close by those in high position, the masses were made their slaves to do the bidding of the few who occupied high places; corruption followed among those who had become so satiated with the higher or the more worldly conditions of things and they fell. The masses in their ignorance did not know how to save the country and the people. Decay like a blight came upon such nations and they disappeared, to be followed by other nations of people with a little higher understanding of life, a little keener intuition of life's purposes, a broader grasp of things in general. Knowledge became a little more widely diffused among the people; the masses were not held quite so closely as slaves as were those of former days, and so the world marched on. But wherever spirituality has been cultivated and manifested by the human mind there have been found the seeds of perpetuity, there have been gained the germs of stability. People and nations that have been actuated in their lives and achievements by the spirit of good to man will not disappear and leave no mark of their beauty and their power.

Nations that have the foundation principles of honor and justice, who believe in the greatest good to the greatest number, will not disappear from the world and leave no sign, but they grow stronger as the centuries pass. The so-called civilized nations of the present day have attained a high degree of power, just so far as they have given forth to their people those marks of care and protection of helpfulness and strength, that are needed in the education of the masses and the enlightenment of the world.

And so we have great hope for the future; not only hope, but we have knowledge that the world has advanced and has attained much power, so shall it reach onward to higher grades of development and strength, and that as humanitarian principles are put forth and acted upon by communities and by individuals, just so far is the foundation laid for the greater advancement and stability of the human family. Thus do we know that as the principles of brotherly love, of altruistic thought and effort are inculcated in the human family and are manifested in kindly deeds, in loving activity toward our fellow men, just so much are we aided to bring forward a grander civilization than the world has yet known.

When society—which is only another name for a community, or a nation, or for the world at large—composed of intelligent, educated and industrious human beings, making up a band of workers for the helping of the whole, takes into its embrace and protection the waifs and the outcasts of life and places them in educative environments where they may gain the sweetest and most beautiful elements for their inner growth, mentally and spiritually, and provides these waifs and outcasts with the opportunities for instruction and the comforts of that love which they should have, then shall we find that civilization is nearing its pinnacle of power.

A city or a state that holds within it dens of infamy, street after street that is made up of hovels and of resting places for criminal classes, the vicious and the ignorant, that has within its environments perhaps hundreds of little children cast forth into the street to wander around neglected and to suffer, has a blot upon its civilization that all the rains of heaven cannot wash away.

A city or a state that formulates law, under the pressure of a society composed of intelligent and sympathetic men and women who love their fellow men, that say we shall have no outcasts, we shall have no waifs wandering along the streets searching for bread and shelter, but shall take them under our protection, give them homes and schools and the loving care that shall bring forth from them the highest and the best of which they are capable is on the high road to civilization such as the world has never known. The light and the grandeur of such a civilization gleams with splendor and will illuminate the very heavens and all the surounding places with a glory that tongue can never tell; but until society turns from the contemplation of that which is only material or which only appeals to the intellectual in mankind and does not strike down to the roots of the spiritual; until society as a whole—communities and nations—turns to the consideration of that which is ennobling, grand and pure, because it deals with human needs and the demands of human life, there will be no civilization that is worthy of the name.

Empires may rise and they may flourish in the grandeur of all that is resplendent in human thought and conception; nations may grow in power and spread forth their light and flaunt their banners on every hand; communities may be formed of human beings who open out their halls of intellect, their temples of music, and show to the world that they are a cultivated people, but unless the spirit of helpfulness is abroad and within themselves and manifests itself in practical, utilitarian ways for the uplifting of the forlorn and the helpless, the abolishment of ignorance and the foundation of education that shall truly educate the young into a condition of self-helpfulness, self-restraint, self-protection and self-respect, we shall not have that which the world itself has a right to claim.

Civilization may boast of all the grandeur that it may possess; intellect may flaunt all its brilliancy before the world, but we say that unless ye do unto the least of these little ones that which shall provide not only the necessities of life but those conditions which will enable them to become men and women self-respectful and self-respecting, and that will respect the true laws of all being and the rights of their fellow men included—unless that is done by humanity we need not look for the highest results in human experience and human achievement.

Civilization means refinement, cultivation, education, progress from the animal to the spiritual, from the crude to the finished, from the ignorant to the wise; it means always and ever advancement and growth, and we as civilized beings owe it to ourselves to so cultivate an altruistic spirit of brotherly love, of tender sympathy, that we shall put forth an influence day by day, silent and expressing in outward forms, that shall help to hold human thought and develop sentiment along those lines that look to the redemption of the race from criminal conditions to that higher state of nobility in which there shall be no waif, no outcast, no criminal, no prison bars, no halls of justice, so-called, before which human beings are brought to listen to condemnation and punishment, but because the schools will have been established, the prisons will cease to be; because the halls of education will have been opened where only beauty and love are found, all that is ignoble will have fallen away. The old criminals will have disappeared; spirit life can take care of them. If you are not constantly sending new detachments to the other world, there will be plenty of opportunity for ministering spirits to take care of those who have pased from the old life.

See to it, O ye communities, O society, O ye nations, that new and young criminals are not formed from the outcasts and the waifs. Take these little ones, provide them with schools, with love, with home life, with the caretaker's influence and tender guardianship. The whole world will be more beautiful. Civilization will then be a thing of splendor; criminology will be known no more; inherited conditions will be of the finest and best. The world will then march on with great strides toward the highest and the purest and the unfoldment of a spirituality which will open the way to the oncoming of angel hosts who can then affiliate with mortals, blending in harmony one with the other on one plane of spiritual vibration that will sweep through the universe with grandeur and power, making man intellectual truly, spiritual surely, and an honor to himself and to his Creator.

THE LATEST SCIENTIFIC TRIUMPH.

Why Don't Spirits Come to Earth and Give Instructions in Regard to Valuable Inventions and Thus Avoid Patents, and Thereby Benefit All Alike?

In the press and hurry of daily living few of us realize what triumphs man is constantly making over Nature.

What mention, for example, have you seen of the news that next month the Marconi Wireless Telegraph Company will begin doing business regularly between America and Europe, across the Atlantic Ocean?

Yet here is an achievement that deserves to be celebrated by the whole world, and it is no more noticed than the passing of a trolley car.

Ten years ago a man who would have said that the day would come when a man could sit in this country and communicate instantly with a man in England, with no wire, even, connecting the two, would have been sent to the insane asylum.

That thing, however, is being done to-day, and has been done for several weeks past. One Marconi pole is at Clifton, on the coast of Ireland, and another is at Cape Breton, in Canada, and messages leap from one to the other as surely and as swiftly as though they were not six feet apart.

Marconi has at last overcome the trouble that heretofore has prevented long-distance wireless telegraphy. It was due to the sun's rays, which interfered with messages. But now this has been remedied. Communication can be had by day as well as by night, and by the end of September the Marconi Company will be ready for business.

This flashing of messages three or four thousand miles around the earth will soon be as commonplace as using the telephone is now, and men will make use of the service and think nothing of it. Yet such communication was beyond the wildest dreams of mankind only a few years ago. The world is moving fast in these latter days, and will move faster yet. Though the earth has been inhabited for millions of years, it is only within the last century that Nature's secrets have commenced to be discovered.

We are at the beginning of discovery and knowledge. What the next century will bring forth we cannot guess, but we may be sure that it will be full of wonders unspeakable.

The above from the Chicago Daily Journal illustrates the nature of the latest scientific triumph. The question here arises, why do not wise spirits give direct to many mediums information that will lead to something new and valuable to all in chemistry or mechanics, and thus avoid the patent office at Washington, that restricts valuable blessings. It is claimed by some that all great inventions originate from the spirit side of life. If so, where does the "patent right" come in?

INQUIRER.

AFFLICTIONS OF THE EYE

Successfully Treated By "ACTINA"

Eyeglasses May Be Abandoned.



There is no need for cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Mrs. T. F. Moyle, Water ord, Wis., writes:—"About two years ago I was taken with iritis in both eyes and nearly was blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflamation out and my eyes are now well.

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Appliance Co., Dept 342L, 811 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

The Wonders of Life.

By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and History of Life." Price, cloth, $1.50.

Can Telepathy Explain?

Results of Psychical Research.

By Minot J. Savage.

Dr. Savage, in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. **Price $1.00.**

The Influence of the Zodiac Upon Human Life,

With Character Readings of Persons Born Upon the Cusp.

The principles found in this volume are both a science and a religion, for a better and a far happier humanity. It points to the planets as an index to the human character and liability to diseases; also gives the gems and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladies known to man can be entirely dominated, forever cast out, by those who realize that mind is the master and body the servant." Price, cloth, $1.00.

Science and a Future Life

By Prof. James H. Hyslop. Price $1.50; Postage 10 cents.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at this office.

FIFTY YEARS IN THE *CHURCH OF ROME.*

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist.

Price, Cloth, $2.25.

JIM, or The Touch of An Angel Mother.

BY CARRIE E. S. TWING.

Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I must lovingly dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, $1. For sale at this office.

Why I Am a Vegetarian.

An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price, 25 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

E. W. Sprague and wife are now at their home in the city of Detroit, Mich., where they expect to remain in the missionary, and other fields of work for the grand cause of Spiritualism. Mr. Sprague's services may be secured for Sunday or week-day meetings, weddings and funerals, anywhere in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs. Sprague will also respond to calls for meetings and seances. They are both well known platform test mediums. Individuals or societies desiring their services can address them at **1082 Trumbull Ave., Detroit, Mich.**

Mrs. A. Fiedemann writes from Galveston, Texas: "The Secretary of our society, Mrs. Munro, was given a surprise party on the 24th of August, it being her birthday. About fifty participated. They served a very nice lunch, consisting of ice cream and lemonade. The president of the Auxiliary, Mrs. Deane, presented Mrs. Munro, in the name of the members of both societies, a very handsome ink-stand and gold pen and holder. The secretary was both astonished and overjoyed, but arose from the table and thanked them all in a few appreciative words. We expect Mr. Ring here on September 1st, and everybody is looking forward to his coming with great pleasure, for he is still loved by the people of Galveston."

Minnie E. Hanvey writes: "The Mass Meeting given by the Golden Rule Society, at Star Lodge Hall, 378 S. Western ave., August 31, and Sunday night, September 1, was an event long to be remembered, and a new interest was manifested by those who were fortunate enough to be present. Mr. and Mrs. Drake were the speakers Saturday night, and the message bearers were Mrs. Drake and Mrs. Kittie Gifford of Iowa, formerly of this city. Sunday night Prof. W. F. Peck of St. Louis, held the audience spell-bound by his intensely interesting lecture. He spoke in such a masterly manner that outsiders who were inclined to be skeptical, were convinced of the truth and beauty of Spiritualism. Mrs. Georgia Gladys Cooley one of the brightest lights of Chicago, was the mssage bearer. She made many hearts glad, and every test or message was acknowledged correct. Sunday night, September 8, Emma J. Hansen of this city will be the speaker. Nora E. Hill, our beloved pastor, has returned from her trip through Iowa in good spirits. Everyone was glad to see her smiling face agin."

Hattie Hoyt, Secretary, writes from Battle Creek, Mich.: "The First Spiritualist Church of Battle Creek, is pleased to announce that it has opened the season in September with Mrs. D. A. Morrill of Grand Rapids, who will remain with us during the month. Mrs. Morrill is well known in camp and society, as an excellent speaker and message bearer, and we are looking forward with much pleasure to her sojourn with us, as a time of profit and enjoyment. She will be followed, during the months of October and November, by Mr. Will J. Erwood, of Elkhart, Ind. Mr. Erwood stands among the first, as a representative of the cause. Broad, sympathetic and progressive, his labors for the upliftment of his fellowman extend from church to prison, and his lectures and messages impress his hearers with their sincerity and truth. We invite all who can make it possible to do so, to attend our meetings, and help to make them in every way a success."

Dr. Beverly writes: "I have rented the Assembly Hall, at 3514 Vincennes avenue, near Cottage Grove avenue. Holding services from 3 to 10 p. m. Sundays. The best talent only will be advertised, and all our old friends and many new ones are expected to make this the best meeting possible. My wife, Madam Dixon Beverly and her daughter, will assist. Local talent and mediums passing through the city are invited to help. I will deliver a course of lectures on the New Kingdom Sunday evenings. Conference will begin promptly at 3 p. m., followed by tests, till 5, then healing services will be held. Fine music will be provided. The Dr and his wife have just rturned from a 3 months' trip to the Pacific Coast."

S. A. Huntington writes from Malden, Mass.: "Malden Progressive Spiritual Society, 138 Pleasant st., Mrs. F. S. Sheriff, president, after holding interesting circles all through July and August, our fall and winter session opened on Sunday evening, September 1, with Mrs B. W. Belcher of Marlboro, Mass., as speaker and message bearer. She chose for her subject, "Working for the Angels," giving an interesting and instructive adress, showing the grand work being done by the angelic hosts through all true mediums, and indicating the great work to be done by all true Spiritualists in defending our mediums from unjust laws, and to work and fight to have those already on the statute books annulled, and prevent others from being enacted. After this able lecture the speaker devoted three-quarters of an hour to giving many beautiful messages. Mrs. Annie Coggeshall of Lowell, Mass., will be the speaker on September 8, and Annie R. Chapman of Brighton, Mass., on the 15th. Circle every Thursday evening and 11 a. m. and 3 p. m., on Sundays."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

Mrs. H. S. Bigelow writes from San Jose, Cal.: "I am glad that there is one spiritual paper that we can depend on for news from societies, lecturers and other choice reading matter. We look for the paper every week and always find something good and interesting."

John Wallace, president, writes from Ashtabula, Ohio, regarding the dedication of the New Spiritual Temple at that place: ""We have been somewhat handicapped by the specifications and requirements of our seating contract not being complied with, but everything else pertaining to our New Temple, has moved nicely, and satisfactorily, and we are now delving deep in the preliminary work of arrangement for dedicatory services, which will be held in the New Temple, Sunday, September 15. A good program is being arranged. Our regular speaker, D. A. Herrick, assisted by Fred. D. Dunnakin, and others (some of our best speakers), will be with us. A musical program of a very high order will be one of the features of the occasion. A general invitation is extended to all workers and friends of the cause to come and help us by their presence and good will to make the occasion a success."

Mrs. I. W. Pope of Cleveland, Ohio, intends to spend the winter in California.

The Daily Herald speaks as follows of the Mt. Pleasant Park Camp, Clinton, Iowa: "The annual business meeting of the association was held Friday. W. F. Peck of St. Louis, for many years president of the M. V. S. A., has relinquished the cares and duties of his important office, an Ottumwa, Iowa, man, prominent in Spiritualists' circles succeeding him. During his long term of service at the head of the organization, Mr. Peck became widely known as an orator, capable business man, and a man of broad and liberal views, who did a great deal to advance the cause in which he has been working for so many years. The new officers of the assembly are: President, E. L. Kilby of Ottumwa, Iowa; vice-president, Mrs. E. R. Abbott of Alliance, Ohio; secretary, Mrs. M. B. Anderson, of Clarksville, Mo.; treasurer, Mrs. Christine Cooper, Clinton, Iowa; trustees, W. J. Olmstead of Webster City and William John Ward of Clinton, Iowa.

Mrs. M. L. S. Chase, from West Pullman, writes: "We seem to be favored with good talent at Bock's Hall, for our semi-monthly meetings. Sunday evening, September 1, Mr. and Mrs. Adams, Mr. and Mrs. Thompson and Mrs. Schafesberg of the city; Mrs. Longstaff of Cheltenham all were in attendance, and a good meeting was the result. The attendance was good. Many investigators were convinced by the messages from their departed friends. There will be some of the same good talent and others to assist at the next regular meeting, September 15, and every two week continuously as long as we can secure the talent and the hall and the public will be interested by coming."

Ferd C. Suhrer writes: "The special meeting of the Fraternal Order of Spiritualists in Hygeia Hall, 406 Ogden avenue, on Wednesday evening, August 28, was for the purpose of giving the public an opportunity to hear Miss Elizabeth Harlow, one of the recognized leading lights of the rostrum. Our spacious hall was filled early by an expectant representative audience and we were given a rare treat, which had been anticipated for weeks. Miss Harlow is a Chicago favorite, and when it is known she is to make an address, the knowing ones promptly make arrangements to be there, and for a mid-week meeting in August, the large audience was a glowing tribute to this talented instrument's popularity. After a few remarks by Dr. Caird, the audience joined leartily in singing 'America.' Sister Lichtig offered the invocation which was followed by a beautiful soprano solo by Miss Bessie Johnson of St. Louis, who delighted us with her rendition of one of Dudley Buck's compositions. Miss Harlow voiced pleasant greetings from Unity Camp, Mass., which were well received. Our old friend, Dr. T. Wilkins, then read one of his inimitable poems in his usual happy manner, which was written for the occasion, and Prof. Jos. Singer's violin solo merited the applause of the audience. Miss Harlow then followed with the address of the evening. Frequent applause punctuated her remarks as she proceeded. There was not a moment's lull in the constant, easy flow of inspiration, or in our eagerness to catch every word uttered. At the conclusion of the services a reception was tendered Miss Harlow, and all were anxious to grasp the hand of one who had sweetened the lives of so many. Another hour had passed before we realized it, we were so interested that we forgot time. Ice cream and cake were served by the Fraternal Daughters, which brought a happy ending of the evening. Many have time and again suggested to Dr. Caird that he make an appeal to those interested for contributions to assist us in engaging such recoghized talent as has been our custom. Our season opens Sunday, October 6, for 8 months and an opportunity will be given those who wish to help us in the way to secure such able speakers as Mrs. Cora L. V. Richmond, Miss Harlow, Mrs. Lillie and others. To those who feel sufficiently interested we ask to be with us on our opening day and contribute according to their means, either a small sum monthly or as they feel able."

Dr. Jose Montoya has December, January and March open for engagements to lecture and give messages. Address all letters to Suite 10, 407 E. Douglas Ave., Wichita, Kansas.

Mrs. Maud Lord Drake will hold a seances for psychic phenomena at 16 St. James Place, Thursday evening, September 12. She is well and favorably known in Chicago and no doubt there will be a large attendance.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

A beautiful instance of spirit guidance is recorded in the New Testament. It is there related that "the angel of the Lord appeared to Joseph in a dream, saying, ""Arise, and take the child and his mother, and flee into Egypt, and be thou there until I bring thee word;" but the majority of those who believe that this incident occurred, because they have been educated to accept it, will not give credence to simillar manifestations which are frequently reported now-a-days. Yet we know of no valid reason why the one incident should be accepted and others rejected.—Light, London, Eng.

Mrs. Mary L. Gates writes from Detroit, Mich.: "Mrs. Amanda Coffman of Grand Rapids, Mich., recently visited our city on business, and at the request of her many friends in Detroit, she held a meeting at 164 High St., West, on the evening of September 1st. All who listened to the words of wisdom as they fell from her lips, realized she was fully inspired by her guides. Subject, "Home and its influences," was ably handled. After the lecture a veritable love feast was ours. Sweet messages from our loved ones were received, and positive evidence given of their presence. Although this noble worker has practically been out of the field for a year on account of poor health, yet we know her to be doing a missionary work, sowing seeds wherever she goes."

Dr. Jose Montoya writes from Hutchinson, Kansas: "A very pleasant visit to Hutchinson, Kansas was my experience last Saturday, Sunday and Monday. Arriving in the city, made famous in the west by having the largest salt plant in the world, located here, I went at once to the Midland Hotel and took rooms. After tea the evening was pleasantly spent among friends and acquaintances at the different places of amusement, among which I would like to mention the Rose Theatre, which is owned and operated by a leading Wichita Spiritualist, Prof. J. Edward Cook. Sunday I was the guest of Mr. and Mrs. Charles Cash at dinner, and the time was very pleasantly spent in conversing upon the deeper meaning of the Spiritualist Philosophy. Their home is a model of harmony and a veritable retreat to rest tired and unstrung nerves. That evening I had the pleasure of addressing an audience of about one hundred as intelligent souls as I ever met in this part of the world, in the G. A. R. Hall, which is the regular meeting place of the society here. The best of attention was given the speaker during the entire service. The messages, though few in number, owing to bad conditions, were well received and nearly all recognized. The society here is in good shape in every way and in numbers ranks among the first in the State. It has been built up in the last few years and is at present under the efficient leadership of Wm. Hobson, its president. Its speaker and medium, Mrs. Myrtle Cash, is giving the best years of her life to the work and this lady fully deserves the appreciation she receives from the public she serves. I leave on the 7:30 train to-night for Wichita, where I resume my work in the morning."

Mrs. O. B. Wilson writes: "A Birth Day Celebration and Farewell Reception will be given Georgia Gladys Cooley, Friday evening, September 13 8 p. m., at the Hyde Park Occult Society Hall, 319 East 55th street. All turn out and give this well known and popular medium a grand send off to foreign countries. That she will be well received at the places she has decided to visit, we all know, and feel that she will make as fine a record there as she has in her own country. Mrs. Cooley has never failed to respond when called upon. Let us show her that we appreciate it."

Frank T. Ripley writes from Oakfield, Wis.: "I arrived here this week to lecture and give messages for two Sundays; then I go to Lodi, Wis., for the 3rd Sunday. The other Sundays of September I go to Gotham, Wis. What surprises me most is the large number of Progressive Thinkers taken in this very orthodox town, and to find that many of these people are not Spiritualists. It is said a certain minister of the gospel takes the paper on the quiet, and often in his sermons quotes sentences, which sound most familiar to the Spiritualists. I am glad to see your paper in nearly every city or town I visit."

George W. Kates and wife will serve the First Spiritual Church of Baltimore, Md., as the settled pastors for the ensuing season, commencing Sunday, September 15th. Their local address in Baltimore is not yet determined, but letters will always be forwarded to them if addressed to their home, Cheyney, Pa. Mr. Kates, as president of the Temple Fund Society, asks all friends of Spiritualism to join that society before the October convention, and contribute one dollar for membership dues for 1908, so that the second year of effort will become successful enough to make great progress in Temple or building extension until each society may some sweet day have its home where magnetic forces shall be inviting to spirits who are anxious to minister unto humanity. This worthy cause and effort needs assistance. Who will fail to respond? They who do not assist human progress in spiritual culture, will ever regret it in spirit life.

A meeting was held at the home of Dr. C. A. Burgess, 54 Pearce street, last Wednesday evening, to perfect plans to be recommended to the next meeting, to be held at the same place, Wednesday, September 11, at which time and place it is the purpose to form into working order the Spiritualists' League of Chicago, and elect officers, appoint committees and do all possible in the nature of organizing said League. Everyone should go and get in touch and into understanding with the purpose of this organization.

Correspondent writes: "The Sunday evening, September 8th meting of the Hyde Park Occult Society was the occasion of the last appearance of Chicago's beloved medium, Georgia Gladys Cooley before a public audience as lecturer and message bearer, in the city of her home at least, and the little hall was crowded beyond its seating capacity, and the face of Mrs. Wilson, the president of the society, was likewise beaming with radiance. Mrs. Cooley began by inviting the audience into the silence for a few moments, and after reading a poem announced her subject as "The Progress of the Age," and certainly did herself proud from beginning to the close of her discourse, and the appreciation of the audience was very evident in the strict attention to the falling words of eloquence and instruction. Time and space forbid the real justice we would like to do this gifted medium and lecturer, but suffice to say, the New Zealanders, to whom she is to minister so soon, and for six months or longer, may well feel elated at the prospect of her appearance upon their rostrum. Her friends, and they are legion, wish her a pleasant voyage and a successful tour of labor in Europe. A birth-day and farewell reception is to be given her at the same hall on Friday evening, September 13, at the same hall, 319 55th street."

Mrs. Carrie M. Hinsdale has excellent audiences at Ft. Worth, Tex., where she is lecturing.

The meetings at Indianapolis, Ind., under the lectureship of Dr. Wattles, will commence on Sunday, September 15th. The front hall at the Orpheum building has been engaged for the season. This is one of the finest halls in the city, and will be an ideal place for the meetings. Mrs. Frances Ruddick, on of the greatest of the world's mediums, will give independent writings each Sunday night during October. The famous Wattles quartette will be present October 6, and Mr. Russell H. Wattles, the Musical evangelist of Spiritualism, will sing at the meetings. The distinguishing feature of these meetings will be able and vitally interesting lectures and wonderful and convincing phenomena. All Spiritualists are cordially invited to assist in making them successful.

W. O. Knowles writes from 247 Coade avenue Grand Rapids, Mich.: "I will accept engagements for the month of October and November, 1907, at reasonable terms, for lecture and message work."

Mrs. May A. Price of Washington, D. C., is spnding a few weeks with the Spiritualists of Spartansburg, Pa. Mrs. Price has some open dates, and will make engagements with societies as lecturer and test medium; also with camps for the next summer. Address Spartansburg, Pa., Box 121.

Mrs. E. H. Thompson wrties: "The Fraternal Daughters held their semi-monthly meeting at the home of Sister Travers, 275¼ Peoria street, Wednesday, September 4. We had a very nice attendance, both afternoon and evening. The home was decorated with red, white and blue streamers. The following mediums gave readings: Mrs. Dr. Caird, Mrs. Adams, Mrs. Lichtig and Brother Thompson. We feel ourselves indebted to our worthy sister, Mrs Travers for the vocal and musical talent which her friends rendered to us; in fact this meeting was one of the best we ever had, especially the social part of it, which we always strive to make it. The indications are that the young people are beginning to think the Spiritualists the only ones who have a real social time at their meetings. After the mediums were through reading, we had a distribution of prizes, after which the evening came to a close by some fancy dancing, such as Irish jigs and two-steps, by Sister J. S. Adams and other young people present. Our next meeting will be held at the home of Sister J. S. Adams, 1007 W. Harrison street, corner of Leavitt, when we will give a Japanese party, Wednesday, September 18, at 2 p. m. Come and bring your friends and drive dull care away."

G. H. Brooks, president of the Wisconsin State Spiritualist Association, passed through the city last Saturday on his way frim Lily Dale Camp, where he lectured. His permanent address is 253 St. Charles street, Wauwatosa, Wis.

Prof. Lockwood passed through the city last week on his way to St. Paul, Minn., to lecture before the meeting of the State Association. From there he goes to Milwaukee, Wis., where he will lecture at the Mass Meeting to be held there by the State President, G. H. Brooks.

AT CAMP MEETINGS.

A Good Letter From George W. Kates and Mrs. Kates.

Our service at the camp meetings we have attended the past summer, have been very pleasant. The interest in camp work seems to be as great as ever before. Of course there is more stability to the mode of propaganda and presentation.

The phenomena are of great power and attraction; but the lectures are making deep impressions and causing increased attention. The teaching and demonstration of the spirit must ever go hand in hand, and that is more dominant now than ever before. The Spiritualist camp meetings are great places where the first principles of Spiritualism reach the populace, and the higher teaching attracts and interests the Spiritualists. And, the friends of our cause seem to be more determined to sustain a propaganda. That must grow more and more in order to have the place we should have in public utility.

At Parkland, Pa., the restoration of a camp is having splendid assistance, and progress is so in the air that all feel enthused who attend there. Brother and Sister Locke are the warriors there who have borne the brunt of many sieges. All are heroes in the work, but their names are engraven in the memory of every visitor, if not recorded in public annals. And the spirits know their own, every time. Go on, and victory will crown all!

At Lake Pleasant, Mass., the camp has arisen Phoenix like, out of the ashes. The devastating conflagration last spring did not burn out a particle of enthusiasm, indeed the interest seems greater than ever. Under the leadership of President R. F. Churchill, of Greenfield, Mass., and the earnest efforts of Secretary Albert P. Blinn, of Norwich, Ct., the camp is going to be greater than before. They gave us all possible advantage to minister unto the people, and added appreciation to our labors. They gave each public worker on their platform a public reception that made each feel proud. Instead of finding gloom, we found bright sunshine.

At Blodgett's landing, on Sunapee Lake, N. H., there is a camp that should be widely known. It is an ideal spot for a summer outing. The grand Lake and glorious Pines make health supremely catching. The management of the camp is in the hands of Spiritualists who want Spiritualism, and no fads or foolishness need be mixed. They made our stay both useful and pleasant.

A large summer attendance by persons seeking this lake of resorts, and steamer excursions, adds an outside attendance that gives good opportunity for propaganda. We will ever feel indebted to Brother Thomas Burpee, of Sutton, N. H., for urging our engagement there, and to President John Gage of Manchester, N. H., for camp courtesies and for his effort to carry on the camp work. May good and wise spirits ever help all earnest Spiritualists to carry the good tidings unto the people, and may each Spiritualist grow in the grace of zeal and effort. Fraternally,

GEORGE W. KATES AND WIFE.

MASS MEETING.

Next Saturday evening and Sunday, September 14 and 15, there will be a Mass Meeting of Spiritualists at 421 Milwaukee street, Severance Hall, Milwaukee, Wis., George H. Brooks presiding. Prof. W. M. Lockwood, the scientist, will be present and lecture.

Harmony Grove Camp.

Harmony Grove Spiritualist Camp Meeting Association has just closed ONE OF the most, if not the MOST, successful camps in the history of the grove—a success socially, spiritually and financially. We had a goodly number of earnest workers, as folows: Arthur S. Howe, State President; Mrs. M. E. G. Howe, State Organizer; J. L. Dryden, State Secretary; Mrs. Mary C. Vlasek, one of the State Board of Directors; John W. Ring, of Galveston, Texas; Mrs. Evelyn E. Pomeroy, of Seattle; Mrs. Sanford Johnson, of Los Angeles, and Mrs. Mary P. Morrill, of Chula Vista, among whom there was not a ripple of ill will or jealous feeling made manifest throughout the entire camp.

The Management, too, added a good many improvements during this season, which are all paid for and a few dollars now in the treasury as a nest egg for another year.

In the absence of our president, Prof. W. C. Bowman, who, on account of illness, was unable to be with us at any time during camp, First Vice-President E. B. Lowman took the chair and conducted the various sessions of the camp.

The officers, as elected for the ensuing year, are: President, J. L. Dryden; first vice-president, E. B. Lowman; second vice-president, Sister C. A. Dodge; treasurer, Ezra Foster; director, W. C. Bowman, and secretary, T. J. McFeron.

SECRETARY.

EUSAPIA PALLADINO.

Occur in Her Presence.

Occur in HHer Presence.

Eusapia Palladino, the well-known Neapolitan medium who was rather a failure when she appeared before the Psychical Research Society in London, a few years ago, has just subjected herself to a series of experiments held under the auspices of the University of Naples and participated in by Profs. Bottazzi and Galeotti and other well-known scientists. Eusapia is an ignorant woman, and is known to have received no education whatever. Nevertheless, while in a trance she is able to converse in several modern languages, and writes in each of them in a script that is like copperplate.

At the University of Naples the professors deliberately set traps for her, placing objects with which she could bring about effects within reach of her hand and fixing electric lights close by, so as to throw instant illumination upon them if she attempted to make use of them. A dish containing clay to receive possible moldings or marks was placed at a considerable distance from the medium, and her hands were carefully controlled by two persons, when she suddenly stretched out the three middle fingers of one hand, and rubbing the under

As there was nothing on the table she was asked to what she referred and she said::

"How hard it is! What is it?"

As there was nothing on the table she was asked to what she referred and she said:

"It is the hard clay. I wish it taken away. I do not need it."

Transmits Finger Prints.

When the professors came to examine the distant dish of clay it was found to have marks of three fingers upon it, of which the movements corresponded exactly to those which had been made by the medium on the table and it appeared as though she were able in some way to transmit the sensations of her own hands to a distance.

In one of the experiments the wrists of Eusapia were tied to two iron rings fixed in the door; the cords that held her were knotted and sealed, and yet under these conditions a bottle of water was carried about, and a seat and large human hands were seen to appear. Prof. Galeotti declares that while he was holding Eusapia by the hands, he distinctly saw a double figure in her place, with identical arms, which, however, were held in different positions.

Prof. Bottazzi, the leader of the experiments, once touched the fingers of Eusapia, and an electric light, the tap of which had been fixed inside her cabinet, but out of her reach, was lighted four or five times, and as many times extinguished. Prof. Bettazzi also had a large, and apparently natural human hand laid upon his neck, his head, and his arm. Each time he was able to touch it, and, when on his arm; to see it by suddenly turning on the electric lights when it was not dragged away, but faded out of sight and touch as he held it.—Special Dispatch from Naples, Italy.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical terms or phrase. Price, 35cts.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by the Adepts of Hermetic Philosophy. Price $2 per volume.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lecturos and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT, President.

MARY T. LONGLEY, Secretary.

A GOLDEN SHEAF.

To Our Friends: — October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes. HUDSON TUTTLE,
EMMA ROOD TUTTLE.
Berlin Heights, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to spirit life, August 21, Mrs. Lucius S. Merrett, from her home in Windsor, Ct., at the age of 88 years. She was a staunch Spiritualist for many years, and will be greatly missed by her three daughters and one son, also her many friends. The floral tributes were many and beautiful. Funeral services were conducted on Friday, August 23, at 2 p. m., by the writer. Interment was in Windsor, Ct.

WELLMAN C. WHITNEY.

September 1, 1907 at the home of her daughter, Mrs. Nina Trall (near Mancelona, Mich.), Mrs. Almira Thomas, aged 75 years (formerly of Owosso, Mich.), passed to the higher life. She had been a patient sufferer for eight months. Spiritualism and its teachings have been her comfort and consolation for over thirty years. The funeral was held September 3, Rev. Husted of Mancelona officiating.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price, 10 Cents.

"After Her Death." The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, $1.25; postage, 10 cts. THE EVOLUTION OF THE GOD and Christ Ideas. Price, $1.25; postage 10 cents.

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For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for organizing and conducting Lyceums, instructions in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid.

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Contains One hundred and twenty of the author's best poems, embracing a wide range of subjects and versatility in composition; historic, heroic, pathetic, humorous and descriptive. They are admirably adapted for recitations. The book also contains five songs, with music by the eminent composer, James G. Clark. 250 pages, beautifully bound. Portrait of author. Price $1.00, postpaid.

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To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or Individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the prize medal; some prominent citizen presides; other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents, postpaid.

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THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

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This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at this office.

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By Lilian Whiting, Author of "The World Beautiful," "The Spiritual Significance," "The Outlook Beautiful," etc.

This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond,—what it it? What is its bearing on these present working years?" To the discussion of this vital problem Miss Whiting brings the results of modern scientific research and that peculiar spiritual clairvoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a certain joyous vitality that communicates itself to the reader in a certain radiance and liberation of new energies. Price $1.00 net.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Dr. Gilbert T. Smith.—Q. Reading passage in a closed book, is it a test of spirit power?

A.—Some numbers since this question was presented and called forth the reply from several spirits communicating that they could not read in a closed book, and that this test exceeded their capabilities, as it would were they yet in the mortal form. Dr. Smith kindly calls my attention to the evidence to the contrary furnished by Mr. Myers in his exhaustive work on "Human Personality." I think the reader will draw the conclusion that the quotation, while amplifying and explaining, sustains the position taken. For if to read depends on conditions difficult to determine, and more difficult to institute, and so few spirits are able to use the occasion, their failure cannot be taken as opposing evidence.

This quotation from "Human Personality," appendix to chapter IX, and quoted from the transactions of Society for Psychical Research, Vol. XI, pp. 106-7:

"I will now give you an account of 'Rector,' one of the alleged familiar spirits, as to quotation from a closed and unknown book. This spirit was intimately connected with Mr. Stainton-Moses, and habitually wrote for 'Imperator,' and for a group of guides occasionally. His hand writing came more and more to resemble that of Mr. Moses himself. To him, moreover, was attributed the power of reading in books unknown to Mr. Moses, and of writing out matter there found through Mr. Moses' hand.

"Q. Can you read?"

"A. No, friend, I cannot, but Zachary Grey can, and Rector. I am not able to materialize myself or to command the elements."

"Q. Are either of these spirits here?"

"A. I will bring one by and by. I will send—Rector is here."

"Q. I am told that you can read. Is it so? Can you read a book?"

"A. (Spirit handwriting changed) Yes, friend, with difficulty."

"Q. Will you write for me the last line of the first book of the Aeneid?"

"A. Wait,—Omnibus errantum terris fluitibus aestat."

(This was right.)

Q. Quite so, but I might have known it. Can you go to the bookcase, take the last book but one on the second shelf and read me the last paragraph of the ninety-fourth page? I have not seen it. I do not even know its name."

"A. 'I will surely prove by a short historical narrative that popery is a novelty, and has gradually arisen or sprang up, since the primitive and pure time of Christianity, not only since the apostolic age, but even since the lamentable union of Kirk and State by Constantine.'"

(The passage was accurate except the substitution of "narrative" for "account.")

"Q. How came I to pick upon so appropriate a sentence?"

"A. I know not, my friend. It was by coincidence. The word was changed by error. I knew it when it was done, but I would not change."

"Q. How do you read? You write by fits and starts?"

"A. I write what I remember, and then I went for more. It is a special effort to read, and useful only as a test. We can read only when conditions are good. We will read once again and then write and impress you of the book. 'Pope is the last great writer of that school of poetry, the poetry of the intellect, or rather of the intellect mingled with the fancy.' That is truly written. Go and take a book called Poetry, Romance and Rhetoric. It will open at page for you. Take it and recognize our power, and the permission which the great and good God gives us to show you of our power over matter. To him be glory. Amen.'"

"The book opened at page 145, and there was the quotation perfectly true. I had not seen the book before; certainly had no idea of its contents."

It is to be observed that Stainton-Moses, from whom this record was copied by Mr. Myers, was one of the most sensitive mediums, and brought the limit of erudition, devotion and honesty to his investigations. He sacrificed his position as professor in the London University to his zeal for the cause. His sincerity and integrity was never called in question by even opposers, and he stood alone in his wonderful psychic powers.

A. C. S., Jamestown.—Q. Can the blind see spirits clairvoyantly, and are they blind after passing into the other life?

A.—As spirits see by spiritual vision, even the organic destruction of the physical eyes would have no influence on their spiritual sight. Clairvoyance of the highest order is often observed among the blind. A spiritual being cannot be blind in the sense of physical blindness. When, however, they are susceptible to impressions remaining fixed and solitary, without receiving a thought from those around and above them, they are like blind who receive no ray of light.

Mr. J. Nickenhead.—Q. Does Nature ever err?

A.—If failure is the meaning of erring, Nature makes many errors, and success comes after many futile attempts. For every perfect apple how many blighted blossoms, gnarly fruit, and immature fruit dropped from the branches! How many deformed and mentally weak children, for the one that matures in the fullness of physical and intellectual capacity. To human understanding, the storm that destroys, the lightning that rends, are counted as mistakes in the order of the world; but in a wider view the end is attained, and these failures are manifestations of antagonizing forces which are thereby brought into harmony.

Q.—Is tobacco ever beneficial? Is it ever beneficial to health?

A.—It would be difficult for the most strenuous advocate of the use of tobacco to give an instance of the usefulness of the habit of using it, for it is not craved nor tolerated until the habit is formed, and will, when taken, produce deathly sickness. It contains one of the most virulent poisons, which, until the system becomes habituated to it, stimulates to destroy. When the habit has been formed, tobacco, by arresting the organic functions, prevents waste, and thus enables want of food to be longer borne. But this is always at the expense of reserved strength. Of itself it is not the least benefit as a food in building up the body or repairing waste tissue. When the habit is formed it means that the system has become adjusted to the action of the nicotine absorbed by chewing or smoking, and ceases active resistance. It may be inferred that the constant use of tobacco, if not excessive, would be less injurious than occasional indulgence. Its use is unnecessary, and probably in all cases health would be better without it, for it may be taken as a rule that no poisonous substance—mineral, vegetable or animal—can be taken into the system without injury. The best that can be said of the use of tobacco is that it is a luxurious habit which, when not carried to excess, is not as injurious as morphine or alcohol.

Q.—What prevents water from overflowing when its level is higher than the edge of the vessel containing it?

A.—It is the greater attraction of the water for itself, and the level may be raised above the edge of the vessel to a height equivalent to this attraction. It is the same force that rounds the dewdrop.

Q.—Do the bodies of those killed by lightning present any difference in appearance from those dying of disease?

A.—Not unless burned by the stroke. Death may with such instantaneousness that the blood remains in the capillaries, and the flesh then has the appearance that such blood saturation gives. An electric shock may be so severe that every cell will be ruptured and the body burst into flame. In such cases it is not to be expected that the aspect will be the same as when a peaceful death occurs.

THE BRAIN CELLS.

Some Excellent Suggestions as to Their Cultivation.

Get good and clever by growing the right brain cells in Prof. Gates' human garden. Prof. Gates says that brain cells can be generated by stimulation of their particular phrenological area. He claims that by this system both the good and the bad may be controlled. His first experiments were with animals, to which he gave extraordinary and excessive training in mental faculty, that is, seeing and hearing, and in depriving other animals identical in age and breed of the opportunity to use that faculty. He then killed both classes of animals and examined their brains and found a marked structural difference had been caused by excessive mental activity as compared with the absence thereof. He says that children ordinarily develop less than ten per cent of the cells in their brain area and many more cells can be put into the fallow parts, so improving the brain and increasing the power of the mind. He says he has succeeded in entirely eliminating vicious tendencies from children with dispositions toward cruelty, stealing or anger. This he does by creating a greater number of opposite or moral memories as impressions and keeping them active till the old structures disappear; in fact, crowding them out as the planting of certain kinds of grass in the soil will drive out and supersede the weeds. He says that alcoholism and derangement of the digestive functions may be overcome by his process of creating numerous moral cells which are sensitive and harmonizing. Give people more mind, he says, and all undertakings will be ameliorated and better results accomplished. Give them more moral minds and the evils of society gradually disappear.

JOHN A. HOWLAND.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

Hindu Spiritualism

The Aim and Scope of Modern Spiritualism, as Set Forth in the Hindu Spiritual Magazine of Calcutta, India, Giving Many Very Interesting Particulars.

"A CHILD WAS BORN IN 1485 OF BRAHMINICAL PARENTS, IN THE CITY OF NADIA, WHICH IS 70 MILES NORTH OF CALCUTTA. HE FLOURISHED IN THE WORLD FOR 48 YEARS. HIS SAYINGS AND DOINGS WERE RECORDED BY HIS CONTEMPORARIES AND FOLLOWERS TO THE MINUTEST DETAILS, SO THAT WE CAN ASCERTAIN EVEN NOW HE LIVED, AND WHAT HE SAID AND WHAT HE DID. THIS RECORD WAS NOT KEPT BY ONE OR TWO CONTEMPORARY AUTHORS, BUT BY HUNDREDS, INDEPENDENTLY OF ONE ANOTHER. THE LIFE OF JESUS IS FOUND TO BE RECORDED BY FOUR OF HIS FOLLOWERS, BUT THAT OF THE BRAHMIN, WHOSE REMARKABLE ACHIEVEMENTS WE ARE GOING TO DESCRIBE, BY MANY HUNDREDS OF MEN, MANY OF WHOM WERE THE MOST LEARNED OF THOSE DAYS—HIS IMMEDIATE FOLLOWERS, FRIENDS AND COMPANIONS. IT IS FOR THIS REASON THAT NO REASONABLE AND HONEST MAN CAN HAVE ANY DOUBT AS TO FACTS RELATED IN CONNECTION WITH THE OBJECT OF OUR SKETCH, WHICH ARE BASED ON WRITINGS OF SUCH MEN."

We have now to see how the light came to the public in India in 1485. The art and science of Yoga were discovered by Kapila. The discovery was so important that the Hindus considered him a minor incarnation of the Deity. This Yoga disclosed to mankind the hidden capacities of the soul and the way to develop them. This science and art was latterly developed by Patanjali. But the process of Yoga was so difficult that none but the highest could hope to practice it with success.

This Yoga was followed in India by Tantra, which has, in some respects, great similarity to Spiritualism in America. Men and women sat at night to invoke spirits and also to practice hypnotism and other cognate sciences. They sat in "chakra," which means a "circle." The medium of this circle was called the "patra." This "patra" or the "adhar" would be possessed by spirits, or develop clairvoyance and other occult powers.

Thus the person possessed, if he developed clairvoyance, which was called "dibya-chakshu," could diagnose diseases, discover hidden or lost articles. Sometimes this "patra" or medium held converse with invisible intelligences; sometimes he would write and sometimes speak, as they do in the West in spiritual seances. Unfortunately no attempt was made to open comunications with the dead or inquire into the conditions of the spiritual world in a systematic manner. And even if this were done, no record was kept. The fact is, India, being desolated by conquering hordes, the people had scarcely time to pay any attention to such subjects.

These "chakras" or circles were held generally to serve petty purposes. Thus the spirits were asked how to convert base metal into gold, how to discover hidden treasure, how to cure incurable diseases, and so forth. So usually the lowest spirits came to these circles. Sometimes, of course, the highest spirits also came, and then the medium usually became the founder of a new religious sect. It was thus that innumerable sects were founded in India. It was also in this manner that sects were formed in Christian and Mohammedan countries. The Protestants, the Shakers, the Methodists, the Quakers, etc., were founded in this manner under spiritual guidance. But all these Tantric and other seances were held in the utmost secrecy and the public had no access to them.

We shall now show how the gates were thrown open in India in 1485 and heaven was brought face to face with public gaze.

A child was born in 1485 of Brahminical parents, in the city of Nadia, which is 70 miles north of Calcutta. He flourished in this world for 48 years. His sayings and doings were recorded by his contemporaries and followers to the minutest details. So that we can ascertain even now how he lived, and what he said and what he did. This record was not kept by one or two contemporary authors, but by hundreds, independently of one another. The life of Jesus is found to be recorded by four of his followers, but that of the Brahmin, whose remarkable achievements we are going to describe, by many hundreds of men, many of whom were the most learned in those days—his immediate followers, friends and companions. It is for this reason that no reasonable and honest man can have any doubt as to facts related in connection with the object of our sketch, which are based on the writings of such men.

The Brahmin was full twelve months in the womb! So he was born a well-developed child, and was always in health. Once only he was ill of fever, which, however, was got rid of without any treatment. Physically he was considered a perfect being. He was the fairest, strongest, tallest and the most beautiful of all men that were born in this sphere.

Almost from the day of his birth he was seen to be accompanied by diverse supernatural incidents. Thus he was seen surrounded by illuminated figures at night. This frightened his mother, but she gradually became used to such supernatural occurrences. He had other special characteristics which marked him out from other children. Thus whoever took him in his lap felt a thrill of pleasure pervading his or her whole system. So his mother had very little opportunity of carrying him in her lap. We quote the following from his life:

"The boy, it is true, was human in form, but he was not, as has been said before, quite like other children. A complexion resembling molten gold, is a poet's creation, but in the case of the boy it proved to be a reality. The palms of his hands and the soles of his feet were, as it were, painted with fresh vermillion. When he ran about, it seemed as if blood was oozing out of the soles of his feet. His features were beautifully formed. The contour of his body was simply perfect. The movement of every limb, the glance of his eyes, his smile and his speech were all equally graceful. His fascinating face, free from the slightest defect, was, as it were, the master-work of a sculptor of the highest genius. His lips were ruddy like the ripe bimba fruit, but his eyes were perhaps more lovely than any other part of his body. His eyes elongated as the petals of a lotus, slightly tinged with red, seemed as if 'moist with lotus honey.' Every one who looked at the child felt an attraction toward him, and instinctively asked within himself: 'Is he a human child, or a child of the Gods, fallen from heaven?'

"There was another charm possessed by the child which made any one that caressed him feel a thrill of joy passing through his frame. On this account anyone who happened to take him in his or her arms, was unwilling to set him down again. His mother, therefore, was allowed but limited opportunities of enjoying the pleasure of keeping the boy in her arms.

"Besides, from the time of the child's birth, his father (Jagannath), his mother (Sachee), and other near relatives began to witness many supernatural incidents. While the boy slept, something like a moon was now and then seen shining on his breast. Sometimes he was seen enveloped with a light which looked like lightning or electricity. Sometimes Sachee would see the room filled with luminous figures, and in her alarm would call her husband."

This wonderful child was thus subjected to a course of discipline by unseen and unrecognized intelligences, so as to fit him to be able to act as a postoffice between this and the other world. He frequently entered into a trance state even when a child of five. Sometimes he would be found in a deathlike swoon; and these symptoms no doubt frightened his parents. But they gradually became used to them. When in this state of trance, though only a young child of only four or five, he would utter words of the highest wisdom. Sometimes in this state he would personate others. When asked in his normal state why he had spoken like another man, he would say that he remembered nothing. "I was sleeping," he would say, "and dreamt something and possibly described what I saw in my dream." It was in this manner he was prepared to act the part of the most powerful psychic that ever came into this world.

It seemed that some outside influences were acquiring an authority over him, so that he was gradually losing control over his own body, his own senses, nay, over his very soul. Let us here describe how these influences affected him. His chroniclers have left a minute and vivid description of how he was being prepared to receive the highest truths from the other world, and to convey them to mankind below. He is playing as a child, but suddenly he takes to weeping and weeps for hours together. When he weeps, sometimes he cannot assign any cause for his weeping. Sometimes he tries to explain himself but cannot; and sometimes he tells his companions that he is weeping because God has forsaken him. The weeping is accompanied by floods of tears, which actually make the earth muddy where they fall. Tears gush from his eyes as water from a fountain. This is no figurative description.

The mood changes and he begins to laugh, and he laughs in this way for an hour. The weeping makes his companions weep with him, and the laughter makes them laugh. Sometimes he cannot, or at least does not, explain the cause of his laughing; sometimes he does, to the effect that it is impossible for the loving Lord to leave him, for he has chained him to his heart.

It soon came to be perceived that if one symptom appeared, the opposite was sure to follow. For instance, when there was weeping, laughter was sure to be the next manifestation, and when there was laughter, weeping was sure to follow. Not that one was to follow the other immediately as a matter of course; but it was clearly established that if a strange symptom manifested itself one day, a contrary one was sure to appear sooner or later. Thus, laughter followed weeping, and vice versa. Sweating was one of the symptoms which sometimes occurred as a result of the influence. It was, however, so very unusual that it created wonder.

Then again, his body would become dry and hot to such an extent that even when big jars of water were emptied thereon, its pores absorbed it all instantly. There was thus an ebb and flow of water through the skin. Sometimes there was a violent shivering and a chattering of the teeth, and sometimes the body became so rigid that it seemed to be made of a single piece of some unyielding material.

Sometimes breathing was suspended altogether, and sometimes it became so strong that it seemed that a storm was blowing, and those who sat before him had to move aside to give it passage, so violent was the shock they received.

Sometimes his body became so heavy that it could be lifted only with great difficulty, and sometimes it became so light that each of his companions, weak or strong, could in turn take him up in his arms. Indeed, his body became so light that it was seen to float in the air.

It was also seen that though he was kept confined in a room, he was brought out when in a trance state, the doors of the room remaining shut. Indeed, sometimes he was brought out in this manner when the room itself was surrounded by a separate wall, too high for any man to cross.

Sometimes he formed his body into a circle by bringing his feet in touch with his head and turned round and round like a wheel. Sometimes his body was elongated so that it was found to be from 7½ to 10½ feet in length. Sometimes his limbs were drawn within his body, and he looked like a tortoise. Sometimes there was so violent a hiccough that he became quite restless on that account. Sometimes his bright countenance became pale or colorless, or sometimes red or sometimes dark. Sometimes the color of his eyes changed; indeed, sometimes they exhibited two different tints. Sometimes the hair stood on end all over his body, with plumlike pimples at their roots, from which oozed blood.

In the above we have given some account of the external changes that were brought about in this person by this influence. But these external symptoms were also accompanied by still more extraordinary internal developments. Indeed, his soul was day by day drawn toward God, and gradually the highest angels—nay, a Being higher than the highest angels, manifested Himself through him!

Now remember what we said before. Spiritualism teaches us that man is immortal, but every one would come to know this truth after death. We are, therefore, more vitally interested in knowing how to make this immortal life happy. This defect of Spiritualism was realized by Richard Hodgson when he was dead, to whom Spiritualism is indebted more than to most men. Dr. Hodgson, in a communication to Professor Hyslop, wishes "he had studied the spiritual side of his investigations as closely as the scientific." This, what Hodgson calls the spiritual side of Spiritualism, was revealed to mankind by this Prophet of Nadia, an account of whose life we are now giving.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage 12 cents.

"Materialization." By Mme. E. d'Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

Definitions of Terms.

A Matter of Vital Importance to Spiritualists.

At the last Convention of the National Spiritualists' Association, held in Chicago, in October, 1906, President Harrison D. Barrett appointed a Committee on "Definitions of Terms used in Spiritualism," to-wit: Charles R. Schirm (Chairman), George W. Kates, W. A. Willing, Mrs. Georgia Gladys Cooley and Miss Elizabeth Harlow. This committee was appointed to obtain from as many able sources as possible, definitions of terms, carefully digest them, and report to the coming convention the result of its labors. For this purpose it was authorized to publish such data as it desired in order to give the opportunity for making suggestions to persons not members of the committee, and in a manner to prepare those who will be delegates to the next convention to act upon the report.

Mr. Barrett turned over to the chairman communications on the subject from Andrew Jackson Davis, Dr. G. W. Brown, Hon. A. H. Dailey, Dr. George A. Fuller, Mrs. Helen L. P. Russegue, and Rev. Cora L. V. Richmond, and wherever their definitions are used, proper credit will be given. Copies of these communications were sent to each member of the committee with suggestions of a plan for prosecuting the work, but up to this time only two of the committee have made reply. As the time for the next Convention is drawing near, I have deemed it proper to place before Spiritualists the data in hand.

The importance of this work can not be overestimated and it should not be hurriedly done. In a number of instances, judges sitting in cases involving Spiritualism have asked for definitions of terms; and yet, it seems to me, we have not yet reached that stage where we can reduce these definitions to rigid form. By way of suggestion, I will say, that the entire data should be published in pamphlet form for general distribution, leaving for a later day, after thorough consideration, the difficult task of forming such definitions as we would be willing to rely upon under all circumstances. This plan, I think, will largely meet the demands of the courts and will permit us to take advantage of any form of definition, just as the right shade of meaning may be selected from the various definitions of words given in the dictionary.

The terms thus far presented for consideration are: Clairvoyance, Clairaudience, independent writing, automatic writing, mediumship, trance and inspirational speaking. We will begin with definitions of clairvoyance.

Definitions of Clairvoyance.

1. "According to our definition, "Clear Seeing, or Spirit Vision," while yet in human form, is the opening of the one faculty of the spirit that takes the place of all sensation, i. e., perception. This, in our view, is always the result of the action of a spirit outside of the human form who produces upon the spiritually sensitized brain the impression of sight. Evidently there is no science of spiritual optics. The physical senses are but so many divisions of faculty, perception; the blind perceives through touch and hearing and the other avenues of sensation; when these are also closed the perception will still find a way. Spirit influence awakens and sets in action the perception of the spirit, and it takes the form of vision. In other words, it reproduces an impression upon the sensorium in the form of sight. It is quite certain that the impression of sight in the clairvoyant is not actual optical vision, but a more real perception that takes the form of vision."—Rev. Cora L. V. Richmond, A. A. Ballou, spirit influencing.

2. "Clear Seeing: a sensitive state of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that where the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences. The last phase of clairvoyance is often seen in the dying, death being the separation of the spirit from the body."—Hudson Tuttle's Glossary of Terms Pertaining to Spiritualism and Psychic Science," quoted by Dr. George A. Fuller.

3. "Clear seeing, or seeing with the spirit eye; the indestructible part of the physical eye. An exercise of the spirit function of the physical eye."—Rev. Geo. W. Kates.

4. "Clairvoyance is from and of the soul—not of the spirit. For soul is an individualized chemical unit (an ultimate body) surrounding and protecting the spirit. Soul sees by the eyes of perception. Soul is often deaf and dumb, or it may by growth become clairvoyant, and also, it may become blind by means of disease impairing the outer organization. Soul is a growth of evolution. It acts by means of the bodily senses and through all organs and parts of the physical body.—Letter of Andrew Jackson Davis.

5. (a) "It is the faculty or power, possessed by certain sensitive persons, of seeing or perceiving, as though visually, forms and scenes invisible to others."

(b) "Soul, or spiritual perception of scenes and conditions, invisible to the physical sense of sight, hence, usually without use of the organs of sight, though not necessarily so."

(c) "It is a power of perceiving, exercised by certain sensitives, upon special occasions, when the sub-conscious mind rises above the threshold of mental consciousness."

(d) "The faculty of seeing distant objects, or objects regarded as on another plane of existence, invisible to organs of sight."

(e) "Clairvoyance is a term commonly applied to a function exercised by sensitive persons denominated mediums, phychics, seers, and prophets—who possess the power of seeing hearing and perceiving, without the use of the ordinary senses or in combination with them."

(f) "Clairvoyance is synonymous with telaesthesis, when applied to the discerning of distant objects, and is confounded with telepathy, when applied to distant scenes and conditions connected with the contact of the mind of distant or absent personality."—Letter of Hon. A. H. Dailey.

6. "It is generally impossible to deal exclusively with any single phase of psychical experience; it often happens that clairvoyance and telepathy are practically inseparable, * * * * * Experimenters in telepathy should resolve to keep their minds concentrated on some clear and definite topic of mutual interest, as by so doing they are certain to secure satisfactory evidences of the transference or transmission of mental pictures."—W. J. Colville in Sunflower, August 10, 1907, quoted from "Light;"

7 a) "The ability to see or discern objects not within reach of the eye under normal conditions, as in a trance, claimed to be possessed by some persons in the mesmeric trance state."

(b) "Clairvoyance is a natural trance condition as opposed to mesmerism or hypnotism which is induced—by artificial or external means."—Standard Dictionary, Vol. I, p. 347. 1902.

8. "A power attributed to persons in a mesmeric state by which they are supposed to discern objects concealed from sight and to see what is happening at a distance."—Century Dic. & Cyc. Vol. 2, P. 1023.

9. (a) "Under this form of mediumship spiritual intelligences who understand the process are able to control the nervous organism of the eye through which impressions are conveyed to the consciousness of the medium. By this method of operation they are able to impress upon the consciousness of the medium whatever picture or image they desire."

(b) "Or, they may, in a higher form of clairvoyance, produce a condition which opens, for the time being, a direct channel between the spiritual world and the consciousness of the medium. In the latter case the medium unconsciously employs the spiritual sensory organs of sight. He thus sees whatever there is to be seen upon the spiritual plane within the immediate range of his spiritual vision.—The Great Psychological Crime, p. 155.

10. "The eye of the soul is independent of the eye of the corporeal body. * * * * * * When the body is thrown into a magnetic slumber, so deep, indeed, that the murderous roaring of a battle field could not disturb it, then the spirit's beautiful, sun-lit eyes can contemplate very distant localities as though they were present; and its gentle eyes can also fix their observation distinctly upon objects, persons and facts hundreds of leagues away, with all the accuracy and objectivity natural to the bodily vision. * * * "The clairvoyant vision is positive, not delusive like a sleeper's dream. Thus it has been proved repeatedly to the medical world, that the physical organs of sight are not always necessary to accurate seeing. * * * * * * * *

"The cerebral organization is not the sole agent of intellectual phenomena, but, positively, it is demonstrated that the various physical organs are simply containing vessels and viaducts for the development and flow of man's mental capabilities."—The Great Harmonia, Vol. 5, pp. 319 & 330, by Andrew Jackson Davis.

11. "In subjective clairvoyance, where mediums perceive the spirits, as you speak of it, they do not see them in the sense that you see objectively; the external organs of sight are excluded in this operation of clairvoyance. It is a utilization of the interior centers of the visional tract upon which it depends. Thus if I, as a controlling intelligence, have a desire to produce a scene in a locality where the medium has never been, then it would be simply necessary that I should have sufficient wisdom to manipulate or energize the neurotic centers at the terminus of the optic nerve so as to produce the same result, the vibratory impress upon those centers which would have been produced had the medium actually observed the scene. In the latter case the vibrations of light would have operated upon the external organ, the vibration would have been carried through the optic nerve and the consciousness of sight would have resulted; but, in subjective clairvoyance, as I have shown, the same result is accomplished by a different process. Thus a spirit intelligence can impress with accuracy upon the consciousness of the medium scenes at a distance, externalized in the brain of the medium by the method to which I referred."—Trance Lecture of Oscar A. Edgerly on Mediumship, Dr. Chalmers, the spirit controlling.

12. "Clairvoyance, n. (Fr.) Literally, clear-sightedness; a power attributed to persons in a mesmeric state, of discerning objects which are not present to the senses."—Webster's Dic., p. 209, 1852.

13. "A faculty of power claimed to be possessed by some persons while under the influence of mesmerism. By it the clairvoyant claims to be able to see mentally things concealed from sight, to see and describe things happening at a distance, and to discover things hidden."—Universal Dic. of the English Language, Vol. 1, p. 1032, 1898.

14. "The alleged ability (in certain states) to see things not normally visible; the pretended ability to see the internal organs of a patient, and thus diagnosticate his ailments."—Gould's Illustrated Dic. of Medicine, p. 301, 1903.

15. "In the state termed clairvoyance, or clear-seeing, there is no action of the will; there is no thought; there is no evidence that the life follows the spirit; yet the spirit is away across the wide ocean; the spirit is in the depths of the captor's dungeon; the spirit is in the cloudy region, far off in space; it is away among the shining stars, in the land of souls, in that remote realm where nothing of flesh and blood can enter. The spirit is far away, and yet the life is present. And so is the body; still the silver cord is not loosened; still the golden bowl is not broken."

"Into the state of catalepsy, or trance, or even in the condition you term abstraction, when the thought is far away, mingling with the sweet home scenes, the spirit does not act

(Continued on page 8.)

THE SON OFFICIATES AT THE FUNERAL OF HIS FATHER.

No minister of the gospel stood at the bier of the late Rev. Edward F. Strickland during the funeral services at Benton Harbor, Mich. Instead, short services were conducted by Edward F. Strickland, Jr., the only son. The deceased was an interested reader of The Progressive Thinker.

Mr. Strickland prefaced his remarks with tender references to the noble life and character of his dead parent. His conclusion was a recitation of a poem from the pen of Dr. Strickland, written some years ago and entitled "How I Should Like to Die."

Address of Mr. Strickland.

Friends and neighbors, the great change that faces all hath come to him whom we loved—the head and the heart of our household.

A great heart is still, a kind eye is closed, a kindlier voice is silent evermore. A noble mind has sunk to rest. The silence and the night hath come that giveth our beloved sleep.

Fourscore years and nearly ten he was of this world, and now a soul long seeking may have found its elysium.

This we feel and know, that with him, as with all the countless numbers of earth's children, who have come to abide a little time upon her bosom, and then to sink again upon that bosom encircled by the everlasting arms of the great mother—Nature the omnipotent; Nature, who gave, and Nature who taketh away, it must be well.

She doeth all things well, and we who have loved and lost do not rebel, indulge no vain repinings.

But this solace and recompense remains—the memory, the dear memory of a noble life; a life loyal always to its highest conception of truth and right. A kindly nature, a brave spirit that spake and prayed, and loved and lived for man, until old age gave him surcease from strife, asylum with those he had cherished and held together in the fond bond of family solidarity, and who in return for this fatherhood, and love, in his declining years, endeavored to give peace and comfort, and to assuage the one great grief, that oft filled his heart with anguish—the virtual loss of the one precious personal influence that more than any other filled his life and blessed it with a fealty steadfast, helpful and true.

Over 50 years ago ordained a Baptist minister, he for many long years served or sought truth in that church. But truth belongs to no church, is clothed in rags of credular dogma in all of them, and so through the Congregational and Unitarian pulpits, the Spiritualists and free religious rostrums — the Christian Science and Metaphysical Schools of thought he spoke and taught the highest truth he knew, the most encouraging and hopeful thought of which he was capable—until at last, we know that with the soul emancipated, he came to stand, a member of that great church, that embraces all of humanity in its starlit aisles; "that claims the great and good of every race and clime; and finds with joy the grain of gold in every creed, that floods with light and love the germs of good in every soul."

To us who loved and honored, who stood by his side as boy and man, who sustained a sometimes weary though never faltering spirit, this is our devout memory, our sweetest benison, that though the years were ofttimes filled with perplexity, with suffering, with sorow—for the roadway of the free is never a primrose path, men's prejudices are bitter, their conservatism pitiful, their ignorance dense, still could he write his own and our creed,

Our Brethren, All Mankind.

"Bound to no sect, to no creed confined;
Our home the world; our brethren all mankind.
Do right; do good; be just and kind to all;
Exalt the truth, though every ism fall."

Many years ago when he gave utterance to this thought and soul longings in verse more often than in later years, there came from his pen some lines of singular beauty and pathos:

"How Should I Wish to Die."

How should I wish to die? Oh! like
The wearied child that sinks to rest,
And in its slumbers, the dreams
Of happy hours alone obtrude
Themselves. And as it wakes again
to life,
Unmindful of those visions that
Charmed him in his sleeping hours,
Finds brightest glories in
Returning consciousness.

How should I wish to die? Like the
Wayworn traveler, drawing near the
home
He hath left so long, and in
Whose journey he hath encountered
Much of misery—so much
That his weary soul clings not to
The remembrance of it. Whose path
Uncherished by a single smile, so
Full of woe, that he fain would rest.

How should I wish to die? With hope,
With calmness and with resignation.
With hope my life in another sphere
May be more like that which I have
Pictured in the dreamings of past
years;
With calmness, that I may be prepared
To meet the change—how great so'er
it may be;
With fortitude and peace that now I
feel;
With resignation, that I may wander
On through that course the soul must
Tread in life eternal, to that land
where
The weary are at rest.

How should I wish to die? Like one
Who parts with human life as a worn-
out gift—
Resign it as a useless thing
That has exhausted all life's virtue
to sustain it;
And for this service, traitor-like, deserts when old
And grown too feeble even to wish
a longer sojourn—
Useless in itself, valueless to all;
and as
Each tender bond is severed, and the
Immortal essence—the soul—is at
length
Unbound! And like the 'scaped bird
From its prison house, mounts up
To greet the great Ruler of Space as
Something near akin to God himself.

How should I wish to die Peacefully.
To see around my bed those few that
Loved me in the world; to feel their
Kisses upon my lips and their breath
Fanning my brow, as they
Bend their heads once more to bless
me.
To feel their hands within mine own,
And the soft pressure of their fingers
Telling me more than a thousand
tongues
That they love me still—yes, love me
still.

How should I wish to die? Like one
Who hath naught to live for—like
one
Who tasted deeply the bitter of the
cup
And liked it not. Like one
Who found not in the life he resigns-
so willingly
Those hundred ties that bind
The heart to life; like one who
Finds himself alone in a world unheeded,
Unknown, out of place. One who
Hath not the power or the will
To succumb to the evils that
Bind man to man in one common
worldly
Interest. Therefore being so isolated,
He would fain return to his soul's
Home; to that place where
The soul's own divine reasoning
builds
For itself an eternal home. There! yes,
'Tis thus I would die, and live there
Forever and ever and ever.

It is with a sense of devout satisfaction, a joy—a holy joy I may term it, that we feel that measurably near the wishes so beautifully expressed in these lines he should have approached the valley of the shadow that closes in upon every life journey, and though we may not see, we, too, shall follow where midst the encircling gloom hope may point a star, and faith alone may hear the flutter of a wing.

SAW AND HEARD SPIRITS.

A Brief Outline of My Spiritual Experience.

When I was about eight years of age, while I was eating my breakfast, my mother, oldest sister and a visiting neighbor were seated at the table talking, having finished their breakfast. I am quite sure it was the visitor who made this remark: "I feel so sorry for Mrs. Daisy, her little girl died and is to be buried to-day. They say Mrs. Daisy is almost crazed with grief." After breakfast, I remember that I was in the old barnyard south of the house; later I see myself entering the yard and slowly walking toward the house.

When I was about midway between the house and the yard gate, I was suddenly stopped, and something or somebody spoke to me as plainly as I was ever spoken to in my life, saying, "That is your little wife that is being buried to-day." I remember that I was startled for a moment or two, for I thought of the girl that had been spoken of at the table. I can see myself as a little boy as plainly as if it were yesterday. I threw up my hands, waved them and exclaimed, "Hah, what do I want with a little wife?" All this experience passed out of my mind to be brought back forty years later.

Having an intense desire to know the truth regarding a conscious existence of the individuality after the change called death, I sought in literature of varied kinds, until I finally concluded that I might possibly in following certain hints that I had gleaned, acquire the power that would be sufficient to convince me beyond the peradventure of a doubt. For many years I continued to seek, until at last I was rewarded in such a positive way that I can affirm in all positiveness that we do live after the final dissolution of the physical organization. I have seen, I have heard, and I have talked with those whose earthly bodies had been mouldering in the tomb for many years. Eight years ago while I was resting in my bed I saw at my side two shadowy forms. I could hear mumbling voices, and I requested that I be given clairvoyance and clairaudience, which was done. It was then I heard my mother's voice. I knew it was her voice, for I had heard it many thousands of times from infancy to manhood, and could not be deceived. These were the words she said to me: "Lomie, why don't you pray to Jesus?"

I answered: "Mother, I would; there is not a soul in Aberdeen who would not more gladly or willingly pray to Jesus, that myself; but I have become almost thoroughly convinced that no such personality as the Jesus Christ of the Bible ever had an existence on this earth."

I paused, expecting my mother to speak, but she did not at that time. (Later on she did speak of family affairs).

I then turned my thoughts to the shadowy form at my right and asked: "What do you know of Jesus Christ of the Bible?" I was answered by a woman's voice, pleasant, kindly and loving. She said: "We don't know anything about him; we have never seen him."

A few minutes later I asked the shadowy forms if they could not give me some other demonstration. The simple answer was, "We don't know; we will try." The two forms raised up and stood against the wall at my right. They whirled around and around each other for perhaps a minute or two, when one of them became clothed in beautiful white light (such light fairly resembling that as may be seen in the sheen of silvery moonlight spread over a beautiful landscape). The other by the side of the one in light remained in shadow.

The one clothed in light held a rod in her hand, about twenty inches or two feet in length (the rod seemed to be made of some very dark wood, perfectly smooth throughout). She (I say "she," for the appearance was that of a woman) gathered the light on the end of the rod and sprinkled all over me. I would hold up my hand, she would sprinkle the light on it; but when I undertook to take hold of the rod, she would lift it up out of my reach, smiling all the time. I called my brother Sile, who was sleeping in an adjoining room with cousin Dick Campbell.

I said: "Sile, come here; mother is here and has been talking to me." I called him three or four times; he would not come. I got up out of my bed, went into his room and said: "Sile, I tell you, mother is here and has been talking to me and there is a beautiful angel clothed in light; come and see."

He grumblingly arose, stepped in front of me and entered the room where I had been. His first words were, "I don't see anything." I said to him, "Right here on the wall." He then said: "Well, I don't see anything; I want to sleep."

Immediately there was impressed on my brain this very plain statement: "It was you who asked for your ears to be opened and your ears to be unstopped; how can he see or hear?" (That was certainly plain enough.)

While Sile and I were in bed together, the one in light would gather the light on the rod, reach over him and sprinkle the light over me. I remained for several minutes, when I concluded I would go and get in bed with cousin Dick. Accordingly I got up for the second time and got in bed with Dick. After a few minutes I looked up and by my surgical chair there the party stood gathering the light on the rod and sprinkling it on me. After several minutes I said to myself, "Well, I can't get away from them, I shall go back," which I did, and lay down with Sile again, the sprinkling of the light continuing as before. After a time I requested Sile to go into his own room. I wished to be alone. He complied. I tried to get the one in light to talk to me, but she either could not or would not. Having witnessed the phenomena for a half or three-quarters of an hour, I said, "Well, that will do," and turned my head to one side for a few seconds, looked back and they were gone. I have never seen the phenomena since.

While lying in bed thinking about what I had seen, I heard a man's voice, one I had never heard before, saying, "Doctor, do you know Annie?"

I answered "No," and then asked, "Annie who?" The voice answered, "Annie Daisy."

In a short time I again heard the pleasant, kindly, loving, woman's voice again. It said, "I am Annie Daisy. I died when I was four years old. I have been with you for over thirty years. I am your twin soul. I love you so much—oh, you don't know how much. Come out and be with me." She asked me several times. I refused, but she persisted. I then said, "I have a little girl in Indiana whom I must do for." She then said, "Let me take you to see Georgia." This request was made several times, and as often refused by me. Finally I said, "How long will it take?" She answered, "Five minutes." I hesitated, was at the point to consent, but was a little too wary, became cowardly and would not consent, for which I have been sorry ever since.

Twenty-four hours after the above occurrence I was out of the body and was seen by my brother Siles. On the third day of my experiences I was in my office thinking the occurrence over. While thus thinking, I requested the one who had told me, "I am your twin soul; I have been with you for over thirty years," to come and remain with me, which request she complied with; and I have been positively conscious of her presence every day since.

In my talk with mother, reference was made to Jesus Christ. Don't think for one moment that I deny his existence.

Spiritualism has taught me this religion (if it can be called a religion): Be honest, retain pure thoughts, pure aspirations and pure desires.

M. L. PEARSON, M. D.
312½ Heron St., Aberdeen, Wash.

Mediumship Should Not Be Used for Selfish Gain.

To the Editor:—So much has been said about Spiritualism, and so many people are trying to promote it, that I would like to know if they are the ones who think it were not for them it would perish from the face of the earth.

I write thus to express certain lines of thought and bring confidence to sorrowing ones. Spiritualism is a truth, but this truth will not grow, if we use it for personal or commercial use.

Yes, Spiritualism is going to have a few more hard knocks, and it must be so till people learn that it can't flourish on a business basis. No Spiritualist should use his or her mediumistic powers for selfish gain.

To leave nothing, to give all and ask nothing in return, is the highest philosophy. All great seers and sages of the past were of such, and they got power, wisdom, glory, and truths untold, but being in harmony with the Infinite, the Infinite was at their command. Mediums should be very careful, and not practice mediumship only to do good; then they will be blessed.

STEPHEN A. KOST.
Pasadena, Cal.

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LIMITATIONS OF TERMS.

(Continued from page 7.)

with the body; still the life is there."—Lecture of Emma Hardinge Britten on "Spirit, its Origin and Destiny," delivered in Chicago, Ill., October 28, 1860.

16. "A power of perceiving objects however covered or remote, without the use of eyes; said to be communicated to a person under the influence of animal magnetism or mesmerism."—Worcester's Dic. p. 248, 2nd. ed., 1888.

17. "A power attributed to persons in a mesmeric state, of discerning objects not perceptible by the senses."—Webster's Dic., 1881.

Having before me the foregoing definitions, I have attempted to formulate a definition of clairvoyance which I here insert for what it may be worth.

18. Clairvoyance literally means, clear seeing; but in Spiritualism it has a technical meaning and may be either objective or subjective:

(a) Subjective clairvoyance is that psychic power or function of seeing, objectively, by and through the spiritual sensorium of sight which pervades the physical mechanism of vision, spiritual beings and things. A few persons are born with this power; in some it is developed and in others it has but a casual quickening. Its extent is governed by the rate of vibration under which it operates; thus, one clairvoyant may see spiritual things which to another may be invisible, because of the degree of difference in the intensity of the power.

(b) Subjective clairvoyance is that psychic condition of a person which enables spirit intelligences to impress or photograph upon the brain of that person, at will, pictures and images which are seen as visions by that person, without the aid of the physical eye. These pictures and images may be of things spiritual or material, past or present, remote or near, hidden or uncovered, or they may have their existence simply in the conception or imagination of the spirit communicating them.

CHARLES R. SCHIRM.
Baltimore, Md.

HE POINTS THE WAY.

To Distinguish Between the Medium and the Fortune Teller.

To the Editor:—The difference between the genuine spirit medium and the fortune teller—the "blow-hard", brazen fortune teller—may not be difficult to know, but easy; that is, if the medium herself should want to make it easy; and here is how either can make it easy if they want to:

If, therefore, dear reader, you are a spirit medium and a gifted counselor, giving to clients spirit counsel and advice, and you are visited by special officers to spy out your work in order to tax you with fortune tellers, and should ask:

"Are you a fortune teller, a palmist or clairvoyant? If not, then, what are you? Don't you as fortune tellers tell how often and how soon persons may marry? Don't you as fortune tellers promise every already married man another wife, and every already married woman another husband? Don't you tell if wife or husband is true or false? Don't you give market tips on stocks and grain? Other fortune tellers do. Don't you tell how to have good luck, how to fascinate the one you love and marry the man or maiden of your choice? Other fortune tellers do."

"I scorn," you say, "all such! Then what are you?? If none of these, please rise and explain."

At this juncture, dear Oracle, methinks I see you standing on your dignity and hear you exclaim:

"No, sir, I am none of these, and don't you dare identify me with them. I am what all your ecclesiastics proudly claim to be, "A Spiritual Adviser." such is part of their religion;; such is part of mine! If you tax me, you will have to tax them, for all of them claim to be Spiritual Advisers."

As Spiritual Advisers, we may not differ outwardly or physically from the fortune teller, but mentally and spiritually we differ, and herein lies the secret of spirit mediumship, the mental anatomy or mental equipment. It is this mental equipment which makes us receiver and transmitter of spirit messages from spirit life to mortals. It is this mental equipment which gives to invisible key-men and and invisible key-women operators, the power to control and the power to transmit. And it is this and the nature of our sacred work that makes the difference—a difference in work, as far removed from the work of fortune teller as is the furthest fixed star from the planet Earth.

Besides look at the modest claim and modest announcement of the spirit medium, simply, Jane Doe, Spiritual Adviser, and then look at the long-winded and nauseating newspaper advertisements of the loud-mouthed fortune teller.

Municipal officers, please note the difference. DR. R. GREER.
Maywood, Ill.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
600 Pa. Ave., N. E., Washington, D.C.

Texas Spiritualists, Attention!

The next annual convention of the Texas State National Association of Spiritualists is hereby called to meet in the city of Houston, Texas, on Friday, Sept. 20, 1907, to continue three days. It is earnestly hoped that every society in the State will send delegates to this convention, with a per capita tax of 10 cents per member, and that some plan may be devised at this meeting to advance the cause of Spiritualism in Texas.

CARRIE E. HINSDALE.
President Texas State National Association of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

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BY DR. T. A. BLAND.

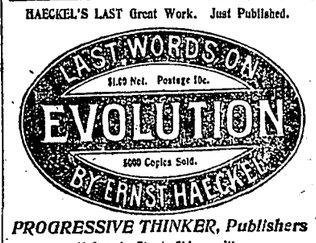
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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The Dynamics of the After Life.

The Following Article, Published in a Leading Periodical, the Medical Brief, of St. Louis, Mo., will be Read with Thrilling Interest. It Illustrates the Important Fact, that Outside of Our Ranks, among Scientific Men, Spiritualistic and Occult Subjects are Receiving Great Attention.

"There is more between Heaven and Earth, my dear Horatio, than all our philosophy has ever dreamt about."—Hamlet.

In Touch with Impalpables.—We had met—my deceased wife and myself—under circumstances which the thoughtless would attribute to the empire of chance, but which the philosopher appreciates as integral and law-governed parts in the eternal fitness of things. Though born and raised under antipodal signs of nature and culture, we had yet imbibed the same fundamental aspects of life and destiny, impelled by the same inappeasable passion for knowledge, to pursue, rationally and scientifically, the dynamics of after-life.

She died, as we all do, from failure to fully understand and fully live up to the minutiae of the plan embodied and ensouled in the free, rhythmic throb of the world-life. She died in my arms, sane and hopeful, philanthropically not less than intuitively convinced that death should cause no arrest of her evolution, but rather be instrumental in opening up new fields of research and realization.

But before she died she had whispered between the hectic convulsions: "Gerald, if I am to change the theater of existence for some more needed experience, I shall endeavor to communicate with you, and lay before you scene after scene of the panorama of after-life."

These words alone consoled me for the loss of her cherished earthly association. For in the light of that promise her departure became merely nominal. As souls and thinkers we ignored death, fixing our attention with unquestioning certainty on the conscious continuation of individual identity beyond the threshold.

About a week after her death, while sitting in my library and looking through some of her posthumous notes, with a view of publishing them, I suddenly felt a cold draft of air with great force strike my face, while the room was rapidly filling with the odor of putrid flesh, peculiar to the presence of a corpse. Looking up from my work, I beheld in front of me a dark, shrouded form, as if exposed to a heavy gale—a form which I instantaneously recognized as belonging to my deceased friend. A drab-colored tunic, covering head and body, parted at the flurry of a gesture, and uncovered a face emaciated and careworn, and over-drawn with deep-laid lines. From two deep, dark sockets I saw the piercing light of her eyes shine with intense and nervous energy.

She articulated syllables with great rapidity, coloring her sentences with German, French and English idioms—languages with which she had been familiar while on earth. But did she really speak?

I saw the lips moving, the hands gesticulate, the spare form swinging to and fro, and yet the excitation of my sense of hearing, resulting in an intelligible response in my mind to this epiglottic stream of ideas, did certainly not come over the path of the eighth cranial nerve. The waves of vibratory motion gave rise to verbal utterances without being accompanied by sound. Did a receiver in some of the departments of the vast terra incognita known as "psychic centers" register waves of motion along "wireless" paths, and reflect them over the roads of Corti into the mediating and interpreting agency of the mind, and there start reactions in terms of audible sensations? Or was the entire process a direct registration of the soul in terms of sympathy and feeling, introducing the descriptive imagery of the mute speaker into my consciousness without involving the cumbersome agency of cerebral machinery.

"Do not grieve," she articulated with great vehemence; "grief is pain—a missile of agony darting through the soul of those to whom it is directed. Please do not grieve."

Strange to say I was neither shocked nor surprised. I listened to her statements with the same interest and philosophical absorption as in former days, when we used to discuss problems of life and destiny. Interrogating her about the effect of grief as a purely subjective force, I spoke loud at first, but, startled at the sound of my voice, and with a sudden realization of the inappropriateness as well as the needlessness of vocal utterance, I proceeded to formulate the thoughts in my mind, without translating them into words.

She referred to grief as a species of thoughts, and as such possessing qualities characteristic of the latter. Like thought, it is a carrier of emotion. And, furthermore, as grief stands for the realization of all that we failed in doing or undoing for the departed while they were yet with us, a realization intensified and magnified by the consciousness of our utter helplessness in regaining lost opportunities of demonstrating to them our faith and affection, it follows that the energy with which grief charges its messages carries a tremendous potency, embodying in its impulse all that is dynamic and forceful in our personal natures. **If to this we add the fact of common experience that thought has the power of changing the nature of gross, molecular substance, as witnessed in its action on the anatomical and physiological groupings of our body—thereby giving expression to character—it can be readily realized what effect grief must have on the soul itself when the latter is no longer enshrouded and protected by a gross physical covering.**

"The pain which your grief inflicts on my soul is indeed real, and strikes me as resembling the piercing, lancinating sensations experienced by the victims of locomotor ataxia at a certain crisis in their progressive break-down. I assure you again that these sensations of grief have to me the entire reality of objective touch, streaks of lightning, leaping through and through my quivering substance, crossing and recrossing my sphere of identity until my entire nature feels honeycombed by invisible, trackless, uncontrollable arrows of flame. Ah, I beg you, do not grieve! If mothers realized the pain their grief inflicts upon the very objects of their love, they would wipe away their tears, and replace them with a smiling and hopeful countenance; for sunny, cheerful, hopeful thoughts are like stimulating draughts for a thirsty and tired-out body. Oh, ye mourners and grief-stricken lovers of the dead, give joy, not grief, strength, not—"

The words grew fainter and fainter, and finally became inarticulate and lost in a stream of unintelligible mutterings. Simultaneously changes of dissolution appeared in her features, which began to lose their lineaments and gradually fade out of objective vision. A moment later the phantom was dissolved, and the four walls of the room, which for the time being I had lost sight of, again enclosed me as concrete and impenetrable as ever.

I describe these and the following scenes as minutely and ad verbatim as my memory enables me. If an illusion, then I am not less illusioned than the reader. The whole matter stands before me at once, incredible, yet real; a fairy tale, and yet concrete history.

IT IS NEEDLESS TO STATE THAT I HENCEFORTH STOPPED GRIEVING, AND GAVE MY WHOLE THOUGHT-LIFE A HIGHER VITAL TONE, CHARGING EVERY FEELING WITH PERENNIAL BUOYANCY AND HOPEFULNESS.

About a month after this experience, in the early twilight of a Swedish winter day, in which country at the time I was sojourning, while sitting in my library, wrapt in memories of the past, and with my eyes resting on a miniature portrait of my dead friend, I suddenly felt the strange, chilling, uncanny touch of a damp, malodorous garment creeping over me. I at once became conscious of the presence of my dead friend, and recognized, with no surprise whatever, the appearance immediately in front of me, of her old dear face, wrapt in the same loose, dark-colored garment as when I last saw her. She seemed to move in a sphere of intense excitement; waves of stirring emotion dashed over me like breakers on an ocean surf, while her hands and features twitched as under the strain of a tumultuous though half-suppressed agitation. In her attitude she gave the impression of trying to resist some invisible but overpowering force, against the influence of which every minute of her time had to be bought by unceasing struggle.

She pointed backward over her shoulder, and as I followed with my eye the direction of her finger, I scanned a vast unconfined expanse of space where spectral forms seemed floating along currents of unceasing agitation as if under the resistless action of a mastering force, compelling its ghastly, wreathing, rebellious cargo to assume the definite attitude and momentum of a preconceived plan of adjustment.

Straining my attention I observed that the uncanny creatures of this forbidding habitat were not only shifting their positions, but also forms and characters. Apparently in response to some internal impulse of feeling, their forms, now and again, with lightning-like rapidity projected some grotesquely exaggerated member of their plastic, jelly-like organisms. Lips would all of a sudden swell out into a hideous monstrosity, involving in its formation almost the entire creature. Similar changes occurred in other functions and parts of these constantly shifting forms. Ears, noses, tongues, etc., increased and decreased in size and character, portraying the entire range of progressive or retrogressive changes of moral life, and thus giving rise to a pantomime, at once hideous and interesting, in which every ruling emotion portrayed itself in the size and expression of the projected organ.

This ghostly carnival swept onward in a circling motion without a sound. I shut my eyes to gain a relief from the infernal performance, only however to realize that their objectivisation in my optic thalami did not depend upon the activity of my organs of vision. They belonged to the great class of what might be called optical "wireless," which depends on no external sensation for its manifestation, but appears as realities to every mind attuned to a corresponding key of vibration.

Dante and Milton must have been able to sink their minds self-consciously and deliberately to these depths of existence, with which they seemed to have been as familiar as with the topography and ethnography of their own native countries.

"This is my present home," said my unfortunate friend, "and here is where I experience the fate of Iamlet's dead father, who found himself—

"———confined to walk in fires
Till the foul crimes done in my days of nature
Are burnt and purged away. But that I am forbid
To tell the secrets of my prison house,
I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotted and combined locks to part.
But this eternal blazon must not be
To ears of flesh and blood———."

"I burn," said my friend, resuming her weird tale, "yet the fire which consumes me is not the elemental destroyer which goes under that name on earth. It is a fire of anguish that consumes whatever of my nature is destructive in this state of life. It is the fire of a fever—a soul fever—weeding out and consuming the toxic elements of selfishness, the moral corruption, accumulated during a life lived mostly for self, and inspired by egoistic motives. It seems to divide or dissect the subtlest compound of my nature, as if the atoms were laid bare and honeycombed. I experience the presence in my nature of a corrosive force pulsating through my consciousness, and eating away every tendency and desire that connects me with the sense-world. All notions of personal stature and advantage, all inclinations for sensual indulgencies, all fears, ambitions, envies, jealousies—every notion arising in my mind of being a separate, exclusive and self-sufficient being, with interests and hopes, ideals and destinies, which in any way distances me from my fellow men—are being mercilessly burnt out by these ever-present, inescapable flames of searching, dissecting light."

She shrunk together, collapsing from the strain under which she seemed to labor, but rallying again, rose up and continued in the sombre pathos of the inevitable, at once expressing rebellion and submission:

"OH, HOW LITTLE MANKIND REALIZES THE MASS OF WORTHLESS BALLAST IT DRAGS ALONG ON THE VOYAGE OF LIFE, RETARDING AND ENDANGERING ITS PROGRESS. VERILY, WE ARE SAILING WITH A CORPSE IN OUR CARGO. I LOOK UPON MY PAST LIFE WITH UNSPEAKABLE DISGUST.

"It seems to me almost as if it were void of every redeeming feature of positive unselfishness, of freedom from any taint of personal, self-seeking motive. And when all this final balancing and clearing-up business is over, how little is worth survival in the larger, eternal life of the liberated soul. All the strain for social benefits and positions, vanities of style, and impressiveness of stature, literary fame, political power, intellectual domineering, any ambition, any ideal, any hope, if only aiming at personal advancement in some form or other, constitutes a most horrid and unreasonable waste of life, time and energy. To love humanity in motive and service is the only legitimate expression of life. All the rest of life is forfeited, wanton, hopeless."

But her storage batteries of sustaining psychic energy were exhausted, and the stream of her communication seemed lost in the gulf-streams and whirlpools of emotions sweeping through this spectral abode. An invisible force, not unlike the suction at work in a vacuum pump, seemed to pull her backward to the zone of dark phantasm from which she had momentarily escaped.

As her power of resistance weakened, the force of suction seemed to increase, until finally, tottering under the overpowering strain of this thousand-armed monster-force, she lost her equipoise, and suddenly, as if caught by a cyclone, was swept headlong away from my field of vision to re-enter the dominion of living phantoms.

The Trail Brightens.—For some time I saw nothing of my departed friend. My business of late had rendered my existence somewhat fluidic, and landed me for a season at the extreme end of the Scandinavian peninsula, in the little isolated commonwealth of Haparanda, which, while the northernmost city of Sweden, nevertheless during its short, two-months-long summer season, exhibits all the voluptuousness and fascinations of a tropical vegetation.

One evening in the heart of June, while sitting by myself on a granite boulder a little distance out of town, with an intensely blue dome above me, and a dreamland of verdure, flower and fragrance below me, with the lingering after-glow of a recent sunset illumining the towering mountain-peaks of the majestic Areskutan—the Sierras of Sweden—gradually my thoughts sank into the events of the past, pursuing in imagination the movements of the strange being, who, while dead, still remained to me a living companion. For some time, however, perhaps three months, I had not seen her, and my interest in her unknown vicissitudes largely absorbed my mind during my leisure hours. All at once a cold shiver crept over me, giving rise to a sensation, which, having no basis in the almost tropical temperature of my surroundings, flashed into my mind the idea of its possible association with the presence of my friend.

I mistook not. Before me stood the object of my thoughts. But ah! how changed. The fear, despair, and agony which at our last meeting were visible in every feature and every gesture had been displaced by a lofty submissiveness and dignified repose. She looked at me with a full eye, expressive of at once tenderness and power, compassion and will. What a noble, superb animation, beaming with interior light, passionate devotion and irrevocable resolve!

"I AM OUT OF INFERNO," WAS SYLLABLED IN MY CONSCIOUSNESS. "THE GROSSNESS OF MY NATURE IS REMOVED, BUT MY SOUL IS STILL IN THE THROES OF BIRTH-GIVING. FREED FROM THE NOXIOUS WEEDS OF SELFISHNESS AND IMPURITIES IN ALL ITS HYDRA-FORMS OF LIFE, I AM AT PRESENT PLACED UNDER THE ACTION OF AN ENVIRONMENT WHICH COMPELS MY PURGED NATURE TO DEVELOP ENTIRELY NEW AND UNSUSPECTED POWERS."

She paused for a moment, as if to collect and formulate her thoughts. While waiting for to continue, I noticed the change in her robe, which from the old shade of dark drab had assumed a color of cream, streaked with light blue.

"My evolution," she continued, "in this posthumous realm has hitherto been largely negative and eliminative, while at present it is passing over into a positive, constructive and organizing phase of consciousness. My soul is budding into self-consciousness, and my mind is beginning to wield a self-sustaining, self-determining power. But I shall try to put before you the factors at work in the process of my unfoldment.

"As a basis to start out from, I will refer to the life of ordinary humanity, where self-consciousness mostly consists in reactions of the mind to external impressions. The minds of the great majority of people are a blank on which gossip, sensations, sightseeings, travels, accidents, stirring vicissitudes, etc., scribble down their incongruous contents. External stimulants in one or another form of sensation lie back of and support the entire structure of what goes to make up most people's actual self-consciousness.

"Now if sensation were suddenly to stop its generative process, and not a ray of light or life be permitted to enter the mind through the agency of the five senses, what then? Would not the individual find himself in chaos and night, very much like awakening from a sleep when bereft of the powers of hearing, seeing and general sensation, a state of existence which corresponds to my own experience upon awakening from the shock imparted to me by the death of my physical body? I woke up dazed and bewildered, without any power to communicate with the order and expressions of life and consciousness peculiar to this supersensuous plane of existence, where consciousness manifests its terms of life quite different from what I experienced through the functions of the senses. Thus being divorced from my sensory vehicle on which I had so largely depended for guidance in my subjective as well as objective existence, I found myself not only inadequate to deal with the intelligences of the new world, but also rendered powerless to reassume my interrupted relation with the old sense world.

"Yet here are some phases of this subjective after life to which I have been able to respond—phases related to the emotional forms of imagination with its selfishly passional and sentimental indulgences so characteristic of sense-life. Hence, every notion associated with forms of fear, worry, anxiety, envy, dislike, desire, vanity and unbrotherliness or selfishness, in any of its thousand-tongued expressions, constituted the only stock of my available knowledge responding to my power of recognition—a fact which opened up to me the morbid contents of the awe-inspiring inferno, which, in spite of its hideous dwellers, represented in principle the main expression of the life with which I had retained familiarity. Everything else was largely a blank, on which I now and then discovered flitting presences of transfigured beings diffusing pulsations of a faintly palpable zone of holiness.

"For only such stages of consciousness, with which we have the power personally to identify ourselves during earth-life are recognizable during the immediate stages following death. Powers and qualities are not generated through the mere change called death; nor do the eternal laws and principles of the universe suspend their operations because an individual passes over from one state of existence into another.

"'AS BELOW SO ABOVE,' SAID HERMES; IN HEAVEN OR ON EARTH—IN LIFE OR AFTER LIFE—WE ARE THAT, AND NO MORE, WHICH WE HAVE ATTAINED TO THROUGH SELF-CONSCIOUS EXERTION IN THE ONE OR OTHER DIRECTION.

"And as the character of man is expressed in his form, so the quality and power of his soul can be traced in the influence they exert on his physical evolution expressed in his demeanor and attitude to trials and vicissitudes of general existence.

"I am now developing subjective consciousness, i. e., the power of the mind to reflect and verify life and its meaning in perfect independence of sensory or functional aids. Had I been given less to social functions, less to outer, sensational, transitory and purely personal interests, and in place devoting my time and power to cultivate acquaintance, through meditation and aspirations with my own soul, I should find fewer obstacles to overcome in my present state of evolution."

Notwithstanding my friend's austere denunciation of the manner in which she had spent her physical life, she was not by far as much "given to social functions" as are the great majority of our society ladies. But she was not without a fondness for gossip, and enjoyed plunging into the social whirl with all the enthusiasm of her sex. It was for the first time, in the after-life, that she learned to appreciate the full meaning and value of time—an appreciation which came out with full force in the ardor of her self-disapproval.

"In what way do you develop your subjective powers in your present state?" I queried in my mind.

"Ah, by enforced, absolute solitude and silence. Look at that endless, solitary trail leading on, and on, surrounded by sterile rocks, without a spear of vegetation, or a motion or a wingstroke of animal existence. Silence of death everywhere, or perhaps more correct, the silence of a new, higher, but as yet inexperienced life. I feel compelled by some resistless directing inner power to pursue this terrible, endless destiny without companionship or semblance of life and consciousness in any form. My sense-nature is absolutely at rest, being bereft of every opportunity to assert itself, and without any means of self-preservation—thus compelling the impersonal, supersensuous soul-nature to unfold its slumbering powers. For it is in the arrest and silence of the animal life that the divine life arises to the surface through channels and media formed by the

(Continued on page 8.)

VITAL AND MENTAL FORCE.

A Selection from a Work by Prof. J. S. Loveland.

* * * We find the glorious orb of day a center and radiator of such tremendous energy as to fill us with unspeakable wonder. From every part of his immense body flows out into space the ocean waves of almost omnipotent force. We saw the earth absorbing its share of this constantly emitted energy, and, while retaining some portions in permanent form, yet the greater portion is converted into all the varied forms of force, which produce the countless phenomena of Nature. The angry flash of the frowning cloud, the crashing roll of thunder, the maddening rush of the cyclone, the up-springing tree and grain, the falling rain, the many-hued flowers, the mingled strength and beauty with which our earth is clad, are only some of the protean forms of the one force, issuing from the god of day.

I have more particularly called attention to this because it is the great foundation of all discussions upon the nature of man. The earth is from the sun, and man is from the earth. The sun is the primary source, the parental fountain of all the earth's substance and energy.

And while, through different combinations of substance we should look for varied phenomena, we shall be sure to have the same identical force in one world as in the other. We shall also be sure to find in man the workings of the same forces that rule in the suns and worlds of space. In the ascension of matter and force we shall look for higher forms of manifestation, but the same unitary law, running through all the changing and varied phenomena. We shall nowhere find man, the child of Nature, transcending the laws of Nature. If man, as to any part of his being, were not a product of Nature, then it would be vain for us to comprehend the philosophy of his action We should be at once relegated to the realm of the supernatural, the miraculous, the incomprehensible. But so long as we are environed by the laws of Nature, we are within the domain of science, and can, therefore, invoke the aid of the grand laws of analogy in the elucidation of all the new and strange phenomena. It is in view of this that I have started in this discussion from the primary forms of force.

Man is said to be the epitome of the universe—the microcosm of the macrocosm. That is, he embodies in himself the essentials of all that is. And as he is the youngest, the last born of all the kingdoms of being, he should be the flower, the fruitage, of all preceding him. This natural deduction is demonstrated to be true. If man is the culmination of all the prior essences and forces, then a careful study of the primordial elements of man must be indispensable to his full comprehension, even though he may surpass, in functional capacity, all that has preceded him. As submitted at the outset, we have matter, force, and mind before us as the trinity of being.

The enigma of all philosophies has been HOW mind and matter—two assumed and unlike and antipodal substances—could contact, act and react upon each other. The difficulty of solving the problem has forced some to the assumption of exclusive matter (materialism) and others to the position of exclusive mind (idealism). But neither of these theories affords us the slightest help in unraveling the knotty question; for precisely the same substance and agents exist in spite of the profound lucubrations of idealists or materialists. The attributes and functions of mind are just the same, and just as impossible of being reduced to the categories of matter, when the materialist has demonstrated his philosophy as before he commenced it. So also the hard-headed facts of matter are as intractable to common sense and reason after the learned essays of Berkeley and the inspirational utterances of the mind-curers and metaphysicians as before we listened thereto.

Man's idea of causation flows from his consciousness of being or possessing a change-producing force. He produces motion, action, change. He calls it causation. What is the agent, the substance which connects or relates the conscious mind with the effect produced? How do the conceptions of the mind become the phenomena seen by others? To answer these questions aright will go a long way in aiding us to solve the problem of mediumship. * * * * *

E. T. DICKINSON.

Palmetto Place, Limona, Fla.

IN THE SILENCE.

Softly when the day is done,
In the Silence all alone,
Loving voices come to me,
From the realm of mystery.

Spirit voices, loving, kind,
Speaking deep within the mind,
Words of kindly helpfulness,
Thoughts to sweetly lift and bless.

Thoughts to strengthen purest ties
Thoughts to clear the clouded skies;
Still the frets and cares of life;
Calm the winds and waves of strife.

Ling'ring in the soul's retreat,
Comes an influence pure and sweet,
Waking asirations pure,
Blessings bring that e'er endure.

O, the heavenly beauties seen,
In the silence deep, serene,
And the angels touch with vision
Glimpsing fairest fields elysian.

And the soul in raptured wonder,
Music hears from "over yonder,"
Symphonies of heavenly sweetness
Thrilling with divinest meetness.

Sweet the hour to Silence given,
Bringing antepast of heaven,
While the soul in silence waits
Op'ning of the golden gates.

JAS. C. UNDERHILL.

Hammond, Ind.

Camp Chesterfield a Great Success.

The Indiana Spiritualists' 17th Annual Session at Camp Chesterfield is one of the "has beens," and I want to say, as a matter of fact, that never in its history has this Mecca of Spiritualism, with all its scenery of the beautiful, the lovely, and the grand, where Nature and art combine their efforts for a display of perfection, put in a better appearance than in the year 1907.

Never before have its officers, from president down, including the managers of hotel, lodging house and Ladies' Bazaar, paid closer observance to their official duties respectively, to make the camp a success. As a result, financially it can be truthfully said that the dark clouds that had previously arisen and hung out menacingly over Camp Chesterfield's fair name have faded into mists, and they even are so thin that the light of salvation shines clearly through them, and this fact our arisen Mother Colby-Luther as a materialized spirit predicted with emphasis at the first seance given by Mrs. Mendenhall, in the beautiful language: "Chesterfield Camp was not born to die; it came to stay."

While speaking of mediums, I must, to be exact, say that, though I had but little opportunity to visit personally the seances given by the numerous media present on the grounds, other than Mrs. Mendenhall, I am justified in saying that from all reports by those who did visit them, that the mediums never acquitted themselves here or elsewhere with higher honors for the good work done.

Lyceum Work.—In the years gone by the little folks had almost concluded that, as a conductor for this branch of spirit work, our beloved sister Mrs. Gillespie was the only woman for this place. I will say in reference thereto, with all due deference to Sister G., that the work performed in this department during this camp session, under the management of our good and worthy sister Mrs. Fesler, of Indianapolis, evidences the fact that there is no one person so great and useful in the work of building up character for future humanity; but there may be found a peer. It certainly can be truthfully said, without hesitation, by the thousands of witnesses to the method of training the young idea how to shoot, as well as faithfulness to duty and interest shown therein, Sister Fesler in every respect touching her work in this all-important line of culture won for herself laurels that will not fade away in coming years. May she long live, and her good name ever remain endeared to many hearts.

Conference work also was voted a success this year at Camp Chesterfield, though perhaps modesty would compel this subject to be touched lightly, as the writer was the chosen manager thereof. But I will say, at the risk of being gainsaid, that never at any previous session upon our camp was the glow of intelligence, love and real heartfelt delight to be seen so uniformly manifest on so many dear faces.

But, to the culminating point. What shall I say of the array of talent brought into use to entitle Camp Chesterfield to the honors of bearing away the banner of intellectual and spiritual glory of the year 1907? Our speakers, we think, were second to none others in any camp since "Our Moses" and Mother Colby-Luther and Sister Jennie H. Brown have joined the laborers of broader fields. Our own honest-hearted Tom W. Smith, of Anderson, being the first on the program after President O'Neill voiced the address of welcome.

He took the platform and at once made clear the fact that he was the right man in the right place. Spiritualism being his subject, I want to say right here that if any speaker ever showed the need of being honest in dealing with the cause of Spiritualism, whether it be medium, speaker or investigator, Brother "Tom" did the work.

Justice and fair play would demand a brief notice or synopsis of all who occupied the platform, as the reading of their work would be valuable to any class of thinkers. But neither space on paper nor time would admit of such.

Brother E. W. Sprague requires no recommendation from the writer's pen. It needs only to be said that he and his good wife were with us and their work was done in their usual style of earnestness and candor.

Brother T. Grimshaw, of St. Louis, Mo., in his lectures on Genuine Mediumship and Its Important Uses in Studying Life's Philosophy and Religion, proved himself a masterly teacher, under the control of the higher inspiring intelligences.

Brother Harrison D. Barrett is known to the world, and here, as in all other localities, he did his work nobly.

Mrs. Henderson, of Indianapolis, did her part as lecturer and message bearer in her usual way, ever to the honor of the cause and herself.

Dr. W. D. Wattles, formerly of Winchester, Ind., for his subject—first lecture—from the following three points, which present the subject of Spiritualism in its broad, deep and much-needed sense of understanding as the science of life in its practicabilities thus—the past, present and future of Spiritualism; in other words, the Spiritualism of the World's Bibles; the spiritual concept of the marriage relation; and the Brotherhood of Man. On these the speaker displayed a wide range of biblical thought, psycho-physiological study, and the culmination of the spiritual philosophy. Dr. Wattles is widely known as a lecturer and teacher in the school of "New Thought," and is prepared to serve the people when and where needed if called upon. He and family members make a quartette equal to the best on lecturing occasions. Call for him and family.

Mrs. Lillie—one of Nature's choicest blooms—ah, what shall I say of her? Only this: She is not only the Lillie of the West, but the Lillie of the world. She did a noble work while here.

Brother Wilson Fritch, of Seattle, Wash., filled his place as none but he alone could. His subject was Mediumship and the True Religion of Now. It is enough to say that his personal figure on the platform, together with his matchless oratory, holds every thinking member of the audience spellbound from start to finish. As substitute for dates reserved, Dr. Marvin, of Anderson, Ind., was brought into service, and in his lecture made deep impressions upon the minds of his attentive listeners. Along the same line Miss Mae B. Hedrick, of Brooklyn, New York, was introduced by the president as the "adopted daughter of Camp Chesterfield." This certainly is a beautiful as well as a befitting title. This beautiful angel in the earth form, as lecturer and message bearer did her work to the satisfaction of both mortal and angel audiences.

I come now to the top round in the ladder—the world-wide famous Mrs. Cora L. V. Richmond, who, accompanied by her good husband as her reporter, served Camp Chesterfield the last week of its session. Oh! that my pen were the harp of a celestial musician, that I might to the world sing the melody and true worth of her inspired words. In her lecture entitled "The Approaching Glacial Period and its Effects," as being both destructive and reconstructive to the various business institutions as well as to the various systems of moral and religious thought; and "The Uses and Modes of Co-operation of the Unseen Forces of the Universe" was, to put it mildly, sublimely grand. With her personality clad in her peculiar suitably-cut costume when upon the platform would alone render her a central power of attraction for any thinking audience. But when her lips voiced slowly, clearly and wisely her thought on the unseen universal forces and their uses, she reminded the humble writer of some great soul let down from the higher realm—nay, rather some one of the gods or goddesses who had taken an active part in the construction of worlds and was here to teach us mortals something of the divine lessons of life which we are yet to learn before we can boast largely of our scholarship.

Sister Richmond's closing lecture was an elaborate explanation of her mission to the World's Peace Conference now in session at The Hague in Holland. She went there as the representative of the Spiritualists of the United States of America. Mrs. Richmond, there among the chosen savants of the world, in which forty-six nations were represented in their best thought in behalf of humanity's interest in the peaceful adjustment of all national difficulties, on the economic principles of arbitration. On this question of all questions I may only say our good sister Mrs. Cora L. V. Richmond showed herself, as on all other occasions, to be master of the situation.

Thine for Spiritualism and the Brother-Sisterhood of the human race, DR. J. H. MENDENHALL.
Chesterfield, Ind.

MESSAGE FROM AN ARISEN ONE.

I have stepped to the verge of the
love-land shore,
Where life is so clear to me,
Just stepped as close, dear ones, as
I can,
To tell what it is to be.

I caught the inrush of the spirit zones
As I sped from your sight away,
And left you the poor, worn, broken
shard
That had served the little day.

But I that had been its tenant, freed
From its close environment,
Departed for another clime
And on nobler life intent.

I swept the blue to my glad surprise,
At home almost anywhere,
But sorrow's call, the voice of love,
Brought me back the home to share.

I saw your tears fall like the rain,
I gave you the hand of love,
I essayed to make you hear my voice,
To tell you "I'm not above.

"Nor yet below; right here am I,
In your midst, alert, alive;
No death as yet has come to me,
And I only cried, 'forgive' "

For papa could have found the way,
He should have sought for light
For himself and you, and left you
there
In the midst of sorrow's night.

But listen now, dear ones, I call
Across the lessening tide,
And bid you seek the truer way
That I have found and tried.

There's no such thing as death,—to
die
Has never yet been known—
Nor sleeping either—spirit sleep?
Why should you then bemoan?

I am but in advance of you;
My work goes on the same;
I care for all—but oh, the ways!
These grand attention claim.

Think of me, then, as knowing still
The ways you daily go,
And think, too, that it makes me
proud
To have you love me so.

I'll watch to help you everywhere,
I'll heed your slightest call,
And in a blessed yet-to-be
I'll learn to teach you all.

Come closer, then, at eventide;
Papa will list' for you,
Will seek to guide the every thought
To higher ways and true.

MRS. M. A. CONGDON.
Portland, Ore.

"Harmonics of Evolution. The Philosophy of individual life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, $2.

MEETINGS IN NEW YORK.

First Commenced by Andrew Jackson Davis.

In December, 1862, Andrew Jackson Davis was publishing a weekly paper, "The Herald of Progress," in this city, and in said paper he made the following statement: "President Lincoln's Emancipation Proclamation takes effect January 1, 1863, and we should conduct Progressive Sunday meetings, as the movement will mark an important epoch. Hon. John W. Edmunds, Ralph Glover, M. D., Henry J. Newton, Charles Partridge, P. E. Farnsworth, Warren Sumner Barlow and myself, and a host of others concurred in the movement, and on Sunday, January 4, 1863, Meeting was commenced at Dodsworth Hall, Broadway, opposite 11th street; said meetings have continued up to June 30, 1907; the last season at Elk Hall, Majestic Bldg., 8th ave and 59th street, was eminently successful. Mrs. May A. Newton is president, of the First Association of Spiritualists. Mrs. Margaret Gaule Reidinger, a remarkable psychic, has given earnest attention to the welfare of said society for the past 9 years, and her husband, August Reidinger, has been an energetic and harmonious assistant in her work, and their combined efforts have resulted in attracting a very desirable membership of ladies and gentlemen, whose aim is to labor in every possible way to advance the glorious Cause of Spiritualism. Mr. Reidinger has been very fortunate in obtaining so desirable a hall for their meetings, which are to commence September 15.

TITUS MERRITT.
New York, N. Y.

Splendid Spiritualist Meetings Held by Will J. Erwood of Elkhart, Indiana.

For three days the gifted speaker and psychic, Will J. Erwood, has ministered to the Spiritualists and interested friends who have indeed enjoyed a real spiritual feast. His lectures have been masterpieces of oratory and eloquence, and the manner in which he presented and discussed spiritual and scientific truths prove him to be one of the foremost thinkers and leaders of the day.

His many messages were splendid and all recognized as being absolutely correct. Every moment of his time was taken in answering questions and explaining the philosophy and phenomena, and giving private readings. The interest shown was so great that Mr. Erwood was prevailed upon to hold afternoon meetings.

The excellent work of this splendid man has created the greatest interest and enthusiasm the cause has ever known here. The friends were anxious that Mr. Erwood remain ten days or two weeks, but owing to previous engagements he was compelled to leave for other fields, but we hope and expect to have him again. We are always glad to come in touch with the master minds, and to discover ministering angels and friends in human forms makes life much sweeter and better. In every department of his work he has given excellent satisfaction, and one has said:

"There are no words too beautiful to
say,
Of him who's gone for but a day,
Beyond our plane of sense and sight."

He can never go beyond the influence or out of reach of the good wishes and kindly thoughts the friends here send to him, and when he finds another opportunity to return, a cordial welcome awaits him. We invoke the angels' blessing on this splendid worker, and know they linger very near him in his ministry.

J. A. BRUET.
Elkhart, Ind.

The N. S. A. Convention.

To the Editor:—Back again to dear old home, both feeling fine this beautiful September morn while the sun is streaming through the eastern window, filling our hearts with choicest of Nature's gifts.

I have been trying to secure special rates from several cities for the convention at Washington, D. C., but the best are the ones already out, viz., from Chicago, $22.25; from Peru, $19.70; from Muncie, $18.50; from Indianapolis, $19.25. These tickets are good for fifteen days from each given point; ten days or less at Washington, with a trip by boat to Norfolk, Va., or Jamestown; from there by boat up the historic James river to Richmond, and back home over the most picturesque route. Arrangements can be made whereby we can go in a body and meet in Cincinnati. The best time to leave Cincinnati is in the evening about 9 o'clock; this will bring you about dawn through most delightful mountain scenery, arriving at Washington, D. C., about 5 p. m. next day. Anyone wishing to join our party can find out about time of starting by writing Mrs. Carrie Mong, 415 Franklin street, Muncie, Ind., or Mrs. Ella J. Bloom, 896 Turner avenue, Chicago, or Mrs. Woolsey, 127 West 16th street, Indianapolis, Ind.

To give you a description of this trip is impossible; it is a delightful one.

I want to see some protection made for honest mediums wherever they may go. I want to see the frauds swept from our ranks.

W. D. Wattles will commence his series of lectures on Spiritualism on Sunday, September 15, in Orpheum Hall, 135 North Delaware street, in this city. It is his intention to organize one of the best and strongest societies in the United States this coming winter.

Get together, go to Washington, make this convention the largest and best attended convention the National has ever had. Go prepared to work for its good, and assist those who have spent years in making it what it is to-day.

MRS. MARTHA WOOLSEY.
127 West 16th street,
Indianapolis, Ind.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25c.

Science of the Soul.

In The Progressive Thinker of June 22 will be found an address by Geo. W. Lewis, A. M., upon the above title, which shows an almost exhaustive research and a keen, criticising appreciation of what he found in the records of science, and the opinions of scientists and students of the occult as well, and finally concludes with this statement:

"The soul is an eternal and uncreated entity, and the wisdom of the scientists, the machinations of the priest, or the gates of hell, cannot prevail against it."

This is true, but is not all. In Mrs. Cora L. V. Richmond's book, "The Soul in Its Human Embodiments," which was given in lessons to private classes some forty years ago, and purported to be the wisdom of the Spirits of the Heavenly Order of Gabriel, a band of whom at that time claimed to be her guides, after a like exhaustive study upon entirely different lines, concludes, in part, with this statement:

"Soul is an eternal, immortal, finite entity, uncreated; in essences like unto God; therefore all souls have had, and will have, being forever. God and the souls in the universe constitute all the consciousness of the universe.

"God is the Infiniverse, and the universe is that which God expresses.

"There is never any change in the relationship between the soul and God; the soul is always finite, God is always infinite.

"The Deity pervades, surrounds and controls, but is not the finite entity God; nor are all souls God, or parts of God, but like unto God."

Such are some of the conclusions arrived at by the grand band of intelligences who at that time controlled Mrs. Richmond, and in all that I have ever seen emanating from her control since, none has seemed to come from so high a source as that book; and still it has never seemed to be all required to establish a perfect understanding of the entity called "soul." There is no reason given why it should desire to embody in habiliments of earth, nor what the value is to the soul in being obliged to express itself in so many entirely different embodiments, nor what the result will be to the soul, nor what value it will all be to God.

Now in accordance with the few glimpses that have come to me through what I term soul consciousness, the conception of God, as has been presented above, is at fault in these regards.

If God is infinite and fills the infiniverse, which contains all universes and systems of universes and all beyond, then He, They, It, is ALL, and has no negative, there being nothing beside Him, which, to finite minds, is absolutely incomprehensible, as it should be, to be REALLY infinite!

One glimpse I caught showed me that the law of polaric force was and is the basic law of creation, and that particles of substance are to each other as the vibrative energy in one is to the same energy in the other. This led me to question the source of this vibrative energy, and on entering the silence I saw that before creation all substance was held in INFINITE vibrative energy; was and is held in the potency of the Infiniverse, THE INFINITE! Before Creation the Infinite held in potency all that manifestation, through power, expresses in universes; hence ALL that is palpable to sense perception has been externalized as expressions—manifestations—of the Infinite. "HOW?" do we ask? One way was shown to me through SOUL ILLUMINATION. It was shown that John, the beloved disciple upon whose bosom the Master rested his weary head, caught the true version when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."

Evidently, in the realm of being, where ALL is uncreate, The Infinite determined MANIFESTATION SHALL BE, and it was shown that the first move in that direction was a DIVISION in the elements of infinity. Under His fiat the power-wielding elements separated and became positive and negative universal spiritualities, Male and Female, Father-Mother, God-head, the Almighty Creator! The Agent of the Infinite to produce the universal manifestations He had determined should be. But this Word was positive creative Spirit, and polaric force having been determined as the law of manifestation, there was demanded a corresponding NEGATIVE, which should be as absolute in its position as the Word was in its position, it was shown to be the ATOM, a thought of the Infinite, the vibration of which was slowed down to absolute inertia—congealed! and thus becoming the basis of universal manifestation; hence, when science strives to determine the atom, it is striving to discover and measure a congealed, purposeful thought of the Infinite, which in truth seems to be the mathematical point endowed with perfect resistance, but capable of taking on polaric conditions; hence, under the action of the Word, one side of each became positive and the other negative, thus clasping each to each and thus demonstrating that "LOVE is the fulfillment of the law," and pointing the way of aggregation, concentration and combination, resulting in what is termed "CREATION."

It was also shown that in a general way evolution is true, evolving the involved energy and ideation placed within the clasping atoms by the action of the Word, until a planet of a system in the universe became evolved, up to a point beyond which mere material, animal, physical organizations could not go. A new departure became necessary in order that progress could be maintained as had been decreed at the beginning.

At this crisis came the response from the Infinite to the Word "Let us make man in our image, after our likeness," etc., and there proceeded from the innermost of the Infinite His Divinity, polarized to correspond and harmonize with the attained condition of the planet, ready to become dual entities of male and female. Under the manipulation of the Father-Mother principle of the Word, a substance was generated that separated each dual-entity from all the rest, and ALL from the Infinite and from themselves; thus were the soul-entities individualized in the Garden of Eden, the Paradise of God, the Soul Nursery of the unborn, unembodied souls of men which is still existent, in the realm of no attraction between Solar systems; thus it will be seen that ALL the souls to be embodied on any planet were individualized at one and the same time, of the same substance, the Divinity of the Infinite, that contained every attribute of Himself, in germ, except INFINITY. There can be but one Infinite! All that is has life, breath, form and being in Him.

Thus it is plainly seen that in QUALITY all souls are alike and like unto God and are in very deed His children, no matter how they may differ in quantity and individual unfoldment, the latter of which is all gained by and through human embodiments or incarnations in HUMAN form, for it was just as plainly shown that no soul ever was embodied in any form below the human, after the inauguration of the human on the planet, and that IT was through the soul's action upon the highest evolved animal form that the human form was evolved, that bridged the chasm between mere animal and right human form and relegated the "lost link" idea to the realm of myths, where it belongs.

It will also be observed that the NECESSITY of the many embodiments of the soul is to unfold and make active the germinal attributes of the Infinite, which are passive at inception and were decreed to become active and finally masterful over environments through that class of contact with physical forms. It may also further be observed that it is the pleasure of the Infinite to see Himself glassed in every class of human form, from the bushman to the archangelic form in heaven.

Again, this view of the science of soul gives immortality per se, for as a divine principle, holding an eternal past, naught but an eternal future can be predicted; hence Mr. Lewis' concluding statement, also Mrs. Richmond's conclusions, are true, and this further and more definite version of the science of soul is true to me because it came on the lines of soul illumination, which carries within itself the evidences and impress of truth to whomsoever the manifestation may come.

In conclusion I will say I deem the above but a version of the highest, holiest truth that has ever been presented by The All-Father to his children for them to discover each for himself, and that sooner or later there will come an impulse to each soul to solve the problem which it needs must obey; but if there is any higher, holier solution extant I would like to see it, for I am only a searcher after God's Holy Truth.

E. R. ROCKWOOD.
Fruitvale, Cal.

MINNESOTA STATE ASSOCIATION.

Tenth Annual Convention of Spiritualists.

To the Editor:—The State Spiritualists' Association of Minnesota, has just closed its tenth annual convention, and we are pleased to know that it was as harmonious and forceful a convention as we ever held.

There was a large attendance of delegates and visitors, and the interest manifested in the deliberations of the convention was very gratifying. Some of the fraternal societies sent delegates who were most cordially received, and whose remarks on their line of work were greatly appreciated.

We were favored with the assistance and lectures of two of the prominent workers in the ranks of Spiritualists, Prof. W. M. Lockwood of Buffalo, N. Y., and Miss Elizabeth Harlow of Columbus, Ohio. Miss Harlow will speak for the State Association during the month of September, and the local societies, to show their appreciation of the efforts of the State Board to bring talent from out of the city, have closed their meetings for this month, and will join forces with the State Board in making the meetings a success financially as well as intellectually. Miss Harlow is well known to the people of the Twin Cities, and Prof. Lockwood has made many friends and admirers who will give a cordial welcome whenever he comes to us again.

An innovation, inaugurated this year, was the omission of the tests or messages from the evening meetings, and while some were disappointed, the majority of those attending expressed their approbation of the change, and doubtless this plan will be continued in the future and the messages confined to the afternoon meetings.

Pres. J. S. Maxwell and Vice-President, J. P. Whitwell were unanimously re-elected, and were given a very vigorous Chautauqua salute.

Mr. J. Peterson, Jr., of Bemidji, Minn., was elected Second Vice-President; F. E. Irvine was also re-elected Secretary; Mr. P. J. Samson is the new treasurer, and Asa Talcott, C. P. Follett, H. Hegdahl and G. W. Bush are the trustees.

President Maxwell was elected as the delegate to attend the N. S. A. in Washington, D. C., next month.

Greetings were received from Mrs. Elizabeth Schauss, 617 Congress street, Toledo, Ohio; Dr. T. Wilkins, Secretary Illinois State Association, Chicago, Ill.; Mary T. Longley, Secretary N. S. A., Washington, D. C.; George H. Brooks, President Wisconsin State Association, Milwaukee, Wis.; George W. Kates, Cheyney Pa.; California State Association, Santa Barbara, Cal.

Financially the convention just closed was a success, as all present responded liberally to make it so, and in behalf of the State Association I take this method of publicly thanking all who assisted.

F. E. IRVINE.
901 Hastings ave., St. Paul, Minn.

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John W. Ring in Galveston, Texas.

To the Editor:—Mr. J. W. Ring has come and gone. He came Friday August 30, and remained until Monday, September 2. How delighted everyone was to see him. People flocked to the Temple to bid him welcome.

On Saturday night the members tendered him a reception. The Lyceum room was filled to pass a few hours with him, and to show their love and appreciation of one who was our speaker for ten years, and labored so untiringly for the benefit of our society. The auxiliary served ice cream and cake.

On Sunday afternoon he named here in the Temple, Mr. and Mrs. William Parr's little girl. The ceremony was made more impressive because he married the young couple two years ago.

On Sunday night Mr. Ring delivered one of his eloquent lectures. The auditorium was filled, and as he stood on the rostrum amid the palms, ferns, and flowers, it carried us all back to "other happy days," and with the knowledge that he does not "belong to us," caused us all sadness after it was over, and when the word "Good-Bye" was said, many left the Temple with tears in their eyes. When he left on Monday many of his friends went to the train to wish him "God speed." We are in hopes to have him for our speaker in another year.

Mr. and Mrs. Noyes will be here the first of October, and we all feel assured that we will learn to love them, and hope under their ministrations our society will grow and prosper. A TRUE FRIEND.

Sunapee Lake Camp, N. H.

The thirteenth annual Spiritualist camp meeting of Sunapee Lake, N. H., closed on Sunday, September 1, 1907.

The officers and members agreeing that this season has been the most successful and most productive of good for all for many past.

The season opened on August 4, with Mrs. Emma B. Smith of Lawrence, Mass., as medium for the first week. Her work as a lecturer and bearer of messages was excellent and her genial manner won for her the love of those who gathered. Dr. Edgar W. Emerson of Manchester, N. H., followed, and never has his work been better among us; par excellence, expresses it best for the week he remained with us.

Then came Mr. and Mrs. George W. Kates of Cheyney, Pa., and although their first appearance among us, we feel they went away with pleasant memories, for they left behind them ties of love and friendship as the result of their labors among us. Their work as royal and true instruments cannot be too highly commended.

Mrs Martha A. Whitehead of Methuen, Mass., also served us twice, giving two excellent lectures followed by messages; the light of her countenance is proof positive of the spiritual illumination that is hers.

Mr. Thomas Burpee of Sutton, N. H., gave two lectures of superior quality, and Mrs. Kate R. Stiles of Boston, Mass., finished the season's work with lectures, showing the great progress, scientifically, philosophically and spiritually she has made in the many years of her service as a medium.

Mrs. A. M. Warren of Manchester, N. H., held the extra evening seances in the hall, her work being well received, many being comforted and uplifted through her mediumship as a message-bearer.

The music under the direction of Mrs. A. O. Haines of Manchester, N. H., gave good satisfaction.

The Fair held under the auspices of the Ladies' Aid, was a great success, and Mrs. Harriet C, Comstock of Newport, N. H., as the manager of affairs, is to be congratulated, with those who so faithfully assisted.

JOHN W. CLAY, Sec'y.
Sutton, N. H.

OF GREAT INTEREST.

"A Little Child Shall Lead Them."

I have a neighbor who lives two doors north of me and has a little child, coming three years of age, and they are not Spiritualists—don't believe in spirit return. But here comes a surprise, and awakening of spirit return.

On one occasion the little child said, "Aunt Maggy, there is Uncle Jim standing there by you. Don't you see him?

But her aunt laughed and said, "You hush, you don't see your uncle, for I don't, and he aint here."

But several times in the day she would tell her mother and aunt, "there is Uncle Jim, can't you see him?" and they thought because they did not, she was going crazy. Her uncle lived in Texas, and she never saw him in her life, and they wondered why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now, if this is not spirit return, what is it? And to think no one saw him but the little child not three years old, and she knew it was her uncle, called him by name, and she had never seen him. It is just grand, and will prove to them the truth of Spiritualism. The little children will lead us. MRS. T. J. NEWMAN.
Albuquerque, N. Mex.

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This book contains a portrait of Kate Field and a sketch of how she made herself known in Europe after her death in Honolulu.

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As the title implies, it carries one from the mortal to the immortal life; Full of spiritual thought.

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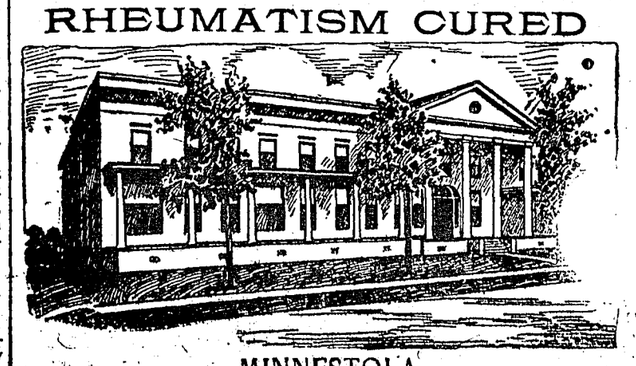
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RHEUMATISM CURED



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Camp Chesterfield a Great Success.

The Indiana Spiritualists' 17th Annual Session at Camp Chesterfield is one of the "has beens," and I want to say, as a matter of fact, that never in its history has this Mecca of Spiritualism, with all its scenery of the beautiful, the lovely, and the grand, where Nature and art combine their efforts for a display of perfection, put in a better appearance than in the year 1907.

Never before have its officers, from president down, including the managers of hotel, lodging house and Ladies' Bazaar, paid closer observance to their official duties respectively, to make the camp a success. As a result, financially it can be truthfully said that the dark clouds that had previously arisen and hung out menacingly over Camp Chesterfield's fair name have faded into mists, and they even are so thin that the light of salvation shines clearly through them, and this fact our arisen Mother Colby-Luther as a materialized spirit predicted with emphasis at the first seance given by Mrs. Mendenhall, in the beautiful language: "Chesterfield Camp was not born to die; it came to stay."

While speaking of mediums, I must, to be exact, say that, though I had but little opportunity to visit personally the seances given by the numerous media present on the grounds, other than Mrs. Mendenhall, I am justified in saying that from all reports by those who did visit them, that the mediums never acquitted themselves here or elsewhere with higher honors for the good work done.

Lyceum Work.—In the years gone by the little folks had almost concluded that, as a conductor for this branch of spirit work, our beloved sister Mrs. Gillespie was the only woman for this place. I will say in reference thereto, with all due deference to Sister G., that the work performed in this department during this camp session, under the management of our good and worthy sister Mrs. Fesler, of Indianapolis, evidences the fact that there is no one person so great and useful in the work of building up character for future humanity; but there may be found a peer. It certainly can be truthfully said, without hesitation, by the thousands of witnesses to the method of training the young idea how to shoot, as well as faithfulness to duty and interest shown therein, Sister Fesler in every respect touching her work in this all-important line of culture won for herself laurels that will not fade away in coming years. May she long live, and her good name ever remain endeared to many hearts.

Conference work also was voted a success this year at Camp Chesterfield, though perhaps modesty would compel this subject to be touched lightly, as the writer was the chosen manager thereof. But I will say, at the risk of being gainsaid, that never at any previous session upon our camp was the glow of intelligence, love and real heartfelt delight to be seen so uniformly manifest on so many dear faces.

But, to the culminating point. What shall I say of the array of talent brought into use to entitle Camp Chesterfield to the honors of bearing away the banner of intellectual and spiritual glory of the year 1907? Our speakers, we think, were second to none others in any camp since "Our Moses" and Mother Colby-Luther and Sister Jennie H. Brown have joined the laborers of broader fields. Our own honest-hearted Tom W. Smith, of Anderson, being the first on the program after President O'Neill voiced the address of welcome.

He took the platform and at once made clear the fact that he was the right man in the right place. Spiritualism being his subject, I want to say right here that if any speaker ever showed the need of being honest in dealing with the cause of Spiritualism, whether it be medium, speaker or investigator, Brother "Tom" did the work.

Justice and fair play would demand a brief notice or synopsis of all who occupied the platform, as the reading of their work would be valuable to any class of thinkers. But neither space on paper nor time would admit of such.

Brother E. W. Sprague requires no recommendation from the writer's pen. It needs only to be said that he and his good wife were with us and their work was done in their usual style of earnestness and candor.

Brother T. Grimshaw, of St. Louis, Mo., in his lectures on Genuine Mediumship and Its Important Uses in Studying Life's Philosophy and Religion, proved himself a masterly teacher, under the control of the higher inspiring intelligences.

Brother Harrison D. Barrett is known to the world, and here, as in all other localities, he did his work nobly.

Mrs. Henderson, of Indianapolis, did her part as lecturer and message bearer in her usual way, ever to the honor of the cause and herself.

Dr. W. D. Wattles, formerly of Winchester, Ind., for his subject—first lecture—from the following three points, which present the subject of Spiritualism in its broad, deep and much-needed sense of understanding as the science of life in its practicabilities thus—the past, present and future of Spiritualism; in other words, the Spiritualism of the World's Bibles; the spiritual concept of the marriage relation; and the Brotherhood of Man. On these the speaker displayed a wide range of biblical thought, psycho-physiological study, and the culmination of the spiritual philosophy. Dr. Wattles is widely known as a lecturer and teacher in the school of "New Thought," and is prepared to serve the people when and where needed if called upon. He and family members make a quartette equal to the best on lecturing occasions. Call for him and family.

Mrs. Lillie—one of Nature's choicest blooms—ah, what shall I say of her? Only this; She is not only the Lillie of the West, but the Lillie of the world. She did a noble work while here.

Brother Wilson Fritch, of Seattle, Wash., filled his place as none but he alone could. His subject was Mediumship and the True Religion of Now. It is enough to say that his personal figure on the platform, together with his matchless oratory, holds every thinking member of the audience spellbound from start to finish. As substitute for dates reserved, Dr. Marvin, of Anderson, Ind., was brought into service, and in his lecture made deep impressions upon the minds of his attentive listeners. Along the same line Miss Mae B. Hedrick, of Brooklyn, New York, was introduced by the president as the "adopted daughter of Camp Chesterfield." This certainly is a beautiful as well as a befitting title. This beautiful angel in the earth form, as lecturer and message bearer did her work to the satisfaction of both mortal and angel audiences.

I come now to the top round in the ladder—the world-wide famous Mrs. Cora L. V. Richmond, who, accompanied by her good husband as her reporter, served Camp Chesterfield the last week of its session. Oh! that my pen were the harp of a celestial musician, that I might to the world sing the melody and true worth of her inspired words. In her lecture entitled "The Approaching Glacial Period and its Effects," as being both destructive and reconstructive to the various business institutions as well as to the various systems of moral and religious thought; and "The Uses and Modes of Co-operation of the Unseen Forces of the Universe" was, to put it mildly, sublimely grand. With her personality clad in her peculiar suitably-cut costume when upon the platform would alone render her a central power of attraction for any thinking audience. But when her lips voiced slowly, clearly and wisely her thought on the unseen universal forces and their uses, she reminded the humble writer of some great soul let down from the higher realm—nay, rather some one of the gods or goddesses who had taken an active part in the construction of worlds and was here to teach us mortals something of the divine lessons of life which we are yet to learn before we can boast largely of our scholarship.

Sister Richmond's closing lecture was an elaborate explanation of her mission to the World's Peace Conference now in session at The Hague in Holland. She went there as the representative of the Spiritualists of the United States of America. Mrs. Richmond, there among the chosen savants of the world, in which forty-six nations were represented in their best thought in behalf of humanity's interest in the peaceful adjustment of all national difficulties, on the economic principles of arbitration. On this question of all questions I may only say our good sister Mrs. Cora L. V. Richmond showed herself, as on all other occasions, to be master of the situation.

Thine for Spiritualism and the Brother-Sisterhood of the human race, DR. J. H. MENDENHALL.
Chesterfield, Ind.

MESSAGE FROM AN ARISEN ONE.

I have stepped to the verge of the
love-land shore,
Where life is so clear to me,
Just stepped as close, dear ones, as
I can,
To tell what it is to be.

I caught the inrush of the spirit zones
As I sped from your sight away,
And left you the poor, worn, broken
shard
That had served the little day.

But I that had been its tenant, freed
From its close environment,
Departed for another clime
And on nobler life intent.

I swept the blue to my glad surprise,
At home almost anywhere,
But sorrow's call, the voice of love,
Brought me back the home to share.

I saw your tears fall like the rain,
I gave you the hand of love,
I essayed to make you hear my voice,
To tell you "I'm not above.

"Nor yet below; right here am I,
In your midst, alert, alive;
No death as yet has come to me,
And I only cried, 'forgive' "

For papa could have found the way,
He should have sought for light
For himself and you, and left you
there
In the midst of sorrow's night.

But listen now, dear ones, I call
Across the lessening tide,
And bid you seek the truer way
That I have found and tried.

There's no such thing as death,—to
die
Has never yet been known—
Nor sleeping either—spirit sleep?
Why should you then bemoan?

I am but in advance of you;
My work goes on the same;
I care for all—but oh, the ways!
These grand attention claim.

Think of me, then, as knowing still
The ways you daily go,
And think, too, that it makes me
proud
To have you love me so.

I'll watch to help you everywhere,
I'll heed your slightest call,
And in a blessed yet-to-be
I'll learn to teach you all.

Come closer, then, at eventide;
Papa will list' for you,
Will seek to guide the every thought
To higher ways and true.

MRS. M. A. CONGDON.
Portland, Ore.

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MEETINGS IN NEW YORK.

First Commenced by Andrew Jackson Davis.

In December, 1862, Andrew Jackson Davis was publishing a weekly paper, "The Herald of Progress," in this city, and in said paper he made the following statement: "President Lincoln's Emancipation Proclamation takes effect January 1, 1863, and we should conduct Progressive Sunday meetings, as the movement will mark an important epoch. Hon. John W. Edmunds, Ralph Glover, M. D., Henry J. Newton, Charles Partridge, P. E. Farnsworth, Warren Sumner Barlow and myself, and a host of others concurred in the movement, and on Sunday, January 4, 1863, Meeting was commenced at Dodsworth Hall, Broadway, opposite 11th street; said meetings have continued up to June 30, 1907; the last season at Elk Hall, Majestic Bldg., 8th ave and 59th street, was eminently successful. Mrs. May A. Newton is president, of the First Association of Spiritualists. Mrs. Margaret Gaule Reidinger, a remarkable psychic, has given earnest attention to the welfare of said society for the past 9 years, and her husband, August Reidinger, has been an energetic and harmonious assistant in her work, and their combined efforts have resulted in attracting a very desirable membership of ladies and gentlemen, whose aim is to labor in every possible way to advance the glorious Cause of Spiritualism. Mr. Reidinger has been very fortunate in obtaining so desirable a hall for their meetings, which are to commence September 15.

TITUS MERRITT.
New York, N. Y.

Splendid Spiritualist Meetings Held by Will J. Erwood of Elkhart, Indiana.

For three days the gifted speaker and psychic, Will J. Erwood, has ministered to the Spiritualists and interested friends who have indeed enjoyed a real spiritual feast. His lectures have been masterpieces of oratory and eloquence, and the manner in which he presented and discussed spiritual and scientific truths prove him to be one of the foremost thinkers and leaders of the day.

His many messages were splendid and all recognized as being absolutely correct. Every moment of his time was taken in answering questions and explaining the philosophy and phenomena, and giving private readings. The interest shown was so great that Mr. Erwood was prevailed upon to hold afternoon meetings.

The excellent work of this splendid man has created the greatest interest and enthusiasm the cause has ever known here. The friends were anxious that Mr. Erwood remain ten days or two weeks, but owing to previous engagements he was compelled to leave for other fields, but we hope and expect to have him again. We are always glad to come in touch with the master minds, and to discover ministering angels and friends in human forms makes life much sweeter and better. In every department of his work he has given excellent satisfaction, and one has said:

"There are no words too beautiful to
say,
Of him who's gone for but a day,
Beyond our plane of sense and sight."

He can never go beyond the influence or out of reach of the good wishes and kindly thoughts the friends here send to him, and when he finds another opportunity to return, a cordial welcome awaits him. We invoke the angels' blessing on this splendid worker, and know they linger very near him in his ministry.

J. A. BRUET.
Elkhart, Ind.

The N. S. A. Convention.

To the Editor:—Back again to dear old home, both feeling fine this beautiful September morn while the sun is streaming through the eastern window, filling our hearts with choicest of Nature's gifts.

I have been trying to secure special rates from several cities for the convention at Washington, D. C., but the best are the ones already out, viz., from Chicago, $22.25; from Peru, $19.70; from Muncie, $18.50; from Indianapolis, $19.25. These tickets are good for fifteen days from each given point; ten days or less at Washington, with a trip by boat to Norfolk, Va., or Jamestown; from there by boat up the historic James river to Richmond, and back home over the most picturesque route. Arrangements can be made whereby we can go in a body and meet in Cincinnati. The best time to leave Cincinnati is in the evening about 9 o'clock; this will bring you about dawn through most delightful mountain scenery, arriving at Washington, D. C., about 5 p. m. next day. Anyone wishing to join our party can find out about time of starting by writing Mrs. Carrie Mong, 415 Franklin street, Muncie, Ind., or Mrs. Ella J. Bloom, 896 Turner avenue, Chicago, or Mrs. Woolsey, 127 West 16th street, Indianapolis, Ind.

To give you a description of this trip is impossible; it is a delightful one.

I want to see some protection made for honest mediums wherever they may go. I want to see the frauds swept from our ranks.

W. D. Wattles will commence his series of lectures on Spiritualism on Sunday, September 15, in Orpheum Hall, 135 North Delaware street, in this city. It is his intention to organize one of the best and strongest societies in the United States this coming winter.

Get together, go to Washington, make this convention the largest and best attended convention the National has ever had. Go prepared to work for its good, and assist those who have spent years in making it what it is to-day.

MRS. MARTHA WOOLSEY.
127 West 16th street,
Indianapolis, Ind.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcenus R. K. Wright. Price 25c.

Science of the Soul.

In The Progressive Thinker of June 22 will be found an address by Geo. W. Lewis, A. M., upon the above title, which shows an almost exhaustive research and a keen, criticising appreciation of what he found in the records of science, and the opinions of scientists and students of the occult as well, and finally concludes with this statement:

"The soul is an eternal and uncreated entity, and the wisdom of the scientists, the machinations of the priest, or the gates of hell, cannot prevail against it."

This is true, but is not all. In Mrs. Cora L. V. Richmond's book, "The Soul in Its Human Embodiments," which was given in lessons to private classes some forty years ago, and purported to be the wisdom of the Spirits of the Heavenly Order of Gabriel, a band of whom at that time claimed to be her guides, after a like exhaustive study upon entirely different lines, concludes, in part, with this statement:

"Soul is an eternal, immortal, finite entity, uncreated; in essences like unto God; therefore all souls have had, and will have, being forever. God and the souls in the universe constitute all the consciousness of the universe.

"God is the Infiniverse, and the universe is that which God expresses.

"There is never any change in the relationship between the soul and God; the soul is always finite, God is always infinite.

"The Deity pervades, surrounds and controls, but is not the finite entity God; nor are all souls God, or parts of God, but like unto God."

Such are some of the conclusions arrived at by the grand band of intelligences who at that time controlled Mrs. Richmond, and in all that I have ever seen emanating from her control since, none has seemed to come from so high a source as that book; and still it has never seemed to be all required to establish a perfect understanding of the entity called "soul." There is no reason given why it should desire to embody in habiliments of earth, nor what the value is to the soul in being obliged to express itself in so many entirely different embodiments, nor what the result will be to the soul, nor what value it will all be to God.

Now in accordance with the few glimpses that have come to me through what I term soul consciousness, the conception of God, as has been presented above, is at fault in these regards.

If God is infinite and fills the infiniverse, which contains all universes and systems of universes and all beyond, then He, They, It, is ALL, and has no negative, there being nothing beside Him, which, to finite minds, is absolutely incomprehensible, as it should be, to be REALLY infinite!

One glimpse I caught showed me that the law of polaric force was and is the basic law of creation, and that particles of substance are to each other as the vibrative energy in one is to the same energy in the other. This led me to question the source of this vibrative energy, and on entering the silence I saw that before creation all substance was held in INFINITE vibrative energy; was and is held in the potency of the Infiniverse, THE INFINITE! Before Creation the Infinite held in potency all that manifestation, through power, expresses in universes; hence ALL that is palpable to sense perception has been externalized as expressions—manifestations—of the Infinite. "HOW?" do we ask? One way was shown to me through SOUL ILLUMINATION. It was shown that John, the beloved disciple upon whose bosom the Master rested his weary head, caught the true version when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."

Evidently, in the realm of being, where ALL is uncreate, The Infinite determined MANIFESTATION SHALL BE, and it was shown that the first move in that direction was a DIVISION in the elements of infinity. Under His fiat the power-wielding elements separated and became positive and negative universal spiritualities, Male and Female, Father-Mother, God-head, the Almighty Creator! The Agent of the Infinite to produce the universal manifestations He had determined should be. But this Word was positive creative Spirit, and polaric force having been determined as the law of manifestation; there was demanded a corresponding NEGATIVE, which should be as absolute in its position as the Word was in its position, it was shown to be the ATOM, a thought of the Infinite, the vibration of which was slowed down to absolute inertia—congealed! and thus becoming the basis of universal manifestation; hence, when science strives to determine the atom, it is striving to discover and measure a congealed, purposeful thought of the Infinite, which in truth seems to be the mathematical point endowed with perfect resistance, but capable of taking on polaric conditions; hence, under the action of the Word, one side of each became positive and the other negative, thus clasping each to each and thus demonstrating that "LOVE is the fulfillment of the law," and pointing the way of aggregation, concentration and combination, resulting in what is termed "CREATION."

It was also shown that in a general way evolution is true, evolving the involved energy and ideation placed within the clasping atoms by the action of the Word, until a planet of a system in the universe became evolved, up to a point beyond which mere material, animal, physical organizations could not go. A new departure became necessary in order that progress could be maintained as had been decreed at the beginning.

At this crisis came the response from the Infinite to the Word "Let us make man in our image, after our likeness," etc., and there proceeded from the innermost of the Infinite His Divinity, polarized to correspond and harmonize with the attained condition of the planet, ready to become dual entities of male and female. Under the manipulation of the Father-Mother principle of the Word, a substance was generated that separated each dual-entity from all the rest, and ALL from the Infinite and from themselves; thus were the soul-entities individualized in the Garden of Eden, the Paradise of God, the Soul Nursery of the unborn, unembodied souls of men which is still existent, in the realm of no attraction between Solar systems; thus it will be seen that ALL the souls to be embodied on any planet were individualized at one and the same time, of the same substance, the Divinity of the Infinite, that contained every attribute of Himself, in germ, except INFINITY. There can be but one Infinite! All that is has life, breath, form and being in Him.

Thus it is plainly seen that in QUALITY all souls are alike and like unto God and are in very deed His children, no matter how they may differ in quantity and individual unfoldment, the latter of which is all gained by and through human embodiments or incarnations in HUMAN form, for it was just as plainly shown that no soul ever was embodied in any form below the human, after the inauguration of the human on the planet, and that IT was through the soul's action upon the highest evolved animal form that the human form was evolved, that bridged the chasm between mere animal and right human form and relegated the "lost link" idea to the realm of myths, where it belongs.

It will also be observed that the NECESSITY of the many embodiments of the soul is to unfold and make active the germinal attributes of the Infinite, which are passive at inception and were decreed to become active and finally masterful over environments through that class of contact with physical forms. It may also further be observed that it is the pleasure of the Infinite to see Himself glassed in every class of human form, from the bushman to the archangelic form in heaven.

Again, this view of the science of soul gives immortality per se, for as a divine principle, holding an eternal past, naught but an eternal future can be predicted; hence Mr. Lewis' concluding statement, also Mrs. Richmond's conclusions, are true, and this further and more definite version of the science of soul is true to me because it came on the lines of soul illumination, which carries within itself the evidences and impress of truth to whomsoever the manifestation may come.

In conclusion I will say I deem the above but a version of the highest, holiest truth that has ever been presented by The All-Father to his children for them to discover each for himself, and that sooner or later there will come an impulse to each soul to solve the problem which it needs must obey; but if there is any higher, holier solution extant I would like to see it, for I am only a searcher after God's Holy Truth.

E. R. ROCKWOOD.
Fruitvale, Cal.

MINNESOTA STATE ASSOCIATION.

Tenth Annual Convention of Spiritualists.

To the Editor:—The State Spiritualists' Association of Minnesota, has just closed its tenth annual convention, and we are pleased to know that it was as harmonious and forceful a convention as we ever held.

There was a large attendance of delegates and visitors, and the interest manifested in the deliberations of the convention was very gratifying. Some of the fraternal societies sent delegates who were most cordially received, and whose remarks on their line of work were greatly appreciated.

We were favored with the assistance and lectures of two of the prominent workers in the ranks of Spiritualists, Prof. W. M. Lockwood of Buffalo, N. Y., and Miss Elizabeth Harlow of Columbus, Ohio. Miss Harlow will speak for the State Association during the month of September, and the local societies, to show their appreciation of the efforts of the State Board to bring talent from out of the city, have closed their meetings for this month, and will join forces with the State Board in making the meetings a success financially as well as intellectually. Miss Harlow is well known to the people of the Twin Cities, and Prof. Lockwood has made many friends and admirers who will give a cordial welcome whenever he comes to us again.

An innovation, inaugurated this year, was the omission of the tests or messages from the evening meetings, and while some were disappointed, the majority of those attending expressed their approbation of the change, and doubtless this plan will be continued in the future and the messages confined to the afternoon meetings.

Pres. J. S. Maxwell and Vice-President, J. P. Whitwell were unanimously re-elected, and were given a very vigorous Chautauqua salute.

Mr. J. Peterson, Jr., of Bemidji, Minn., was elected Second Vice-President; F. E. Irvine was also re-elected Secretary; Mr. P. J. Samson is the new treasurer, and Asa Talcott, C. P. Follett, H. Hegdahl and G. W. Bush are the trustees.

President Maxwell was elected as the delegate to attend the N. S. A. in Washington, D. C., next month.

Greetings were received from Mrs. Elizabeth Schauss, 617 Congress street, Toledo, Ohio; Dr. T. Wilkins, Secretary Illinois State Association, Chicago, Ill.; Mary T. Longley, Secretary N. S. A., Washington, D. C.; George H. Brooks, President Wisconsin State Association, Milwaukee, Wis.; George W. Kates, Cheyney Pa.; California State Association, Santa Barbara, Cal.

Financially the convention just closed was a success, as all present responded liberally to make it so, and in behalf of the State Association I take this method of publicly thanking all who assisted.

F. E. IRVINE.
901 Hastings ave., St. Paul, Minn.

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John W. Ring in Galveston, Texas.

To the Editor:—Mr. J. W. Ring has come and gone. He came Friday August 30, and remained until Monday, September 2. How delighted everyone was to see him. People flocked to the Temple to bid him welcome.

On Saturday night the members tendered him a reception. The Lyceum room was filled to pass a few hours with him, and to show their love and appreciation of one who was our speaker for ten years, and labored so untiringly for the benefit of our society. The auxiliary served ice cream and cake.

On Sunday afternoon he named here in the Temple, Mr. and Mrs. William Parr's little girl. The ceremony was made more impressive because he married the young couple two years ago.

On Sunday night Mr. Ring delivered one of his eloquent lectures. The auditorium was filled, and as he stood on the rostrum amid the palms, ferns, and flowers, it carried us all back to "other happy days," and with the knowledge that he does not "belong to us," caused us all sadness after it was over, and when the word "Good-Bye" was said, many left the Temple with tears in their eyes. When he left on Monday many of his friends went to the train to wish him "God speed." We are in hopes to have him for our speaker in another year.

Mr. and Mrs. Noyes will be here the first of October, and we all feel assured that we will learn to love them, and hope under their ministrations our society will grow and prosper A TRUE FRIEND.

Sunapee Lake Camp, N. H.

The thirteenth annual Spiritualist camp meeting of Sunapee Lake, N. H., closed on Sunday, September 1, 1907.

The officers and members agreeing that this season has been the most successful and most productive of good for all for many past.

The season opened on August 4, with Mrs. Emma B. Smith of Lawrence, Mass., as medium for the first week. Her work as a lecturer and bearer of messages was excellent and her genial manner won for her the love of those who gathered. Dr. Edgar W. Emerson of Manchester, N. H., followed, and never has his work been better among us; par excellence, expresses it best for the week he remained with us.

Then came Mr. and Mrs. George W. Kates of Cheyney, Pa., and although their first appearance among us, we feel they went away with pleasant memories, for they left behind them ties of love and friendship as the result of their labors among us. Their work as royal and true instruments cannot be too highly commended.

Mrs Martha A. Whitehead of Methuen, Mass., also served us twice, giving two excellent lectures followed by messages; the light of her countenance is proof positive of the spiritual illumination that is hers.

Mr. Thomas Burpee of Sutton, N. H., gave two lectures of superior quality, and Mrs. Kate R. Stiles of Boston, Mass., finished the season's work with lectures, showing the great progress, scientifically, philosophically and spiritually she has made in the many years of her service as a medium.

Mrs. A. M. Warren of Manchester, N. H., held the extra evening seances in the hall, her work being well received, many being comforted and uplifted through her mediumship as a message-bearer.

The music under the direction of Mrs. A. O. Haines of Manchester, N. H., gave good satisfaction.

The Fair held under the auspices of the Ladies' Aid, was a great success, and Mrs. Harriet C, Comstock of Newport, N. H., as the manager of affairs, is to be congratulated, with those who so faithfully assisted.

JOHN W. CLAY, Sec'y.
Sutton, N. H.

OF GREAT INTEREST.

"A Little Child Shall Lead Them."

I have a neighbor who lives two doors north of me and has a little child, coming three years of age, and they are not Spiritualists—don't believe in spirit return. But here comes a surprise, and awakening of spirit return.

On one occasion the little child said, "Aunt Maggy, there is Uncle Jim standing there by you. Don't you see him?

But her aunt laughed and said, "You hush, you don't see your uncle, for I don't, and he aint here."

But several times in the day she would tell her mother and aunt, "there is Uncle Jim, can't you see him?" and they thought because they did not, she was going crazy. Her uncle lived in Texas, and she never saw him in her life, and they wondered why she knew him. But on morning of the 18th they got a telegram saying he passed out on the 17th of April, the day the child saw him. Now they know she surely saw him. Now, if this is not spirit return, what is it? And to think no one saw him but the little child not three years old, and she knew it was her uncle, called him by name, and she had never seen him. It is just grand, and will prove to them the truth of Spiritualism. The little children will lead us. MRS. T. J. NEWMAN.
Albuquerque, N. Mex.

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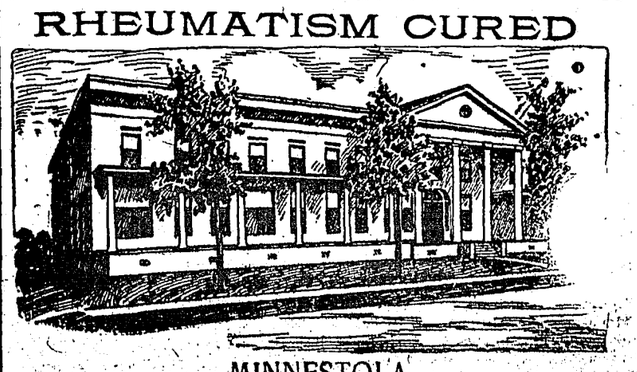
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LETTER FROM MR. RING.

The Debate at Hedrick, Okla.

The debate at Hedrick, Okla., beginning August 20 and lasting six days, is a thing of the past. It was stenographically reported and will be printed. Mr. Ernst, Hedrick, Okla., has charge of publication.

"Resolved, That the fundamental principles of Modern Spiritualism are identical with the spiritual basis of the religion of Jesus Christ," occupied the first three days, and J. W. Schism, Christian Evangelist, for Texas, denied.

Resolved, That the scriptures teach that spiritual gifts such as are recorded in the scriptures, were discontinued with the close of the Apostolic Age." This Mr. Schism affirmed.

Aside from old personal attacks, such as "works of the devil" and "free love" and doctrinal harangue, little was advanced by the Evangelist. In a quiet, and I trust to the inspiring influences, capable manner the clean, pure Spiritualism was presented until members of various denominations expressed themselves as favorably impressed. The book will determine the worth of the debate.

Alternate nights Mr. Schism held "church service," and every alternate night Mr. Ring delivered an address on Spiritualism. The only night that the weather was not ideal was Mr. Schism's night, after he had announced "the Lord willing, we will hold divine worship."

A most delightful Sunday was spent at the Spiritualist Temple, Galveston, Tex., September 1, with many dear, true and tried friends. My reception was most cordial, and farewell reluctant, for I most pleasantly recall the year spent in the oleander city by the sea. While there, named the baby daughter (Margaret Elizabeth) of Mr. and Mrs. William Parr, whom I married one and a half years ago.

Mr. and Mrs. Noyes are to take up the work in Galveston, October 1.

September 3, 4 and 5 was spent in Oklahoma City, where the First Annual State Convention was held. Mrs. Alice Baker, State Missionary; her son, Milton Baker, Mrs. Thorp, pastor of the Oklahoma City Society, Max Hoffman, and "yours truly" were speakers and mediums. Large crowds attended the meetings. Max Hoffman remained for Sunday the 8th, and held a big meeting.

I am making a few calls along on my way to Shelbyville, Ind., R. R. 12, which is my permanent address, although I return to San Diego, Cal., November 1 for probably five months.

JOHN W. RING.

Ladies' Bazaar Society of Camp Chesterfield.

The Ladies' Bazaar Society of Camp Chesterfield held its annual convention on August 29, and elected officers for the ensuing year, as follows: Mrs. M. W. Brown, of Cambridge City, Ind., for president; vice-president, Mrs. Park McKee, of Pittsburg, Pa.; secretary, Mrs. F. C. Moore, of Anderson, Ind; treasurer, Mrs. Calla Powell, of Hartford City, Ind.

The society is in a flourishing condition, many new members being added to the ranks. They voted $75 to the Camp Association; also intend to paint the Colby-Luther Cottage this fall, and will still have a nice little "nest egg" in the treasury.

Much credit is due to retiring officers, and we hope those who have been chosen ot take their places will fill the positions as well as did their predecessors.

The ladies in convention passed the following resolutions:

Resolved, That in the transition of Mrs. Adelia Dowell to a higher life, the Ladies' Bazaar Society of Camp Chesterfield desire to pay tribute to her memory by expressing their appreciation of her excellent service as secretary during many years, and her capable and efficient management of "Luther Memorial Cottage." Mrs. Dowell was careful and courteous with guests and patrons. Not only were the material interests of the Bazaar increased by her suggestions and guidance, but the object and sentiment for which the memorial cottage was founded were always kept in view, and to the memory of Mrs. Colby-Luther, never tiring in her efforts to promote and uplift the cause of Spiritualism.

MRS. MARY C. JACOBS,
Retiring President.
MRS. FLORA H. MILLSPAUGH.
MRS. CARRIE MONG.
MRS. F. C. MOORE, Secretary,
Anderson, Ind.

No Omnipotence or Infinite Intelligence.

If God is omnipotent he must be the author of all things—the evil as well as the good. He is therefore responsible for all that is. As such a being can neither make mistakes or permit interference with his designs, everything must be as he wishes it to be, and therefore all the sin and all the good, all the pain and all the joy are but a part of his plan. He can not create an instrument through which to work his purpose and shift his responsibility to his agent. He cannot create a being with the qualities essential to the execution of his plan and justly punish that being for what he is and what he does. Were he omnipotent and good he could not have originated the crime of a fallen humanity—a humanity so defectively constituted that it could sin— and, as a feature of this plan the additional cruelty of sending his son into the world to suffer and die an ignominious and agonizing death, when, possessing all power, he could as easily have arranged otherwise— could as easily have created all things perfect. Then there could have been no sin, no need of redemption, no need of a Christ crucified. If this omnipotent being is all in all, if he is the author of all things, of evil, of pain, of grief, of fear and of death, when he had the power to make it all joy and pain, he is not, as claimed, the personification of love and goodness, nor is he a being who should be adored and worshiped. It is safe to say that such an entity—such an infinite intelligence does not exist, and if he did it would be greatly to his credit if he did not.

JEPTHA G. DUNLAP.
San Jose, Cal.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 420 pages. Price $1.

A Typical Spiritual Sermon.

Delivered by C. L. Rogers, a Clergyman of Hutchinson, Kansas, at the Funeral of Mrs. Ella Gertrude Turner, daughter of Mr. and Mrs. E. J. Hoyt, at Arkansas City, Kansas.

I would not for one moment add to your grief by a multitude of words; but upon occasions like this, when the heart is overcharged with its burden of sorrow, if some word of comfort may be uttered, if some ray of light and hope may be made to penetrate the gloom that surrounds so many of us, it is well. This life of ours, so strange and filled with its numberless experiences, has been only partially understood; and standing over against this mystery of life is this other mystery: that change that comes to all.

No school of science has ever yet been able to analyze the matter of life; neither have they been able to tell us what this mysterious change is. This life which we have entered, with its trials, its joys and sorrows, is at the best but a narrow vale strewn on either side with flowers whose beauty and fragrance fill all the air, where the rippling waters of life's joys and comforts seem their happiest, and where the songs of birds make glad music all the day, and gladness gives to all the quiet shadows of the night.

Those who are unlearned have tried to pierce the heights of the two eternities, between whose summits this vale extends; and they in their anguish have tried in vain to reach these heights; and in their anguish have cried aloud, but the only answer is the mocking echo of their cry. But there are those who in the conservatory of wisdom, in the temple of life, have come to the point where the soulful lesson of joy flashes across life's highway; for in this night of death "hope sees a glittering star, and listening love can hear the rustle of a wing." Yet somehow so many of us stand uncomforted, and wonder if this is the end. They do not know. But one thing is sure, and that is, so sure as God is God, and so sure as life is life, this is not the end. I have chosen a few words which I trust will comfort the broken-hearted and tend to lift us up to higher living.

"He Giveth His Beloved Sleep."

We are all members of a common community. The experiences of your life are the experiences of all. No matter what may be the trend of our lives, we are drawing from the same fountain. We are exercising upon the same broad plain. Your life and mine are from the same source, and whatever it is, it never had a beginning, and hence can never end. Life is an active entity of God himself, and that which is of God must be endless. In referring to God, I do not mean a personage sitting in frosty holiness above the tumult of the Universe, from whose decree there is no appeal, but I do refer to that which abides in all of us. Most of us claim to be Christian men and women; we claim to love and revere the character of Christ, whatever he was. We concede that he was loving, true, and good. To follow him is to be a Christian. True Christianity reaches down to lift up, but never reaches up to pull down. A true Christian never sits in judgment upon anyone. A true Christian never condemns. It is the province of the true Christian to sympathize, to pity, to perform good deeds, but a true Christian never sits in judgment—no, never, nor never will. A Christian is more than simply a member of some church; he is charitable in all things. Christianity is not the monopoly of any church, any more than the being of God is the monopoly of the church.

So in exemplification of the truest christianity we are here to-day to pay our tribute of respect to a beloved daughter, wife, mother, and a loving companion, who has journeyed with us, but who has grown weary and has laid the burden of life down and sought those bowers where "He giveth his beloved sleep."

As we bend above these silent graves, mute in silence from the unreplying dead, what can I say to you in this hour of the heart's acutest pain, which shall cause the star of hope to brilliantly glimmer through the tears which are silently falling; which shall paint the bow of peace above the clouds of pain and unrest.

I see before me a beaten track, worn smooth by the constant marching of funeral trains which have gone this way for hundreds and thousands of years. Along all this beaten highway I see crumbling pillars—shattered monuments of earth's persistent dissolution. I see garlands of flowers whose glory has departed, whose colors have faded, whose perfume has expired, strewn ruthlessly among the graves where love lies prone, disconsolately weeping. I see trembling hands trying to press back the anguish of riven hearts. Here tears are falling from eyes vainly looking for joys which have long perished, for hopes crushed and dying upon the grave where love has traced her dearest treasures. Above this highway a dark image with folded pinions forever hovers. They say his name is death; and with ever flowing tears of sadness he has laid the dark mantle of unspeakable despair upon the sweetest and truest lives the world ever saw. Why should I follow this beaten highway and unutterable sadness? Why should anyone be compelled, in the hour of supremest need, to desolately wander among the graves of the superstitious past? In this hour when only the touch of tenderness should encircle the throbbing brow, when only the evangel of peace should drop from his outspread pinions the sweet benisons of undying hope, why should we conjure from the moss-grown tombs of the past the glibbering skeleton of a cruel dogmatism? Why continue to lacerate the hearts already bleeding from the wounds which death has made? Why persistently turn away from the golden-fringed glory of the morning to seek the sombre shades of the stormy night? As I stand upon the threshold of this century-beaten highway of earth's demise, I see a divergent highway. There are faded garlands, it is true, but all the pathway is strewn with living, blooming flowers. There are crumbling pillars, it is true, but upon either side there are conservatories where everlasting love abides. An angel wings his way above the highway, but his name is not death; his eyes beam with ever watchful love; his wings forever distill the aroma of ever gracious peace. Bowers are here in which "He giveth his beloved sleep."

This divergent highway converges with the gloomy highway where all the highways of life intersect in the streets of gold. Then let the heart which has grown callous with the bigotry of fear, propel its midnight car along this track of the forgotten centuries; we will take the road surveyed by Infinite love, cheered and made beautiful by the undying presence of everlasting hope. Let no sombre robes or chill of doubt distract you or make you tremble. Let not the despairing cry that death ends all, in anywise disturb your faltering faith. "There is no death." It is true the rose may cast its petals, but only to spring forth again in a most luxuriant beauty. The sun may fade from heaven, but in the roseate robes of the morning he comes forth in renewed splendor and glory. The stars go down only to shine upon a fairer shore.

"There is no death. What seems so is transition." Nature, whose laboratory stands wide open to all around you, cries aloud in all her voices that "there is no death." What we call death is only absorption of life, the assimilation of elements. From the lowest clod by the roadside, up to the towering form of inspired and inspiring genius, the sweet song of life's unbroken continuance vibrates like the harmonious chorus when all the sons of God vied with the morning stars in peans of gladness to the Creator and Giver of life. I pray you do not let man's inhumanity to man break up the sweet and tender harmony of your associated lives. Do not let the cruel formulations of a crude and childish age so jar the beautiful instrument of hope and trust as to produce inharmony in the soulful chorus of the universe. I pray you, let the doubter doubt; let the stereotyped creedmonger cleave to his creed; but let the untrammeled children of the All-Father trust and be not afraid. Our loved one has gone out from among us into the blessed mysteries of the hitherto unknown. She was good and true to all her obligations, and her demise brings no doubt, no misgivings; for when the lightning stroke of inevitable law smote her, it was the sweet spirit of rest which kissed her eyelids to the rich repose of dreamless sleep. Why should I hurl thunderbolts at this sleeping clay? Because she was smiling and gracious in her communion with her friends and neighbors? Because her heart answered to the cry of sorow and distress? You do not forget how you used to linger in the serenity of her kindly nature. Shall she be condemned for all these? If so, I do pray that my lot may be with one so kind and true. She was not perfect; who is? But think you that "Those upon whom the tower of Siloam fell were greater offenders than all them that dwell at Jerusalem?" Whatever the results of this life, the other will certainly be better. Since God is God, and infinite in all his attributes and perfections, infinite good must finally triumph over every form of evil. It was for love of such as these, of you, of all that brought the revelations of the unassuming prophet of Nazareth to the world. Justice and mercy meet together in the bosom of the eternal; and the arbitration of these divine forces shall regulate all the hard circumstances of this short life.

Wherever man strives to live up to the best there is in him, there need be no fears as to his future. We are not going to be judged by what we are; not by what we profess to be; not even by the best that is in us, but by what we all desire to be. When you understand the limitations of our human natures, and the weakness of the flesh, it is exceedingly difficult for us to be what we would be.

So in this change which comes to us all, we simply pass through the low corridor of so-called death into the larger universe of development. I believe that the word "death" should be stricken from human language and the word "change" substituted. The scientist tells us that the tissues and material of the body pass out into nature every seven years. I was here forty, fifty years ago, but this body was not. Nature with gentle fingers has gathered up the used fragments and restored them again to their constituents in Nature. So in this peculiar change, the decaying fragments of the body are thrown out into Nature, and through air, moisture, soil, vegetation, it again returns to the various forms of life; but the spirit—the freed spirit—passes into the deathless clime, and frequently comes to us to cheer and guide us. This dear one was cheered by the presence of the loved who had gone before, and came with light and joy to bear her company from the shattered gardens of this narow sphere to bloom forever in the garden of the bright Summer Land.

How frequently I am told that this faith will do to live by, but it will never do to die by, forgetting that every man must die by the life he has lived.

As to our relations to the Infinite, we read that in the beginning God breathed into man the breath of life. God did this. Who is God? I think he is the all-pervading, all-permeating, all-wise, all-powerful, beneficent force in the universe, everywhere diffused, for, "If I take the wings of the morning and dwell in the uttermost parts of the sea, lo! God is there; if I make my bed in hell, lo! God is there." Where God is there is love, and where love is there is happiness. So when he "breathed" into man, it was the Divine copulation of the Spirit with the material. He inspirited the spirit. That is, impregnated humanity with Divinity, making humanity as much his child as can be conceived through the natural laws of consanguinity. This fact was what led Paul to declare "One God and Father for all, who is in all and through all." "For of him and through him and to him are all things." Nothing can separate us from the love of life. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God."

So let us be ready to meet the loved who have preceded us to the land where no sorrow comes, and where they shall no more say, "I am sick." Let us make that preparation that shall usher us with joy into the homes which are being prepared for us over there.

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A MESSAGE TO THE SEER, DR A. J. DAVIS.

To Andrew Jackson Davis, from Spirit Henry C. Wright, through the Mediumship of Eva A. Cassell.

My thoughts, and also those of hosts of workers on this side of eternity, have been going out to you—as a cheer, as a blessing, for the great work you have done in the past and are doing to-day. Many questions have you asked, and sought the answer, like all honest souls who seek the wherefore of the trend of things. Many times have your yearnings reached those in spirit life who have responded gladly along the telepathic route with messages of love and peace. We bring you tributes of affection and appreciation to-day for the great work, which could only be given you in the morning of your life, and at a time when the best results were assured, the events of which you will fully understand when you pass into the spiritual spheres. The veil will be rent aside and you will understand. Just as souls are born purposely to receive spiritual truths, so also were you born to be the prophet of that earlier dispensation. It is true that some mortals are led to each other in wedlock for the one mission of gestating a Christ, a teacher, a reformer; often, their mission done, the parents drift apart in life.

There are spirit hands to-day, brother, who place the crown of laurel upon your brow, crying, "Hosanna! Hosanna!" for the apostles of the so-called "New Thought," may date the cult not in this twentieth century, but fifty years back in the last one, to the time when you first preached, in plain English, "A human soul gains nothing by FIGHTING the conditions of evil. Let it alone—go straight over the evil to that condition which is good."

The doctrine of non-resistance—the greatest teaching ever given to mankind—was taught by you over fifty years ago. Some day you shall behold, with your spiritual eye, the influence your thought has made on the lives in this century; some day you shall behold the filaments of infinite truths of to-day, reaching far back to the time and place where you first spoke to the multitudes. Each thought, each word, has come a-down these scores of years and borne fruit. There never has been a time when you or the word of God you preached has lain dormant; it has been the leavening power for fifty years among the world's people.

This is a glorious age, brother, and though the spiritual faith seems a little dulled in brilliancy, yet fear not, good friends, it has done a wonderful work for humanity; it is a continual leavening force in the affairs of humanity, though it may not be accepted as Spiritualism, distinctively; but why should we care? Titles, names, cognomens, count for very little in the world's growth; development, human unfoldment, is the proof. To many classes of people the spiritual faith would be ever unaccepted—in fact, repudiated. The wise souls or angels who ever have the growth of humanity in charge, must seek other methods of progress and raise up apostles of newer faiths to give the needed teaching, in newer guises, perhaps; but the bottom plank is there—the unfoldment of the spiritual man on earth, to fit him for the continuity of life beyond—for eternal progression in the spheres beyond. It is possible that Spiritualism, as you know it to-day, may be later on merged into another form, and under another name, which will prove more acceptable to certain minds on earth it is desirous of reaching to-day. The world moves ever on and civilization marches with it. Religions have their day, are thrown aside, and progressed nations never take them up again—in that form; it must be under a higher form, a form that will answer to the new growth of humanity. Spiritualism under a higher form and name would simply prove that, instead of remaining still—stagnating—it had kept pace with progression and unfolded into higher altitudes, since all things change, to grow nobler and better.

Spiritualism has done superhuman work in freeing man from the shackles of superstition, and it will still march boldly on, in other forms, freeing the spiritual man from errors of the past, leaving him at liberty to unfold his own divine powers as an immortal soul. And when I look abroad over the earth I am filled with joy; this is an era of soul, an epoch of human love and brotherhood, where all men will combine to lift each other out from the depths of labor and suffering, up to the heights of peace and love. Yes, man is slowly extricating himself from the sloughs of despondency and gloom to more harmonious planes of existence.

I turn now to man's helpmeet, the dearly beloved for whom I travailed on earth, and sought more peaceful, appreciative walks of life, Woman. In tears of anguish does she bring forth her young, asking mutely for the help that never seems to come. With her I stood for years and strove, with my weak arm to bear her up to the planes of a higher, a nobler comprehension by the world of men. She cannot procreate, alone, a race of gods to rule over and bless the earth, instead of human mongrels to curse. Man must, in time, come to understand her more fully, and give her her rightful position—as the crown of creation, the superior of her species. Evolution unerringly points to Woman as the most highly endowed and unfolded of all created forms. Darwinism and Evolution teaches that what appears last in the scale of species is the highest of all, and since the creation or advent of Woman, no other species have been created! Woman should be given her rightful position before the world, and Man should give her the best conditions for gestating the human being.

Oh! my soul longs to enfold the agonizing humanity. My best thought is ever for its good. Now, as ever, I stand ready to point the way upward to the world of men seeking the light. Nay, as ever, my word of cheer is for the weary wayfarer who drops out in the struggle of the survival of the fittest, and I say, "Rise up, brother; take fresh courage and try again. The heavens are pregnant with mercy, and unseen angels are opening the avenues to peace and plenty. The time will come when sorrow will be no more; when joy and comfort and prosperity will rule on earth.

To workers and mediums everywhere I say, yet a little more labor in the vineyard and the way will open to other forms of thought, needing teachers to promulgate spiritual truths. Have your lamps ready, filled with the oil of advance and reform along spiritual ways. The spirit of Truth is being poured over the inhabitants of earth to-day and apostles will be needed to work in the vineyard. All right-thinking men and women should send forth their kindest thought to bless and sustain these workers. I thank them and for the good word spoken to my charge and pupil; my deep gratitude to Brother Pierpont and his faithful co-worker on the mortal side, for their kindly interest and assistance in her unfoldment; for their words of cheer and encouragement when all seemed dark and fraught with gloom. I feel thankful for every kind word given to a struggling soul of earth who needs your help and compassion, for there are many. Angel hosts draw near to sustain, and mortals should help in the good work by noble efforts to lighten the burdens of these struggling ones. My heart goes out to you all, my best aspirations for your joys, your delights and your welfares. My interest still centers in human kind, and now and always shall I work for their unfoldment.

OKLAHOMA SPIRITUALISTS.

Condensed Report of the Annual Convention of the O. S. S. A.

The First Annual Convention of the Oklahoma Spiritualists' Association, which convened in Oklahoma City, Okla., September 3, 4 and 5, at the K. of P. hall, was called to order on the morning of September 3 by the vice-president, Mr. G. G. Lee, of Roosevelt, Okla., the president, Mr. Simmons, being unable to attend, being in Colorado at the time. The convention proceeded in the regular order of business, the different committees were appointed and attended to their work with zeal. The president's, secretary-treasurer's and the State missionary's reports were read and accepted, and being quite lengthy documents we are unable to cite them. All the reports of the officers to the convention showed plainly the beneficial effect of organization upon the members and societies in the new State, and certainly were interesting from many points. According to the report made by the State misionary, Mrs. A. Baker, we have three chartered societies as a result of the first year's work, viz.: Oklahoma City, Lawton and Perry, besides a goodly number of individual memberships. As all beginnings, as a rule, have been comparatively small, we can nevertheless feel proud of the results achieved through the earnest efforts of the missionary and the State officers, in an entirely new field.

On the third day of the convention the same proceeded to the election of officers for the ensuing year, which resulted as follows: G. G. Lee, of Roosevelt, Okla., president; J. F. Piercy, of Meeker, Okla., vice-president; Frank Anlauf, of Oklahoma City, scretary; Mrs. G. H. Beebe, of Oklahoma City, treasurer. Trustees: Dr. A. Bolston, Oklahoma City; Dr. L. Stansbury, Wells, Okla.; R. G. Lee, Hedrick, Okla.; E. T. Oden, Perry, Okla.; M. Parmenter, Lawton, Okla.

A vote of thanks was extended to all the old members of the board, also to the State missionary, for their faithful and unselfish work in behalf of the cause during the last year.

It was also unanimously resolved to hold next year's convention in Lawton, Okla., in the second week of September, 1908.

In conclusion I want to say that the convention was honored by the presence of Mr. John W. Ring and Max Hoffman, two well-known and highly appreciated talents, who certainly did their best to make this convention a sucess, giving us some helpful advice and presenting philosophy and phenomena to the soul-hungry public in a most acceptable manner; not to forget our worthy State missionary, Mrs. A. Baker, and her son Milton, who also contributed liberally to the feast spread before us.

The members of the local society, with their pastor, Mrs. S. E. G. Thorp at their head, vied with each other in doing delegates and visitors homage, and it was largely due to them that the convention took more the aspect of a family reunion than a mere business affair.

And now, every Spiritualist in Oklahoma to the work, so that next year's results may be even greater.

F. ANLAUF,
State Sec'y O. S. S. A.
Oklahoma City, R. F. D. 2.

WHITE SAVAGES IN AFRICA.

The First White Folks Were Africans.

The first white folks were the Africans—so the wise folks say. How many have heard of the white race of the Atlas mountains in Morocco? Its people have features have features like ours and some of them have blue eyes and red hair. Many have rosy skins and complexions so fair that if dressed in European clothes they would not be out of place in New York or Paris. Others are darker from their admixture with the Arabs and Moors. This race is scattered through the mighty mountains of northwestern Africa. It is composed of the Berbers and Kabyles, who are numbered by millions and are found everywhere around those hills. The Berbers are the oldest white race on record. They are supposed to have come from southern Europe, but if so it was when Europe was savage, eating with its fingers and sleeping on the skins of wild beasts in the forests. The Berbers were there when Athens was in its infancy and when Rome was yet to be born. There are records in the Egyptian temples dating as far back as 1,000 years before Christ which speak of them as having rosy cheeks, blue eyes and red hair. There is a dried specimen of one in the British museum. JOHN A. HOWLAND.

CURED. WORRY, HURRY, SCURRY, FLURRY.

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From the great city of New York, where scientists and investigators are eagerly watching the progress of inventions and spending millions of dollars in the perfection of methods by which the masses may be benefited, comes the startling announcement that Professor Albert Postel, the great Astrologer, has perfected a system by which he can foretell the principal events of a life, forewarn people of danger, point out the road to success and explain the cause of failure in so many lives.

The Professor says that he can explain who your enemies are, tell you those persons in whom you can place confidence and from whom you may expect favors, name your lucky days, tell you what pitfalls to avoid, what opportunities to grasp, advise you about your business and how to improve your condition physically, financially and socially. His method is unlike that of any other astrologer, and from the expressions of gratitude contained in the many thankful letters from his patrons, it is evident that much good is being accomplished by his work. The following are samples of the letters received by Professor Postel, and go far toward showing that his Life Horoscopes are not only accurate, but are prepared with a view to guiding and benefiting those who apply to him for counsel.

Effa M. Tryon writes "You are certainly the most wonderful astrologer living. Every one of your predictions came true."

Mr. Broad, real estate agent of Brandon, Can., in a recent letter to Mr. Postel, says "My horoscope is the best instrument of guidance that I have ever had put in my hands. I would not take a hundred dollars for the information you have given me."

Another letter from Miss Bergliot Horne, reads as follows: "I followed your advice and succeeded in securing a position at a much higher salary than I anticipated. I consider the horoscope worth hundreds of dollars to me."

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Coal Supply and the Banner of Peace.

All other reasons aside for disarmament of nations, there is one which cannot be lost sight of in the near future. Coal is a necessity to keep a navy afloat. The consumption by the great warships is enormous, and contribute their full share in producing the shortage annually felt in all coal fields. Anthracite is an American production, and this class of coal seems best adapted to produce steam. Its supply is constantly diminishing. Is it not time to take some thought of the generations who are to succeed us and cut off every species of waste, so as not to impoverish those who will have the future destiny of the world in their keeping?

Christian nations distrust each other. The more zealous their faith, the more earnest their effort to be able to cope with the rival Christian nations in arms.

Our government made provision a little while ago for the construction of two mammoth war vessels, to cost ten millions of dollars each. And now comes the information that this number is to be doubled.

The hope of civilization, and of our coal fields, is in The Hague Congress, still in session, and still considering the feasibility of submitting national disputes to arbitration. They should be settled by a congress of nations. Arbitration is an individual affair. A congress, composed of delegates from all the powers, and their acts compulsory everywhere, wars—other than local affairs—would be an impossibility.

Down with the banner of the cross, originally a sign of victory, stolen and used as an emblem of faith when Christianity was forced on the world, and up with the Banner of Peace. Let it wave everywhere, and let Ben Butler's order, "Shoot down at sight any person who attempts to lower that flag" be practically observed, and soon peace will be universal. Then the coal of the world can be used to keep the babies and their mothers warm, and then orders like the recent one for 200,000 tons from Austro-Hungary, and a like order from the Italian government, can be turned down with the information, "We have no coal to sell for war purposes."

A Correction.

A writer some time ago in The Progressive Thinker said:

"The title 'Holy,' interpreted correctly, means Sun Book, or, plural, Books of the Sun."

It is impossible for the writer to find the source of our friend's wisdom. The Greek word Biblia, Christian scholars claim, was first applied in the fifth century to a collection of sacred writings, before which they were known as Scriptures. The English of Biblia is Books.

The word "holy" is an adjective, signifying sacred, hallowed or revered. It has no reference in any way to the sun, and it is a priestly fiction to associate the word with the sun. He who has been misled, and has made the title "Holy Bible" to mean "Sun Book" will do well to reform the derivation of the name.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

Scientific Thinkers.

There is something about that electrical theory of the universe that profoundly interests philosophers, and must until advanced science has fully settled the question. Prior to the wonderful advancement in knowledge during the last sixty years, but little was known of electricity or its gigantic power. When Morse flashed the news of the nomination of James K. Polk for the presidency, from Baltimore to Washington, in 1844, telegraphy was unknown to the people. Said an old farmer, discussing the subject a little after: "I can understand how the saddlebags may be compelled to glide along the stretched wire, but for the life of me I can't see how they get it over the poles that support the wire."

And the idea of an ocean cable to Europe, a little later, was ridiculed, and esteemed the project of a wild enthusiast. What followed is a matter of history, and the present generation, with its morning news, flashed through an ocean and across two continents, relating the horrors of a few hours earlier of another Jewish massacre, by professed Christians, at Odessa, on the Black Sea, in Asia, compel us to realize we are living in an advanced age, with the brutality of the barbaric ages still on us.

Though electricity is now harnessed to the car of progress, as seen in its propulsion of machinery, and in our trolley railways, yet knowledge is in its infancy in regard to its capabilities, and but a feeble conception is entertained by the most advanced scholars, of the wonders it has wrought in the construction of worlds and the wheeling of them in space.

Upward of fifty years ago Prof. McIntosh, an advanced English scientist, published a volume in which he maintained the electrical theory of light, heat and motion. He insisted light coming from the sun is electric; that it is without warmth until it enters our atmosphere, when its rapid passage of 186,000 miles a second, produces friction, and, incidentally, heat. He claimed the heat increases the greater the distance it passes through a resisting substance, being intensely cold as it enters our atmosphere, but not warm enough to melt the snow on the summit of the loftiest mountains, so they remain covered with perpetual ice.

Since McIntosh wrote, knowledge of the dynamics of electricity has made wonderful progress. Now the entire solar system is considered an immense dynamo, ever generating electricity and distributing it through space.

The current that illuminates and heats the planets is ever active, while all life is nourished from the great central orb, the sun, whose power knows no diminution by age, decay or waste.

A Mr. Greenough, in the Humanitarian Review for September, discussed this question very briefly, from which we extract part of three paragraphs:

"It seems absolutely irrational that the planets of the solar system receive their light and heat from the radiation of an incandescent central orb that has existed [countless] millions of years without diminution. The authority on which this view is based is the apparent phenomenal display of burning gases—raging fires seen in the sun's corona, developed by the spectroscope and other instruments. Knowing, as I do, how deceptive appearances may be, and how often man has been deluded by them, causes me to view these appearances as misconceptions of the reality. Men thought, until a recent day, that the earth was permanent and immovable, and that their senses gave them absolute assurance of it; they now know their error. Now men see the sun's corona and miles of apparently ignited gases exploding and flaming around the sun, which produces the assumption that it is a highly heated body, but which may be but an exhibition of harmless phenomena, such as we see on this planet in the phenomena of the aurora borealis, that, while making a wondrous exhibition, produces no tangible effect on the world we live in. This elucidates what may be expected in the case of a planet a million times larger than the earth and revolving with infinitely greater speed.

"I account for the force that keeps the solar system in action to the excessive velocity of the sun's revolution, which generates an electric force ample, when brought in contact with any of its satellites, to produce light, heat and revolution on its axis and around the central body."

The writer concludes:

"The sun may be inhabited, while all its satellites, receiving about the same degree of heat, are equally fitted for habitation."

If the planetary system is heated, as suggested, by the friction of the light passing through the gaseous surroundings of a planet, then the most distant, as Neptune, may receive equal warmth with the nearest to the sun, so all may be inhabited.

Is not this practical common sense, and in harmony with all the great processes of Nature, when properly understood?

Original with Paine.

Wrote Thoman Paine, first published in his Age of Reason, in 1794:

"The most formidable weapon against errors of every kind is reason."

Thomas Jefferson, in his first inaugural address as president, wrote:

"Error of opinion may be tolerated where freedom is left free to combat it."

The idea is the same, but Paine was six years in advance of Jefferson in giving currency to it.

A Lost Art Greatly Needed.

That the ancients were in possession of many valuable arts which have been lost by the mutations of time there can be no doubt. Many which would be useful in this more progressive age are no longer available. The great monoliths, single blocks of stone used in the construction of pyramids, aqueducts and temples, are frequently mentioned as marvels of engineering skill, difficult of accomplishment with our modern appliances.

There was one wonderful device, probably it would be known as a wind instrument in this age of great achievements, which would defy the mechanical wizards of to-day. Its action is described in Joshua 6:20:

"So the people shouted when the **PRIESTS BLEW WITH THE TRUMPETS;** [there were seven of them, as related in verse 6] and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him and they took the city."

We venture the statement, there is no device in modern warfare equal to those rams'horn trumpets, however numerous the accompanying voices, which could have prostrated the entire walls of a city so every assailant, wherever located, could have gone straight into the city. Modern marvels could have made breaches in the wall, while little else than an earthquake could have thrown down all the walls at once, as the text, properly interpreted, conveys the idea, was done in this instance.

Jericho, a walled city on all sides, felt that terrible vibration, produced by seven priests blowing on seven rams'horn trumpets, so the inerrant record tells us, when the walls fell, then—verse 21: "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox and sheep, and ass, with the edge of the sword."

The brutal slaughter is no wonder. Such acts were common with those favorites with God at that time. And in this instance, as will be seen by verses 2 and 3, they were acting under the Lord's immediate direction. But it is the instruments used that excites wonder. It is not probable wind instruments with such terrible force were ever known before or since, these being the only instruments of like kind and power mentioned in all history. If the incident had occurred at any other time or place, or had been related in any other book than the Bible, no credence would be given it.

Scholars tell us what has been can be done again. Here is a field that has been neglected, in which Edison or Tesla can profitably display his genius. The stock will be inexpensive. The principal cost will be in giving tone and volume, though a blowhard priest may supply the latter.

Some patron was anxious we should search the Holy Book, pass by the objectionable features, and only select the useful. We have done so, and here is the result. Now our only ambition is to modernize the rams'-horns and substitute them in place of dynamite or lyddite in assailing walled cities and impregnable fortresses.

The Secular Press Generally Just.

Aside from teachings alleged to come from the spirit world, there is a wonderful amount of literature constantly floating through the secular press bearing on the subject, showing there is either a magnificant conspiracy to foist an imaginary error on the world, else the modern thought has a substantial foundation. If fraudulent, it would be supposed the critical press, ever alive to war on what it conceives false, each of whose readers approximates to hundreds of thousands, would turn its keen searchlight, with brightest ray, upon it. The press does expose individual frauds, and we all thank it most earnestly for such service. It is wished it would drive into obscurity the last one of the fake mediums—impostors, in fact—who practice deception in giving their pretended revelations.

Eliminating all frauds, back of all jugglery, there is a vast amount of unquestionably truthful matter, like the case told of by the ship's physician, of the little girl, published in the Chicago Record-Herald, which was copied into The Progressive Thinker of August 31, first page. If a single patron failed to read it, we beg him to open the paper and lose no time in becoming acquainted with the case. It is only one of many like occurrences met with almost daily in our numerous exchanges.

Such articles, beside spreading the truth, show the drift of public thought. Fifty years ago the press was very shy of giving any countenance to Spiritualism. Those editors who opened their columns to discussion of the new thought were ridiculed and frequently maligned. But the day of the scoffer is passed for believing our loved dead have only laid aside the rude habiliments that encumbered them for a time, to revel with other dear ones who have gone before, in a world of unalloyed bliss. The more thoughtful clergy, in all their funeral discourses, show belief in a continued life. Slumber in the grave until a general resurrection at the end of all things is now never heard of in the pulpit.

LILY DALE REDEEMED.

Wonderful Success of the Camp this Year.

One of the most successful camps of the season of 1907 has been that of Lily Dale. The love feast in the closing hours of Sunday evening, September 1, was an occasion of genuine joy. Mrs. Humphrey, the president, occupied the chair and presented the gentlemen of the official board, one by one, as "her boys," confirming her hold upon every one by her gracious words and manner. She paid a hearty tribute to the work done for the Camp by the retiring and absent secretary, Mrs. Laura G. Fixen, which was generously applauded. When the treasurer, Dr. Warne, was introduced, his financial figures fanned the enthusiasm of the unusually large audience to a white heat. The entire $10,000 due the Pettingill interests had been provided for, $3,945 of it having been raised this summer. Besides that, the current expenses of the Camp had been paid and a surplus of $1,500 remained over in the general fund after $600 of necessary expenditures between the seasons of 1906 and 1907 had also been met. What other one of all our camps can point to over $2,000 cleared this season, besides providing for practically $4,000 of debt?

We congratulate the Spiritualists of the United States upon having such a Summer Assembly as the one upon the shores of the Cassadaga Lakes. We also congratulate the stockholders and friends of Lily Dale upon having so efficient and straightforward an official board as the present one. The trustees themselves give much of the credit for the outcome to their president and treasurer. The confidence and co-operation of the people made the glorious victory over discouragements possible. The season of 1908 will be a "hummer" at Lily Dale! Godspeed to the toilers there from the East and West. In the union of all sections lies strength and breadth of accomplishment.

A NOTABLE WEDDING.

Warne-McKeever Nuptials.

Among the early fall weddings in Washington was that of Mrs. Minnie C. McKeever, one of the best known women of Washington, Pa., and the widow of the late Robert McKeever, to Dr. George B. Warne, professor in the Hahnemann Medical College, Chicago, last night. The ceremony was performed at 8:30 o'clock by the Rev. Dr. William E. Slemmons, pastor of the First Presbyterian Church of Washington. The bride is a daughter of Mrs. A. B. Caldwell, East Wheeling street, at whose home the nuptials occurred, in the presence of the immediate friends and relatives of the bride and groom. Beautiful decorations in green and pink prevailed. Mrs. Warne is the oldest member of the A. B. Caldwell firm, having for many years been in the office at the establishment. She has a large acquaintance among the people of Washington. Dr. Warne is a man of wide reputation in his profession. Dr. and Mrs. Warne left Washington last night immediately after the wedding and will reside in Chicago.

We take great pleasure in publishing the above from a Washington paper. Dr. G. B. Warne is prominent as a professor in the leading homeopathic medical college of Chicago, president of the Illinois State Spiritualist Association, vice-president of the National Spiritualist Association, treasurer of the Lily Dale Assembly, an eloquent, logical lecturer, and one of the foremost and most efficient workers in the ranks of reform. The bride is a cultured lady, one whom it is a pleasure to meet, and the two leading factors in the home of The Progressive Thinker take great pleasure in congratulating the happy pair, and are pleased to announce that their future home will be in Chicago.

Each Sect Has a Basic Text.

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.—John xiv:12.

Each of the varying sects of christendom, to the number of over 1,000, from the beginning until now, have some pretended saying of Jesus on which they base their faith.

The passage above quoted is the corner-stone of Christian Science, as expounded by Mrs. Eddy. It seems to fully support her claim. Not one of the sect is willing to accept the doctrine of "Hate," as expounded by the Master, Luke 14:26, without which he cannot be a disciple of Jesus. Disguise it as we will; try to explain it away; say the word "hate" in its original did not mean hate; let priest, prelate, pope, or a good Methodist exhorter try to get rid of the awful text, with its hateful meaning, it is still there, and will remain there, and convey the Anglo-Saxon idea of "intense aversion, animosity and malignity" so long as the book is accepted as the inspired word of God. The millions of Bibles printed and circulated with a lavish hand extend this doctrine of "hate" to all its multitude of readers.

Keep it constantly before the world, that Christianity is not a doctrine of love, as the preachers want us to believe; but its foundation corner-stone, from the words of the great teacher, is HATE!

THE FINITE AND INFINITE.

Analytically Considered as Applied to God.

The unknown of to-day which becomes the known of to-morrow is just as finite as any of our acquired knowledge. In other words, the finite does not end with the known, but extends out beyond our present limits of knowledge into the unknown.

The finite, then, not only legitimately includes that which is known, but it may also embrace all that man is yet to learn throughout the course of his future progress, here and hereafter. Indeed, all knowledge that has been, now is, or will be, may very properly be called finite knowledge.

With this understanding of the finite, the question naturally arises, would there be any remainder after all the finite was subtracted from the universal? Either something or nothing would remain, but which?

Anyone who is willing to assume the risk of a choice may postulate either one of the propositions, but if anything really is left over, it seems to be impossible for man ever to verify the facts. Therefore, throughout all the future years of spiritual existence the fact as to whether there is a surplus will remain indeterminable.

But there is a possibility of NO remainder after subtracting the finite—the possibility that the finite completely exhausts the universe. In this case, if distinctions are to be maintained between the finite and the infinite, the former might be regarded as anything with definite extension or intensity, and the latter as that which has indefinite extension or intensity, or that which may be said to have endless possibilities of growth.

This kind of infinite is not so much the infinite, according to metaphysics as it is the infinite according to mathematics. In metaphysics the infinite corresponds to that—if there is any such thing—which lies beyond the finite in thought or fact. In mathematics the infinite designates "a quantity conceived as always increasing so as to exceed any other assignable quality in value. The latter is sometimes called a functional infinite.

This eternally unanswerable question as to which of these infinites is real may be of service to man in helping him suppress conceit and cultivate humility. Otherwise there seems to be little justification for there being such a problem.

Now there seems to be some confusion in applying these terms, finite and infinite, to God. If the infinite is considered as the remainder left after subtracting all the finite from the universe, then there is a difference in kind between the finite and the infinite. If the infinite is considered as the finite indefinitely extended, then between the finite and the infinite there is no difference in kind, but only a difference of degree.

In applying the former idea of infinite to God, the outcome is a transcendent God; by applying the latter idea, the result is an immanent God.

The transcendent God is held to be outside of the finite universe. He has, therefore, no attribute that man in any degree can comprehend. For any thought that man could think would be a finite thought, so not applicable to this kind of a God.

One inference from this would be, that as man can have no idea whatever of such a God, it may be seriously questioned whether this God knows anything whatever about man. That is to say, if the finite cannot touch at any point an unknowable infinite, can this infinite find any point of contact with the finite?

Another and more interesting inference is to the effect that any notion, however vague, which man may form of God cannot be an idea about a strictly transcendent God, but is one about an immanent God. For if every notion that quivers in the consciousness of man is finite, how is it possible for man, either now or in eternity, to form even the most indefinite notion of anything really unknowable? When he claims to know anything, his knowledge is alone concerned with that which is knowable, or in other words, with the finite and the functional infinite. And as the only God that can be imagined as coming into contact with his universe is one who comprises it, at least in part, we may reason that when man has any notion whatever of a Supreme Being that is more than mere nothingness, it is an idea of an immanent God and not of a transcendent one. Therefore, may we not postulate an immanent God with less risk of error than a transcendent one?

Man, by persistently looking upward to an immanent God to whom he can rationally accord any exalted attribute, may thereby acquire a devoted spirit, and finally, faith in an ever-present and humane Father of all mankind.

B. W. MORRISON.

Meadville, Pa.

SEPARATION.

How oft in sorrow's darkest, gloomiest hour,
When those we fondly cherish say the word adieu,
When separation leaves her saddening power,
An all our brightest hours are fled than once we knew,
Grieved and alone in this wide world of sorrow,
Alas, we sadly turn for some responsive heart,
Fearing despair awaits the coming morrow,
'Tis then our hopes and dreams of happiness depart.

Our brightest days are ofttimes turned to mourning,
And we forget each cloud a silver lining bears—
And that the darkest hour is just before the dawning
And Nature, after Winter's frosts, bright verdure wears.
Then let us cherish all the good around us,
And all the ills of life adjust as best we may;
Then love divine within the heart will guide us—
And lead us on and upward to a perfect day.

IRENE CLIFTON.

Tacoma, Wash.

Definitions of Terms.

Correction and Further Elucidation by Hon. Charles R. Schirm, of Baltimore, Md.

By way of correction I wish to call attention to the fact that the word "subjective" should be "objective" in the first line of section (a) of paragraph 18 in the article published in the issue of September 7th and 14th.

In this paper I hope to submit all the data I have left under the subject of clairvoyance. This work expands as one gets into it and takes more time than was at first realized. I have been spending much time at public libraries, delving into dictionaries and encyclopedias as well as devoting much time in the evening reading works of Spiritualism. Should I be unable to continue this search, I will try, nevertheless, to get before the Spiritualist the matter contained in the letters turned over to me by President Barrett.

Definitions of Clairvoyance Continued.

Under the 18th section of the article published in last week's issue, I endeavored to give a definition of "objective" and "subjective" clairvoyance. These definitions assume the more or less conscious condition of the medium, or, to be more accurate, the, at least, partial dominion and control of the mind of the medium over his physical body. After careful reflection it seems to me that two definitions of trance clairvoyance should be added as follows:

18 (c)—There is a clairvoyant state in which the control of the physical body of the medium is assumed by a spirit intelligence, and the consciousness of the medium is for the time being dethroned. In this case the controlling spirit is really the clairvoyant, and simply uses the medium's body as a means of communicating to us what the spirit sees.

To some persons who go to mediums for readings, and who may become witnesses at legal trials, it may not appear that, under the trance control, the medium is, to all intents and purposes absent; therefore, in dealing with definitions of clairvoyance to be used for the enlightenment of courts and others, it seemed to me necessary to refer to this phase, which may, for convenience, be called clairvoyance under trance control.

18 (d)—There is another form of clairvoyance which occurs when the body is in a trance state: when it is in a passive condition like sleep. Under this form the spirit leaves the body and is able to travel to remote places and see clearly what is transpiring in the places it visits. This trance state may be induced by the hypnotic power exercised by an incarnate spirit over the medium, or it may be induced by the power of the decarnate spirit, or it may be spontaneous. While in this state it sometimes happens that the thought expressions of the spirit of the medium in its travels are expressed by the lips of the physical body. This may be due to the fact that there is a spirit cord which connects the body and the spirit and transmits vibrations between them. As long as this spirit cord is not severed, the spirit may return to the body; but should it be severed, then what we call death would at once ensue. This form of clairvoyance may be called cataleptic clairvoyance.

19—"Clairvoyance is defined as the power of perceiving without the use of the organ of vision with its natural powers alone, or under conditions in which the organ of vision with its natural powers alone would be useless. Various methods of clairvoyance are accounted by direct vision of things at a distance (opaque substances being no hindrance), by looking into a black surface, by looking into water, into a crystal, etc., or by laying the object to be described on the forehead or chest of the clairvoyant; but clairvoyants now usually represent the cerebral region as the seat of illustration."

"From remote antiquity the possession of such powers by favored individuals has been believed."—The Americana, Universal Reference Library, Vol. 4.

20.—"Clairvoyance: A term applied to a condition of the mind or the 'mind's eye' usually induced by a mesmeric influence, in which it is alleged the mesmerized person can see not only in the dark, but the most intricate internal arrangements of his own or of another's body, and even the remotest objects, though separated from the clairvoyant by interposing walls or mountains."—Pronouncing Medical Dictionary. By Joseph Thomas, M. D., L. L. D., p. 137; 1886.

21.—"An alleged ability to see in a trance state objects and occurrences which are not discernible in the normal state. Belief in the clairvoyance of the hyppotic trance is as old as history. Socrates, Apollonius, Cicero, Pliny and Tertullian, all furnish records of the prophetic visions and utterances of clairvoyants. In later times the visions of Swedenborg and Davis have become widely known."—New International Encyclopedia, p. 682; 1902.

22.—"Clairvoyance: It presents many gradations from semi-consciousness to profound and deathlike trance. Socrates and Apollonius predicted and were conscious of events transpiring at remote distances. Cicero mentioned that when the revelations are being given, someone must must be present to record them, as 'these sleepers do not retain any recollection of them.' Pliny, speaking of the celebrated Hermotinus of Clazomenae, remarks that his soul separated itself from the body and wandered in various parts of the earth, relating events occurring in distant places. During the periods of inspiration his body was insensible."—Hudson Tuttle's Article in Johnson's Universal Cyclopedia, Vol. 2, p. 313; 1894.

CHARLES R. SCHIRM.

Baltimore, Md.

WHAT IS SPIRITUALISM?

A Definition Tending to Elevate the World to a Higher Plane.

Spiritualism is not alone the belief in the phenomenon of spirit return (though it is most often supposed to be that), but it is really the opposite of materialism. To be a Spiritualist should mean, first and last, one of a spiritual nature; one who has reached out above the quagmire of material things into the heights of the realms above; one who has begun to realize his kinship to a higher source, his relationship to the fountainhead of the universe; the recognition, in other words, that he is truly a child of God, and with this recognition will also come the responsibility engendered by this fact.

Once we have truly realized our position in the universe in regard to God and his creatures, we will rise nobly and earnestly, and with the utmost zeal, and endeavor to try to live up to the obligations thus placed upon us. We will see that our possibilities for good are boundless; that our only limitations are those conjured up by our lower self; that the divine part within us cannot fail or falter, but that we can climb to any heights we may desire; that we will so cleanse and purge our nature of undesirable things and spiritualize it that it will be a shining light indeed to those about us and with whom we come in contact, so that our very presence shall radiate love, kindness and good-fellowship to all, and that our deeds and actions, rather than words, shall teach the world our Spiritualism, and that it shall be a beacon light to those struggling in the slough of despond and despair, and in the turmoil of daily life and strife of existence, and those who in moments of weakness have gone down to the depths, where they believe themselves irretrievably lost, as in the quicksand of sin and crime they have even given up the struggle of trying to extricate themselves.

Go to them and tell them there is hope for all, no matter how deeply they may have fallen, if they will but make one last effort and appeal to that divine spark within, which, though apparently black and dead in the ashes of the soul, will yet come back and be fanned into life again at the first faint instance of desire. Hold out a helping hand to them and let them know that just as deeply as they have fallen, so are they capable of rising and lifting themselves to any height they may wish.

Let us show them that we are indeed "our brother's keeper," and are ready and willing at all times to help him over the rough places, and show him the way and give a word of encouragement, and not only to remember that we are children of God, but brother or sister to every one of his creatures, be they man or beast, and that we must let our light shine according to our understanding. This, friends, is what we would term our Spiritualism.

'Tis this which helps the world along,
And sheds along the weary path
A ray of light, a flower or song,
A gift which every mortal hath.

BERTHA LOUISE PARKER.

33 Clement St., Malden, Mass.

THE MOVING POWER.

She Thinks It Consists Solely of Mind.

Professor Larkin says: "I believe the time will come when matter will be moved by mind."

In my opinion every atom of matter always has been, and always will be, moved by mind. Without mind matter could not exist. Mind moves the universe, from the greatest to the smallest. It is the power which creates forms, colors—all that exists—and moves them.

The worlds which move in space are endowed with life, therefore mind. They move in unison and harmony as they sing, although our ears are rarely attuned to hear "the music of the spheres."

Mind, the Great Spirit, God, Om, of which we and all things are a part, both animate and (so called) inanimate, is over all, through all.

The invisible in Om, God, or Nature, is ever the most potent, and Mind, the controlling, moving power we know, is invisible.

SADIE A. MAGOON.

Home, Wash.

Hold your thoughts, your mind, your will in principle and you will succeed.—Huling.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

CONSISTENCY.

As Elucidated Briefly by Mrs. C. K. Smith.

In the fourth chapter of St. John's Gospel in the New Testament are the words: "Come, see a man who told me all things which ever I did. Is not this the Christ?"

What is telling a woman all things which she ever did but a "life reading," for doing which mediums are persecuted and arrested to-day, and this by Bible Christians who are preaching and exhorting people to follow Christ and daily do as Jesus did?

Do the majority of so-called Christians follow Christ, or read the Bible enough to know in what the following of Jesus consists? A babe is sprinkled in infancy, a church ordinance, confirmed at the age of twelve years, kept in Sunday school as a pupil until old enough to teach a class, feeling quite at home in the church, and whatever his present more liberal views may be, he finds it easier to remain than to withdraw.

But Spiritualists must not be so ignorant or conceited as to suppose that they are the only people who believe in progression; not only believe in it, but actually do progress, and when a church member attends for the first time a Spiritualist meeting he expects to hear Spiritualism propounded and explained, and if instead of Spiritualism being the theme of the speaker he should tell you what the orthodox churches are at present teaching, and what they taught in the past, the latter would look like ignorance, and the Spiritualists better go to church and learn that orthodox ministers do not preach to-day as they did many years ago, but are largely imbued with Spiritualism.

A friend of mine in Illinois, when solicited to join a Methodist church in her vicinity, frankly told them that she was a Spiritualist. The response was, "That don't make any difference; many of our members believe that way." Spiritualism taught in an orthodox church is very acceptable.

As Spencer G. Russell wrote me not long before he died, in Illinois: "I am a Spiritualist, and take The Progressive Thinker, but am a member in good standing in the Baptist church.

No doubt the majority of the members of that church are Spiritualists.

"Beware of religion," says a Chinese mandarin, meaning beware of superstition. "Missionaries come here who know nothing about Confucius, and we think them ignorant." The word "religion" would not be objectionable if separated from superstition. Some people think religion is only superstition, and interpret the symbolisms, allegories and parables to suit themselves.

MRS. C. K. SMITH.
1045 8th St., San Diego, Cal.

WONDERS OF THE HEAVENS.

Evening Star Visible to the Most Penetrating Telescope is a Hot Sun.

"Twinkle, twinkle, little star," no one wonders what you are, for the astronomers say you are not. Stars have gone out of fashion. They have no astronomical meaning and should be omitted from astronomical literature. The astronomers have arrived at the conception that all the structure visible in the most powerful telescopes is made of space, suns, planets, moons, nebulae, comets, meteors, and cosmic dust. Every star visible in the most penetrating telescope is a hot sun. They are at all degrees of heat, from dull red to the most terrific white heat to which matter can be subject. Leaves in a forest, from swelling but to the "sere and yellow," do not present more stages of evolution. A few suns have been weighed and found to contain less matter than our own; some are of equal mass; others are from ten to twenty and thirty times more massive, while a few are so immensely more massive that all hopes and bases of comparison fail. Every sun is in motion at great speed, due to the attraction of all the others. They go in every direction. Imagine the space occupied by a swarm of bees to be magnified so that the distance between each bee and its neighbor should equal 100 miles. The insects would fly in every possible direction of their own volition. Suns move in every conceivable direction—not as they will, but in abject servitude to gravitation. They must obey the omnipresent force, and do so with mathematical accuracy.

JOHN A. HOWLAND.

An Important Question Asked by D. Edson Smith.

To the Editor:—If Prof. Lockwood is wrong in his idea that the potentiality of all that pertains to any individual organism is contained in the two uniting cells, male and female, at the time of coition, will Brother Dawbarn, or some Theosophist who knows, please tell us where the "Selfhoods" are before entering the personality?

If the origin of man's selfhood is outside the origin of his personality, is it not so with all other animals? If not, why not? Are not the selfhoods of some elephants, dogs and horses of a higher grade than that of some men?

Do not selfhoods finally become perfected so they do not have to be re-embodied in earthly bodies?

Then will not the supply of selfhoods sometime run short for the personalities begotten?

Yours for more light,
D. EDSON SMITH.
Santa Ana, Cal.

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Stanford-Bailey Seances.

Held at Melbourne, Australia, and Visited by the Pilgrim, Doctor J. M. Peebles.

Barely had I reached home in Battle Creek, the dust of many lands upon my garments, before I received several letters to this effect: "Did you see that wonderful medium Bailey in Australia?" "Is he genuine or a fraud?" "Is he what the Spiritualist press has represented him to be?" "Has he no confederates?" "Does he not purchase these apports and through sleight of hand drop them upon the table?" "Is he ever coming to America?" "Is it really true that ancient manuscripts, Babylonian tablets, oriental head-dresses and amulets, old coins in Caesar's and King Asoka's time, plants unknown in Australia, live fish, live birds, etc., are brought into seances, through the solid walls, doors being locked?" etc. Yes, yes! All these, and then the one-half has not been told.

Of Mr. Stanford I have only to say that he is the brother of the late Hon. Leland Stanford, builder of the great California University. This Melbourne brother of his, formerly our vice-consul in Melbourne, is an influential and wealthy citizen, a keen observer, a scholar and an extensive business man, honored by thousands for his strict moral integrity. He gives these seances free, paying the medium from his own purse; and be it said to his honor, he never sneakingly, cowardly denies being a Spiritualist. Everybody in the city and the regions around about know and respect him just as highly therefor.

A few years ago the churches of Philadelphia inaugurated the movement of a house-to-house canvass to ascertain "the status of religion" in the city, and, sad to say, only 129, according to the report, "stood up," willing to be counted as Spiritualists; and yet there were thousands upon thousands of respectable, royal-souled Spiritualists in that Quaker city of William Penn. Reluctantly, yet truly, do I state that the Spiritualists of Scotland, Wales, England and her colonies, are more brave and independent in their religious expressions than Americans, summering and wintering under their floating flag of freedom.

But to return to the Stanford-Bailey seances. This mediumistic sensitive has submitted to every possible test seemingly to satisfy materialists and agnostic spiritists. He never steps into the seance room until carefully examined by one or more of the sitters. He has been stripped to the skin and has gone into the room in other men's garments, the marvelous phenomena occurring just the same.

Dr. McCarthy in Sydney put him, as reported, under this test: He placed a netting over him, nailing it fast to the floor, a strap just above his elbows, buckling it behind him, put boxing gloves upon his hands—tying them tightly around the wrists, and still the phenomena continued, though somewhat more exhausting to the medium. Once inviting Mr. Bailey to my room at Mrs. Fletcher's, I sat with him alone, my knees fairly against his, my hands holding his (broad daylight), and, when entranced, rusty coins fell upon my hands, and two dry, sand-sprinkled ancient manuscripts fell at my feet. These manuscripts, soaked and unrolled, were covered with hieroglyphics.

From my notebook, March, 1907, I take the following:

"Twenty-seven present this evening, and among them physicians, lawyers, and one Presbyterian preacher. Mr. Bailey was examined by Mr. McKenner (a press reporter) and myself. Seance opened with singing and prayer by a spirit through the entranced Bailey. The light was subdued, or partially softened, when the phenomena commenced. The three planes of consciousness and sphere-life were manifest. Apports were brought by the Hindu spirits. A beautiful lecture was given by Dr. Channings, but what interested me most that evening was the bringing in of a live bird unknown to Australia. The room was quite light; I could easily see the time by my watch, when the medium arose, entranced, walked half way around the large table, and looking up for a few moments, stretched up his right arm, the hand vanishing for the moment. We saw distinctly the medium and his arm stretched up, without hand or wrist, when, like a flash, the hand came back to the wrist, holding in it a beautiful bird, known in India. Mr. Stanford put it in a cage to keep. Its mate was brought afterward.

The unvarnished truth is, genuine, phenomenal Spiritualism is NOT "on the decline," though not as noisy and militant as a generation ago. It has become an established fact. It is no longer on trial with the enlightened and the inspired. The Court of Proofs is less and less in session. The ex-witnesses number millions. Preachers are on the run. The verdict of results is now awaited—results relating to the physical, mental and moral salvation of the individual and of all tribes, races and nations.

The Spirits Questioned.

Tired of this dreary sing-song talk of the subliminal, the super-subliminal, the subjective subliminal, multiple personalities, etc., to get around a solid, rational Spiritualism, it was refreshing and uplifting to go into one of Mr. Bailey's seances, meeting a score or more cultured people, and watching Mr. Bailey going into the trances, every contributing intelligence causing a different facial expression, using different gestures, a different voice, and speaking from a different sphere of consciousness. His attending intelligences occupy three different planes of spirit consciousness. Though only an ordinary man in his normal state, when entranced he becomes transformed, transfigured, and the discourses through him from Dr. Robinson upon Babylonia, Assyria, Egypt, the Toltecs and Aztecs, the employments of spirits in the great hereafter, are grand beyond description.

One evening when some of those terra-cotta tablets and other heavy substances fell upon the table, I asked the controlling spirit how they could pass such weighty substances, even live birds, through heavy and solid walls. The prompt reply was:

"To us there are no solid walls. How little you understand—how little you comprehend the chemistries of the heavens. What you call solid walls is to us comparable to what you on your plane would term thinnest, subtilest vapor or mist. If you will tell how a sunbeam passes through a pane of glass, or how the X-ray can pierce wood and brick, impressing an image upon a sensitive plate beyond the brick, you will have gone a long way toward answering your own question. Remember that investigators, artists, chemists and scientists pursue their studies in the ether spheres after the event that you term death, but which in reality is the beginning of, so far as we can judge, a never-ending life."

Mr. Bailey was stronger last winter and his general health much better than when I met him six years ago. He is a poor man, and his good wife as a helpful bread-winner does a small laundry business. Let us not be unjust, but generous, to our sensitive mediums and their families. I do not know when he will come to America. He spoke of it, in my presence, and also of again visiting Milan and Rome.

Having never seen a perfect person, I have nothing to say of Mr. Bailey's alleged peculiarities and eccentricities. Slanderers and assassins of character, that feed and fatten on filth, should hold a mirror before their faces before they stab their kin. Such characters are the moral offal of this planet. It is no light thing to ruin a reputation, even by insinuation. In all my travels I never saw a perfect character nor met a Christian, as I understand christianity, and I never read nor heard of, but one, and Him they crucified some 2,000 years ago in Palestine.

The Plague in India.

Judge Wilson, of Duluth, writes me thus: "As you have just returned from India and adjacent hot countries, permit me to ask you concerning the plague. Has it been subdued? . . . I have a son in Allahabad."

Personally I saw nothing of the plague, and yet, according to the newspaper reports, it prevailed extensively in some parts of the country. During the first three and a half months of 1907 the deaths from the plague in India totaled 494,000.

The plague for the ten years, October, 1896, to December, 1906, shows that there was a large annual increase from 1901 to 1904, the deaths numbering 274,000 in 1901, 577,000 in 1903, and 1,022,000 in 1904—the worst year in ten years until now.

The total deaths for the whole ten years numbered 4,411,212. The improvement which was shown in the two years 1905 and 1906 has not, unfortunately, been maintained.

The Bombay presidency has suffered the most. This Indian plague is a filth disease. The mortality is greater among the poor and the uncleanly. Those who maintain good habits, who are punctilious in their bathing, and who adhere strictly to the vegetarian diet, are seldom attacked.

Books and Books.

Very many complaints have been brought against me during the past two years and more from people who could not procure some of my most important books. While there was justice in their complaints, I plead "not guilty." For many years Colby and Rich, of the Banner of Light, had been my publishers, and the plates, owned by myself, were in care of the now extinct Banner of Light. In its decline the Banner was financially unable to bring out new editions, and I could not for a long time get my plates from Boston, but after a long correspondence, and through the efforts of my friends, Isaac B. Rich, Dr. Lane and others, I procured my plates by paying a heavy storage bill on them and also the freight. They reached Battle Creek only a few days previous to my leaving for the 'round the world missionary journey, and I could not supervise new editions of "Immortality and the Employment of the Spirits," and two, probably three, others of my books out of print. I shall bring out new editions of several of my books this fall and winter.

Communications from a Mohammedan Spirit.

When, in one of the Stanford seances, just before leaving Australia on a previous visit, and conversing of going to Tasmania and New Zealand, Mr. Bailey was, unexpectedly to us, caught in a trance, and kneeling—as do Mohammedans at prayer—said in rather broken English:

"Allah! In the name of God, peace be unto you, the great white teacher, Peebles. There is but one God and we are all his children. Go forth, traveler, and teach other people the great truth, the holy truth, that we are all brothers. This will be clearly seen by all when death lifts the veil. We inspire and help you in your work for Allah's children. The labors of many years have whitened your hairs, but you shall be guarded and your strength renewed until your work is finished. The holy Koran declares that there is no God but one; that he is self-subsisting, creating all men for His pleasure. This truth, with man's brotherhood, you teach. In our spirit life there are no distinctions of race. All are the children of Allah, the Merciful. Then go to your native land, shielded and guarded by angel helpers. No ill shall befall you. Your Aryan brothers of the Islam faith, knowing you, will welcome you on High when your work is done. Our Koran says, 'We will cause you to enjoy a plentiful provision until a prefixed time, and to everyone that hath merit Allah will give an abundant regard.' Peace be unto you, brother, in the name of Allah, the most Merciful."

All felt a calm, sweet spiritual influence during the utterance of these words. Mr. Stanford always has in his seance room a shorthand reporter and stenographer.

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Denials of Any Orthodox Teachings. The Influence of Spiritualism.

Every aged Universalist in the land, every intelligent and well-read Spiritualist, knows that for over sixty years I have valiantly fought the soul-crushing creeds and theological dogmas of orthodox theology—such dogmas as the "fall of man" in mythic Eden, the orthodox Trinity, the atonement through blood-shedding, the existence of a personal devil and endless hell torments. And while Unitarians and Universalists have done noble work in this direction, it is only justice to say that rational, religious Spiritualism has been the mighty instrument in remodeling, revising, widening and liberalizing orthodox creeds that now are declining, or dying, or dead, awaiting burial.

Personally, all that I know of a future life and the conditions and employments of those peopling it, I know through mediumistic phenomena; through multitudes of beautiful messages from the realms of the invisible, and from my own psychometric unfolding and clairsentience. Never can I forget the magnificent addresses that I have heard from the dwellers in the heavenly life through Lyman C. Howe, J. J. Morse, E. W. Wallis, W. J. Colville, Mrs. Richmond, Mrs. Lillie, Mrs. Sprague, Mrs. Kates, Mrs. Russegue, Mrs. Cooley, Mrs. Wallis (of London), and others. These are God's living witnesses of immortality. They are among the anointed that the old prophet said, "Touch not"—that is, touch not to undermine or destroy their influences for human good.

I hope to heaven that Spiritualists would so awake—so rise to the necessity of the occasion—that from conscientious convictions, from the love of divine truth, as to see that such comforts, such conveniences and such finances were supplied these sensitives and message-bearers that they would be free from all worry, and so be enabled to devote their whole time and talents, and energies and vital forces to the good and grand work of present-day angelic ministries.

J. M. PEEBLES, M. D.

TRUE METHOD OF CRITICISM.

With Special Reference to Jesus and His Purported Teachings.

Whenever one of the old-school Atheists, what few there are left of them, takes up the subject of Jesus, he seemingly does it as though having a grudge against him. Why this should be it is difficult to understand, as one would seem to have a right to suppose that those who assume the attitude of this class of thinkers, should at least have tolerance, and likewise a fairness in stating a premise.

The only fair, as well as profitable way to take up a subject with a view to positive adverse criticising is to first give its true supporters the full benefit of their views and position in the matter, and then point from his opposite standpoint of view just wherein he deems them wrong. This is the way to grind out truth for truth's sake.

When an atheist addresses the public on any of the views he cherishes, he usually does so through some Spiritualistic or other equally tolerant and free-minded publication, and this because Atheistic publications are chiefly conspicuous by reason of their non-existence at the present day; and secondly, because no orthodox Christian publication will give him space. This then results in two things that such a writer might well in fairness take into consideration, namely: That he gets public hearing through the liberal-mindedness of those who believe in spirit, and that his remarks reach such class only, in the chief, at least, and not the orthodox Christians who fear and abhor such reading.

Now, inasmuch as Spiritualists, Theosophists, Faithists, and other kindred Free-Thought people (to whom an ultra Materialist or Atheist is a direct opposite in belief), have one distinct view of the Jesus character, and the Jesus or Christ Teachings, it would seem but fair to so concede, before launching out in indiscriminate condemnation of all that Jesus is credited with as having taught.

In other words, the true from the false, the genuine from the spurious, should be accounted for and considered. Many sound thinkers, Scholars and careful delvers after facts of the past, who are not orthodox Christians, and therefore in one sense not "Christians" at all, firmly believe, and show fair reason therefor, that a character such as Jesus is said to have been, did exist in the country and at the time claimed, and that in common with the order of occult students to which he belonged, he did teach the doctrine of non-resistance, and many other self-abnegating virtues. That he was a man and a human being of rare spiritual qualities and soul-light, is all that is claimed for him by Spiritual Free-Thought people.

At this point comes in a matter that all fair-minded disputants should look into, that is, how much of the sayings attributed to Jesus, as given in the Bible and forced onto the world by Constantine and his Nicean conspirators, is genuine and how much is spurious. Books and monkish tales, some perhaps as reliable as a report of the Los Angeles Times of a labor movement, were voted in and voted out by the members of the Nicean Council, until finally they cooked up what has since been claimed by orthodox Christians as verily the literal word of God, and the result was a conglomerate of statements that to this day furnish basis, such as it is, for every sect and ism in the land that calls itself Christian, including Mormons, Holy Jumpers and What Nots.

If Jesus truly taught non-resistance and mildness, forgiveness and tolerant self-abnegation, then it follows he could not have advocated nor threatened use of the sword at the same time.

There are those probably as wise and far-seeing, and who have investigated as deeply, as any modern-day Atheist, who assert positively that all contained in the present orthodox Christian Bible which makes of Jesus an advocate of the use of the sword, is false, interpolated and spurious, purposely put in though such, to give ostensible authority for all war, bloodshedding, oppression, and coercion practiced and done in the name of Christ, but of most un-Christian-like nature.

Constantine and his advisers laid the foundation for establishment of a kingdom on Earth, for power and aggrandizement of its head and other leaders, and with fire and sword, and rack and thumbscrew, it has built up what "Christianity" now represents, and the great mass has for two thousand years, about, been whipped into line by this physical force, and their minds have been terrorized by the fear of the biblical hell, or soothed and lured by promise of its heaven.

The mammonized church of to-day, sunk into materiality, is dominated by the false Christ set up by trickery of the Nicean Council, represented by the spurious and the interpolated in the biblical history of Jesus, and the practices of its followers are so foreign to the true teachings of Jesus as to be astounding. Were the real meek and lowly Jesus to present himself in Colorado to-day and preach as Jesus is said to have preached in Palestine, Governor Buchtel (himself no small 'Christian" to hear what is claimed for him), would have him bull-penned and deported in no time, and if he returned he would likely shunt him into Idaho between two days, "never to leave the State alive," as Governor Gooding was fond of saying about the mining boys.

All Spiritualists and kindred free-thought people, not enslaved by modern "Churchianity," know one Jesus character only, and that the one who taught non-resistance, love, peace, good will and brotherhood. These, then, are not responsible for the false Christ of Churchianity, nor do they uphold his alleged sayings and doings threatening vengeance and damnation upon all who do not fall down and worship him.

Whatever is true and in accordance with eternal fixed principles is always the same wheresoever found and by whomsoever uttered, and with due understanding of and allowance for oriental figures of speech, imagery, parables and occult meanings, in contradistinction to our western literalness and blind materialism there is so much of the alleged sayings of Jesus that embraces the Wisdom Religion, that no earnest searcher after truth can afford to let prejudice, bias, nor other mind-clouding influences to cause their ignoring, and as all free-thought people must choose that which to them appears good and true, no good reason can be seen for assailing Jesus indiscriminately because of misunderstanding of spurious matter worked in deliberately by a false Christ religion, for purposes of world-power and aggrandizement.

The position assumed by a late writer in No. 926 of The Progressive Thinker, who avows he is an Atheist, that the "Resist not evil" doctrine as taught by Jesus, means a forbidding to protect an assailed woman is therefore as far-fetched as it is illogical in the premises, and turning the other cheek when smitten on the right, is a figure of speech that ought to be considered from higher standpoint than that of the prize-ring. Taking no heed for to-morrow has also, of course, a deeper meaning, spiritually and philosophically, than attributed to it by our Atheist fellow-man, and so on along the line of his argument.

The occult writings of the day, some very profound, such as "Secret Doctrine," Oahspe, and the works on the Spiritual Philosophy, have much that bears on subjects such as these, which, owing to deep research and psychic insight certainly throw much light on the Jesus character and his occult teachings.

As all words, wherever and by whom employed, are but more or less imperfect vehicles carrying the spirit or idea therein, for purposes of conveying the same to other minds; and further, as all books, whatever their attributed source, are after all but the expression of some Intelligence, to be taken for what truth they may contain, what benefit is there in damning the vehicle or the intelligence?

If a piece of mineral rock assays $10 per ton, that ten dollars when segregated represents no less than the same amount taken from a rock carrying $1000 per ton.

"Search all things, and hold fast that which is good."

The toiling, patient miner breaks and carries out hundreds and thousands of tons of country rock, debris and barren substance in the getting of a few ounces of the genuine gold, He segregates and leaves the refuse on the dump, and spends no time damning the latter, as he sees the uselessness thereof.

Philosophic truths have to be garnered and extracted in the same way, a little here, a little there, and many mistakes are no doubt made in the siftings, but after all, this is the only way knowledge or rue values are gained, and though the process be laborious, slow and painful, yet we have it to do, or remain idle and get nothing. This is the way mind and soul must be strengthened and made more selfreliant and wise, and in the end truth stands serene and unchangeable, wheresoever gotten or whence derived.

P. O. CHILSTROM.
Crescent, Lincoln Co., Nev.

Good Words From Pine Grove, Niantic, Ct.

To the Editor:—Our camp has closed a very successful season. Spiritually and socially much interest has been shown in our weekly meetings, as well as at the Sunday services, which we have held twice on each Sunday, followed in the evening by conferences where the different mediums and speakers for the day have taken part. Through July Mrs. L. L. Hand of Bridgeport, Ct., was our speaker, giving us each Sunday grand and helpful thoughts; her messages were clear cut and given in a dignified manner. We were so well pleased with her good work, that we have engaged her for July, 1908, and as she has purchased a fine location here on our grounds, we shall hope to have her the entire season.

Mr. Wellman C. Whitney of Springfield, Mass., was with us two Sundays in August, doing good work, both in his lectures and his messages. His spirit messages we can truly say are sincere and honest.

Mr. Edgar Emerson of Manchester, N. H., one of the tried and true, came to us for one Sunday, and Mrs T. C. Cunningham of Cambridge, Mass., also created great interest with her powerful lectures and messages.

Your grand and valuable paper came to us every Saturday, and we sincerely thank you. They were gladly received at the close of each service on Sunday, and our President, Mr. Thompson, spoke many good words for it, and I hope many new names may be added to your list.

This is a very beautiful spot; beautiful trees, grass and flowers, and the salt water nearly encircles us; fine bathing and all the pleasures of life are here. We are social and welcome all honest hearted people, knowing they will say, "We are glad to be here." MRS. H. C. BODEN.
Pine Grove, Niantic, Ct.

"After Her Death." The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

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Any reader of this article who is afflicted with weak eyesight or any form of eye trouble should not fail to write to the Actina Appliance Company, Suite 242 F, 811 Walnut St., Kansas City, Mo., for detailed particulars regarding their "Actina"—an instrument which has effected such marvelous cures of the different forms of eye trouble all over the world—no cutting or drugging is involved. "Actina" can be easily used without any trouble. The 'Actina" will be sent on two weeks' trial so that you can easily see what it is like and how it is used without any expense.

930

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

The Wonders of Life.

By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and History of Life." Price, [illegible] 50.

Can Telepathy Explain?

Results of Psychical Research.

By Minot J. Savage.

Dr. Savage, in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, $1.00.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. Price $1.00.

Good Books OF ELIZABETH TOWNE.

JUST HOW TO CONCENTRATE.

This book tells how to use the wonderful forces of being to promote a happy, harmonious and healthy life. It is practical, helpful. Tells how to develop and practice concentration, train the emotions, improve the memory and direct all powers for the betterment of conditions. The very thing for those who feel tied to a life of barren drudgery. Contains the key to better conditions of mind, body and environment. Bound in dove color and green heavy paper; 31 pages. Price, 25 cents.

HAPPINESS AND MARRIAGE.

If you are looking for cut and dried advice on marriage and harmony in the home you won't find it in this book. Most books on marriage are about as much alive as salt codfish. This book isn't that kind. "Happiness and Marriage" is alive, and deals with life. It treats of the every-day problems that confront all married people, and tells how to solve them successfully. It is not a book of theory, but of practice—based on practical experience. Altogether this is one of the most original and striking books the author has yet produced. "Happiness and Marriage" is well printed on heavy laid paper, and contains a portrait of the author. Paper covers, 80 pages. Price, 50 cents.

JUST HOW TO WAKE THE SOLAR PLEXUS.

This unique booklet teaches that the Solar Plexus is a Center or Storehouse of Energy and Power. When this center is normally active it Radiates Life, Health and Strength to the whole body, as the sun radiates warmth and life to the vast system of worlds of which it is the center. The Solar Plexus may be called the Sun Center of the Human Body. The Hindoos of India say that the soul functions through this center The book gives deep breathing exercises of great value, and teaches how to awaken the Solar Plexus to fuller life and mortal activity. Ella Wheeler Wilcox, the most famous woman author in America, says of this book: "It contains a fortune in value if you practice the simple exercises given. It is complete in itself, and is not an introduction to, or advertisement of a larger work. It contains in itself the full teachings of the author upon the subject of the Solar Plexus. Price, 25 cents.

JUST HOW TO COOK MEALS WITHOUT MEAT.

The Multum in parvo of cook books up to date. If you want to know how to live without using animal food this book will help you. It is the result of the author's own actual experience in adopting a vegetarian diet. Space is devoted to the consideration of Soups, Salads and Deserts and several practical menus are given. A booklet for every-day people. It does not tell how to cook elaborate course dinners, but for every-day living it is just the thing. You need the book whether you are a vegetarian or not. Price, 25 cents.

In Tune with the Infinite

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Seers, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion; XII. Entering Now into the Realization of the Highest Riches. For sale at this office. Price, postpaid, $1.35.

THUMBSCREW AND RACK.

Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

General Survey.

The Spiritualistic Field—Its Workers, its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

WEST SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY IN THE DISTRICT OF HUMBOLDT PARK, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARE OF THE PROGRESSIVE THINKER, 40 Loomis Street.

E. W. Sprague and wife are now at their home in the city of Detroit, Mich., where they expect to remain in the missionary, and other fields of work for the grand cause of Spiritualism. Mr. Sprague's services may be secured for Sunday or week-day meetings, weddings and funerals, anywhere in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs. Sprague will also respond to calls for meetings and seances. They are both well known platform test mediums. Individuals or societies desiring their services can address them at **1082 Trumbull Ave., Detroit, Mich.**

George E. Corpe writes from Coover, Ore.: "Rev. G. C. Love, of Portland, assisted by Mrs. M. E. Paul, of Walla Walla, Wash., has just closed a very interesting and instructive series of lectures and seances lasting ten days. In his lecture Mr. Love very ably told the people the philosophy of the religion of truth, and at the seances dozens received messages from their loved ones gone before, thus demonstrating the truths told in the lectures. Mr. Love answered an attack of the Adventist minister against Spiritualism in a way to silence him completely. Through these meetings many people of the cove have become interested in the work, and all look anxiously forward to the time when they may again be favored with such an intellectual feast."

Mrs. Hamilton Gill has returned from Onset and can be found at her residence 891 W. Adams street. The usual circles Tuesday afternoon for ladies, and the public circles every Thursday at 8 p. m.

Minnie E. Hanvey writes thus: "Sunday afternoon, September 8, the meeting of the Golden Rule Spiritualist Society, held at Star Lodge Hall, 378 S. Western avenue, was well attended. There was a short talk by James E. Coe, a veteran in spiritual work, and messages by the well known mediums, Mrs Weaver, Mrs. Harper, Mrs. Hild, Mrs. Nora E. Hill, and Doctor Burgess. In the evvening the speaker was Nora E. Hill, pastor of the Golden Rule Society. Her subject was Life Earthly and Spiritually." Message bearers were Mrs Addie Clybourne, Nora Hill, and Doctor Birgess. A fine lunch was served in the hall between meetings. Speaker for Sunday night, September 22nd, will be the Hon. Charles Hughes."

Dr. P. S. George, of Lincoln, Neb., will leave within two weeks in company with a splendid mental and physical medium, and would like engagements enroute to the Pacific Coast. Address a letter to 1815 K. street, Lincoln, Neb.

Mr. Merkle writes: "On Sunday, September 8, another large audience attended the services of the Students of Nature Society, at Van Buren Opera House. All were more than repaid for their visit in listening to the *spiritual* truths which were given out by Sister Schumacher, the pastor. Quite a number of skeptics were in the audience, and received communications, and it no doubt will be the means of bringing them into our ranks."

Mrs. Carrie M. Hinsdale, President of the Texas State Association, writes from Fort Worth, Texas: "I lately returned from the second annual camp-meeting at Mill's Park, Hubbard, Texas. We had a nice meeting, and it was decided to enlarge upon what has already been done, and it is the intention to let the public know through the press, that ample facilities will be provided for all who care to visit the camp next summer. It is the intention to organize a camp-meeting Association, and have everything ready so that all who come can be accommodated. It is an ideal location, and to the other attractions the pleasure of boating, bathing, and swimming will be added. Mills Brothers, who own the park, have at their own expense, held the camp for two years, and will have the grounds in perfect condition by the date of the next meeting, which will be some time in August, 1908. There will be tents for those who engage them, and everything done to add to the comfort of visitors. The society in Ft. Worth is moving along, and I have remarkably good audiences."

John Wallace writes from Ashtabula, Ohio: "We have been obliged to postpone the dedication of our Temple until October 6, when all the preliminary work will be disposed of. The 5th and Sunday, October 6, will be devoted entirely to the dedicadory service. We are putting forth an effort to have everything in readiness. An excellent program is being arranged, and some of our best speakers and workers will be with us."

Prof. James H. Hyslop and three children stopped off in Chicago for a few hours while on his return from a lecturing tour to the Pacific coast. He reports increased interest in psychic matters among the scientific and university people of the Coast, as well as a substantial increase in the endowment fund for the American Institute for Psychic Research."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

"HARRY'S PHONE TO PAPA."

The above is the title to an impressive song by Mrs. Addie L. Ballou, set to music by John Martin, and published by Weber & North Music Pub. Co., Chicago. For particulars as to price, address Mrs. Ballou at No. 408 Thirtieth street, San Francisco, Cal.

Mrs. Mamie Helyett, a well known medium from Boston, is now located at 634 West Adams street, this city.

Mrs Georgia Gladys Cooley Started for Portland, Oregon, Sunday, Sept. 15, at 10:55 p. m., to remain at her old home for a short visit before starting on her ocean voyage, which begins from San Francisco, October 9. Her first stop will be Yokohoma, Japan, where she will take in much Japan. She will take in that country for some little time, then to Hong Kong, China, Manilla, Australia and New Zealand, where she has an engagement for six months, or up to January 1, 1908. From this place her route around the world has not yet been determined upon. Suffice it to say, however, the good will of united Spiritualism goes with her wherever she may roam, and America's Spiritualistic stamp of "Genuine" is upon her soul as a medium and representative woman of the West. Adieu, but not good bye. The many friends will look anxiously for her return in one year, more or less, and welcome her again to their hearts and homes.

The Chicago Examiner says: "Edward W. Vanderbilt, the aged retired merchant of Brooklyn, N. Y., who married May S. Pepper, the Spiritualist medium, is incapable of managing his affairs because of lunacy, according to a verdict returned by a sheriff's jury in Brooklyn. The proceedings to have Mr. Vanderbilt declared incompetent were brought by his daughter, Miss Minerva Vanderbilt, after Mr. Vanderbilt had married Mrs. Pepper several months ago, and had given to her a large portion of the real estate which he owned in Brooklyn, including the house in which they lived. A brother and sister of Mr. Vanderbilt subsequently joined her in the appeal to the courts. The hearing was held before a jury and a commission consisting of a physician, a lawyer and a banker."

Emma A. Ellis writes: "The first regular meeting of the Band of Harmony will be held in room 309, Masonic Temple, on Thursday, September 26. Everybody and their friends are invited in order to give our President, Mrs. Richmond, a hearty welcome home.

The Illinois Sunflower Club will hold its next tea party on Tuesday, September 24, from 2 until 5 o'clock, at Fraternity Hall Building, 70 East Adams street. As the proceeds of this tea party are to help defray the expenses of a medium who has been ill. We hope for a large gathering, and that the mediums will come and help their sister workers.

S. J. Huntington writes from Malden, Mass: "Sunday evening, September 8, Mrs Annie M. Coggswell of Lowell, Mass., was the speaker and message bearer for the Progressive Spiritual Society, 138 Pleasant St., She spoke briefly on "Let Us Open the Doors of Our Souls, that the Loved Ones May Enter." She then devoted over an hour to beautiful message work. Mrs. Annie K. Chapman of Brighton, Mass, will be the speaker on the 15th, and Fred. B. Niles of Marlboro, Mass, on the 22nd. Our annual business meeting and election of officers for the ensuing year will be held on Monday evening, September 30."

M. Parmenter writes from Lawton, Ohla.: "The Church of Spiritual Light held its first meeting last Sunday in the W. O. W. Hall, Rev. Alice Baker lectured in the afternoon and her son Milton Baker, in the evening. Mr. Baker followed with spirit messages from articles that were laid upon the table by the audience, which was a goodly number. They are located here for the season, until next camp time."

John W. Ring passed through the city this week, on his way to Shelbyvville, Indiana, his permanent address. Direct all letters in care of R. R. 12. Mr. Ring has done a most excellent work in California.

O. Merritt writes from Genoa, Ill.: "Mrs. Georgia G. Cooley, one of our most efficient workers in the ranks of Spiritualism, was with us Wednesday evening, September 4, and delivered a lecture in the I. O. O. F. Hall, taking for her subject, "The Declaration of Principles of Spiritualism." She gave her audience a thorough understanding of what Spiritualism stands for Her readings were exceptionally good, every description being recognized by some one in the audience. It was also pleasing to note that among those who recognized the description were people who are still skeptical, or were at that time. The audience was large, showing that there is a growing interest in this city. It doesn't seem to me to be just the right thing for as good a teacher as Mrs. Cooley to leave this country and go among strange people, when she is wanted so much at home."

Dr. George B. Warne has consented to address the Church of Progressive Spiritualists (colored) on Sunday evening, September 22, at their hall, 3329 Vernon avenue. He should have a packed house, and doubtless will. These people are in earnest, harmonious and enthusiastic.

Mrs. Dr. Cross started for a visit to her old home in the East, Sunday, September 15, and will attend the N. S. A. Convention in October before returning home.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth $1.50.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

TO LILY DALE.

Read by Georgia Gladys Cooley to the Assembly.

I know thou art the beauty-spot of all this world to-day,
For thy lovers are so many and I hear their spirits say:
"O, Lily Dale! Dear Lily Dale.
There is beauty in thy shadows, in thy sunshine, in thy breeze,
And within thy very spirit there is such a restful ease,
O, Lily Dale! Dear Lily Dale."

I have never seen thy beauty, only down within my soul,
But my brothers and my sisters have partaken from thy bowl,
O, Lily Dale! Dear Lily Dale.
And I sense their deep emotion as it floats upon the air,
When they feast upon thy beauties in the summer-time so fair.
O, Lily Dale! Dear Lily Dale.

When the earth is bathed with dew-drops and the stars are all aglow;
When the sun is at its zenith and the breezes gently blow,
O, Lily Dale! Dear Lily Dale.
I am dreaming, ever dreaming of the dear ones clustered there,
Of the soul-feasts they are having, and I long to get my share,
O, Lily Dale! Dear Lily Dale.

Aye, my soul of souls is happy in the knowledge that the weal
That is given to my brothers and my sisters I can feel,
O, Lily Dale! Dear Lily Dale.
And it fills my soul with pleasure of the sweetest, purest kind,
When I mingle in the spirit with thy spirit so refined,
O, Lily Dale! Dear Lily Dale.

DR. T. WILKINS,

OUR MENAGERIE.

Interesting Particulars in Regard to the Same.

An old and respectable book tells us that the animals were created on a certain day. That this ancient work on zoology is incorrect, in some particulars, is proven by the fact that the mule is a comparatively modern invention and never was pastured in the Garden of Eden at all.

Curiosity led men to experiment and brought them trouble, along with the mule. While not altogether a product of the imagination, yet when war fires the imagination of men, more mules is the result. Rumors of war always bull the mule market. Lion-tigers and other strange animal freaks are constantly being created by accident and experiment; but no prediction, even, of such things was made in the record. The revisers and publishers of the present seem strangely averse to bringing the new editions up to date. Then, again, the animal species of to-day are not those of previous ages.

There was a time when monkeys did not exist, nor did horses or cows, or any of the species of the present age. There were the prehistoric dinosaurs—those gigantic creatures with teeth, jaws and appetites big enough to eat up a barn along with the hay. Then those awful flying reptiles, pterodactyls, a flock of which, either afoot or aflight, would have made the Garden of Eden unhabitable for man. When enormous reptiles dragged their warehouse bellies over the meadows and gigantic lizards and turtles crawled through the marshes, there would have been no feed for modern species, and so they were left for a later day.

These former immense creatures, with their fearful appetite, bankrupted nature and died of starvation. They gave place, in the evolution of things, to the smaller creatures of to-day. The geologists tell us that instead of the animals being created in a day, they have gone through a course of evolution extending over millions of years. First, there was the simple cell of protoplasm; then molluscs, fishes, reptiles, then prehistoric mammals of gigantic size.

Then came the lemurs, the apes, then pithecanthropus erectus, or the missing link, discovered in Java, about 1900. Then the prehistoric savages of 240,000 years ago. After them the present savage tribes; then the various civilized races.

We expect the human race to develop to a still higher degree on this earth. The greatest philosophers now think that death is but a step in evolution. Strange telepathic powers, latent in the human soul, prove that man is but the embryo of a higher creature. DR. C. C. CARTER.

Lancaster, Ohio.

Judge Lindsay on Woman Suffrage.

A good deal of comment has been stirred up by the statement made by Judge Lindsay of the Denver Juvenile Court, in his recent Chautauqua address, that political affairs in Colorado are very corrupt and growing more so. Some people claim that this is due to equal suffrage, but Judge Lindsey himself does not think so. On the contrary, he writes: "While many bad men have been elected in spite of woman suffrage, they have not been elected because of woman suffrage. If the women alone had a vote, it would result in a class of men in public office whose character for morality, honesty and courage would be of a much higher order. Ninety-nine per cent. of our election frauds were committed by men, without any assistance, direct or indirect, from women."

"How to Train Children and parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying the book. Anyone that has the care of children should read it. Price 25 cents.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price, $1.00.

GEORGIA GLADYS COOLEY.

Glowing Tribute to This Worthy Lecturer and Psychic—Her Last Work Before the Hyde Park Occult Society, Previous to Leaving for Europe.

Our meeting of last Sunday night, September 8, was made a special occasion by Georgia Gladys Cooley consenting to give us one of the few nights she has at home previous to leaving us for a trip around the world.

It is not often we listen to a discourse that for logic satisfies us of its truth and for sentiment gives us a new ambition in life.

When the practical and the metaphysical are shown to us as both being beneficial, and the one necessary to the other, we find the better way of accomplishing the one thing in life worth while: spiritual unfoldment.

We listen to so many learned people who assert this and that of things that are for our good, without giving us a hint of how to begin, that we grow weary of the disappointments, the failures our trials bring, and we follow along in a rut indefinitely until someone who knows can set us right.

In this case, Mrs. Cooley was the one who knew, and she cheerfully passed the glad word along.

To have fully appreciated it, one needs have been a listener—not only to have received his quota of benefit, but to have seen the change of spirit with each one of the audience as he grasped the truth of his situation and his brow cleared with the understanding.

Mrs. Cooley's discourse was neither a relation of incidents, nor a long-drawn story, nor a compilation of statistics; it was a rare lesson beautifully taught while every one in the packed hall was an interested pupil.

Mayflower followed with messages characteristic of the preceding addresses, reaching nearly every one in the hall. Every message given demonstrated to the recipient the spiritual fitness of things as each one recognized his own with the tone of assurance and gratification.

Mrs. Cooley and her guides held us nearly three hours, leaving us better for having met and eager for her return that she may be with us again.

Not the least of this good meeting, however, was the support given by our good sister, Mrs. Henrietta Lichtig, at the piano. Mrs. Lichtig is herself a worthy woman and one of our honest workers who is rapidly coming to the front in a way few are capable. She is always ready to assist where she can, holding to the thought that to give is divine, and this explains the cause of her success.

Dr. Wilkins, secretary of our State Association, read as one of his poems, for which the world knows him, also helping the inspiration of this memorable evening where all was well.

MRS. O. B. WILSON,
President Hyde Park Occult Society.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to the higher life, from the old home, Mrs. Louisa Alger Brundage. She was born in Hillsdale, N. Y., in 1818 and came to Berlin, Ohio, in 1838, and married Captain Brundage in 1840. She has, with her husband, been identified with the interests of the town ever since that time. Both were independent thinkers, and Mrs. Brundage, by reading and study, reached an enviable stage of culture. She had prepared with great care a paper to be read at her funeral, and engaged Emma Rood Tuttle to read it on the occasion. She also desired Hudson Tuttle to deliver the discourse. The impressive service was attended by her extensive circle of relatives and friends."

Passed to the higher life, from his home at Balbec, Ind., September 2, 1907, Orlando J. Brown, age 40 years. An aged mother is left without the bodily comfort of her loving son. The large assembly of friends who attended the transition service, gave evidence of the high esteem in which he was held by those who knew him best. He was secretary of the West Grove Society of Spiritualists, and an honored member of the Mason's and Red Men's orders. The transition service was conducted by Sarah A. Crossfield of Muncie, Ind.

Passed to spirit life, from Lynn, Mass., Leonard Williams, a loyal veteran of Spiritualism, and of the G. A. R. Unswerving in his devotion to his religion and country, he never lost interest in any thought that brought good to either. With his devoted wife, through sun and storm, they have for years given their services freely for the benefit of others. For fifty-three years they have lived happily together, and many joined in their Golden Wedding celebration. He met the change cheerfully, and made arrangements for the last services to the Temple he had inhabited on earth. Mrs. Williams and her daughter will feel that though he has joined the ranks of the unseen, that in spirit he is still near. Services by the writer. C. F. ALLYN.

Mrs. Hannah J. Sharp passed to spirit life, July 21, after weeks of suffering, enduring patiently until she was called to brighter spheres. Services were conducted by Lilian McCormick, pastor. Pallbearers were composed of six sisters, all in white. Friends remembered her with beautiful floral offerings. The Olive Rebekah Lodge, No. 40, said the last rites at the grave. The Spiritualists sang "Sweet falls the spirit's message," as the casket was lowered in the grave. CARRIE SMITH.

The funeral services of Mrs. Laura Richmond, wife of James Richmond, was held Friday evening at 7:30, August 23, in the Spiritualist's Temple. Mrs. Richmond had been a member of the Spiritualist society and its ladies' auxiliary, The Sunflower League, only during the last two years, but she was one of the most faithful members. The pastor, Mrs. Lily M. Thiebaud, delivered the address.

Queen City Park Camp.

On the shores of Lake Champlain, in this ideal spot, there is rest for the weary—for the time being at least, and that rest, peace and strength indrawn from the beautiful influences in which the place is steeped, goes with us like a benediction—like the benediction one of the speakers here began thus: "Our fathers and mothers, who art in heaven"——— It carries its own message to the answering heart.

Just now we are again sensing the miracle of sunset—its splendors doubled in the mirrored waters below, making a picture which nothing on earth can excel. The interlacing of branch and bough, the piney and health-breathing zephyrs, bid worry and ill depart, and yielding to her insistence, we dream we are young and care-free once more, with successes and fame within easy reach—no height impossible. Out of the treasure-garden of the past come golden memories—for what is life but picture and memory, over and over. We fancy they are with us once again—those so loved and longed for—we live it over with quivering heart,—then—with a start, realize the chill of reality, even as the west has already faded, and the gilded waters are dull and dun, once more. What to cheer now?—another sunset, a future reunion. Surely in this, one of the dear old Mother's most beautiful places, one's better self comes uppermost, and thought comes thick and fast.

Are we in the right groove? If not, why not? Do we love our neighbor as ourself? No, and it is not expected of us, but we can urge on "a word in kindness said," glad to serve him, if such serving necessitate our own self-sacrifice, and whether or not he appreciates the favor has nothing to do with the help uplift it gives us. Do we allow envy and malice and jealousy to soil our soul? Do we always speak of another in the same way we would enjoy their speaking of us? Have we by word or action insinuated slander?—than which meanness I believe there is no parallel. Are we narrow and sordid enough to believe a divine, wise, just and fair Father will reckon money and fine clothes any higher than poverty (of purse) and plainness? Go they not hand in hand with love for all mankind? Will that same fair-dealing Father love one of his children more than another. Is it words or deeds, lives or creeds, that tell? Religion is to me the one beautiful structure of all good and pure motives, kindness and unselfishness, charity and love. Too grand, too perfect, too sacred, to be sliced up into creeds, or belittled by form. It is the one great perfect truth, embracing the here and the hereafter—divine, infinite. Does not individual honesty and sincerity with one's self create liberality of thought and purpose? Do we not long for and DO the right, and that it is our duty, from an honest standpoint? If we do NOT, then indeed we ARE in a wrong groove, and must work ourselves out of it, with all dispatch, for one who would do right through fear, or for the sake of a reward by and by, leaving the LOVE of right in the background, is a craven coward. I once heard a self-satisfied deacon ask God in prayer meeting to lead him in whatsoever thing He chose, in any way He chose, that in some great day to come the crown should bedeck his brow. That man had not a feeling for his fellow man. He was known as a SMALL man in dealing—selfish to the core, for he thought of no one's interest but his own, as his wife and children could well testify, yet to himself he was a perfect being.

Another case where "ignorance is bliss"—and the world teems with such. A clergyman was with great fervor exhorting at a camp meeting, when one of his hearers, a neighbor, arose and electrified the audience with—"Sir, God has no need of a man whose religion lets him see his horse starve to death, as you did yours last winter." Certain. Let us be consistent, true to our convictions of right, "true to ourselves, tho' the heavens fall," and if our view should prove a mistaken (?) one, we have wronged no one, and lived conscientiously; neither do we believe that because we do or do not sign our name to any church document determines our eligibility to the continued existence of the spirit after our mortal shall have put on immortality. If it is due one it is due all, and if we do our level best, in "love to God and love to man," we need fear no judgment, which is but the voice of conscience, and the judgment of human beings should affect us no more than a weight of thistledown, when we know we are battling for the right, for

"Not to the man of dollars,
Not to the man of deeds,
Not to the man of cunning,
Not to the man of creeds,
But unto him who labors,
Heedless of foe or crown,
Unto the KINDLY-HEARTED,
Cometh a blessing down."

Fraternally,
EVA AMES.

S. Wallingford, Vt.

Psychic Light

BY MAUD LORD DRAKE.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only $1.50, postpaid.

CONCENTRATION.

A Valuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

A GOLDEN SHEAF.

To Our Friends: — October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace, and brief autobiographical sketches

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of namos of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes. HUDSON TUTTLE,
EMMA ROOD TUTTLE.
Berlin Heights, Ohio.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
600 Pa. Ave., N. E., Washington, D.C.

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By Lilian Whiting, Author of "The World Beautiful," "The Spiritual Significance," "The Outlook Beautiful," etc.

This book finds its keynote in the question asked by the Archbishop of Canterbury—"The Life Beyond,—what it it? What is its bearing on these present working years?" To the discussion of this vital problem Miss Whiting brings the results of modern scientific research and that peculiar spiritual clairvoyance which has been remarked in "The Life Radiant" and some of her other books. It is written with a certain joyous vitality that communicates itself to the reader in a certain radiance and liberation of new energies. Price $1.00 net.

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For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for organizing and conducting Lyceums, Instructions in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid.

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This volume is dedicated: "To those whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed with common flowers is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither." It contains one hundred and thirty-nine poems, and twenty stories, a part of the latter by Clair Tuttle, in her most charming style. 285 pages, six full page illustrations, among which are likenesses of the author and Clair Tuttle; beautifully bound in blue, with silver embossing. Price, $1.00, prepaid.

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To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the prize medal; some prominent citizen presides; other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents, postpaid.

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THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

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Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

Science and a Future Life

By Prof. James H. Hyslop. Price $1.50; Postage 10 cents.

This work is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deductions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. For sale at this office.

UNIVERSAL SPIRITUALISM

Spirit Communion in All Ages, Among All People—by W. J. Colville.

This work has two distinctive features: (1st) A resume of the Spiritual faith and practice of Egypt, India, Persia, Greece, Rome, China, Japan, and other ancient nations, not excepting Europe during Christian centuries. (2) A summary of recent experiences in America, Great Britain, Australia, France, Germany, Italy, and other modern lands, all tending to show the persistent continuity of spiritual revelation. Clairvoyance, Telepathy, and Psychic Phenomena in general is dealt with in separate chapters at the end of the volume, making it a highly useful textbook for all who are interested in the great question of human immortality. The Author says: "The libraries contain a large number of extremely valuable works dealing with every imaginable phase of Spiritualism and occultism, but I have searched in vain for a single portable volume, issued at a popular price, which gives a brief and lucid statement of the claims made in all ages and in all countries on behalf of the mighty truth of communion between inhabitants of earth and dwellers disrobed of flesh in the one vast spiritual universe. The enormous and ever increasing interest in "Psychic" problems and the eager, constant demand for historic information coupled with a rational setting forth of intelligible spiritual philosophy, has led me to appear once again before the public with a book." Price $1.00.

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This is a splendid opportunity to secure these standard works, as the price is within the reach of all. For sale at this office.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

T. J. J.—Q. Recently your answer regarding estates and money in England, for which American heirs were striving, said that there were no such vast estates, and that the looking up of heirs was a fraud. As one deeply interested, I want to know if you are sure of your statements, which appear to me to be too strong, severe, and unsupported.

A.—I reconsider this question because of its importance to so many who have been persuaded to indulge in great expectations, only to be met with disappointment. It is the duty of the newspaper to instruct the people, and warn them against this class of sharks who thrive on their rascally schemes; and there has been none more productive than this of plucking the "heirs" to these mythical estates.

When Mr. Lowell was minister to England he directed Mr. Henry White, Secretary of Legation, to investigate this subject and prepare a paper to be presented to the government at Washington.

The swindlers had grown so bold and were so diligently cultivating this field that the government thought it a duty to investigate, and warn the dupes.

The report was sent to Congress by the president. That was as long ago as 1884. It was long and exhaustive, and left no doubt that blackmail and swindling was about all of the fraudulent schemes. To quote: "I am told by respectable solicitors that not one claim in a thousand of all those referred to by the legation has had any validity whatever, and very few during their long experiences of claims from America have been successful."

Among the most exploited "estates" are the "Jennens," "Hedges," "Hyde," "Horn," etc., all of mythical character. The Jennings' Association was one of the largest and adroitly managed by sharp lawyers. The members were periodically bled by "assessments." It was stated in previous answer that there were no such vast amounts unclaimed as represented. In confirmation I quote from a letter written by the chief accountant of the Bank of England to Mr. White: "There are no large amounts of unclaimed stock or dividends standing on our books. Speaking generally, ... there are very few amounts of 1,000 pounds, and probably none that exceed that sum by more than 100 or 200 pounds." And as to the fabulous fortunes locked up in chancery, the report, after referring to the fact that the legation is constantly receiving letters of inquiry from those who think they are heirs, says that the opinion seems to prevail that the wealth is untold. "It is very rarely that in any communication sent us on this subject a smaller sum is mentioned than 'several millions,' and frequently our correspondents state that they are entitled to twenty-five or more millions. It will doubtless cause surprise and disappointment to such as these to be informed that the whole amount of money in charge of the Court of Chancery at the present time is about 84,000,000 pounds, of which 83,000,000 belong to owners who are known, leaving about 1,000,000 pounds only of unclaimed or dormant funds."

Moreover, were there such estates and sums held, the statutes of limitations would cut off all claimants. To quote again from this report: "Any attempts, therefore, to recover . . . after a lapse of twelve years (which may be extended to thirty under certain circumstances), and personal property after a lapse of twenty years, however valid the claim of the person making the attempts may have been originally, is certain to end in failure."

I have taken considerable time to look up this unequivocal evidence from a desire to save the victims of these swindling "estate" promoters from loss and disappointment.

Henry Brown.—Q. What is the meaning of the word "infidel," aside from that given in the dictionaries?

A.—An infidel is an unbeliever in the beliefs of the one who calls him by that name. A Christian is an "infidel dog" to a Mohammedan, and a Mohammedan to a Christian; a Chinaman is an infidel to a Christian and the latter to the Celestial.

Specifically the application is to disbelief in the Christian religion, and the term is used as one of opprobrium, and disgraceful. Every reformer, from the most ancient days, has been an infidel to his time and age. Christ was an infidel to the Jewish faith, as Luther and Calvin were to Romanism, and Theodore Parker to theirs.

J. J. Galloway.—Q. A young man, upon being summoned home by the death of a member of the family, retired that evening in a room directly above the death-room. He was suddenly awakened during the night and beheld the dead person standing before him; the room was in "inky darkness," but the form was perfectly and plainly visible, being surrounded by a cloud of luminiferous substance.

What was this luminous cloud? Is it common with all such manifestations?

A.—Such appearances are not rare, and it may be remarked that in every recorded instance the elements are the same, showing a common source. It may be taken as a fundamental truth that no person ever sees a spirit form, or this luminosity in his normal state. The sensitive, receptive condition must be gained. This state may be attained without direct effort or knowledge; grief, anxiety or sickness sometimes produces it—in fact, anything that weakens the physical and thus emphasizes the strength of the spirit is favorable. To the person in this state of semi-trance, or clairvoyance, the spirit appears as a vapory, self-luminous cloud, with more or less distinctness of form and features.

In the instance described by this correspondent, weary with travel, and agitated with grief, and sympathy with his relatives, in his sleep he becomes sensitive and perceives the "cloud of luminous substance." With the shock he awakens, passes out of the seeing state, and the vision passes, because the senses are again alert. "Inky darkness" is favorable to this manifestation. Physical light is not reflected from spiritual substance, and hence its presence or absence is of no consequence to the spiritual vision. Physical light may be damaging by exciting the vision of physical objects and thus obscuring the spiritual.

All spirits, in mortal form or decarnate, are surrounded by a sphere which, to spirit eyes, appears as a cloud, varying in size and color with the character of the individual.

MOST EXCELLENT.

The Electrical Wonders of To-Morrow.

Electricity's day is only dawning. Mr. Edison thinks that within the next ten years the world will see as many marvelous developments as during the last fifty. Before long he predicts, science will enable the farmer to enrich his lands by means of nitrogen from the air. He expects to see at an early date the direct generation of electricity from coal by a cheap process. Locomotives will then be thrown to the scrap heap, all trains will be run by electricity, no longer will coal be transported laboriously to cities, but there will be great power plants established at the mouths of mines, from which electricity will be sent over the country by wire. There will be no horses in the streets, no stables; no flies; wagons will be propelled by electricity, houses will be lighted entirely by electricity, for it will be so cheap that it can be used by the humblest tenant dweller. Ships no longer will be driven by steam. They will cross the Atlantic in three days with electricity as their motor power. At the present time nine-tenths of the power obtained from coal is lost by the use of boilers, wheels, and dynamos. With the direct generation of the electric current, therefore, the world will have ten times more energy than now.

JOHN A. HOWLAND.

Voted Three Hundred Times in One Day.

In Bohemia, women tax-payers have the municipal vote on the same terms as men, but they must cast it by proxy. Louisiana is the only one of the United States that provides for a proxy vote by women, and the men of Louisiana, more courteous than those of Bohemia, when they gave women tax-payers a vote on questions of local taxation, left each woman the option of casting her vote in person or by proxy, as she chose. The right was given in 1898, and the first important election under it took place soon after, when New Orleans voted on the question of a special tax levy for improved sewerage and drainage, and a pure water supply. The women carried the day for the improvements. It was found that most of them preferred to vote in person, but Miss Kate M. Gordon, president of the Women's Sewerage and Drainage League, collected proxies from about 300 good but timid ladies who shrank from going to the polls, and cast their votes herself. She is believed to be the only person in the United States who ever voted, legitimately, several hundred times in one day. Miss Gordon is corresponding secretary of the National American Woman Suffrage Association. Her sister, Miss Jean Gordon, is Louisiana's first woman factor inspector.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical terms or phrase. Price, 35cts.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

Questions Viewed.

Sententiously and Philosophically Considered, by Henry Morrison Tefft, of Norwich, N. Y.

"IT IS SAID THAT THERE IS A SIRITUAL BODY AS WELL AS A MATERIAL BODY—THAT OVER AND AGAINST EVERY MATERIAL FACT IS A CORRESPONDING SPIRITUAL MANIFESTATION. OUR SENSES CAN TAKE IN ONLY A FEW OF LIFE'S REALITIES. THE UNSEEN IS JUST AS REAL AS THAT WHICH IS SEEN. TRUTH IS CARIRED TO THE MIND BY TYPES, SIGNS AND REPRESENTATIONS. THE SYMBOL IS UNIMPORTANT. WORDS ARE SIMPLY SYMBOLS REPRESENTING IDEAS. THERE IS NO VALUE TO A FLAG EXCEPT WHAT IT REPRESENTS; THE SAME IS TRUE OF RELIGIOUS LITURGIES, SACRAMENTS, AND ORDINANCES. IMAGINATIVE CHARACTERS IN FICTION HAVE HAD AS MUCH INFLUENCE IN MOULDING THE THOUGHT OF THE WORLD AS REAL ONES; THEY ARE OUTLINED IN THE MIND AS PLAINLY AS THOUGH THEY HAD ACTUALLY EXISTED. IS NOT MRS. STOWE'S "UNCLE TOM" A REAL PERSON? WAS NOT SHAKSPEARE'S "HAMLET" A LIVING MAN?"

Progress means destruction; it may mean suffering. Tyndall says, "As a rule, every advance is balanced by a partial retreat, every amelioration is associated with more or less destruction. No great mechanical improvement is introduced * * for the benefit of society at large that does not bear hardly on individuals." In every community there is a certain following which always stands against any innovation, change or betterment. If its advice was taken there would never be a street paved, nor a new building erected. The old, with them, whatever its condition, is good enough. The proposition to build a new church, a new school house, or a public building of any kind is considered as an extravagance. Progress is waste—inertia is economy. Truth, to some minds, dwells in the past, not in the future. Age, custom, habit, possess marvellous sanctity. To change an old thought for a new one is sacrilege. But society never stands still; it is always moving. It is either growth or decay. There are no broken links in history. If our vision was broad enough we should see that one condition in life succeeds another in natural order. Communities, states, nations, are growths not creations and are governed by natural laws the same as the physical world. Every joy, every blessing, every great benefit is purchased at a sacrifice. Just measure is meted out, the scales must balance. The gift of the child adds to the burden of the parent. We speak of independent action; there is no such condition either in nature or life. Society is bound together; it resembles a chain—each living soul forms a link. "The brilliancy of a given star in the physical heaven is dependent upon its relation to all other stars." The individual yields up a portion of his substance, a certain amount of his liberty and freedom of action for the public good.

Life is dual. Action and reaction are equal. Want and supply go hand in hand. One new invention demands another. As soon as a bullet-proof armor for a battleship is made—a projectile is produced to pierce it. Even the burglar keeps pace with science, for whenever a burglar-proof lock is invented he devises a way to open it. The universe is upheld by the balancing of opposite forces. It is not certain but the lowest form of life is as necessary in the plan of the world as the higher. Kings are mere figure-heads. Public opinion is a stronger moral safe-guard than either the church or legislative bodies. It makes and unmakes laws. Statutes are made operative or inoperative according to its mandate. Governments are powerless unless backed by the judgment of the people. Rulers may declare war but they cannot fight the battles unless they are sustained in their course by the popular sympathy of their subjects. It is the unnumbered, untold, obscure workmen that build up the prosperity and civilization of a country the same as "Billions of insects in the sea and on the shore are tiny workmen, instrumental in the construction of islands, peninsulas, and continents." The common duties of life require just as much bravery, tenacity of purpose, and high moral resolve as the more exalted ones. Nature, environment and education fix our character and not our calling or profession. It needs as true a heart, as firm a principle to be an engineer on a railroad as it does to be President of the United States. True manhood is everywhere demanded. There is no station in life that can be filled by a false man; there is no demand in the world for false weights and counterfeit coins. A man can deal in sophistry, subterfuge and evasion until he has no convictions, no opinions, no beliefs on any question whatever. Duplicity becomes a habit; habit in time becomes nature. Lying to some people is a fixed fact. They indulge in prevarication and deceit until a straight-forward statement on any subject, or a straightforward act is impossible. There are men who never believe fully in any principle, they never believe fully in any man; there is always, whatever matter is under consideration, a hesitancy, a residuum of doubt, a balancing of adverse conditions, which neutralizes and sterilizes whatever effort they may put forth in any cause or for any proposition. There are negative natures and positive natures. Positive evil commands more respect from the world than negative good. All things have their opposite. There could be no shadow if the sun was not somewhere shining. The magnet attracts at one end and repels at the other. On one side of a man's character his sins may be as scarlet, on the other his virtues may be as white as snow. Some men are intellectually great and some morally great; there are those who combine both. A person may be rich in purse but a pauper in heart. We speculate, we moralize, we draw ideal pictures of life—but it is all in vain; cold, hard facts rule the world. Beauty exists only in the imagination—as an ideal, not as a reality. Experiences turn all our joys to sorrow, hopes to disappointments. Science has destroyed miracles; in time it will explain all spiritual manifestations. Most of our ideas are castles built in the air; like a mirage they vanish with a change of atmosphere. The highest civilization fades out. Brute force in time wins. Barbarians destroyed Rome—the greatest empire the world ever saw. Even now there is darkness enough in Asia, crowding for admittance against our frontiers, to blot out the light of the Cross and the hope of the world. Who knows what is good or what is evil? They are both matters of time, place and circumstance. War has been productive of as much good as evil. No nation ever came out of darkness into light without its aid. Victor Hugo says: "We talk of peace and plenty, and of peace and civilization, but I found those were not the words which the muse of history coupled together; that on her lips the words were; peace and sensuality, peace and corruption, peace and death. I found in brief, that all great nations learned their truth of word and strength of thought in war; that they were nourished in war, and wasted by peace; taught by war and deceived by peace, trained by war and betrayed by peace—in a word, that they were born in war, and expired in peace."

The essence of crime is the intent. The prescription that at one time kills, at another time cures. What is right or wrong depends upon circumstances and conditions. Words are arbitrary symbols and only express ideas by common consent. There is no inherent quality of good or bad in a word— not even in those words which are regarded as most sacred or most vile. There is no profanity or vileness in a word. The sin rests in the spirit that prompts its use and not in the term used. Matthew Arnold says:

"Strictly and formally the word God, we now learn from philologists, means, * * simply shining or brilliant." All things are proper in their order. "Dirt," it is said, "is only matter in the wrong place." A man may donate a million dollars to a Christian or charitable purpose and be entitled to no credit. The widow's mite, given in the name of the Master, will outweigh a ton of gold given in the name of ambition, or for self-glorification or in deference to a public sentiment. There is no passion, sentiment, feeling, or desire in the mental and spiritual make-up of man but what is necessary and useful for his full development. The most poisonous herbs, the most venomous reptiles, have their uses. What ignorance fears, intelligence studies and masters; what superstition deems miraculous, knowledge reduces to natural phenomena. The sun was once worshiped as a god, but now science is trying to make it a servant. In a picture the shadow is just as necessary as the light; both are required to produce the effect of beauty. Nature makes no mistakes. Sin and righteousness, beauty and ugliness, come from the same source. Before a building is commenced the architect draws the plan which shows the structure exactly as it will appear when completed. Could the Creator of the Universe do less? Was not the history of the world all laid out at the beginning? Was not each individual life calculated upon? And can man change the ordinances of God? Some questions will never be answered. The ideal life will never be realized; if it should, as far as mortal calculation goes, progress would end and the world would be a blank. If the forces of good and evil were always equal, society would stand still; there would be neither advancement nor retrogression. "Two waves of light or of sound of equal amplitude and intensity, when brought together from diametrically opposed directions, produce respectively darkness and silence." There is a philosophy too exalted for human attainment. When Christ proclaimed that one should love his neighbor as himself, he placed the standard of conduct on a plane higher than any mortal ever reached. Every man stands accused; somewhere his conscience condemns him. In the silences—where no ear hears, no eye sees—he sees himself in the light of a just judge. Thousands of people live their lives and die without ever, by word or deed, lifting a burden from a human heart. On every hand can be seen the undeveloped powers of the mind, the unused talents, the deadened sensibilities of the soul—all dwarfed by never being brought into action. Negation is weakness—affirmation is strength.

Every muscle of the body, every faculty of the soul, is strengthened by use. Still water stagnates. It never purifies itself until it gets into motion. Creative moments are always moments of unrest. The waters have to be troubled, otherwise they possess no healing virtue. A writer does his best work under some strong necessity, some oppressive burden, some hope denied. It is in the convulsions of Nature that new continents are formed. The ardent mind always takes to the extremes; it never travels in the middle of the road, but always walks on either side of the beaten track. The great religious, political and moral reformers of the world have been called fanatics. Peter the Hermit, Mohammed, Cromwell, Paul, Luther, were born enthusiasts. Perfectly even balanced minds never produced revolutions, never bring about reformations, never discover new lands. Instead of advancing they always stand still. There is an irresistible force that carries individuals and society along. Whether we would or not, we move with the current. As the whole body of the people change, so do we individually change. No form is permanent, either in Nature, art or life. The words with which the most sublime and beautiful thoughts are clothed to-day, will lose their meaning and become unintelligible ages hence. But it is only the vesture that is destroyed. Whatever in literature, religion or sentiment that appeals to the universal feelings and instincts of mankind will never die. The monuments, the architecture and all the material grandeur of a nation perish, but the spirit with which it was imbued lives. "All that is visible of a nation dies," says T. Starr King, "but its soul survives; the truth it discovered and illustrated is preserved; its essence passes into civilization, improves society, and becomes the common property of aftertimes.' Intelligence is fundamental. Thought organizes matter. "The word is made flesh." Truth comes to men by intuition, by inspiration as much as by reason and logic. Some writers will give a better description of a country they have never seen, just by reading about it, than others who have explored it. Being color blind did not prevent John Greenleaf Whittier from writing beautiful poetry about flowers. Knowledge is not confined to the great. The common minds have done so much to elevate humanity as the most learned and cultured. Education does not necessarily make men see clearly. Hamerton says, "A man may have the finest scientific faculty, the most advanced scientific culture, and still believe the consecrated wafer to be the body of Jesus Christ." Truth is the goal for which mankind is striving. Falsehood goes at a discount, but there are no stakes or stones marking the boundary between the two. A doctrine may be false in fact but still carry truth to the soul. To one person religious forms have no significance, but to another they are substance and life. Every line drawn on the map of the world is imaginary. All divisions of time and space are artificial. The rules governing human conduct admit of no hard and fast lines. They vary with age, climate and condition. What we call weakness in a man may in fact be the source of his strength. Many historic characters are gods or demons, saints or sinners, according to the point of view from which they are seen. Unless more emphasis is laid upon the public services than upon the individual lives, the names of some of the world's most noted heroes and benefactors would have to be erased from the scroll of fame. As we pass along, little notice is taken of our daily experiences, but each and every one leaves its impression and gives direction to our future years. That which seems the most grievous and hardest to be borne often proves to be the greatest blessing. "We are conscious of wrongdoing," says H. W. Dresser. "We deliberately sin sometimes. * * Yet a time comes when many of these experiences yield up their meaning. We justify mistakes in the light of their outcome. Each hour of conflict had its place in teaching part of life's great lesson. A world of truth flashes upon us through the memory of some wrong act; and we question the wisdom of the slightest regret." Faith, credulity, ignorance and superstition are all factors in social life that have to be taken into consideration. The orator, the priest and the physician make use of these agencies in carrying forward their purposes. There is as much glory in romance as in truth, in fable as in fact; yet every dream, every vision of the mind, is only a picture of some reality.

It is said that there is a spiritual body as well as a material body—that over and against every material fact is a corresponding spiritual manifestation. Our senses can take in only a few of life's realities. The unseen is just as real as that which is seen. Truth is carried to the mind by types, signs and representations. The symbol is unimportant. Words are simply symbols representing ideas. There is no value to a flag except what it represents; the same is true of religious liturgies, sacraments and ordinances. Imaginative characters in fiction have had as much influence in moulding the thought of the world as real ones; they are outlined in the mind as plainly as though they had actually existed. Is not Mrs. Stowe's "Uncle Tom" a real person? was not Shakspeare's "Hamlet" a living man?

Gods and heroes are imaginary personages. There is no glamour over actual experiences. It requires distance, perspective, and age to make them interesting. "Familiarity breeds contempt." We only admire what we cannot understand. We only covet that which we cannot get. The value of a commodity is its scarcity. A weed in one country becomes a costly flower in another. If gold had been as plenty in the world as iron we would never have heard of the "gold standard." On all great lines communities move as one body—they advance or recede together. States have their youth, old age and death the same as individuals. When a nation commences to decay no individual effort can save it. Everything tends towards completion, perfection and finish. Matter in time becomes mind. Both plant and animal are continually converting matter into life. Nature, art, custom and habits move in a circle. Whatever has happened will happen again. This must be so. Natural laws are uniform in their action. No new principle or material has ever been added or subtracted from the world. Death is disintegration—a returning of substance and forces to original conditions. There are no discordant notes in life. Nature is harmony. Every creed, belief and doctrine has its value. It is continual friction that wears away the rock and converts it into fertile soil. "All doctrines, philosophies, religions, become merely a bunch of keys in the hands of the wise man, which he tries in succession upon every problem presented to him, seeking for the right one to unlock the secret."

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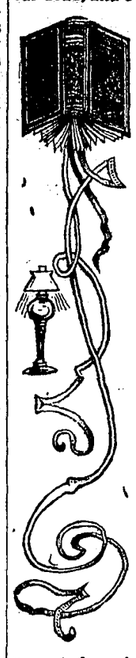
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The Dynamics of the After Life.

(Continued from page 1.)

new and greater demand on life, to yield a higher and purer expression. For like any other force or energy, the stream of life follows the lines of least resistance. Hence, as in any present mode of existence, the pursuit of the purely supersensual—thought and feeling, uncontaminated by sensational representations—offers less resistance to the soul than any other line of advance, it follows that the growth of any divine nature is irresistible, even though the process of unfoldment proceeds slowly and under the stress, not to say the agony, of a veritable spiritual birthgiving. For what is growth but a series of birth-givings, by which the old modes and expressions of life are giving way to new and higher ones, more adequate to the enhanced and intensified presence of spiritual consciousness.

"Now Gerald, I ask of you a favor of friendship and faith. Be my conscious and unfaltering companion in this soul-stirring, life-refashioning solitude. Send me thoughts of cheer and hope—in fact, be with me as soul. Form in your mind a strong picture of my situation, and place yourself in thought by my side. Tell our mutual friends to do the same. I almost feel too weak to carry out the task of my glorious evolution. Like a plant removed to unfamiliar environments with which it has to struggle to re-establish its elemental adjustment, so my soul in its new environment feels itself trembling in the balance, between something new, urging its right to live, and an old, refusing to surrender its hold on life."

The last words came to me as if in a whisper. The force enabling her to sustain the undoubtedly very severe strain involved in her concrete communications, was exhausted, and with a gesture of parting and a smile of hope she withdrew from the scene, floating away in a sphere of subdued light, evidently to resume her trail of conquest and discovery along avenues of undreamt-of realizations.

And this forms my last direct communion with that released soul. Yet twice afterward I have had glimpses of her presence, though for each time she appears more remote from my stage of evolution. Each time her garments seemed brighter and more ethereal. The last time I saw her she appeared to me like a being of light, transfigured and luminous, "trailing clouds of glory," as she floated seraphically in the radiant zone of an indescribable superspectral azure, seemingly in possession of the "blue flower" of immortality—the imperishable price of spiritual life, for which she had been suffering so much pain with so much patience.

But must we consider this departure of the human soul into new and undreamt-of spheres of life as identical with a final closing of the individual's mundane experience? Shall our lives henceforth be spent under unequal terms of evolution and remain incapable of yielding new opportunities of love and service through personal identification?

With regard to this momentous quest—propounded by every feeling, loving heart during all time and ages—I feel unshakably calm and affirmative. I have her promise of reunion, somewhere, somehow. She has whispered in my heart that such a union may not require for its immediate theater the ethereal beyond, but be reached on this earth, in the very midst of concrete life. I am inspired with the consciousness that we may meet, and shall meet, in the mutual pursuit of new truths, new ideals, new realizations, new possessions which may require corporeal conquests for their attainment; face to face and heart to heart, with the palpitating, surging, rising and falling waves of an inner moving ocean of humanity. For may it not be that the priceless pearl of truth is to be found only at the bottom of life, in the crevices and nooks of personal, concrete, face-to-face experience?

Back of every price is conquest; and there is something in the depths of my consciousness that affirms that Earth, with all its sadness and sorow, its tragedy and farce, has possessions—vital and indispensable—which can be won only by a conquest of treasures, bound up and hoarded in the very bosom and vortex of mundane vicissitudes. It is the old legend of Siegfried, the Nibelungen, having to pass over slain dragons and outwitted giants to find his Rheingold. And while earthly existence, even in its highest form of evolution, may never yield evolution, may never yield opportunities for final perfection, yet it may furnish conditions and modes of existence, without which the towering eminence of spiritual self-consciousness, with its timeless and changeless consummation would only remain airy abstractions.

And furthermore may it not be that in the recurring phases of alternating concrete and abstract existence—objective blossoming, subjective fruition, with the soul drawing sap and sustenance from its organic and vital contact with earthly conditions by repeated evolutionary sojourns—is found the modus operandus by which the soul is enabled to transmute the crude elements of human virtues into the imperishable powers and felicities of changeless, timeless, and deathless beings. AXEL EMIL GIBSON, M. D.

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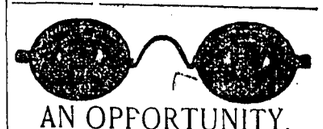
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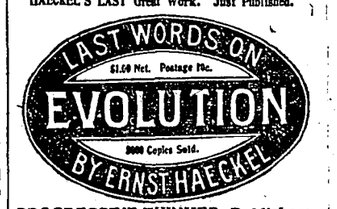
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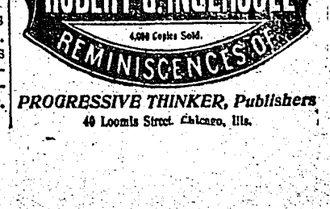
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MINNESOTA SPIRITUALISTS' ASSOCIATION.

Reports of the State President and Other Officers.

Minneapolis, Minn.,
Sept. 6, 1907.

To the Officers and Delegates of the State Spiritualist Association of Minnesota in Convention Assembled:

In compliance with the Constitution and By-Laws of the State Association, I have the honor to submit my 10th annual report as president of the organization.

In the earlier meetings of this State Association it was predicted that the State Association would fall by the wayside; but we are here again, and here to stay—stronger, bigger and brighter than ever, and on our banner the words are becoming more illuminated: "Come, let us get together," for never in our history as an association have we seen the necessity of organization more than in the year just closed. From all over the country has come the cry of "unjust legislation," and Minnesota has not escaped. At the last meeting of the Legislature the following bills were introduced:

File 241. 35th Session. No. 638.
Introduced by Mr. Gates, March 6, 1907. Referred to Committee on Public Health and Pure Food. Reported back March 14, 1907.

File 264. 35th Session. No. 696.
Introduced by Mr. Stokes, March 9, 1907. Referred to Committee on Crimes and Punishment. Reported back March 16, 1907.

File 264. 35th Session. No. 696.
Introduced by Mr. Stokes, March 9, 1907. Referred to Committee on Crimes and Punishment. Reported back March 16, 1907.

As soon as these bills came to the notice of the officers of the Association they took steps to have them annulled as "unconstitutional and class legislation"—the bills being referred to the Committee on Crimes and Punishment. The president, vice-president, Bro. Whitwell, Secretary Irvine and Trustee G. W. Rush being the Committee to call upon the members of the Committee on Crimes and Punishment and state their side of the question. Allow me to say here that we were very courteously received by this committee, and after hearing our statements in opposition to the bills, they expressed the sentiment that they did not wish to infringe upon the liberties of any religious organization. After consultation with them they consented to put the clause in their bill which reads: "Provided that nothing in this act shall apply to ordained ministers and recognized workers in the cause of the religion of Spiritualism who are affiliated with the N. S. A. of the United States and of the State of Minnesota, and who are holding ordination papers of competency from the State Association of Minnesota." When this bill was presented to the Senate it was laid on the table and in the rush of business was never brought up again. I wish to say that perhaps it was not the arguments before the members of the legislature that gave us the recognition we received, but I attributed it greatly to the Constitution and By-Laws of our Association, which governs the recognition of mediums and the requirements to be fulfilled by them before they can be recognized, and so in order that we shall become a united people and that the rights of all may be protected, and that we may be able to gain that standing which is necessary to any religious body of people, the recognition by the community at large, and not to be met with bills before the legislatures and councils after each election, I urge upon those who claim to be working for "pure Spiritualism" to join our local organizations, comply with the rules and regulations thereof and become identified with this movement, as there is nothing outside of organization in which they can be officially recognized, but in unity to call the attention of the workers of the Minnesota State Association to the necessity of learning and giving strict attention to the definition of the terms that are associated with our religious movement, such as clairvoyance, clairaudience, inspiration, mediumship, etc. It is as we found, and seen, the necessity of being able to define clearly the meaning of these words. There is an article in The Progressive Thinker of this week, from the Hon. Charles R. Schirm, who is one of the committee that was appointed by the National Association, at our last convention. There will be, possibly, from time to time, now or until after the N. S. A. Convention, articles of this kind appearing from different members of the committee. Recognition is a necessity—not for the lay members so much as it is a necessity for those who claim to be its bannerbearers and its workers.

Perhaps at no time in the history of this Association, or of the Spiritualists' movement in this State, has there been such general interest as in the past year. Our local auxiliary bodies have all held meetings during the months from September, 1906, to June, 1907, and are in a strong and healthy condition, having been well attended and strengthened by new members. The harmonious, united action of coming together as one body in mass meetings and anniversaries, and on other occasions when the call has been made, stands as a mark of improvement. Not alone has this been marked by the different societies coming together, but also by the cordial manner in which the speakers and workers responded, as a unit, and gave of their best efforts to make all of these union meetings a success. And I see in this the welding together of all interests in the organized movement to build an organization that will stand for all time, and the fact that all the local societies are closing their meetings for the month of September in order that they may join with the State Association in making the engagement of Miss Harlow here a success, is appreciated by the State Association, and let me, at this time, thank you for the "Come-let-us-get-together" action that we are getting on ourselves.

Missionary Work in the Field.

At the last annual convention the board of officers were instructed to keep up the missionary work and, if possible, to put four missionaries in the field. They have tried to carry out these orders in full, but we have been handicapped on account of finding workers who were free and had no responsibilities resting upon them, so they could go into the fields and continue actively in this work. We have, also, been gradually retarded in pushing our missionary work on account of the apathetic attitude of the people in responding to correspondence sent out pertaining to our missionary work. But we have had in the field Mr. H. Hegdahl, Mrs. Catherine McFarlin, Mrs. P. Beuhler, Mrs. H. Courtney and Mrs. Frances Wheeler whenever opportunity allowed. This missionary work will be covered in the report of the Missionaries. As a result of our missionary work we have awakened those societies that were dormant and chartered some new ones, and we are now beginning to receive many requests for missionaries, I also wish to speak of the splendid notices given by the press in regard to the work done in the towns and cities where our missionaries have visited.

Mass Meetings.

The mid-winter mass meeting held in St. Paul and participated in by the Spiritualists of Minneapolis, St. Paul and the towns throughout the State, was largely attended, and through the generous assistance of the different workers and friends it was made a "GRAND SUCCESS," and I wish, at this time, to thank all who participated, in making it a success. Financially it was the best mass meeting ever held by the State Association.

Lyceum Work.

In my report of former years I have urged an interest in the Lyceum work and the proper interest in the welfare of the children, and I am pleased to report that during the past year our worthy Bro. C. W. Bush has taken great interest and worked to the building up of the lyceums, and that special credit is due him for his untiring efforts. The Progressive Lyceum of the Band of Peace Society, under the able management of its conductor and teachers—the St. Paul Alliance, The Crystal Bay and the North Star Lyceum are all doing nicely, and are represented in this convention by their delegates.

Young People's Societies.

In my annual report of the last convention I urged that a Young People's society be organized in Minneapolis and St. Paul—that the young people who had formerly been connected with our lyceums as scholars were drifting away and losing interest on account of their age. I believe that there was some effort made along these lines but the result has not been satisfactory; we must not sit down and let it go at that, but we must get up and act and keep acting and getting together until we have in each of these cities a Young People's Society that will give us a much-needed source of strength and assistance.

Men's Club.

I would suggest to this convention that a Men's Club be formed for social, educational and fraternal benefits, that would meet monthly and that at these meetings papers should be prepared and read, or some one instructed to bring in topics for general discussion. This would give us an opportunity of becoming acquainted and having a social evening once a month, and I would suggest that the club be open to anyone to become a member; this club to work in connection with the Ladies' Auxiliary of the State Association, which has helped this organization so ably from a financial standpoint the past year.

The Press.

The State Association of Minnesota is under special obligation to all the Spiritual papers. All notices of our meetings, and letters of our secretary to them, have been gratuitously and cheerfully published, and I would recommend that due acknowledgment be sent, under the seal of the State Association of Minnesota, to the editors of the Light of Truth, The Progressive Thinker, and The Sunflower, and also to the press of the cities of St. Paul and Minneapolis for their liberal notices of our meetings from time to time, and the free, liberal and unbiased reports of spiritual happenings in general.

In closing, I wish to say that we have done well and laid a good foundation for the coming year. In this connection I wish to extend my hearty thanks to the workers and friends of the cause—to the officers and trustees of the State Association for the very hearty manner in which they have so nobly sustained me in my position as president, and I wish to urge upon you, each and every one, as delegates, the necessity of giving your views and of speaking on any subjects or questions before this convention, to the end that the officers who may be elected for the ensuing year may know your wishes and desires, and that out of the whole the very best may be taken as a working basis for the coming year.

Fraternally yours,
J. S. MAXWELL,
Pres. S. S. A. of Minnesota.

Secretary's Annual Report.

Minneapolis, Minn.,
Sept. 7, 1907.

Mr. President, Delegates and Co-workers in the Spiritual Cause, again it gives me great pleasure to herewith submit to you the annual report of your secretary for the year ending September 1, 1907.

The officers and board of trustees have worked in harmony for the good of the cause and the great need and benefit of the organization and the usefulness of the State Spiritualists' Association and its Auxiliaries.

Never in the history of our cause has the cry for concerted action been more loud and clear, the necessity greater, the opportunity better, the prospects brighter, than now.

Never has it been more clearly pointed out that every Spiritualist should put aside all personal feelings and, in a right way come together, and with an eye single to the best interests of the whole, work and pull together for the common good of the common whole; and the greater our love for our fellows, the broader and more charitable our conduct, the greater will be our own happiness. Then, and not until then, will the cause advance as it should.

Organization is not only a good watchword, but individual organized efforts should now be the rule of perfection of every Spiritualist in the land, to help spread the gospel of glad tidings to humanity.

Your secretary desires to publicly thank the president and each one of the officers and board of trustees for their kind and willing co-operation in the work he has had in hand the past year, and their never-failing helpfulness and advice.

Secretary's Financial Statement.

Cash balance on hand September, 1906, $174.75. Total amount received from September 6, 1906, to September 6, 1907, $1,137.58. Total, $1,312.33.

Total amount expended from September 6, 1906, to September 6, 1907, $1,083.97. Total balance on hand September, 1907, $228.36.

Itemized Cash Receipts.

Collections	$ 281.91
Donations	728.17
Per Capita Tax	117.50
Charters	10.00
Total received	$1,137.58

Itemized Cash Expenditures.

Convention 1906	$ 245.81
Mass Meeting 1907	75.50
Per Capita Tax to N. S. A. 1906	28.00
Flowers for funerals 1906-1907	9.50
Telephone bills and tolls 1906-1907	85.40
Secretary's Salary from April 1, 1906 to April 1, 1907—12 months	120.00
Compiling and printing 900 copies, 49 pages, Constitution and By-Laws	49.20
Donation to N. S. A. at Convention 1905	50.00
Pres. J. S. Maxwell's expenses as delegate to N. S. A. Convention in Chicago 1906	40.00
Missionary expenses 1906-1907	406.61
Total	$1,083.97

Special Donations.

Ladies Auxiliary	$40.00
Band of Peace Society	15.00
St. Paul Spiritual Alliance	15.00
Progressive Lyceum	5.00

Annual Collection from Societies.

St. Paul Spiritual Alliance	$ 6.96
Northside Spiritual Society	10.75

Respectfully submitted,
FRANK E. IRVINE,
Sec'y S. S. A. of Minn.

Treasurer's Report.

Minneapolis, Minn.,
Sept. 6, 1907.

Amount forward	$ 174.75
Received from secretary	1,137.58
Grand total	$1,312.33
Disbursed during the year	$1,083.97
Balance on hand	228.36
Grand total	$1,312.33

Report of Committee on Resolutions.

Minneapolis, Minn.,
Sept. 7, 1907.

To the Officers, Delegates and Friends of the State Spiritualists' Association of Minnesota assembled:

Your comittee, to whom was submitted the work of preparing a series of resolutions for this convention, beg to submit the following:

Whereas, Modern Spiritualism has been before the world more than half a century and has proved itself an important factor in the progress of humanity. It has also revolutionized the religious and scientific world,

Therefore be it resolved, That it is our duty to use every legitimate means to place Spiritualism upon a higher philosophical and intellectual plane, and to this end we urge every society and individual to adopt more scientific and thorough methods in investigating the phenomena.

Resolved, That as education is the only process by which we can make ourselves competent investigators and wise teachers, we must support and upbuild an educational system; therefore we endorse and sustain to the best of our ability the Morris Pratt Institute and similar schools.

Resolved, That as mediumship is the process by which the knowledge of the continuity of life is brought to humanity, we recommend that the State Association, through its officers, establish a circulating library of such books as are calculated to assist investigators and students in selecting mediums, and establish conditions that will bring about the best results.

Resolved, As we realize that mediumship is the foundation fact upon which we become a demonstrated truth to the world, therefore be decided and steadfast in our procedure against those who in any way imitate it, or add to the phase they may have, knowing, as we do, that all unjust legislation against us has come because of these impostors;

Therefore, let us see to it and positively refuse to in any way countenance or employ those whom we know do this. Also that we assist in bringing them to justice before the law, the same as other criminals, realizing that past methods of simply asking them to leave town has only been to invite them to new and larger fields of operation. We recommend that the State Association keep a record of such, and its chartered societies be informed along these lines, and they in turn refuse to employ them.

Resolved, That we tender our thanks and support to J. R. Francis, editor of The Progressive Thinker, in the great work he is doing in this line.

Resolved, That the State Association make an effort to induce the secular press to refuse the publication of the flaring advertisements of traveling fakirs assuming to be mediums. Also that we warn the general public against all such advertisements.

Resolved, That as the practice of capital punishment has not proved a safeguard against crime, and as we cannot restore the relation between man and his material body, we have no right to destroy the same.

Resolved, That the future depends entirely upon the children; therefore we MUST make great effort to carry on the lyceum work, and the system of procedure must be educational as well as entertaining.

Resolved, Whereas we realize the great need of more money to carry on the work of this Association, we therefore recommend that every family have a penny-box and drop in one cent per day, which be presented to the Association at its next convention.

Resolved, That we, as a State body, put ourselves on record as endorsing and upholding by all legitimate means all other bodies who are interested in the liberating of man, woman and child from the industrial enslavement of to-day. Therefore, the secretary be instructed to send Fraternal Greeting to the equal Suffragists of the State.

Resolved, That as the presidency of the State Association is a position of responsibility and hard labor, we recommend that this convention take into consideration the advisability of paying the president a stated salary. Also the State Association recommends that a stated salary be paid the president of the N. S. A., and that he be kept permanently in Washington, D. C., to look after the growing needs of our cause. That this resolution be presented at the coming National Convention.

Resolved, That the Angel of Birth is bound to appear now and then in our midst, and has done so since our last meeting, and has borne three of our most gifted workers into the next realm, we do not mourn them, although we miss them, we realize and appreciate as never before the leadership of Moses Hull, the songs of our Jennie Hagan Brown, the teachings of Albert Tisdel, the assistance and counsels of Theodore J. Mayer, treasurer of the N. S. A., therefore in reverence and respect, we commemorate their lives and work and wish them Godspeed in their larger fields of activity. But it is not only the great, but the lesser, as well, which are kissed by this angel; therefore we tender our heartfelt sympathy and strongest thoughts of love to our co-worker and officer, Mr. Frank E. Irvine, in the birth of his companion to this larger life.

Resolved, That as Spiritualism is the study of life, we recommend that this Association be alert and decidedly active against any legislation that will constrict our rights. Also that we recommend the taxation of all sectarian property, and that no sectarian school shall be supported by public funds.

Resolved, That this Association establish the circuit system for the purpose of conserving energy, finance and time, believing that the results will be far superior to past methods. Also we recommend that every Spiritualist make as great effort to test the philosophy of Spiritualism in the living of their daily lives as they have to test the phenomena of the continuity of life, knowing, if they do, that the results will be such that the world cannot question our motives or morals; then will be proved the usefulness of Spiritualism and its greatness in human needs.

Respectfully submitted,
ELIZABETH HARLOW,
Chairman.
C. P. OLSTAD,
D. H. FAUST,
ALICE WICKSTROM,
MRS. PAUL BEUHLER,
MRS. EMMA L. SKEELS.

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, $1.00.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 Cents.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., SEPT. 28, 1907 NO. 931

Marriage and Immortality.

As usual, whenever the theologians get around to the old question of immortality, they think that science is just learning what the Bible teaches. How strange that science is so far behind the times!

Modern thinkers realize that "Belief in an unseen world of spirit, which is the sole sustenance of the best spiritual life, must be based on evidence of a more substantial kind than the one of tradition; and that without credentials of a scientific character, the belief must inevitably waste away." We want better assurance than unbridled imagination It is strange that an inspired book should be so deficient about two vital questions.

The Bible has very little to say about matrimony. It rather disparages it. About the best it has to say, is: "Marriage is honorable in all". The Mormon believes this means that the more a man is married, the more honorable he is, so he favors plural marriages. Some people think that the oftener they get married the more honorable it is; so they keep the courts busy.

The Bible does not say that marriage is desirable.

Whether it is or not depends on the points of view of the contestants. The under dog has no pressing interest in a future life. The great question before the unmarried public is: "Will we want to live forever if we get married"? The Bible is vague and unsatisfactory about immortality. It does not satisfy logical men. There is no scientific evidence in it. So deficient is it that many Christian theologians are doubtful about immortality.

The London Society for Psychical Research has spent 20 years and $75,000 in studying the mediumship of Mrs. Piper. There have been discovered seven other Americans of equal power. The new American institute for Scientific Research is asking for an endowment of $1,000,000 to carry on their great work of investigation of all kinds of psychic phenomena Many believe that scientific evidence of a future life has already been secured, but they are seeking for more proof; enough to convince everyone. Will not our wealthy people contribute to this great cause, which will overthrow materialism, creed and greed?

DR. C. C. CARTER.

Lancaster, Ohio.

OUR SPIRIT HOME.

I have read of a wonderful country,
Just beyond our material sight,
A land of unfading beauty,
Flowing with boundless delight,
Where the light shines with undying splendor,
More brilliant than earth's fairest noon,
Shedding beams of ineffable glory
Dispelling all darkness and gloom.

Surrounding that wonderful country,
Are countless millions of suns,
Guarding with majestic grandeur
The land where no night ever comes.
Where the beautiful hues of the rainbow
Ever span the celestial dome,
And blend with the golden sunbeams
Of that radiant Summerland home.

I have read of a wonderful river,
Winding through that bright summerland,
Its crystal waters are rippling
Over a shining strand.
The shores of that glorious river,
Are glittering with jasper and gold.
And jewels of marvelous beauty
Whose value can never be told.

Each side of that clear flowing river
Are pastures of eternal green.
Where flowers are always blooming,
And wondrous verdure is seen;
The air with sweet fragrance is laden
And wafted o'er meadows and shore
By gently murmuring breezes,
Bearing tidings of peace evermore.

There are beautiful groves near that river,
With foliage exquisitely fair,
Shading those evergreen pastures,
Giving rest to all weary ones there,
And flitting among the side branches,
Singing joyously all the day long,
Are birds with wonderful plumage,
And wondrously sweet is their song.

Along the banks of that river,
In view of those gleaming strands,
Are many, many Mansions,
All built by heavenly hands.
They are homes of exceeding beauty,
Far beyond our most charming dreams,
Where grief never enters, nor sorrow,
And unselfish love reigns supreme.

On the banks of that rippling river
That winds through the sweet summerland,
Beneath those wide waving branches,
And over that glistening strand.
They say our own precious loved ones
Are lingering in rapturous delight,
And smiling to think the splendor
That will greet our bewildered sight,

When we reach that wonderful country,
And gaze on that shining shore,
While we hear the glad words of welcome,
From those who have gone on before,
Who will tell us with radiant faces,
As they wipe all our sad tears away,
Of the blissful existence before us,
In that land of unending day.

MRS. M. E. MARGERUM.

Bridgewater, Mass.

For every leaf the loveliest flower
Which beauty sighs for from her bower;
For every star a drop of dew;
For every sun a sky of blue;
For every heart a heart as true

For all the toil at honest fame,
A proud, a pure, a deathless name;
For all who love, who loving bless,
Be life one long, kind, close caress;
Be life all love, all happiness.

—P. J. Bailey.

Evolution Before Darwin.

Professor Huxley, in an essay in "The Life and Letters of Charles Darwin," says:

"Within the ranks of the biologists at that time [1851-8], I met nobody, except Dr. Grant, of University College, who had a word to say for Evolution, and his advocacy was not calculated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect, and who was, at the same time, a thoroughgoing Evolutionist, was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered into the bonds of a friendship which, I am happy to think, has known no interruption. Many and prolonged were the battles we fought on this subject. But even my friend's dialectic skill and copiousness of apt illustration could not drive me from my agnostic position. I took my stand upon two grounds: firstly, that up to that time the evidence in favor of transmutation was wholly insufficient; and, secondly, that no suggestion respecting the causes of the transmutation assumed was in any way adequate to explain the phenomena. Looking back at the state of knowledge at that time, I really do not see that any other conclusion was justifiable."

It was Darwin's "Origin of Species" which converted Prof. Huxley to the doctrine of Evolution. It was natural that he should think the evidence which had been adduced before he became acquainted with this work "insufficient," and, of course, a man of his intellectual integrity could not give adhesion to any theory until he was satisfied of its truth. But, while Prof. Huxley's statement, considered as an explanation why he and other men of science did not accept Evolution earlier, is objectionable; it does scanty justice to those who were Evolutionists before Darwin made his great contribution to the world's knowledge.

A thinker who reaches correct conclusions in regard to complex problems under the disadvantage of possessing a small amount of data upon which to base his inductions, may thereby show a knowledge of the relations of things, an appreciation of the evidential value of known facts, and a comprehensiveness of view which denote a high order of intellect.

In the higher sense, the man of science is he who has not only powers of observation, but ability to take the facts which are known and to arrange them so as to explain their meaning by discovering the principles which underlie them, as Newton explained the cause of the fall of the apple, when he conceived that the same force which brought the apple to the ground also held the planets in their orbits.

Mere observation and collection of facts would never lead to a great discovery. There must be reason, imagination, insight; power to understand the significance of groups of phenomena and to think beyond what is actually known, as well as care and caution in verifying what is conceived and held tentatively until it is fully established by a larger knowledge. Imagination, as someone has said, is to the scientist what to the miner is the lamp on his cap; and it enables him to see a little beyond the position occupied.

The work of Darwin in laboriously collecting evidence of organic evolution, and in showing that Natural Selection was an important factor in the transmutation of the species, was a stupendous work which cannot be overestimated. The "Origin of Species" was an epoch-making book, which has revolutionized zoology, and has led to radical and wide-spread modifications and reconstructions of thought in every department of research. And for the work he did, Darwin has received his full meed of praise; has been honored as no other man of science in this age has for the work which his genius and labor accomplished. But Darwin was not the originator of the Theory of Evolution, which itself has been evolved through many centuries. Facts which were a matter of knowledge long before the "Origin of Species" appeared had led many acute thinkers to believe that species came, not by special creation, but by gradual transmutation through natural agencies. Goethe, St. Hilaire, Lamarck, Erasmus Darwin, Herbert Spencer, Ralph Waldo Emerson (who was acquainted with Lamarck's writings), Robert Chambers, and many others, so believed, and their work and influence contributed to prepare the way for Darwin's success.

Years before the "Origin of Species" was published, Herbert Spencer brought forward some of the strongest evidence in support of Evolution. His facts are incontestable, and his arguments are as valid today as they were then. The force of his reasoning, which failed at the time to convince men like Huxley, who required more evidence, is now acknowledged by them, showing that Spencer's earlier acceptance of Evolution was owing to his truer interpretation of natural phenomena and greater freedom from the influence of traditional beliefs and authorities, while their inability to accept the theory was due to their limitations, and not to their more correct judgment of what the evidence should be to render the theory probable.

Spencer conceived Evolution, not merely as a transmutation of species, but as a universal process, as presented in the system which he afterward elaborately worked out in his voluminous works. In "Principles of Psychology," published before Darwin's "Origin of Species" appeared, Spencer assumes the truth of organic evolution, and applies himself to the task of showing how the mind has been developed from low and simple to high and complex conditions.

Whether we accept all his views or not, as Evolutionists we must acknowledge the force of his arguments, based upon facts, for the doctrine of Evolution, in distinction to the conceptions which prevailed when he began writing on this subject. Prof. Huxley, after his acceptance of Evolution, repeated many of these facts and arguments which before, though they had convinced others, had failed to convince him. Had he posessed that larger range of vision, that philosophic grasp, that synthetic power, and that wonderful faculty of dealing with problems in the algebra and geometry of thought which distinguished Herbert Spencer among thinkers of the nineteenth century, Prof. Huxley would probably have accepted Evolution prior to 1858 upon such evidence as was then accessible.

I do not under-estimate Professor Huxley. He was a man of scientific attainments and literary accomplishments of a high order, a careful investigator in several departments of knowledge, a brilliant and fearless expounder of scientific truth, and an admirable character; but this fact, with his tardy conversion to Evolution, should not be construed to the discredit of those who accepted the doctrine upon evidence which he regarded as "insufficient."

The facts of embryology, of homology, of rudimentary parts, etc., known before the publication of the "Origin of Species," were to some minds as strong indications as they are now of the transmutation of species; but to them had to be added more facts, and some method suggested by which species could have been changed, before men like Huxley could declare in favor of Evolution.

This shows how important and necessary was Darwin's work to the wider acceptance and progress of Evolutionary thought, but it does not in the least abate from the soundness of the general reasoning of those who, from the facts then known, arrived at the conclusion which Professor Huxley reached at a later date.

The "rigorous methods of science," which save us from a priori speculation and many unwarranted inferences, may sometimes be applied in a way to delay the acceptance of a truth seen by a great thinker long before he can satisfy others that the objections are irrelevant or unsound and that the evidence justifies his conclusions. Many scientific men and teachers of science in the colleges were very confident that Darwin's conclusions were not "justifiable," several years after Huxley accepted and, like a brave knight, defended them against scientific and theological assailants.

Among observers and thinkers there are always some who are in advance of others in accepting or in anticipating newly-announced truths. It is doubtless well that the majority, subject to the influence of custom, authority, and associations, change slowly; for thereby is maintained that stability which is the safeguard of society and a condition of progress. But it is desirable that we recognize the merit and service of those who are the first to understand and assimilate a new idea or to adopt and work for a great principle, for they are the pioneers of those changes in thought and method which are necessary to overcome the tendency to conformity, uniformity and conservatism which steal like a mist over a nation, resulting in "intellectual peace at the price of intellectual death."

B. F. UNDERWOOD.

THE WORD "RELIGION."

As Explained by Dr. J. A. Marvin.

To the Editor:—I notice that several seem to have serious objections to calling Spiritualism a religion. Under the narrow definition given to the word "religion" by the orthodox churches, and the narrower conception many of them entertain of man's religious duties to his fellow man, all liberal thinkers might object to the term "religion" being applied to the progressive, up-to-date teachings of to-day; but surely we are not confined to the definition given to it by the orthodox church, but may very properly formulate and adopt a practical and more liberal definition, and one which it would seem that we, as Spiritualists, can all agree to, and here is one to which it would seem to me there can be no substantial objection:

1. Religion is that which tends to the best development of the Spiritual within man, and brings him into more perfect sympathy and harmony with his fellow man.

2. That which has in view, and helps to, the unfoldment of the good within the human soul; and seeks the most perfect development of that which is best in our posterity.

3. That which by thought and deed lifts man onto a higher plane of Spiritual life and places uppermost in his mind an exalted ideal, and thus brings him more fully in touch with, and susceptible to, the vibrations of the higher spirit realms.

Here is no pandering to old ideas; no declaration of a dogmatic creed or religion that would tie us to the teachings of the dead past, but one so liberal, so truly spiritual as we see and are taught by the spirit world to-day, that in substance it would seem to meet the wants of not only Spiritualists, but of all the advanced thinkers of to-day.

In accepting this and insisting on our teachings being the religious teachings of Spiritualism, we will bring our mediums and healers within the scope and protection of our National Constitution.

DR. J. A. MARVIN,
Psycho-Magnetic Healer.
Anderson, Ind.

How oft the sight of means to do ill deeds make ill deeds done.—King

FUNDAMENTAL RELIGIOUS TRUTHS.

Emphasized in Modern Spiritualism.

We hold it to be true that the way is now open for all men and women on earth and in heaven to acquire freedom to think and judge in their own way. On account of this truth, and also because of the fact that no man can actually learn for another, each one shall in his own way dispose of whatever comes before him.

Claiming for ourselves this extreme liberty of thought and investigation, and believeing, as we do, that some of the saddest pages in history have been written beeause there was undue intermeddling with man's freedom to think; therefore we would strive constantly to hold toward the opinions of others that same toleration and freedom from bigotry which we desire them to hold toward whatever we ourselves believe. Whenever we rise above our disagreements into a consciousness of brotherhood, we are thereby enabled to recognize, more clearly than we could otherwise, the indebtedness of progress to honest difference of opinion.

Next after liberty of conscience for all, comes the constant adjustment of the individual to his highest and best knowledge, whereby he rises upward and onward forever in wisdom, love and power. The spirit of man is like the seed of a beautiful tree which has been planted by the Creator. If this seed is provided with good soil, space for growth, and with sufficient sunlight, then its blossoms and fruit will glorify both God and man.

If in our search for God a few here and there have been disappointed and have failed to find him, nevertheless others are able to see him in the manifold beauties of Nature, or hear him in the music of the woods and in the sounds of flowing waters. One person finds him by means of love and adoration, and believes that he reads God's messages in the soul's holiest aspirations. Still another feels the hand of God leading him whenever he is moved to extend a helping hand to an unfortunate brother, or whenever he is strongly impelled to labor for his fellow man by trying to raise him up out of darkness and ignorance.

Without an All-Highest to whom individuals may attune themselves, they cannot labor and dwell together in the fullness of peace and harmony. Only when man is responsive to the note sounded by the All-Highest, which to his conscience is the nearest perfect that his mind can detect, will he, like a tuned instrument in some great orchestra, which mingles its harmonies with the music of all the parts, find a sympathetic unity between himself and God, and between himself and his fellow man.

As man cultivates a love for the highest ideal, he will by degrees come to believe in the personalness of God. At length this sense of personality, though feeble at first, will sufficiently develop to enable him to say, "I will behave toward my brother as I would have the ever-present Ideal Person act toward me. By this means man inspired with charity and loving sympathy will be able to affiliate with others for the accomplishment of good work.

True religion is a worship of this Great Spirit so profound that man, dissatisfied with the expression of mere words and sentiments, seeks to manifest it in his deeds and behavior. And any person who has learned to clothe his worship not only in forms of words, but also in deeds of loving kindness, has learned the art of true religion.

In public worship meetings are held both for the purpose of devotion and to teach religious truths; but at the same time we would not forget that public worship is related to applied religion only as the color and fragrance of the blossom is related to the ripened fruit of the tree.

In the great truths of Spiritualism we find a new and world-wide power for uplifting the race of man. No longer can any act be done in secret, or without the fact becoming known to our spirit friends. Because of this, man perceives that there is not only nothing to be gained, but much to be lost through delay in obtaining forgiveness for wrongs committed. This fact, together with the heavenly joys of the spirit world that await the pure and true, can give an incentive to righteous activity of infinite consequence to man.

In our religion we seek to avoid idolatry. Therefore we worship no God, Lord, or Savior who in the figure of a man sits on some heavenly throne. One God only do we worship: the ever-present Great Spirit.

To the unbeliever who may doubt or deny the existence of God, we extend a brotherly hand whenever he sincerely desires to co-operate in doing good works unto others. Whoever cannot live in the spirit of peace and love on earth, cannot expect soon to find it in the spirit world. While to affiliate for love and good works on earth, this is like the organic hosts of heaven.

The religion of Modern Spiritualism, therefore, may be said to consist in a live appreciation of the spiritual value of growth in character, of good works done unto others, of a belief in spirit communion and in an ever-present and beneficent GREAT SPIRIT.

B. W. MORRISON.
418 Arch St., Meadville, Pa.

I know the path I ought to go;
I follow fearlessly;
Inquiring not what deeper woe
Stern duty stores for me.

So foes pursue, and cold allies
Mistrust me, every one;
Let me be false in other's eyes,
If faithful in my own.

—Emily Bronte

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon

The Boy Clairvoyant of Norway

Remarkable Feats of John Floettum, an Ordinary Country Boy of 13, Have Within a Few Short Weeks Made Him Famous—How He Closes His Eyes and "Sees" into all Sorts of Mysteries.

At Singsaas, in Guldalen, a mountain district, about 480 kilometres by rail from Christiania, and only a short distance from Trondhjem, lives a boy who, in the last few weeks, has become the most-talked-of person in Norway. Up to about three months ago this boy, John Floettum, attracted no special attention. John is now between 13 and 14 years old and looks like the average boy of his age and station. His father, who is dead, was a small farmer, and the wonder child is the fourth of six children. His bringing up has been like that of other farmer children in the district. His education he has received in a public school in his home parish. The teacher speaks of him as a boy of average brightness, but that he has never until lately shown that he possessed any extraordinary abilities. At school he could not be called studious, but, aided by good mental qualifications, he has always managed to maintain a fair average. For drawing, however, he always showed a special liking and fitness.

On the return home from a funeral of a relative of the boy, some three months ago, a girl of the funeral party lost a key, but did not know where. Coming to the house where John lived she told of her loss. The boy, like the rest of the listeners, gave it a moment's thought, and, as John did so, he happened to close his eyes, and there and then he could see how it happened that the girl had lost the key and where it was to be found. The boy, half frightened by his own vision, told what he had seen with his closed eyes. Nobody believed it to be anything but a joke, but the unaffected w[illegible] in which the boy told his story carried enough weight to make the unbelieving listeners go with the boy to the place where he said the key was to be found. Arrived at the spot, the key was found exactly in the place on the road where he had told them it would be. Still this did not convince the people that John was a true clairvoyant; they all thought he merely happened to guess it right. The story spread, however, and John was soon given many opportunities to locate lost articles, and he has done so in the most satisfactory way and in a manner that excludes all doubts as to the genuineness of his clairvoyance.

His performances have already been too many to enumerate here. One of them may serve. A man disappeared from a neighboring district, and after he had been gone seventy men searched the forest where the man was supposed to have gone, but in vain. No trace of him could be found and they finally gave up in despair. The news of the wonderful John had, in the meantime, reached the place and it was suggested that he be sent for. John arrived eight days after the man had disappeared. He had never been within many miles of the place before and knew absolutely nothing of the missing man nor of the district he had come through when leaving home.

Arrived at the place John looked about the house and scrutinized a photograph of the man. Then he went out, walked around the house once and twice without anything seeming to make any special impression on him. Suddenly he stops walking, goes into the house, sits down and begins to draw on a paper the route the man had followed when leaving his home. This work seemed to tell heavily on him. He leaned his head against one hand, while he drew lines with the other—piece after piece—often with long pauses between each time he made a line or part of it. The perspiration was dripping freely from his brow.

The sketch of the route was made in this manner. John, through his inner or second sight, saw the lost man as that evening eight days before he had wandered away from his home. It was a very crooked route, and every once in a while he could not follow the man, and then there was a stop in the drawing. At last there came a vision of the lost man resting under a large tree near a river. Further he could not see, and he therefore thought the man was still there. Then a searching party went out, following the sketch of the route made by John. This was a Saturday, but they did not reach the tree indicated until Sunday. There they found the man's handkerchief and could easily see traces of the resting place he had found there. But the man himself was not there. Then John again began to "see" and he saw the man wandering toward the river, called Glommen. On the march toward the river the boy became so exhausted, however, that they had to return home. Once again, having rested up a bit, the boy declared that he now could "see" where the man was. The next day they again set out, following the route indicated by the boy until the river was reached. There a boat was set out and piloted according to John's directions. Suddenly the boy stands up in the boat and says: "Here he lies." Down in the water the man's corpse could be seen on the bottom of the river, from where it was later taken up by grappling hooks.

Since then his ability as a genuine clairvoyant has been assured. It is not only in direction of locating things lost—some that he has located have been lost for thirty years—that he possesses this remarkable power. He is also a thought reader. Thus when a man only thinks of the furniture of his home in Christiania, for instance, where John has never been, he is able to describe that particular flat or room with all that there is in it with minute exactness. This has been tested time and again by men whose statement is above all doubt as to veracity.

It requires no special conditions for John to be able to "see." He simply has to close his eyes and he sees the thing or person requested to be seen. He says that when he sees objects with his eyes closed, or rather with his inner eye or second sight, they look about the same as when seen with his natural sight, only a bit cloudy—that is all. The only difference that he has discovered in this respect is that when he sees a match ignited in a vision, the flame is always green. He does not make all his drawings or sketches blindfolded; he occasionally opens his eyes and draws a line or part of it, according to what his vision has shown him of course, because he can work faster that way he says.

Two months ago a six-year-old girl mysteriously disappeared from her home ni Christiania. She was the daughter of a printer, and as they live on a street not far from the harbor it was thought probable that she might have gone down to the docks, falen into the water and been drowned. The police were notified and dredging was done extensively but without any results. It was also thought likely that she might have been stolen by gypsies—"taters," as they are called in Norwegian. The police officials, from one end of the country to the other, searched all the gypsy boats and camps they could find, but the missing girl was not found in any of them. The public therefore gave up the idea that little Gudrun Klausen had been kidnapped by gypsies; all, even her heartbroken parents, believed that she had fallen into the water and met death in that manner.

In the meantime the wonderful power of the young John Floettum became known and he has been consulted in regard to the missing Gudrun. He says that he "sees" a man come up, pat her on her head and lead her away to a boat where there is a woman and several children. He describes the looks of the man and his dress, which indicates that he is one of the boat gypsies. There are also men around the docks who claim that about the time the girl disappeared, they saw a "tater" answering the description furnished by John. As far as John could "see" from his home, the girl was taken on board the boat by the man and the boat sailed away out of the bay and mingled with other boats. Being a boy from an inland and a mountain district, he knows next to nothing about boats and maritime matters, but the skech he has made of the route from the little girl's home in Christiania down to the place in the harbor where all the gypsy boats are permitted to land is absolutely correct.

In order to test what this wonderful lad is able to do in order to locate the missing girl, he has been brought to a place on the bay near Christiania where he has ample opportunity to familiarize himself with boats and the sea, and w[illegible]e has rested up, further attempts at finding Gudrun will be made. If he succeeds, his fame will be world-wide. Already he has to be hidden in order to keep him away from the hundreds who want to consult him, and from enterprising managers who want to exploit him at a princely salary.

A Good Woman Gone to Her Reward.

Mrs. Mary E. Johnson, a resident of this city, born in 1830, passed from earth to her spirit home, September 12, 1907, after an illness of several weeks. Her life work deserves more than a passing recognition. A volume could be filled and the half not told of her good work for the past 20 years in relieving suffering humanity, she being a gifted healing medium, possessing wonderful clairvoyant vision, by which she was enabled to closely diagnose many internal diseases that baffled many skillful physicians. Not only did she devote her time and strength to relieving humanity, but better still, was always a living example in every deed and act of a true Spiritualist. It was my good fortune to know her intimately the past 20 years In all that time she has been an outspoken adherent to the cause of Spiritualism. Her outstretched hand was ever ready to greet you, with a smile and a word of good cheer. No inharmony ever found a dwelling place in her home. No word ever passed her lips to wound or offend any person. All neighbors are unanimous in saying she was the best they ever had. Our pastor of the Progressive Spiritual Society, Mrs. Annie Throndsen, officiated and spoke words that touched our hearts and inspired us to better things.

As I grasped her hand for the last time, a few hours before her transition, her face was wreathed in smiles, and thethought came to me: What a beautiful end to a pure, honorable and worthy life.

Her remains are resting in the beautiful cemetery of Crown Hill, alongside of that of her father and mother. If I felt worthy to write her epitaph, it would be: "Here reposes the remains of a devout Spiritualist."

F. M. ABBETT.

Indianapolis, Ind

A FEW MODEST REMARKS.

To Our Brothers and Sisters Assembled at the Convention of Spiritualists at Washington, D. C., October, 1907.

When honest, intelligent people embrace a good cause, we expect them to stand by it without fear or hesitation, and try to further its advance by any means at their command, financially, mentally or otherwise, never lacking the courage to forward their honest opinions at the right place and at the right time. Happy those who can do so personally!

The writer of this regrets to stand aloof, a lonely fighter for our august cause, thrown upon a far-off, lonely island. May she offer her mite in writing?

The Progressive Thinker, "the champion and trusty guardian of Spiritualism, is again sending out loud notes of alarm: there is danger ahead for our mediums." It looks, indeed, as if the municipal forces all over the land were planning a combined attack against mediumship. This is, no doubt, a direct consequence of the fraud epidemic. It furnishes the authorities a good pretext to SWOOP DOWN upon Spiritualism in order to protect the public against the vampires who manipulate under its cloak, and incidentally to gather license fees.

To be sure, the trickster will be able to pay license, and the fun will continue under the old name, while true mediums must go to the wall, not being able to compete, for good reasons.

The question now arises: WHAT SHALL BE DONE?

There is no outside help. Spiritualists must help themselves by decided and radical measures.

But who shall take the lead?

Scattered hosts cannot accomplish anything; it needs organized forces; and thus we must expect salvation from the hands of our much overburdened yet always strong and faithful N. S. A., acting in harmony with our many efficient State and local societies. They alone can sever the "Gordian knot" of the fraud question; they alone can loosen the "millstone" of dishonesty forced upon the neck of Spiritualism and DRAGGING IT DOWN TO PERDITION.

And how can the societies do it?

By breaking entirely with the statu quo of mediumship and establishing it on a new and healthy basis.

Of course, we cannot tear down the "shingles," which are a disgrace to Spiritualism, putting it at a level with common business, honest or dishonest, as the case may be, when sheep and wolves in sheep's skins are in the same pen and discrimination becomes a problem.

But we can discountenance them and withhold our support, leaving them to take their own risks, along with fortunetellers, sleight-of-hand performers, etc., etc.

Such a resolution, taken by organized Spiritualism, should be published throughout the country, and people will know where we stand.

Mediums, indeed, must be protected and allowed a decent living, but the public must be protected as well, and our cause advanced and not be left at the mercy of unscrupulous or incapable individuals; therefore, all mediums should pass a strict examination and require endorsement as to honesty and competency, and work under the auspices of some organized society, at a fixed salary and during fixed terms, like orthodox ministers. Lectures and message-bearing should be kept apart, not follow each other. Mediums in position should not give private seances, except without pay. The dime-show admission fee ought to be discarded, and contributions be solicited in a more dignified way, which will be granted, no doubt, when good lectures and reliable messages will attract intelligent people, who must find it natural to contribute, as no cause can be upheld without money.

Whatever we may feel about initiating church forms, and however much such initiation may antagonize our independent philosophy, it confronts us as a matter of expediency.

Forms adhered to by average people through centuries have become part of their mental composition. To shake them off at once arouses antagonism and creates prejudice against the best cause, even among people desirous of progress.

If evolution is the law of the universe, then religion cannot be excepted; it must develop step by step, dropping old forms and views one by one, until at last it will have attained those perfect heights where all the worn-out rags of previous periods have disappeared and a truly ideal state of mankind will have been reached. Whether this be religion, or science, or philosophy, or a nameless mixture of all together, what does it matter? And, by the way, what does it matter at present if other religious bodies appropriate some of our principles and plume themselves with original thought? To see the truth spread, this should be our main ambition. Pride and conceit will never bridge over the chasm that yet separates us from the millions whose way of thinking differs from our own.

Still, all those different shades of thinking emerge from the same source: The aspiration of mankind toward truth, toward eternal happiness.

Spiritualists, may it be our highest aim to gather those various shades into one harmonious rainbow of human brotherhood. It will be the purest, the most brilliant and the only never-fading rainbow that ever spanned between earth and heaven.

MRS. HENRIETTA STRAUB.

Nassau, Bahamas.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

Vital Process.

Will It Become Possible to Check the Ravages of Age?—Attempts to Control or Reverse the Natural Forces That Bring Death, and Their Hopes of Success.

One needs a lot of bottle feeding in the nursery of science [as set forth in Worlds Work,] before it is easy to discuss such ultimate questions as control over advancing age. A host of queries arises: What is life? What is the process by which a little cell 1-124th-inch wide can grow into a big, complex creature like a man or an elephant, or a whale, or a humming-bird, as the case may be? What is it that causes a senseless, unconscious bit of life-producing putty—protoplasm—to move? Why do the pale and sickly shoots growing from potatoes in a dark cellar reach toward the only light that comes through the cellar door? Why will entire limbs grow out from stumps of amputated limbs in some forms of lowly animal life, while man is given but one chance to sue a railroad for the loss of his leg? What is this seeming intelligence that causes newly hatched chickens with absolutely no experience, to move unerring to food? Is instinct becoming defined? What has crystallization to do with life formation? What part in the great drama is assigned to the activities of bacteria?

For man to stay the hand of time, to extend the condition of youth or to check growth in any living thing, he must be able to interfere with an apparently universal law of Nature—that every individual growth has a limited era in which it can build faster than the ferments will pull down. This he can do to some extent. To be able to do this is almost to be able to create life out of chemicals. This has been done to some extent, but these wonderful achievements are a long way from controlling the advance of age in the human being. But though the functions of a man, compared with those of an angle-worm, are enormously multiplied, yet the variety of materials is very slight.

Chemists had believed that the power to so combine inert into living matter lay in an unknown, mysterious influence called "the vital force." Rather concisely stated, we might say that all vital growth and action are founded on chemical stimulations—ultimately electrical; that what looks like the hand of Providence, mysteriously guiding the unintelligent cells, the brainless plants, the wholly inexperienced and helpless new-born mind, the homing pigeon—what we call "instinct"—is but the expression of a certain chemical and electrical forces, the unconscious response of certain appetites to particular stimulants. Snyder has interestingly explained the operation of these forces in the following statement:

"A flower standing in a room turns its petals towards the light. To the birds we ascribe intelligence, to the flower no more than the attraction of light. Yet it seems as if the self-same forces rule over both. When the new-born caterpillar climbs to the end of a branch where it may find the fresh bud on which it feeds, it seems as if some dim intelligence were at work. When it is satisfied, it climbs down again. A fly will lay its eggs on meat, whereon its larvae may feed but not on fat. Dr. Loeb showed how all these wonderful adaptations to an end could be explained in a very simple way. Young caterpillars, for example, will follow the light, so long as they are hungry. If they find no food, they will keep on climbing, conceivably until they die. When they are cold they will not move. When the warm sun comes up in the spring, they begin to crawl upward. All that is needed to assume is that in the hungry conditions which cause the animal to move, just as it sets up a reaction in the photographic plate, or explodes a mixture of hydrogen and chlorine gas. Certain chemical stimuli from meat cause a fly to lay its eggs. In the fat these stimuli are lacking. They can be produced artificially.

In short, the influences of light, heat, acids, alkalies, pressure, gravity, electricity, etc., can be rightly applied, not only can the actions of living creatures be varied and directed, but their protoplasmic or cellular formations and growths can be more or less controlled, for they are all working under similar forces. And so are the vast majority of the actions unconsciously occurring in our bodies. Our conscious intellects can control many functions, yet have no glimmering sense of the extensive chemical stimuli, responses, and consequent alterations which compose the field of cellular growth and nutrition in our bodies. We are familiar with the marvelous variations in flowers, fruits and vegetables, accomplished artificially by Burbank and others. Many equally interesting "controls" have been accomplished in the animal kingdom. Two classes of such controls, specially interest the public; reproduction independent of the male and checking the processes which bring decay and death to the adult. We might add a third—reversing the trend of physical life, by which one would "grow" from age to youth.

The life process is discovered. It is electro-chemical, and the delicacy of detail in construction of the wonder cell of reproduction has followed the same influences in varied characteristics as applies in producing all the varied forms, colors, sizes and individualisms of full-grown animals. Heat will alter the color of the rabbit's hair, of the butterfly and the chameleon; light will redden the apple, tan man's skin; arsenic at the roots will dye green the blossom of the pink; pressure will check the growth of a limb in the unborn embryo; animalcula need no brains to keep from swallowing food and trash alike—food stimulates the action of swallowing, while trash does not.

Every vital process, whether it be the absorption of oxygen by the blood corpuscles in the lungs, or the digestion of starches, or the abstraction of urea from the blood by the kidneys, or repair of the body in any way, is secured through the action of ferments.

Ordinarily ferments are destructive; but brilliant discoveries have shown the existence of constructive ferments. Everyone knows that a dose of certain drugs will poison, while small amounts stimulate. Ferments behave in the same way. Add malt to starch and it will become glucose. Add sugar to this and it will change back to starch.

The nature of these physiological ferments is largely a mystery at the present time; but some of them are being chemically imitated, and the next step will be to learn how so to balance the constructive against the destructive ferments in the body that, instead of progressive decay of the upbuilding cells by destroying ferments, they can continue equalizing loss and repair. Aside from the destructive influence of certain ferments, there is apparently no limit in the years of growth capacity of cells, which is another mystery. Possibly the gradual wakening of the body is not due to increase in the amount of production of the constructive ferments. The lines of attack will not materially change. Nature is nowhere so prodigal as in her supply of reproductive cells, and for every being created there are thousands of such cells destroyed. Under wild ing created there are thousands of fruits and berries produced fall in early decay, or remain stunted. The skillful horticulturist can work such adjustments through ferments as greatly to avoid such failures and add to the quality of the total crop. What could be accomplished with man, if he could be bred and trained under the same "controls" that are so successfully applied with fine stock.—

DR. EDWARD A. AYRES.

A Successful Convention.

To the Editor: If you could have been with us in our recent Oregon Convention yesterday, September 8, in our all-day meeting, you would have forgotten that the Oregonians were slow.

Such an outpouring of spiritual food, a baptism of spirit such as "Old Oregon" has never realized before Oregon once more stands to the front. Fine roses filled our large hall to overflowing, and were banked high up, giving out their sweet perfume. The richest blessing of spirit was made manifest in every worker through the long day and evening.

And again, just to revive us from our reverie, we find in our morning Oregonian, the leading paper of our city, a "Successful Convention" recorded, and occupying space side by side with our Christian brethren's account of sermons and their tendency. We, at least the thinking class of us, know what good that will do for our cause.

We have much to be grateful for. One of the particular events was the adoption by the convention of the entire spiritual code of Chesterfield Camp.

Your new code, brothers and sisters, which has been so carefully set forth, will be placed on our records and given to our daily press as the good work goes on, that our people here may have some more light set before them as a study to lead them onward and upward to the highest goal, the true love of the soul.

SOPHIA B. SEIP.
President Oregon State Spiritualists' Association, Portland, Ore.

THE INNER CHAMBER.

Selected from the Writings of Mrs. Hale.

What seems obstacles are always opportunities. There never was an opportunity put in the pathway of any human being that it was not his chance to show what he was made of, and of acquiring something more.

The body is greatly abused through the ignorance of humanity, and human progress is impeded by turning the creative electrical fluids out of their course. It is not understood that every little channel should have its electrical current vitalizing, vivifying, energizing the machinery. That is, the spirit. The fluids of the body are manifestations of the inflowing of the spirit.

In your silent chamber you may so so sensitize your machinery that thoughts, like messengers, will beat into your brain, and out into the world. That is inspiration, only you will have built your chamber around you, and made its walls strong. You can go into the world and stand in the midst of the densest crowd; you can look through the windows of your chamber and see and hear all that is going on; you can open the doors and window of your chamber and let in all that you desire; you can keep out all that you do not wish, by this same means.

You wonder why it is that you cannot do more. Be not impatient. Grow sweetly, steadily. Do not waste the silent hour in which you rest in the arms of the spirit. Grow like the plants and the trees, and as you grow in the spirit, your work, your duties, will be presented to you. Let the spirit wind you up in the draperies of your soul.

Make it a point never to worry about a single thing. There is a higher power than you, and when you have done what you can, with the help of that higher power, your duty is done. Do what you can simply and well. Be content.

Where do we find ourselves? How do we get to ourselves? How may we know? Go into the inner chamber. Silence! All is still. The outer faculties sink into oblivion. The celestial creations come in one by one till all is unfolded before us. We see the why. We see the how. Do we degrade it? No. We but add to it. The temple of our purest thoughts is silence!

Transcribed by
E. T. DICKINSON.
Limon, Fla.

THE CAUSE AT SEATTLE, WASH.

A Letter of appreciation, Followed by a Communication From Helen Rice Burleigh, Giving an account of Her Treatment at the Hands of City Officials.

To the Editor;—I have received the Premium Books, seven of them, with The Progressive Thinker. My husband and I are more than pleased with the books. We now have food for our minds for some time. I wish more people would read The Progressive Thinker, it would be such a help to them.

I enclose a letter written by one of our mediums and published in the Seattle Times. She is one of the best, a fine lecturer and test medium, I have been attending her meeting for the past three years, and I know what a world of good she is doing, but between the city officers and the ministers, there's no peace nor justice to be had in this city.

I hope you will have space in your grand paper to publish Helen Rice Burleigh's letter.

FRANCES E. BROWN.
Seattle, Wash.

Letter of Helen Rice Burleigh.

If the well known minister, who goes in so strongly for reform, would direct his attention to the filthy and unsanitary condition of the city jail, instead of attacking everything that makes for advancement in ethical thought, Christian Science, Spiritualism, Theosophy and other cults, he would contribute more to the public good.

His bitter attack on mediums, whom he characterizes as "infamous frauds and fakirs," I would consider largely responsible for my arrest and imprisonment last Saturday. I spent two hours there while my attorneys were arranging for bail and the grave need of reform was obvious to me. I am pastor of the Seattle Psychic Society, and stand in the same relation to my congregation that Matthews does to his. They come to me for consolation and advice, and the philosophy I teach is their guide for their conduct in life.

It is plain that Matthews has not given this thought even the most superficial investigation, and he is strangely lacking in breadth or Christian charity when he wastes his eloquence in invective and abuse upon a class who are literally followers of Christ. It is not my purpose to enter into a theological discussion with the learned Doctor Matthews. He has loftily refused to dignify Spiritualism or any of its followers by debating with them, and I do not aspire to the glory of defeating him in argument. One of Christ's teachings was humility, but I have failed to detect anything Christ-like in this minister's attitude.

Standard of Ethics.

I have never attacked the church nor orthodoxy in any of my lectures, but I claim we have a belief sweeter and saner than theirs, because its essence is the oneness of humanity. The failure to recognize this solidarity is causing the churches to lose their hold. They preach a doctrine of separation while the great tendency of the age is toward oneness. The people of my faith have a standard of ethics higher than this. They believe in a God of such infinite wisdom and gentleness that he could no more spare the soul of he lowest creature than the soul of a bishop.

We have come into such a sense of brotherhood that hell is a falsity. The knowledge that our brother was condemned to everlasting torment would be intolerable to advanced souls.

Because I reject certain creeds, because a belief that teaches the damnation of a guiltless babe when unbaptized appeals neither to my heart nor my reason, because I deny a religion that is a compound of myth and fable, and cleave to one that is a glorious trinity of wisdom, harmony and love, I do not fear damnation. Neither am I willing to believe that men like Emerson, Huxley, and Spencer are lost.

I have my work and my mission among the people here, but an obsolete law that I contend has no reference to spiritual mediums has been revived and directed against me with terrible malignity. Heretofore I have avoided publicity, but I feel there is nothing to be gained by a negative course, and I would be remiss in my duty if I failed to call attention to my recent experience.

Chamber of Horrors.

I was arrested and taken without warrant to that chamber of horrors, I need the language of Victor Hugo in describing the sewers of Paris to fitly depict this scene. In the prisoners' room, reeking with an odor indescribably vile, was a young woman who had spent six days there and was sentenced to remain twenty-four more.

Anyone familiar with plumbing will realize the condition of a room when it is explained that there is no apparatus for flushing the closet, and the floor and bowl were in a state unspeakably filthy. I regard this as a greater menace to health and morals than many things inveighed against in the Sunday sermons.

I am not without influence, and felt that my stay would be short, but my heart went out to this unhappy young creature whom my belief in the oneness of humanity claimed as a sister. I endeavored to cheer and strengthen her, and she responded with a flood of words. Her own sad story, the coarse and suggestive remarks made by the police officers and employes about the jail, and above all her desire for a better and purer life.

One evidence of our kinship is that we grow constantly more sensitive to the pain of others, and I could not hear the recital of this unfortunate girl's wrongs without a pain in my throat and a hot mist before my eyes. I see her now confined in that hideous place, which I regard as a festering sore on the fair city. Why is no voice raised against this evil when we hear such violent clamor against lesser ones?

Why should the city authorities arrest and imprison me when my only offense is that I teach a doctrine of spirituality and humanitarianism and love?

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Seattle, Wash.

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A Mysterious Power.

Signor Zuccarini, an Italian Expert, Lays Claim to a Mysterious Power, as Set Forth in That Great Daily, the New York World—He Floats in Mid-air During His Leisure Hours to Oblige His Friends Who Are of Inquiring Mind.

It is only a disposition to oblige which impels Signor Zuccarini to raise himself into the air and stay there for twelve seconds between heaven and earth like Socrates in his basket. He is an amiable young Italian of Bologna, whose exploits as an amateur medium have set all the savants of Europe to talking and the investigators of the occult on this side of the water to wondering if he really can levitate himself in that remarkable manner.

Photographs which appear in the August number of the Annals of Psychical Science indicate that he had the faculty of aerial balancing, although the psychists and psychologists in the United States would actually like to see Zuccarini suspended in air without any visible means of support before they give their opinion.

To those who ask him how he does this seemingly marvelous feat of defying the laws of gravitation, the gentleman from Bologna replies that he has not the slightest idea, as he is in a trance, and that he does not especially care about the exercise and would just as soon refrain. He is not a professional medium, but is employed in one of the government offices in Italy adding up figures. He levitates his own figure only during his leisure hours to oblige those of a scientific and inquiring mind.

Nine seances arranged by the Corriere della Sera to give scientists an opportunity to watch the flying medium were arranged in Milan. The sitters at these nine seances were men of the highest standing in Italy and included men of science, jurists, members of the Italian Parliament, and journalists. Several of them have written accounts of what occurred and others took photographs by flashlight of the medium while he was sustaining himself in the air.

Impelled by Dr. Pascal.

Professor O. Murani, who has written one of the accounts, describes Amadeo Zuccarini as a young, healthy man, well proportioned and of genial disposition and polite manners. Zuccarini says that he is impelled by two entities to perform his feats, one of whom is Dr. Pascal, who died in 1600. The other is called John. The seances took place in a room on the second floor of the offices of the Corriere, an apartment thirteen feet six inches long, eight feet wide and nine feet in height.

In the short wall, looking out on the courtyard, there is a window, in front of which was erected a cabinet for the medium. The cabinet had sides of wood and the front of it was covered by a double curtain with black and white stripes. It was fastened by means of rings to a thin iron bar. The witnesses sat about an ordinary pine wood table which weighed fifteen pounds. The medium was at one end of the table in front of the cabinet and the spectators formed a chain, holding one another's hands and the hands of the medium. The room was lighted by two small electric incandescent globes of red glass, which were so arranged that the photographic plates would not be affected by the light.

Zuccarini at the first seance asked that even these lamps be turned out, and the only light was a little red thread of radiance which passed through a partly closed door that led into the next room. The medium moved his hands about on the table for a while and then sent for a larger one. He was in a trance within forty minutes, and after a few movements along the table top he certainly gained fresh vigor and went about the serious business of levitation.

As though suddenly lifted by a mysterious force, he got his feet upon the table. Throughout these experiments he still clasped the hands of a man at each side of him, who formed a part of the chain.

"A strange thing is," writes Professor Murani, "that not only the medium did not rest any weight upon the two controllers who held his hands, but he seemed to drag them up with him. When once on the table he bent his left leg backward, so that it was hidden behind the curtain, and he remained resting only on the right foot, like a man about to fly in air. On the first occasion we were obliged to content ourselves with tactile control only, because the light was so faint; but afterward, in order to verify the position of the medium's feet to the sight, we put upon each of the shoes a little phosphorescent tablet, held in place by an elastic band."

It was stated by the Professor that although the left leg of the medium was thrust out into the air and behind the curtain, there was no possible object to support it. As the body was bent forward, the foot on the edge of the table first contracted in a remarkable manner, then rose by degrees, and the body of the medium remained poised in air for from ten to twelve seconds.

"This phenomenon," continues Professor Murani, "was very interesting. On the first impression one would say that the body of the medium does not obey the laws of gravity. It is necessary to suppose that another force opposed to that of gravity prevents the fall. It might be suggested, indeed, that the hands of the two controllers, without their being aware of it, may have served as points of support for the medium. We also thought this and pointed it out to him. The medium, in order to convince us that this suspicion was without foundation, repeated the levitation at once, asking us to form a chain only with the little fingers of each. The medium, it should be stated, weighs 147 pounds.

It is no doubt a strange comparison, but the impression came to me spontaneously that some mysterious spring had been compressed between the feet of the medium and the table. Another strange fact is that sometimes one of those who made the chain tried the effect of breaking it by letting go quite noiselessly and in complete darkness the hand of his neighbor. The medium perceived the fact at once and ordered the circle to be again closed, liberating one of his hands to give the table a heavy blow with his fist.

"As our intention was to photograph the medium floating in air, we arranged two good cameras in the room and a magnesium light apparatus for producing at the right moment an instantaneous flash. We removed the curtain of the cabinet, which seemed to serve no purpose except to hide the leg of the medium.

"But when he was placed on the table, where he resumed his position of a man flying, he demanded the curtain. When we objected he replied quietly but resolutely that without the curtain there would be no phenomenon. Let it be understood that it was Pascal who always purported to bespeak of the medium's mouth, for John is taciturn. Pascal replied, when the reason for this was asked, that the curtain served to give force to the medium. We were obliged, therefore, to resign ourselves and to replace it."

His Powers Increase.

It was explained further by the Professor that as the seance advanced the powers of the medium became apparently more developed, and he finally succeeded in raising himself in the air at a distance from the curtain, as the spectators had wished him to do.

"Let the reader picture to himself," continues the Professor, "the medium standing on a table and at a distance from the curtain. Two cameras with their lenses exposed like vigilant eyes are ready to register the phenomenon. At the moment of levitation there is a flash of the magnesium light, which, after two hours passed in darkness, seemed to our eyes like the light of a thousand suns. The medium escaped our hands and fell down with a noise into the cabinet.

"Our eyes were for a moment so dazzled that we could not observe the situation. Every one had luminous globes before his eyes. At last we got our bearings again and by the faint red light which passed through the interstices of the door opening into the next room we saw the medium fallen on the floor, breathless, with eyes shut, clasping one of his knees with his hands. He had not injured himself at all and the seance could be quietly continued. We were able to make other similar experiments, but never more than one in one evening, and we always observed that the light was like a stroke of lightning to the medium. A strange thing is that the medium does not show fatigue in these levitations. He does not tremble and even shares, although in a low voice, in our conversations."

Professor M. L. Patrizi, who witnessed the experiments, also applied himself to some theory to account for the strange aerial antics of the medium and his associates in the spirit, Dr. Pascal and John.

Thought He Used Brackets.

"One easily recognizes," said he, "without being hypercritical as he inspects the photographs, that Zuccarini's left foot must be resting on some object behind the curtain. This, indeed, is an idea which at once suggested itself to us. One evening, in fact, we accused of complicity two weak brackets which formed the edges in the angle of the window, although, as we afterward found, the medium's boot could not have reached them.

"We similarly suspected the back of the medium's chair, which remained behind the curtain after his rapid transportation off the surface of the table. We even wondered whether he could, by holding in his left hand the free edge of the curtain, fixed at the opposite end, make a sort of knot into which his left knee could be introduced so that he might rest the weight of his body upon it a few seconds. But the iron rod from which the material was suspended did not give any grating noise at the moment in which the levitation was produced. The experiment succeeded even when the little brackets were removed, when the medium's chair was taken away at his own request, and when he consented to move right away from the curtain." It was explained in the final levitations that the curtain only served as a background for the ascension of Zuccarini, and that when the most satisfactory photographs were taken he was fully a yard away from the cabinet and his two feet stand out visibly. The image is confused and imperfect, it is explained, however, on account of the convulsive trembling of the limbs of the medium and of the phosphorescent patches on his shoes.

"If," says Professor Patrizi, "the young medium had stood upright before us, the term physical ecstasy might be applied to this phenomenon; that is, if he had no contact from mortal hands, and eyes and soul and body were directed heavenward, like the images of saints on the panels of the altars.

"We must admit that the appearance of Zuccarini in levitation is far from being graceful and imposing. It is not very ecstatic and not at all aesthetic. One feels in his being the effort to effect the prodigy—an effort which sometimes had something desperate about it. The medium thinks that John and Pascal are training him for final flight in which he will not fall back."

Believe It Is Not Acrobatic.

Scientists seem to be thoroughly convinced that there is nothing acrobatic about this manifestation and that the medium does not leap, as that would be revealed by the pressure on the hands. Zuccarini was carefully examined by the savants before they began to experiment with his powers. They found that he had a neuralgic face and that there were evidences that he was subject to hysterical attacks and to nocturnal attacks resembling epilepsy. He is something of a somnambulist as well, and once when a child he was found by his mother in a corner of a room huddled at the foot of a bed and wrapped in his bedclothes.

One of the first objections to continuing with the experiments was that the medium might produce his extraordinary effects by secret gymnastic manoevers by unusual cleverness or strength of muscle. The measure of his muscular force was taken in the laboratory and it was found both in his arms and legs to be inferior to the normal.

The medium admitted that while in his waking hours he was occasionally subject to hallucinations. He seemed to have difficulty in fixing his attention, which quickly grew tired. He spoke of being troubled by the spirit John at night, who appeared to him in a vaporous mist and pulled away the bed clothes and mumbled indistinct words in his ear.

Pascal has troubles of various kinds and complains of having once been assassinated. He declares that his brother Frederick performed an operation on his throat with an infected instrument, in consequence of which he died. The investigators do not take much stock in John and Pascal, and think that both are myths created by autosuggestion, and have nothing to do with the levitation, which they attribute to some remarkable physical condition which they have not yet been able to explain.

SOUTHERN CASSADAGA CAMP.

Lake Helen, Florida, February 2, to March 15, 1908.

The Programs for the Fourteenth Annual Convocation are now ready.

Some of the speakers have been engaged, among them are J. Clegg Wright, Mrs. Carrie E. S. Twing, Mrs. D. A Morrill, Mrs. Clara Field Conant, and Anna Throndsen.

Mrs. Bartholomew, the trumpet medium, will be in attendance.

Apartment House.

Rooms for light housekeeping in the Apartment House can be obtained for from $25 to $30 for the season.

Rooms in Cottages are let from $1.50 to $5 per week. Liberal discount for the season.

Address Mary McGarvey, Lake Helen, Fla., for information, inclosing stamp for reply.

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Mrs. A. L. Spencer has enlarged her dining rooms and furnishes table board at reasonable rates.

Admission to ground during the session requires 10 cents a day of all who do not buy season tickets, at $2.50 each. Admission to all regular lectures free.

Dramatic entertainments, card parties and weekly dances are features of the camp.

After December 1, 1907, meetings will be held each Sunday until the session opens.

Artesian Wells.

Two deep wells have been drilled, and the cottages and public buildings are supplied with pure running water free from sulphur.

Transportation.

Parties from the Middle West, who go by rail, will find the Queen and Crescent route the best. For information, address W. C. Rinearson, G. P. A., Cincinnati, O.

Herbert Spencer has the privilege of trucking at Camp this season. He will meet all trains at the station

The public buildings have been painted; the Rose Garden and Audubon Park, and Lake Park (the latter containing thirteen acres) have been improved. The Rose Garden with its monthly bloom, charms everyone.

Joseph Slater has completed a large and elegant cottage on the south part of Lake Park.

The new gate entrance and Pagoda make a very attractive appearance.

Hotel Cassadaga.—The rooms in the hotel have been ceiled and stoves placed in them. This commodious building is owned and conducted by Mrs. Emma J. Huff. The dining hall connected with the hotel is under the management of Mrs. Lloyd and Mrs. Sherman. Price for board and room are from $7 to $10 per week.

Brigham Hall.—This is a fine dormitory of 18 rooms, well furnished, good closets, spring beds, halls well lighted, one lamp and stove in each room.

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H. M. Clark has two good cottages ready to let, furnished. Mrs. M. M. Witters has a neat little cottage of four rooms ready for a tenant. It is located near Lake Colby, affording a pretty view of this beautiful sheet of water.

Mrs. Huff has been visiting her brother in Idaho. She will be at camp soon.

Mrs. Kate Lowber has remained in the hotel all summer and finds the stay at Lake Helen quite pleasant.

Mrs. Bartholomew has recovered from her late illness.

Mrs. J. D. Palmer intends to make the camp her future home.

Mr. Underhill has added several rooms to his cottage on Prospect Heights.

Mrs. Thompson has remained at camp all summer.

Wm. Kellogg and Mrs. Palmer are expected about October 1.

Mrs. Vogt will return from her visit to Germany in October and expects to arrive at camp in November.

Rain is much needed, as the lakes are very low.

Excursions.

My excursions by water, leave New York City about October 10, 24; November 7, 21; December 5, 19; January 1, 14.

These are by the Clyde steamship line from New York City, an enjoyable sail of three days to Jacksonville, then a day to Lake Helen, by rail, or by St. John's river steamboat.

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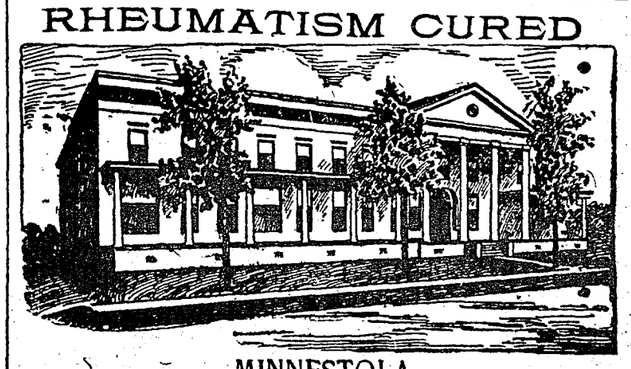
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Borderland science—that which lies between the known and the unknown—has laid on the scientific table, telepathy, clairvoyance, clairaudience, movement without contact, and like mysteries from hidden realms [as set forth in the Chicago Tribune]. And the doctors of the colleges are discussing them and proving them true. They verify the truths of the occult seers. They have evolved a new knowledge. Chemistry is revolutionized, physics regenerated. Men's instruments sharpen, their senses quicken. They are seeing things in a new way, under a new light, in a new world.

The occult arts revive with fresh power. The occult sciences press on with accelerated speed. Yesterday the occult was a laughing-stock among the school men. To-day, from jest to earnest, they it is who now fare forth into the dusky domain of occult lore and exploration, ardent disciples of the mysteries of the unseen world.

And ever the horizon of the borderland of science recedes. What the occult seers and prophets dreamed yesterday the scientists are proving to-day. What the occultists are dreaming to-day the scientists may prove to-morrow. The inspired imagination pierces the unknown, and later the man of facts and formulas verifies the discovery, and the unknown becomes the known.

Flammarion Says There Is a Psychic World.

M. Camille Flammarion, the celebrated French astronomer, says it absolutely is certain that one mind can influence another at a distance and without the aid of senses, that many dead people have been recognized by telepathic communications, that positive observation proves the existence of a psychic world, and that world he never will cease exploring.

When the hard-headed Cesare Lombroso, the Italian luminary writes of the haunted houses he has visited as seriously as if it were a case in criminology, it is clear that ghosts no longer are in disdain in scholastic quarters. Ditto when Prof. William James of Harvard similarly details an instance of clairvoyance. Ditto when men like Dr. Isaac Funk and Prof. Hyslop of Columbia write books on their communications received from the dead. And what is to be done with an Elmer Gates of Washington, who has photographed the "eternal body," a duplicate of the coarser physical body? Is not this occultism of occultism, the primal teachings of the ancient Egyptian and Asiatic sages and seers? And what shall we do with Prof. J. Ellis McTaggart of Cambridge university, England, who champions the theory of the evolution of man by successive re-incarnations on earth.

Many Phases of Occult Religion.

What of the religions? They are steeped with occult teachings. New thought proclaiming the impotence of matter, the reality and supremacy of the world invisible, sweeps the continents. There are ever so many cults of it Mental Science, Divine science, Christian Science. Christian postulates the divinity of the human soul. Thus also the occultists, with their one central flame of God, the innumerable human rays irradiated therefrom. It teaches the healing of the sick. Thus the adepts of every age. "Greater works than these shall ye do also."

But of all expressions of occultism that surges through the world is there any to compare for depth, for comprehensiveness, for height of ideal with the Theosophical philosophy, a unique and sublime moment to human thought? Is it science? Theosophy claims to outscience science, begins where the chemist leaves off, and takes his story continuously, without break or lesion, into the world invisible beyond atom and electron. Is it Christian Science? Theosophy points to the Vedantin philosophy of India as the ancient forerunner, and offers an explanatory theory of the one divine principle to illuminate the working hypothesis furnished by Christian Science. Is it psychical research? Only when science and borderland, science and Spiritualism lay hold of the magnificent expositions of the nature of things propounded in the secret doctrine by Mme Blavatsky will they come into their own and unravel their tangles.

Theosophy Claims to Embrace All Religions.

The Theosophical philosophy embraces and eliminates every phase of human thought, according to its students; offers truth for every type of mind, ideal for every human heart. It is in the colossal scope of this myriad aspect philosophy that all religions are harmonized, that all sciences are synthesized, that materialistic philosophy is supplied with an ideal, and that transcendentalism is furnished sure foundation; that other worlds are made rational and livable, that human origins and destinies are made congruous with the present order and infused with incentive to progress.

Known to the world as founded in 1875 in New York, Theosophy is the current revival of teachings older than the world; the divine wisdom older than the ancient of days.

From the breasts of mummies enswathed milleniums ago have been taken hieroglyphic covered sheets which have yielded the divine wisdom as Egypt knew it in the sombre magnificence of her maturity—the Egypt of the Pharaohs and the pyramids. From the Assyrian tablets in Asia and from the uncovered ruins of the Mayas in North America, Theosophists say, comes the reiterated testimony of the same profound spiritual teachings, however various the details. Through Lao-tze came the same teaching to China, and through Buddha again in India, to spread northward to Thibet, southward to Ceylon, eastward to Siam and Burmah. Pythagoras and Plato of ancient Greece studied in Egypt, and as initiates in Egyptian mysteries took the same divine wisdom to Greece.

Judaism Tinctured with Eastern Philosophy.

The greatest of the Hebrews were nurtured at the knees of Egyptian wisdom. To the Hebrew race christendom owes the major portion of its bible and Jesus was born from it. "Unto you is given," said Jesus to his disciples, "to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables."

St. Paul, say Theosophists, was a Christian initiate of the mysteries, Clement of Alexandria and Origen were familiar with the divine wisdom, as were also Euclid and Democritus; Thales and Solon, Apollonius, and Iamblichus, the great philosophers of early Islam, Roger Bacon, chemist-monk; Paracelsus, pioneer of curative electricity and of modern medicine and chemistry; Giordano Bruno, the "second Pythagoras;" the Christian German mystics, Boehme and Eckhart; the English Vaughan and Robert Fludd, the Scandinavian Emanuel Swedenborg, St. Martin, St. Germain, Mesmer. The German idealist and the American transcendentalists show the influence of the divine wisdom. At last, in the fourth quarter of the nineteenth century, a Russian woman, Helena Petrovna Blavatsky, faced the mocking world to proclaim again the divine wisdom, ancient yet ever new.

Secret Wisdom Known to Adepts.

Theosophy claims to be the secret wisdom forming the esoteric side of all the great religions of the world, and it alleges that this precious deposit, enriched with the results of the investigations of generations of seers and sages, verified by countless experiments, to-day, as of old, is in the hands of a mighty brotherhood, variously spoken of as adepts, arhats, masters, mahatmas, brothers who are living men, evolved further than the average humanity, who work ever for the service of their race with a perfect selfless devotion, holding their powers in trust for the common good, content to be without recognition, having passed beyond all desires of the personal self.

Today Theosophy speaks far more openly than it ever has done before, owing to the fact that, with the evolution of the race, man has become more fitted to be the recipient of such knowledge, so that what once would be taught only to a small minority now may find a wider field. As of old, so now, the secret wisdom is guarded, not by the arbitrary refusal of the teachers to impart instruction, but by the capacity of the student to understand and to assimilate. Calculus is not taught to kindergartners but to collegiates.

Fundamental Principles of Theosophy

Three fundamental principles base Theosophy: An omnipresent, eternal, boundless and immutable principle known only through its effects. We cannot speculate upon it, for it transcends the power of human conception. It is dwarfed and distorted by any description. In these unthinkable regions the wings of thought beat faintly and lips can falter only, not pronounce. Second, the eternity of the universe in toto as a boundless plane; periodically "the playground of numberless universes" incessantly manifesting and disappearing." Third, the fundamental identity of all souls with the universal oversoul, the oversoul itself being an aspect of the unknown root.

One Life Pervades All Matter and Spirit.

A chemist can have in his receiver water held invisible; he may condense it into solid; throughout he has the same chemical compound, though he changes its condition. The chemist is dealing with facts in nature; his methods may throw light on natural methods working in larger fields. So, from the Theosophical standpoint, spirit and matter are one, and the universe is one living whole from center to circumference, not a molecule in it that is not instinct with life. The particles of the mineral cohere, they vibrate, they attract and they repel, they have their fatigues and motions; what are these but manifestations of that living energy which "rolls the worlds in their courses, flashes from continent to continent, thrills from root to summit of the plant, pulses in the animal, reasons in the man"? One life everywhere, therefore one law. "As above, so below."

Each of the seven planes of manifestation of spirit matter has its own characteristics. The highest, the first is pure spirit without form, the primary emanations. Next comes the plane of mind, of loftiest spiritual intelligence, where individuality begins, the ego first appears. Here there is a subtle form, the differentiating of the "I" from the "not I." Below this still densifying, comes the plane of animal passions and desires, actual forms on their plane. It is the astral plane, which is matter, but slightly rarer than with ourselves. Lastly, the plane familiar to all of us, that of the objective, physical universe.

How One Plane Passes Into Another.

The scientists already have found that they can break up the ultimate physical atom. And they are wondering whither this leads. It will lead, when they have broken up the ultimate atom of the physical plane, Theosophy claims, into the lowest, coarsest substance of the astral plane, to the substance corresponding to the solids of the physical plane. In breaking up the ultimate astral atom it assumes the properties of the lowest grade on the thought plane, and so on.

Each of these planes has its own organism, its own phenomena, the laws of its own manifestation; and each can be investigated as exactly, scientifically, as experimentally as the objective plane is investigated by our scientific investigators. All that is necessary is that we should use appropriate organs of sensation, and appropriate methods of investigation.

Why do we see, taste, hear and feel? Merely because the body is capable of receiving certain impressions from without by way of the avenues of sense. But there are myriads of phenomena, as real as those we familiarly cognize, which are to us nonexistent for the simple reason that our organs of sensation are not adapted to receive them.

Take the air vibrations which we call sound. If an instrument that emits successive notes be sounded in a room with a dozen people, as the notes become shriller and shriller one person after another drops out of the circle of auditors and is wrapped in silence while still a note is sounding, audible to others there; at last a pipe speaks that no one hears and though all the air be throbbing with vibrations, silence complete reigns in the room. The vibration waves have become so short and rapid that the mechanism of the human ear cannot vibrate in unison with them; the objective phenomenon is there, but the subjective does not respond, so that for man it does not exist. Similar illustrations might be drawn from every sense.

Adepts Develop the Higher Senses.

So, if even on this plane to which our bodies are correlated phenomena constantly escape our perception, says the Theosophist, surely it is not too much to claim that our lack of knowledge of higher planes is no proof they do not exist. Those who have time, ability and courage can develop in themselves the senses which enable the consciousness to come into touch with the higher planes, senses, and capacities already evolved and fully at work in some, and to be the common inheritance of every child of man during the course of the ages.

The different planes interpenetrate the physical plane; they are not shells one within the other, like the coats of an onion; the particles of each succeeding plane are finer than the plane below, hence the particles of the astral plane move freely about between the particles of the physical plane just as the ether moves in the air.

Just as a man has a physical body made up of the particles of the physical plane of solids, liquids, gases, ethers, in which he works, walks, talks, and plays on the physical plane, so, according to Theosophy, he also has an astral body made up of the particles of the astral plane which he uses constantly as the vehicles of his emotions and passions, and into which he withdraws when he leaves the physical body every night in sleep and when he leaves the physical body at the hour of death. He then leaves the physical plane and goes on the astral plane, at least for a time. It is the purgatory of the church, the Kamaloka of Hindoo writings.

From Astral World to Thought World.

From here, after a period proportionate to the vigor of the astral body, he passes on to the thought plane, they say, casting aside the astral body as first he had cast aside the physical body. Here he remains in the blissful regions of the heaven world. His stay is proportional to the degree of his nobler earth experiences. For the average man of substantial attainments who has lived to a good age it endures for about fifteen centuries. He lives in the heaven world in a body built of the inconceivably fine particles of the thought or mental plane.

The man still has three higher bodies, termed in Theosophy the casual body, the Buddhic or bliss body, and the atmic body, the body of absolute reality. These three, highest bodies constitute the ego, the man himself, the individuality, the soul which lives and evolves throughout the period of manifestation. They are correlated to the loftiest planes of manifestation of spirit-matter. But thither only the most highly evolved of human beings go. The average man has little in common with them. His higher bodies are embryonic, not matured. Only as he evolves through incarnation after incarnation on earth do they develop and in their development indicate his readiness for the higher planes, his harmony with them.

Believe That Man Has Many Lives.

The evolution of the man consists in the acquirements by the soul of experience, and the gradual molding of the physical nature into a form which readily can respond to every prompting of the spirit within. The final goal of his human evolution, they claim, is the complete assimilation of the soul, the ego with the spirit, the ray from the universal oversoul. It is obvious that such work cannot be accomplished in one lifetime, or in a few lifetimes. For such gigantic emprise countless lives must be lived, each yielding as its fruit the strengthening of some budding force, the dawning of some new capacity. Thus by numberless reincarnations is built up the perfect man.

When the rest period in the heaven world succeeding the earth life has been exhausted, when his capacity for heavenly enjoyment has been satisfied, the man, the ego, is drawn back to earth life for another period of earthly activity.

Mrs. Besant, President of the Theosophical society, has said that as surely as hydrogen and oxygen rush into union under certain conditions of temperature and pressure is the ego drawn by irresistible affinity to the circumstances that yield opening for its further evolution. Suitable environment, suitable parents to provide suitable physical bodies; such are some of the conditions that determine the time and the place for reincarnation.

Each man is drawn to the surroundings which his own past has made inevitable. The great law of cause and effect operates in human destinies as immutably as in chemistry and physics. Owing to this law our present is the fruit of our past, our future is growing out of the present.

Theosophy declares that we may, and do at each moment of the present life produce by our own actions, feelings, and thoughts definite effects in the subtler order of things, resulting in conditions for our next life wholly of our own making.

Thoughts build character. Desires make opportunities. Actions make environments. So that whatever one may suffer or enjoy, attain to or fall from, is brought about as the result of one's own action, in obedience to the laws of a perfect justice, of perfect causation. It is the alternate experience of pleasure and pain which man encounters during his stages of ignorance that develops within him wisdom.

Fatiguelessly, they say, the soul makes his pilgrimages in the three worlds of the familiar physical planet the astral or purgatorial plane, the thought or heaven plane; through vast periods of time he peregrinates in ceaseless rounds of earthly activity, of astral purification, of heavenly repose, and then renewed activities on earth; not only on one planet but on many.

The last planet inhabited by the present human race was Mars, according to these seers; the next planet they will inhabit is Mercury. At last comes the perfect consummation, the unfoldment of the potential divinity that dwells within each. The man then is perfect, the liberated one. He has completed man's ascent, he touches the limit of humanity; above him there stretch hosts of mighty beings; but they are superhuman, the crucifixion of the flesh is over, the hour of liberation has struck, and the triumphant, 'It is finished!' rings from the conqueror's lips. He has vanished into light nirvanic."

Perfect Teachers Return to Help the World.

He is now a master of compassion as well as well as a master of wisdom, it is said, and returns to devote himself to the service of humanity, bending all his sublime powers to the quickening of the evolution of the world. Such a one was the Christ, they point out; such a one was the Buddha, and such are the few great souls who tread the earth to-day, secluded from its external strife, yet pouring down upon mankind from the great heights of their advancement inestimable blessings, guiding by means of their divine powers whole races and nations, but unknown to all "save a few earnest souls who come to them through the ancient gateway of occultism," whose portals throughout time have stood ajar for the resolute pilgrim.

The Gateway of occultism leads its votaries along a different and narrow pathway of rigid virtue and mental and emotional control. Through the esoteric phase of the divine wisdom the occultist studies and masters the system whereby his personality or lesser nature may be made to expand and embrace his higher or divine nature. The occultist exalts unselfishness, justice, and true knowledge; he has compassion and wisdom, theosophists say; his desire nature is purified and his habit of mental concentration fixed. Within the course of a few strenuous incarnations he seeks to accomplish what the mass of humanity attain to only in long researches of time. In doing this he treads the occult path of discipleship, divided into the probationary path and the path proper with its four initiations. The fourth initiation admits him to the last stage of the path, where he dwells on the plane of unity, the lofty nirvanic plane inconceivable to ordinary humanity in its plenitude of purity, bliss, and transcendent power.

Pledged to Universal Brotherhood.

Before the cycle of time shall close, they say, the greater portion of mankind will have reached this exalted stage of growth. And then shall all be gathered unto him for the great cosmic rest, as he, inbreathing, withdraws from manifestation. Only after aeons and aeons of time all shall emerge again with him as he outbreathes in renewed manifestation to be the architects and builders of future universes.

Such are some of the teachings as given forth at this time as Theosophy. As Mrs. Besant has said, "In each child of man the true Theosophist recognizes a brother, to be loved and served, and in the Theosophical society, Theosophists, under the direction of the masters, have formed a nucleus for a brotherhood of humanity, and have made the recognition of universal brotherhood the only obligation binding on all who enter. Without this recognition of brotherhood all science is useless and all religion is hypocrisy. Every distinction of race or sex, of class and creed, fades away before the essential unity of the indwelling spirit before the countless incarnations under all outward forms of garmenture, making the experience of prince and beggar part of the training of all in turn. The self of each is the higher self of all, and that bond is one which nothing all the worlds can avail to break. That which raises one raises all. The sin and crime of our race are our sin and crime and only as we save our brethren can we save ourselves. One in our inception, one in our goal, we needs must be one in our religion, and philosophy will be a failure save as it is the embodiment of the life of love."

Queen City Park Camp.

The closing week of campmeeting passed off as happily and smoothly as the preceding ones. Mr. J. Clegg Wright occupied the platform August 27, 28, giving continued satisfaction by his interesting lectures. August 29, the lecture hour was filled by different speakers at the camp.

August 30, 31, Mr. J. Clegg Wright discoursed again, and he also gave the closing address in the afternoon of September 1st. The morning lecture being given by Mrs. Effie I. Chapman. The latter gave spirit messages after each lecture all through the week with great success, and has been one of the most indefatigable workers in the Association throughout the season. The farewell meeting was held in the evening of September 1, in which all regular speakers and some others participated.

The season closes with the best hopes realized for the present year and the brightest of prospects for the next.

President and Mrs. Hubbard left camp for home at once, but Dr. and Mrs. S. N. Gould, Mr. and Mrs. Janus Crossett, and a number of other prominent people, have lingered a little. They expect to leave by the 10th inst., however, and the camp-grounds will then be enlivened only by solitude-loving families who remain until frosts drive them home. The beautiful scenery and ever changing lights on the lake certainly justify those who tarry to enjoy it. T.

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SPIRITUAL SCIENCE.

As Elucidated by Walter H. Scott, in Light, London, Eng.

The greatest question of all is: "If a man die, shall he live again?"

Spiritualism is the Science of the Soul, the philosophy of spirit, or a spiritual conception of life. Spiritualism means all that appertains to our spiritual nature and life. It is Religion, because it evokes the highest standard of duty and moral conduct through the following tenets:

(1) That the soul is divine and immortal.

(2) That heaven and hell are within, and are states of being self-created.

(3) That exactly as we sow, so shall we reap.

(4) That there is progression for all, and perfection is the ultimate goal of every soul.

(5) That under proper conditions and through the development of our interior senses we can hold communion with those who have passed the change called death.

And Spiritualism is Science, because it demonstrates and proves its claims.

A medium is one whose organism is so constituted that he can hold communion with those passed over. He is a bridge between the two worlds, and is able to draw aside the thin veil which separates those two worlds. All people, however, are mediums for some phase of spirit communication, some naturally so, and others could be so by the training and the development of their latent faculties. The inner consciousness, the spiritual perceptions, may be developed by means of circles consisting of a small number of people, held at stated times for spiritual communion, by concentration, meditation, or passivity.

God is the Infinite Spirit whom, in his entirety, we cannot comprehend at our present stage of evolution; but we may know some of the manifestations of the Divine Spirit, as we know the operations of electricity without knowing actually what electricity is. The Soul, spirit, Ego, or true self, is the manifestation of God in man, and in the course of time, in the spiritual planes, this inner self will throw off all its sheaths and shine forth as a perfected being. In so far as we open our nature and give free access to the working of the Divine Spirit, the God within, do we approach a true conception and realization of Deity.

Heaven and hell are largely self-created states of being, and are within. Heaven is the realization of all the ideals that have sought fruition here, the bloom of the sweet flower of a good life, an inner state of felicity and satisfaction, and the sum total and reward of all our best hopes, aspirations, and ideals.

Hell is a remedial experience of repentance and remorse which is self-inflicted, the duration of which is proportionate to the guilt of the wrong-doer. Hell is largely the intense desire of those who have passed on for the gratification of different forms of vice, folly, and merely earthly pleasures, which desire cannot find expression on their side of life owing to the loss of the physical body.

Divine justice, however, takes in ALL the circumstances of the life of each one, and although absolutely just, is remedial and reformatory, and all spirits progress after passing through the darkened conditions, and finally reach perfection, which is the goal of all.

Sin and consequent misery are the conditions and contrasts which make goodness and happiness knowable and possible, and instead of being merely automatic beings doing right because we can do no wrong, humanity will reach perfection through the conquest of sin, misery, injustice, wrong, weakness and ignorance. How could one be called good if there were no evil? How self-controlled if no weakness and temptation? How attain knowledge if no ignorance? How love if no hate? How self-sacrifice if no selfishness? Thus the exercise of our sublimest virtues seem to make what we call sin and misery a necessity. They are the steps by which we climb the steep ascents of heaven.

Death makes no change in human beings. He enters the spirit world just as he left this, the character being exactly the same; but instead of manifesting through a physical brain and body, he uses an etheric or spiritual body. He is able to build up a temporary form, in various guises, so that he can be recognized by earth friends who have developed the clairvoyant vision. He is able to make his presence known by various means, such as physical manifestations, clairvoyance, clairaudience, etc., etc.

All life is from within outward.

Music, art, poetry, lofty thought, scenery, beauty, love, the great, grand and sublime—all those things which make life truly joyous, beautiful and refined, are spiritual, and find full expression and unfoldment in the spirit spheres.

The conditions of our present life are bad for the development of the higher life. Our social conditions need changing, rendering unnecessary the spirit of selfishness, cruel competition and greed. The means of living should be nationalized, causing undeserving poverty to be unknown. Work should be found for all who are willing and can work, and opportunities should be afforded them to work in such vocations as their abilities and tastes dictate, and comfort ought to be assured to the infirm, afflicted and aged.

The laws of health need study. The curative agents of the future will doubtless be more of a mental nature than heretofore. Mental Science, the action of the mind upon the body, hypnotism, massage, electricity, and the use of herbs will take the place of drugs, and youth will be preserved many years beyond what is considered its meridian now; we shall live much longer, the functions of life will be performed more easily and naturally, and death will be painless.

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TWO APPARITIONS.

They are Seen in Broad Daylight.

I relate the following circumstances exactly as they occurred. Their explanation must come from other people. I would add that I am a most unimaginative person, and that the muddy vesture in which my soul is clothed is a constant source of grief to me. I do not even have visions in the night. My dreams never get beyond a first-floor parlor or a fowl pen.

On the 8th of last May I was suffering from a bad attack of influenza, which had kept me in bed for some days. Although I could scarcely stand, I managed with great difficulty to crawl downstairs to my study to write two important letters. After I had finished them I was overcome by faintness, and was obliged to lean back in the chair. At the moment the fitful sun was shining with full glare right into the window, and I could hear my Japanese bantams crooning in its warmth as they spread themselves in the sand. I looked at the two letters before me and thought:

"Well, I have hatched those two eggs at any rate. By the bye, what a fine variant of the old tale they tell in the villages of Punjab. 'Sheik Chilli was one day going through the village with a jar of oil upon his head. As he walked he thought to himself, "I shall sell this oil, and with the money I will buy a goat, and I shall sell the kids, and then I will buy a cow and sell her milk, then I will buy a field and two buffaloes, thus I shall gain more money, and build a house and marry, and have many sons and daughters. And when my wife comes to call me to dinner, I will say, 'Go away!' I shall come in when I think fit." With that he jerked his head and down fell the pot and his oil was all spilled. Sheik Chilli yelled so loudly at this misfortune that those standing by took him to the Rajah, who said, 'Give the boy some money to make up the loss of his oil to him.'"

In sympathy with Sheik Chilli, I suddenly lifted up my head, and was astonished to see a lady standing at one end of the table, and a gentleman standing at the other end. I bowed, and asked the lady to take a chair. I immediately turned to the gentleman. Although I had never seen him before, nor ever heard his name, I directly recognized him as Mr. Purviss Loyd. (He spelled his second name with only one "l.") His appearance was very gentlemanly, but I recollect I wondered, as he was a stranger, that he had left his hat in the hall. He was wearing a black coat and waistcoat, gray trousers, and a rich hand-fold black silk scarf with red-breast brown spots. It was fastened with a small emerald pin.

I now turned to the lady again, and at once perceived her to be the beautifully-painted Lesbia that Sir Edward Poynter sent to this year's exhibition of the Royal Academy. She had not got her sparrow with her, but she had on her coronal of gay, fully-blown flowers, and I think she wore light and dark-pink flowing garments. I felt vexed that she had come, and hoped that she had sat well back in the car as she came down the lane. "What would be said by the churchwarden, and Mrs. Blank, and the parishioner who never comes to church except when I am away, when they heard that I had had a visit from a real living picture lady?" I looked at her, and she looked at me in the inane way women of her copious kind of beauty generally do. As I much prefer the half-butterfly, half-grasshopper type of the pretty creatures, I glanced again at Mr. Purviss Loyd. He was actually vanishing into the bookshelf behind him! His feet and legs went into Lyddeker's "Mammals" and Smith's "Assyria"; his body passed into Seeley's "Natural Religion," and, most appropriately, his head into the place where Sidgwick's "Metaphysics" should have been standing. I was thunderstruck, and turned with a bloodless face to Lady Lesbia; but she, too, had gone! Under the window the bantams were still crooning. The sunshine was still glaring into the room. The apple-blossom was still falling in white slanting showers onto the grass plot. What did it all mean? Whence and whither the two persons who had just left me? They were as real, yes, more real, than I, myself, often am to myself. I can no more doubt their existence than I can doubt the existence of the baker whom I can hear speaking to the maid through the kitchen window, as with a throbbing pain and panting for breath I creep upstairs to bed.

We are no more than a moving row
Of magic shadow shapes that come and go
Round with the sun-illumined lantern held
Day and night by the master of the show.

There was a door to which I found no key;
There was a veil past which I could not see;
Some little talk awhile of ME and THEE
There seemed—and then no more of THEE and ME.

—Rev. R. C. Nightingale, in The Two Worlds, of Manchester, Eng.

HOME, SWEET HOME.

When lonely and sad, oft I think of that home,
Where all are so happy with those of their own,
United at last on that echoless shore,
To dwell there in love, to be parted no more.
"Home, home, sweet home,"
'Tis beautiful in Heaven,
Where all can find home.

Sweet peace from on high seems to rest on me here,
That comes from that home when the loved ones draw near,
I hear angels singing their songs of the blest;
And softly they whisper, "In my home home there's rest.
"Home, home, sweet home."
'Tis beautiful in Heaven,
Where all can find home.

When earth's toil is ended, and we can go home,
No more in deep sorrow and loneliness roam,
How joyous the meeting with that happy throng,
To join in the chorus of that grand, sweet song:
"Home, home, sweet home."
'Tis beautiful in Heaven,
Where all can find home.

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Tears for the Whole Lot.

The East Ohio Methodist Episcopal Conference, late in session at Cleveland, Ohio, had some serious problems to solve which must have required great learning and coolness on the part of its members. A presiding Elder was disciplined for pitching quoits for a prize. Two others of God's anointed, it is said, will be tried, one for chewing tobacco—slovenly fellow—and another for disbelief in Genesis. A preacher, or any other fellow chewing tobacco, ought to be disciplined. Quoit playing is a physical exercise, usually in the open air, universally commended three-fourths of a century ago. A prize for skill does not partake of the character of a wager, and he must be a severe critic who sees evil in it. The student receiving a prize for good lessons is in the same category, and deserves disciplining if the skilful quoit player is punished.

But it is just awful for a Presiding Elder to express disbelief in Genesis! Such a person would deny that God, after making Adam and Eve, on his first visit thereafter to Eden, found Mr. and Mrs. Adam in a state of nudity, so opened a tailor shop, and made a suit of clothes for his poverty-stricken tenants. And disbelief in Genesis infers a denial that a seductive snake, standing erect on his tail, as seen in pictures found in the Ruins of Babylon, was compelled to get down and perform his locomotive feats thereafter on his belly.

Wicked and deceptive serpent, unfortunate Adam and Eve, an afflicted church, an incredulous preacher, and an unappreciated God, here are tears in great profusion for all of you.

A Clouded Beginning.

Way back at the beginning of Christianity, according to Acts 2:44, they had ALL THINGS IN COMMON. Meredith, in his "The Prophet of Nazareth," a large prize volume, describes the Christian love feast, and relates scenes enacted on such occasions, and in darkness, which we dare not allude to. He says it was because of those terrible orgies the Roman government interfered, hinted at in Pliny's celebrated letter to Trojan which Christians delight to quote to prove they had an existence at that early period. For the credit of the church we prefer to believe that letter of Pliny's is a comparatively modern priestly forgery.

Those Spiritualists so anxious to make their knowledge of a continued life an engraft on Christianity, should go outside of the New Testament to learn of the early beginning of the church whose present claims are so attractive to many. The founders of a religion are not expected to truthfully narrate facts prejudicial to its interests. A Mormon elder carefully conceals the objectionable features in his religion, and every other church, with equal zeal, keeps out of sight its wrong-doings, and particularly its crimes.

Misfortunes Come to All.

If all persons were to bring their misfortunes together in one place, says Douglass Jerrold, most would be glad to take their own home again rather than take a portion of the common stock.

Duplicity and Frankness Contrasted.

If there is any one person more despicable than another it is the dissimulator, he who assumes to be what he is not, to gain some selfish end. Criminals practice it, and with deceptive acts deceive the unsuspecting, frequently to their ruin. They seldom betray their real character as deceivers, and it must be a black-hearted wretch who will boast of being a successful trickster.

The good Apostle Paul, whoever he was, and wherever he lived, if the author of the Epistles credited to him, did more in the founding of Christianity than Jesus himself if the Gospels relate the doings of the one, and the Epistles the other. Read I. Corinthians from 9:9 to 22, wherein Paul says:

"Unto the Jews I became a Jew, that I might gain the Jews; * * * to them that are without law, [I became as one] without law. * * * To the weak became I as weak;" then he concludes:

"I am made all things to all men that I might by all means save some."

A better and more correct rending is: "I make myself all things to all men that I may save some." But the idea is the same when associated with the contexts.

Mungo Park, in his Travels in Interior Africa, relates in substance the following:

Abdulkader, king of Loota Torra, inflamed with a desire to propagate his Mohammedan faith, sent an embassy to Damel, king of the Jaloffs, with two attendants, each of whom carried a large knife fixed on the top of a long pole. So soon as the ambassador gained admission to Damel and announced the pleasure of his sovereign, he directed his attendants to present the emblems of their mission. The two knives were accordingly laid before Damel, when the ambassador explained himself. He said:

"With this knife Abdulkader will condescend to shave the head of Damel, if Damel will embrace the Mohammedan faith; and with this other knife Abdulkader will cut the throat of Damel, if Damel refuses to embrace it. Take your choice."

Now there was an open frankness on the part of that African official, which commends itself to all of us for its directness. There was no sneaking or round-about effort to gain his point; yet a simplicity which approximates very closely to rudeness; but it has the merit of being truthful. Can as much be said of Paul's deceptive action? His was a shameful boast of double-dealing and duplicity that is not commendable, and which we greatly fear many of his successors have imitated.

How Long Shall These Things Continue?

Pope's "Man's inhumanity to man" should be amended to read, "Christians' inhumanity to Jews makes countless thousands mourn." A cablegram from Bucharest, Roumania, of September 12, said:

"Horrible atrocities against helpless Jews during the massacre at Kishineff, many of the victims being burned alive, are reported in dispatches received here. According to these advices rowdies from Odessa were responsible.

"A large band of roughs sent by the Black Hundred organization arrived in Kishineff Sunday night. They were joined by a mob of local Jew-baiters and an attack was made on the Jewish quarter. A large lumber-yard in the vicinity was fired and Jews were driven into the flames as they rushed, panic-stricken, out of their homes.

"Hundreds of refugees from Kishineff have reached the villages along the Pruth river. Frontier guards have been instructed not to allow any to cross into Roumania."

Without entering into particulars, similar reports of Christian outrages come from Hungary, from Odessa, from many points all over the Orient, where Christians are dominant, similar acts of murder, rapine and pillage are common.

These outrages are annual occurrences, and will continue so long as the war spirit of Jesus—"I came not not to bring peace but a sword," shall be accepted as divine.

Overdone Legislation.

The prohibition law enacted and now in full operation in Georgia, which the clergy very generally supported, seems to be too good a thing. Grand Juries throughout the State have adopted the following declaration:

"After January 1, 1908, every minister who hands sacramental wine to his members will subject himself to as many indictments as there are members. Every deacon who hands the sacramental wine to members of the church will subject himself to as many indictments as there are members."

To us that action of the Grand Jurors seems very just, and is strictly in harmony with the purpose of prohibition—to suppress intemperance. Many a reformed inebriate has returned to his cups after partaking of Jesus in the form of good wine, of which the Master said: "Drink ye all of it."

From Whence His Information?

That was an excellent motto of Davy Crocket: "Be sure you are right, then go ahead." In practical life, if properly observed, it would merit a place next the golden rule of Confucius: "What you would not have done to you, do not to others."

The National Baptist Convention, a negro organization, was in session in Washington a few days ago. Among the addresses made was one by Rev. L. G. Jordan, secretary of the Foreign Mission Board. In his annual report Dr. Jordan called attention to the mission work being done in Africa, saying:

"God had no other purpose in permitting the negroes to be brought to this country as slaves than to prepare them to send the gospel to their brothers and sisters in darkest Africa."

Now, really, we would like to know how the dominie gained his information of this fact, and how he knows God planned the horrors of the African slave trade, and for two hundred and fifty years protected the most damnable curse, next to war, ever perpetrated on humanity, that the gospel should be sent to Africa? Indeed, in the lives sacrificed in procuring those slaves; the unknown thousands who died in the "middle passage"; the cruelty and crimes growing out of the slave system, the end of which is not yet; and the demoralization of the masters and their families—and yet, if he is correct, God planned and allowed all this, that the gospel of "hate" might be extended over the "Dark Continent." Has there not already been a sufficient exhibition of the horrors of Christianity, in connection with negro slavery, without adopting new methods for its extension?

The whole system of human slavery had a "Thus saith the Lord," for its foundation. See Lev. 25:44 to 46. It continued in practice among the Jews so long as they had an existence, and was never condemned by Jesus or his apostles.

When Columbus' scheme to enslave the American Indians failed, then was devised the plan of importing negroes from Africa to supply the demand for labor. It was then, while the Pope at Rome was yet the head of the entire Christian Church, a bull was issued allowing the transportation of heathen from Africa to America. Thus an institution authorized by the Lord, sustained by his pets, not denounced by Jesus, but practiced by his followers, and continued in full force for many thousands of years, had an existence, and for 250 years was encouraged by God, that the "believe or be damned" faith might be extended to the wilds of Africa. But, don't forget, it was an infidel President, in our own loved America, sustained by an army of freedom, who disregarded the Lord's demands, had no respect for hoary custom, bulls of Popes, edicts of ecclesiastical councils, or usurped property rights, but by his immortal Emancipation Proclamation, liberated the four million of American slaves, and established a precedent by which the world is free.

And, Listen! It was one **THOMAS PAINE**, an Infidel, who in the Pennsylvania Magazine, before the American Revolution was dreamed of WROTE THE FIRST EDITORIAL PUBLISHED IN ANY AMERICAN JOURNAL, DENOUNCING THE CURSE OF SLAVERY; and it was he who drafted the act of the Pennsylvania General Assembly, adopted in 1780, abolishing slavery in that State. The preamble of that act is a model worthy the best days of the American Republic.

Ingersoll's Gospel.

"I believe in the gospel of intelligence, the only lever capable of raising mankind. Knowledge must be the savior of the world. Doing good to humanity is the grand religion. No God can put a man in hell in another world, who has made a little heaven in this. God cannot make a man miserable if that man has made somebody else happy. God cannot HATE anybody who is capable of loving anybody."

The orthodox God's Son, made HATE the chief corner-stone of his teaching. Without hating his nearest and dearest of kin, and his own life, he could not be a disciple of that son, else Luke lied in so reporting his words. Which?

Which?

These shall go away into everlasting punishment.—Mat. 25:46.

The Lord will not cast off forever. Though he cause grief, yet will he have compassion according to the multitude of his mercies.—Lamentations 3:31.

Was the Lord slightly off when inspiring the authors to thus write? The two opposite statements cannot be harmonized, the Universalist sustaining his faith with the latter quotation; and the hell-theorists are equally positive that damnation for the unbeliever is a Bible doctrine. Well, let them fight it out, while we consign the book with such conflicting statements to the domain of mythology.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

IT STIRS ROME!

The Dictum of the Pope Exposes the Fangs of Superstition and Ignorance.

The Osservatore Romano, the newspaper mouthpiece of the vatican, at Rome, Italy, Sept. 16, published the full text of the pope's encyclical. It occupies more than seventeen columns.

The encyclical is the most important papal enunciation from the vatican of a century. It affects the entire world. Some sincere Catholics in Rome hold that if it is rigidly enforced it will lead to a schism in the church.

Even Leo XIII. never issued a document so discouraging of advanced thought.

CENSOR IN EVERY DIOCESE.

The clause enjoining the establishment of college censors in each diocese for the revision of the Catholic literary output is especially discussed. The words of his holiness in connection with this subject are impressive. No books or newspapers of modernist tendency may be left in the hands of any pupil in the universities or seminaries. He adds:

"Everything must be done to banish from your diocese every pernicious book. The bishops are to be above all human fear, to trample all fleshly imprudence under foot, and, heedless of the outcry of the wicked, are to remember our proscription and to proscribe and tear out of the hands of the faithful all bad books and all bad writings. This is not only a right conferred on them, but a duty we impose on them."

THE ENCYCLICAL GOES AT GREAT LENGTH INTO THE PHILOSOPHICAL AND THEOLOGICAL ASPECTS OF THE MODERNIST ERRORS OF THE CHURCH, WHICH ARE UNEQUIVOCALLY CONDEMNED AS THOROUGHLY ANTI-ROMANIST AND ENTIRELY AGAINST THE ONENESS AND EVERLASTING UNCHANGEABLENESS OF THE TRUTH OF THE CHURCH. THE PONTIFF SAID IN PART:

"IN ROME THE MOVEMENT OF MODERNIST ERRORS IS AGNOSTIC AND IMMANENT—AGNOSTIC IN THAT IT LIMITS TO SIMPLE PHENOMENA THE KNOWLEDGE OF MEN AND REFUSES TO GRANT TO HUMAN REASON THE POWER TO RAISE ITSELF TO GOD, AND IMMANENT BECAUSE IT EXPLAINS FAITH IN GOD AS PROCEEDING FROM THE VITAL WANT OF THE HUMAN MIND. MODERNISM IS NOT SO MUCH A SPECIAL ERROR AS AN AMALGAMATION OF ALL THE HERESIES. LOCALLY ITS DOUBLE PRINCIPLE OF AGNOSTICISM AND IMMANENTISM ABOLISHES THE DISTINCTION BETWEEN MAN AND GOD. PANTHEISM IS ITS NORMAL RESULT."

The encyclical holds that the pride, curiosity, and ignorance of the scholastic philosophy are the causes of modernism.

HINTS AT BIG UNIVERSITY.

In conclusion the pontiff says he foresees that the adversaries of the church will take advantage of this encyclical to represent him as the enemy of science, progress, and humanity. To that accusation he replies by acts. He has decided to support by every means in his power the "foundation of an institution which shall group the most illustrious representatives of science among the Catholics, and which shall have for its object, with Catholic truth for light and guide, the progress of all that can be designated under the name of science and erudition."

There is much speculation as to whether the encyclical is aimed at one country more than another. Some regard it as specially directed against France, while others hold that the United States is aimed at, but it may be doubted whether the pope was influenced by any national considerations.

STRIKES HARD AT ITALY.

Modernism has great vitality in Italy itself, where many learned priests have been removed from professional chairs in recent years for favoring it, although without any apparent effect in suppressing it.

The Giornale D'Italia, a conservative journal, declares the encyclical shows that the Vatican is incapable of keeping in harmony with modern civil society, while the Italia says: "THE ENCYCLICAL STRIKES THE CHARACTERISTIC NOTE OF THE PONTIFICATE OF PIUS X. AND HIS REFORMS. IT IS THE RECONSTRUCTION OF THE ROMAN INQUISITION."

NEW YORK, Sept. 19.—Criticism of the pope's recent encyclical against modernism and a declaration that governments should undertake all education so that no retrograde step might be made, marked the atonement day address of Rabbi Joseph Silverman, of Temple Emanu-El, New York.

He said to the pope's interdict:

"IT IS TIME, HIGH TIME, THAT THE GOVERNMENTS OF THE GREAT RELIGIOUS ORGANIZATIONS SHOULD PROTEST AGAINST SUCH A DECREE; A DICTUM THAT WOULD TEND TO SHUNT THE HUMAN RACE 1,000 YEARS BACKWARD, AND MAKES FOR THE UPHOLDING OF A BLIND FAITH THAT CAN NEVER BRING HAPPINESS TO HUMANITY.

"IT IS HIGH TIME FOR THE GOVERNMENTS TO ESTABLISH MORE LABORATORIES, MORE SCHOOLS, TO ADD TO THE SUM TOTAL OF HUMAN KNOWLEDGE AND TO SPREAD THE KNOWLEDGE OF TRUTH AMONG THE PEOPLE. THE CRIMINALITY OF THE AGE IS DUE TO THE CRASS IGNORANCE OF HIGHER AND LOWER CLASSES."

The will of man is by his reason swayed.—Shakspeare.

Charles Bailey.

T. W. Stanford of Melbourne, Australia, is still holding seances with Mr. Bailey, the most remarkable medium on earth to-day. He sits under absolute test conditions, and the results are astounding, as set forth in the Harbinger of Light. There is not a single materializing medium in the United States to-day who will submit to such rigid test conditions, and only two or three among the whole lot who do not use artificial toggery in their seances, to deceive the public. The materialization seances held in this city are the rankest deception.

So much discussion is going on in all parts of the world concerning physical manifestations, including the "passage of matter through matter," that Dr. Channing's address, given June 7, on this important subject, has been selected for this issue. It cannot be overlooked that in America and Europe the "Psychology of Mediumship" is being seriously questioned, and that psychical phenomena, as being more open to scientific investigation, are attracting the notice of scientists the world over. It matters little that, as in the case of Professor Morselli, he has arrived at no conclusion save that these are established facts. It is this knowledge that will eventually arrest the attention of the world, and it is for this reason that Dr. Channing's explanation, coinciding as it does with latest scientific discoveries, is particularly valuable. Skeptics scornfully doubt the sanity of those who, under test conditions, and competent in every way to give an opinion, declare that these Bailey "apports" are genuine. There is no shadow of a doubt about it. Every scientific man, Russel Wallace, Lombroso, and the latest investigator, Morselli, are declared to be insane when they come to a similar conclusion. As Morselli puts it in the May issue of "Annals of Psychical Research," the skeptics say "they will believe when such and such a scientist, 'a man who is above all suspicion,' shall have made certain of the matter. But," he goes on, "when I admitted I had seen and touched the reality of mediumistic facts with Eusapia Paladino, I lost my position with doubters as 'an authority above suspicion.' He became classed with many of us here in Australia with persons of degenerated intellect." In a recent letter from "X," of Sydney, he rejoices in the "still marvelously successful Bailey sittings. . . . In my pamphlet," he says, "I laid great stress on the importance of physical manifestations in support of the spirit theory, the intellectual alone affording insufficient proof." It is not expected that wonders of the kind that take place at the Bailey seances should be believed on mere hearsay, but before classing them as impositions, people are strongly advised to read what Zollner has to say in his "Transcendental Physics," and to pay attention especially to the latest discoveries in science, which illustrate in a remarkable way all that Dr. Channing contends for in his interesting address. A brief account of the phenomena produced since our last issue will show that the remarkable character of the manifestations is fully maintained.

44th Seance. June 7th. Address by Dr. Channing on "The Passage of Matter through Matter." Phenomena. Lump of clay with Mosaics. It was explained that the Mosaics contained in the lumps of clay that come with monotonous regularity would form, when completed, a beautiful border of a pavement 8 feet long. The pieces that have arrived seem to belong, when freed from the clay, to something of the kind. Skirt of dancing girl, part of supplement to July issue. Bag made by natives, in supplement to present issue.

45th Seance. June 14th. Address by Dr. Robinson on "Atlantis: The Lost Continent." Perfect Nest with eggs brought after medium specially searched by Dr. Whitcomb before the sitters; a most beautiful apport. MSS. brought from Egypt near Alexandria, translated by Dr. Robinson. He said it was on vellum, and being very dry would be opened with difficulty. "It is a record of an inscription," he said, "that was to be placed on a monument to one of the Roman emperors, and reads thus: 'To Jupiter Serapis, the greatest and best, for the uplifting and protection of the Emperor Trajan and of the Roman people.' An officer of the Third Legion recorded this and is instructed to have it set up." Lump of clay with Mosaics. Canary, placed on table to be taken to India in exchange for "apports," was found when light had been lowered to have disappeared. Medium again specially searched. Abdul announced he had put it in Selim's hand, and the bird was then at its destination, India. Spirits and apports both travel as quick as thought itself, which is another of Nature's mysteries.

46th Seance. June 20th. Address on "The Immortals in the Works of Charles Dickens," with remarks concerning his genius, life, habits, and home, his thoughts and his belief in matters appertaining to the spirit world. Phenomena. Manuscript from Alexandria, Egypt, as at seance above. It is the plan of a Roman city with fortifications. Lump of clay with Mosaics. Medium not well and seance shortened.

47th Seance. June 28th. Address by Dr. Channing on "Paul's Address to the Athenians." Phenomena. Lump of clay with Mosaics. These lumps of clay come with such force and drop so heavily that they sometimes rebound from the table onto the floor, always arriving at some distance from the medium. Quantity of buckwheat poured into dish on table. Ancient MSS. brought by Dr. Robinson's instructions; very old and very brittle. It has on one side a rude representation of the seven-branched candlestick; on the other side a ring with a disc in center and old Hebraic characters, said to be the oldest Hebrew written or spoken.

Address by Dr. W. Ellery Channing on "The Passage of Matter through Matter."

[Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Buildings, Collins St., Melbourne.]

I must of necessity to-night speak upon the composition of matter. Scientists upon your earth plane are just beginning to discover that matter is not solid, as they have understood it in the past, and for a short time I will speak to you about the component parts of matter. I will take for an illustration the wood of the table in the center of this room, in which scientists, by the aid of powerful lenses have been able to see the minute particles composing matter. Besides these there are other smaller particles of matter—I am using plain language and discarding scientific terms as much as possible—that up to the present have eluded their scrutiny. There are no lenses yet made whereby these minute particles of matter can be seen. The chemist knows that they exist and scientists call them electrons, which form molecules. The spirit chemist, the advanced spirit in the spirit world, knows that these can be indefinitely divided and subdivided into other minute particles of matter, which to-night I will call "polarized particles" of matter. These polarized minute particles form matter, whatever its form, whether it be the wood of this table, the granite rocks or the sand upon the seashore. Now the polarized minute particles which form the matter of this table are held together through the medium or agency of electricity. What is electritity? Your scientists are unable to say. They speak of the electric fluid and are just beginning to know how to harness it for the use of man. But I tell you that electricity is neither more nor less than a powerful ether, and these electrons or polarized particles are held together by electricity. Some scientists on the earth plane believe that the electrons are electricity only, and they are not very far wrong, and if I may use the term, these fine particles or electrons are electricity materialized. In every part of the universe electricity is present, and there are, remember, many forms of electricity. When you speak of electricity, most people think of the electric battery or dynamo, but there are many forms, as electricians well know, and the great source of electricity is the sun and planets, but chiefly the sun. Without electricity, which is Nature's magnetism, the universe would become corrupt and fall into decay. It is the salt, so to speak, the savor of the universe, that keeps it sweet and beautiful. Every beam of light that comes from the great luminary is charged with electricity, and its penetrating power enters into the earth and strikes the seed. It pierces the seed that you put in the ground, and then in conjunction with other electrons that are in the earth, the atmosphere and the prevailing moisture, the seed germinates and grows. Electricity is Nature's magnetism. It is hard for you to think that this table is not a solid piece of matter. Now, all matter is held together, whether rocks or plants or trees or whatsoever there is in Nature—just as are the electrons forming the matter of this table. Nature is always at work destroying and rebuilding; she is ceaselessly disintegrating matter, and I will give you examples of it. Long ages ago, in the carboniferous period, there were forests of giant palms, lichens and club mosses. Under the influence of electricity, and the action of the sun and moisture, coal was formed from these forests. The giant palms, the club mosses, died, rotted, and fell into the earth. Convulsions of Nature covered them up, but hidden forces were all the time converting them into carbon, and to-day you shovel those palms and club mosses and giant trees into the furnaces of your engines and they supply heat and energy to mankind. Again, look at the chalk deposits in the strata of the earth. What man, unless he is investigating the subject, would believe that these chalk formations are the shells of innumerable minute creatures that once lived upon your earth plane, which went to form the great chalk deposits that are now to be found in the strata of your earth.

How Matter is Disintegrated by Spirit Forces and Re-materialized.

I now proceed to speak about matter being disintegrated by the spirit world—dematerialized and rematerialized. You understand all those terms, for Spiritualists have, in fact, coined them. The spirit chemist has, of course, gained more knowledge regarding the laws of Nature than you have, and he knows of many laws that obtain even on your earth plane of which you are not at present aware. He is surrounded by powerful ethers, those imponderable substances of the earthly chemist, and by exercising his power over these ethers, he is able to disintegrate or separate the atoms of the electrons. He is, moreover, able to change, as Nature does, the form of matter—changing the electrons into ether. Now, if a material object outside of this room is to be brought within by spirit power, it must of necessity be reduced to a state of ether. Supposing that it is a piece of stone, the spirits at work, exerting their power, take it to pieces, separate the electrons which, from the spirit side of life, appear like scintillations of light—that is just what matter or polarized particles appear to spirit eyes. He separates, changes, or converts these particles into ether. He does the same with a certain part or portion of your wall, and then it is easy for one ether to pass through the other; there is no obstruction. Once having passed the etherealized stone through the wall of your house, he rematerializes it, solidifies it again, and in a very short time it falls upon your table as a solid mass. Now, if some person fails to understand this, let me remind you that scientists themselves are able to do this to some extent with matter. Here is an illustration. I see before me a jug of water. Take that water and apply heat to it and you can convert it into vapor or steam, which, if you pass it through a cold pipe, can be run back to water. Subjected to low temperature the water can be made solid in the form of ice. Now, the vapor might pass through certain places, but the block of ice could not. Carrying this illustration further, I tell you that the spirit chemist knows how to reduce that vapor or any other substance into something which we call ether, and which can pass through matter, no matter what it may be.

Spirit Communications Made Through the Ethers.

These ethers of which I have been speaking to-night are to be found everywhere, and wonderful is their action. We communicate with you to some extent through the medium or agency of these ethers. The materialized form is largely dependent on the ether, and, when the spirit speaks, you are clairaudient. Even when you hear the direct voice you are dependent on the ethers, for if it were not for them you would not hear anything. The spirit, when he knocks on your wall, produces sounds by the vibration of these ethers. Thunder is produced in something the same way. Certain atmospheres meet, and in the concussion electricity is generated and discharged, and that which follows is a rumbling noise or report, which you call thunder. The spirit simply causes a concussion or vibration of the ethers, and it strikes upon the oral nerves in your brain, and you hear the knocks. Don't for a moment imagine that spirits come down and knock with their knuckles as you do. It is all a matter of vibrations; the electrons are constantly vibrating; the auras of the electricities are in a state of vibration everywhere.

Now, my friends, I have tried to put this matter to you in very plain, simple language, for if I were to speak in scientific terms, you would have to find their meaning as coined and applied by scientists in the flesh. There are many of Nature's mysteries around about you, which you know to be facts, and you are constantly discovering something that is helping the progress of humanity. The world went very slowly before the discovery of steam and the invention of the steam engine. To-day you have the electric cars, but someday they will be obsolete, antiquated. The entire universe of matter is controlled by Infinite Mind, which is God. To His sons He has given great power. Wonderful are the powers of the mind, and wonderful are the effects produced by the mind, and, before I close, I wish to impress this important truth upon you. You believe in telepathy—the action of one mind upon another mind at a distance. For a long time people denied this, said it was mere fancy; but you know it to be true. Disease may be cured by a powerful, healthy mind exerting its influence over a weak and diseased one. The number of cases which you are constantly reading of—faith cures—are the result of the influence of mind upon mind. There must be first concentration, which takes place through the diseased person centering his thoughts on the spiritual, with his aspirations and desires going up in the form of prayer. I could tell you of several cases where prayer was asked for sick persons who lived at a distance from a church at a certain hour, one case at 12 o'clock in the day, and another case at 7 o'clock in the evening. In the latter case a woman was stricken with paralysis, and at 7 o'clock in the evening she arose from her couch. Here was the wonderful effect of mind over diseased matter. These cases are not what the newspapers call "fake"; they are genuine enough, and that is the true explanation of it. The time will come when it will be possible for one mind to send a message to another—not through the medium of the post, but a mental message, which will be received and answered. Some other evening I will continue this address on Mind, and its influence over matter, speaking also of Hypnotism, Auto Suggestion. Good-night.

Swedenborg and the Spiritual World.

Swedenborg was undoubtedly a seer and a prophet, and many of his statements regarding the after-death life have been again and again confirmed and supplemented by spirits through mediums in various parts of the world—mediums, too, who were entirely ignorant of his statements. He affirmed that:

"The spiritual world—the eternal home of man after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits;" and again we read: "* * * How great the joy of heaven is may be manifest from the consideration, that it is a delight to all in heaven to communicate their joys and blessings to others;" and yet again: "Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity; for the spirit of man is altogether as his love is, and the body of every spirit and angel is the external form of his love. * * * All delights flow forth from love, for what a man loves he feels as delightful; nor has he any one delight from any other source; * * * but the delights of the soul or spirit all flow from love to the Lord and love toward the neighbor."

MOVING ONWARD.

Triumph of Spiritualism in Los Angeles—A Vivid Pen Picture of the Various Churches.

Thinking that it might interest the readers of The Progressive Thinker, and Spiritualists in general to know of the wonderful triumph that has been accomplished here, I will tell them about it.

Many years have passed since the first cruel persecution of the Spiritualists began in Los Angeles.

Long and bitter has been the fight between the Christian and Materialist on the one side, and the Spiritualist on the other.

We have seen mediums ruthlessly dragged from their apartments, and their meetings broken up by the officers of the law, and taken to the cityy jail like common criminals or vags. We have seen them arrested on the street while in company with other friends on their way to a pleasure party. We have seen them arraigned before a "court of justice," and heavy fines exacted from them, and then ordered to leave town like a common thug. They felt that they should obey God rather than man, so exorbitant licenses have been extorted from them

While all this was going on the authorities allowed the Catholic priest to teach that he could forgive sins, and receive pay for it in proportion to the degree of transgression; to teach as we also do, that there is a continued state of preparation after death, which he calls Purgatory; and further that he has power to pray them out and make charges according to the size of the purse of the bereaved living. They have allowed this without questioning the truthfulness of it.

They allowed he Methodist to hold before his congregation an everlasting fiery, sulphury hell, to instill thoughts of fear instead of love in the minds of the people, to teach them that they were conceived in sin and brought forth in iniquity, and that for the least error, such as playing a social game of cards or dancing, his soul would be incarcerated in the never-dying flames. All this was done without question, and they drew salaries ranging from $1,000 to $3,600 a year for it.

Unmolested the Presbyterians taught the suppression of emotion and soul-love and the cultivation of reason, and that his members could dance, play cards, attend theaters and yet sweep through the gates into the New Jerusalem.

The Lutheran was allowed to teach that our innocent babe, fresh from the hands of God, was lost if it died unchristened, but an adult member could drink breweries dry, gamble on horse races and yet abound in the Savior's love, if he paid well. All were allowed to aid in, and give advice on business matters without question as to their ability or truthfulness.

The Salvation Army was allowed to become common street-corner beggars, with banners flying and drums beating. They were allowed to harass the occupants of tenement houses and even run public employment agencies.

The Rescue Missions had the liberty to block the sidewalks and streets, and publicly insult and slander the passerby by calling them sinners, transgressors and worms of the dust, and then give a lot of advice as to what to do, take money for it, and yet were never questioned or asked to prove a statement.

In fact, we have every religion, creed and cult under the sun, and out of them all the city authorities have chosen Spiritualism. They know and realize that Spiritualism is true, so as a natural consequence they demand ALL TRUTH. They know equally well that the other religions cannot be true, since all are conflicting, and all are in league with mammonism, capitalism and anti-Christ, so if they demand the truth or nothing, every church, mission and Sunday school would have to close their doors, and Los Angeles would be looked upon by the Christian world as a wicked city; so they let them go unquestioned, thinking that they cannot do much harm.

The persecution has been hard and long, and many died in the work, but when a municipality, like Los Angeles, financially recognizes its truthfulness, insomuch that they employ men to look after its interests, it is trials, hardships and life well spent.

So, fellow workers in other fields, let me exhort you to take courage and ere long you will see the glorious dawn of better times and a secret service man in every meeting, paid by the city to protect our loved and cherished cause all over the country, as we now have in the City of the Angels.

F. W. WILLIS.

Los Angeles, Cal.

Do Not Want Religion of Any Brand Taught in the Schools.

More than half a century ago the people of Ohio, after much cussing and discussing, decided that they did not want religion of any brand taught in the public schools. In fact, no question of equal public importance was ever better settled; but what do we see now? At the Tuscarawas County annual teacher's institute, in 1907, which met here last week, one of the pedagogues, Dr. O'Shea, spent 35 minutes in speaking on "Modern Mysteries," and to assert in his dogmatical and weak style that "It is an impossibility to have communication with disembodied spirits, that persons at these seances are in such a nervous state that they might as well be in a dream." Well! Well!

It is very evident that Doctor O'Shea is in a state of profound ignorance in regard to the great question of the ages: "If a man die shall he live again?" To this doubty (doughty) doctor I would say, that it is utterly impossible for a man to deliver himself of these ideas whereof he is not possessed.

At any rate, while the doctor and his "institute" is being paid by the people of the state at the sum of $2.50 cents per diem, they should confine themselves strictly to the business for which they were employed. If not, why not? The people want to know, you know.

C H. MATHEWS.

New Philadelphia, Ohio.

CURED. WORRY, HURRY, SCURRY, FLURRY.

By William E. Towne. Learn how to cast away unnecessary care. This book points the way. Price, 25 cents.

Some Myths and Allegories.

Ancient Systems of Astrology, Alchemy, Etc Elucidated by Dr. Geo. W. Carey.

A literal interpretation of the mythological characters, astronomical allegories and alchemical symbols of the Bible and New Testament has caused the earth to run red with wars, and the belief that the literal blood of man, however good he may be, or his ignominious death, could by any possibility save souls, has made idolators of a large portion of the race.

It seems incredible that men should go to war about God or religion, yet such is the case. Sam Walter Foss, in a poem entitled "Why?" says:

"They met and they talked where the cross-roads meet,
Four men from the four winds come,
And they talked of the horse, for they loved the theme,
And never a man was dumb.
And the man from the North loved the strength of the horse,
And the man from the East his pace,
And the man from the South loved the speed of the horse,
And the man from the West his grace.

"So these four men from the four winds come,
Each paused a space in his course
And smiled in the face of his fellow man
And lovingly talked of the horse.
Then each man parted and went his way
As their different courses ran;
And each man journeyed with peace in his heart
And loving his fellow man.

"They met the next year where the cross-roads meet,
Four men from the four winds come;
And it chanced as they met that they talked of God,
And never a man was dumb.
One imaged God in the shape of a man;
A spirit did one insist;
One said that Nature itself was God,
One said he didn't exist.

"But they lashed each other with tongues that stung,
That smote as with a rod;
Each glared in the face of his fellow man,
And wrathfully talked of God.
Then each man parted and went his way,
As their different courses ran;
And each man journeyed with war in his heart,
And hating his fellow man."

Sin is from a Greek word, meaning to fall short, or a failure to fully comprehend.

Unborn millions cannot be saved from their failure to understand by the crucifixion of a saint.

But the old question, "What shall we do with Jesus?" must be answered, for in the answer we will be able to "work out our own salvation."

Jesus, the Nazarite, is derived from the Hebrew Isis Nazir, meaning the Eternal Essence cooked, or transmuted, changed, or prepared. It is a chemical or alchemical symbol typified by the crucifixion. A union of elements is described as crossing.

The Eternal Essence passing through the various changes from the vibration of pure spirit potency to materialized forms is continually being crucified. Acids and alkalis, apparently opposite in quality, unite and form new compounds.

Air is the Universal Eternal Essence. When breathed into the arteries it is changed to blood and then it is deposited in flesh and bone, thus materializing the human organism.

Adiramled, the New Time Prophet, says: "All scripture is an allegory. It is a figurative literality. It describes literal facts under the figure of living beings. It is a personification of existing active principles, but no person or sentient thing is actually alluded to from Genesis to Revelations."—Markham's Muse of Labor.

To establish this proposition, you say, will subvert all existing religious belief. Not so; it will simply give to religion what it lacks: a scientific and reasonable basis. It will bring the present church out of the crumbling shadows of doubt into the strong light of faith, establishing it upon the rock of Eternal Truth.

Epictetus, although known as the prince of Grecian Stoics, was for a long time a slave, but those who read his words of wisdom, now name him the Prince of Philosophers, and clearly see that the so-called New Thought of to-day was promulgated during the palmy days of Greece and Rome. Epictetus was a philosopher of Nature and not a product of scholastic lore.

One of the gems from the Epictetus mine of wisdom is: "It is not things, but the opinions about things that trouble mankind; thus death is not terrible; if it WERE SO, it would have appeared so to Socrates. But the opinion we have about death, that is terrible, that is where the terror lies."

The word Satan is from Sanscrit, Satya, meaning Truth, and the Egyptian Soterim, i. e., a Judge. It is also identified with the Greek Cronus, meaning one crowned. In Grecian mythology, Cronus swallowed all his children until the birth of Jupiter. Cronus, you must remember, and Saturn are the same, and in other symbols or mythologies they are represented as the Dragon. There is a constellation called the Dragon, and the Chinese use a symbol of the Dragon on their national ensign, as we use the eagle on ours.

There is a symbol, of Egyptian origin, showing a wheel, the expression of eternity, without beginning or end; on the right side the genius of good, Anubis, ascending; on the left the genius of evil, Typhon, descending. Up over the center sits the Sphinx, a sign of ruling power, holding the universal force in balance as it passes through the changes we call good and evil. In chemistry this operation is carried on by acids or alkalis, which, while seemingly opposite in quality, unite and form new compounds.

Saturn ascending is Christ, while descending it is Satan or Devil. Satan rules the interior of the earth, lead, iron, coal, and tillers of the soil; therefore we speak of these people as Saturnians. Satan is only a name for the aggressive creative spirit on its descending course. Paul plainly says: "He that descendeth is the same as he that ascendeth." In the second verse of the second chapter of Job we read: "And the Lord said unto Satan, 'from whence comest thou?' and Satan answered the Lord and said, 'From going to and fro IN the earth and walking up and down IN it.'"

In this quotation from the book of Job, which is one of the grandest epic poems on the science of astrology and astronomy and chemistry ever conceived, we find the influence of the planets clearly shown. Saturn rules materiality. The sign of Saturn itself is a symbol of matter ruling over mind, a cross over Luna, the moon or mind. The idea that Saturn is really evil gave rise to the idea of a literal hell down in the earth.

Thus we see that the materialistic concept of man on the earth plane of thought creates many Devils.

Evil, or a Devil of some kind, seems a necessity to those still in the thought of separateness or individualism. The efforts of the evolutionists to keep before the minds of the people something other than Divine Wisdom calls to mind the little boy who asked his mother if she thought God would let him have just one little Devil to play with when he went to heaven if he would be real good.

Some people have such a "mania for owning things," as good Saint Whitman wrote it, that they say "my catarrh" or "my rheumatism." Thus do they cherish their little Devils and go on their way complaining and lamenting.

But let us return to the ancient symbols of alchemy and astrology again:

The church has taken these myths, allegories and symbols, clothed them with personalities and then called upon the people to fall down and worship them; yes, even called upon the people to worship the Devil, for the concept held by the church of the Jewish Jehovah makes him a first-class Devil most of the time. The distorted idea held by the church of this tutelary deity made him destroy innocent men, women and babies, in order that his chosen children might possess a better dwelling place.

Fine business for the creator of heaven and earth and all peoples, as he claimed to be. What would we think of an earthly parent who would select, say two of his children as his chosen ones, kill the rest and give their lands to his favorites? We would call him a Devil and proceed to stretch his neck.

But of course the Old Testament narrative of the God of Israel has its root deep down in the alchemy of the wondrous human laboratory—the circulation of blood, the nerve centers, the cellular operations and the composition of blood itself; in fact, the Bible is a collection of alchemical and astrological writings, all pertaining to the chemistry of Life operating in human organisms, well understood by the Jewish Rabbis during the Pisces age—or the dark ages.

We have now entered the Aquarius age, the air age, or the age of Spiritual man. We no longer see men as "trees walking;" no longer see the divine operation as evil, or the work of a malignant being, but see all as wisdom's operations.

We are passing out of the Pisces, or water age, in which our vision was distorted by a materialistic concept of forms, and even life itself.

As the earth began to emerge from its baptism of water about fifty years ago, it heralded the fact by spiritual phenomena at Hydesville, N. Y. The second coming of Christ was predicted by Miller in 1844. He gathered many followers about him and they prepared to ascend in white robes to meet Jesus Christ in the clouds.

They failed to realize the truth of the statement that the "Son of Man (Sun of Man) cometh not with observation."

About the date set by Miller for Christ to appear as a person, the great truth of immortality was demonstrated by the Fox sisters, or rather by the Christ Principle, immortality operating through their organisms; but even with the advent of Christ, the Devil was not destroyed, but the good old orthodox Devil with hoofs and horns was divided into several thousand Devils and named Evil Spirits. The early Spiritualists laughed the big Devil "out of court"—or rather, out of existence, and then declared every operation in the temple of the living God, the human body, that they could not understand, to be obsession, or the work of evil earth-bound spirits. "In union there is strength." While these little Devils were united in the orthodox Devil, he was strong, but after he was cut up into many small pieces his ultimate extinction was certain to follow. But if we must have the belief in evil personified, I prefer one big Devil to several million small ones.

Next came Theosophy, the wisdom religion, whose founders failed to recognize—as others had failed before him—that there is nothing in wisdom.

Wisdom operates on various planes, but the same wisdom is always the operator. The same wisdom—Infinite Life—operates through the cellular structure of the universe, from animalculae to animal; from saurian to savage; from the crystal to the civilizee. A differentiation in cellular arrangement causes the different types of materializations.

Theosophy did not believe in evil spirits, but brought the Devil to the front, to make his bow to the world again, labeled Karma. The so-called evil in the world, according to this cult, is the result of evil in some past world, i. e., incarnation. So Karma is another kind of Devil. Then came Mrs. Eddy and Christian Science with all is God or Spirit, with its mortal mind Devil, occupying NO PLACE, being a highly triturated potency of nothing—but a Devil just the same.

The race having failed to transmute the Devil, even with Mrs. Eddy's Science and Health, Mental Science came to the front. The advocates of the science of mind did not believe in mortal mind. They believed that all was immortal mind; and it did at first really look as though the Devil was dead at last; but on further investigation it was discovered that the Devil was still in evidence disguised as error, mistakes, and evolution from a low to a higher state. When the teachers of mental science are asked the question, "How can mind, eternal, immortal mind, which is all and never commenced, be low or need to progress, get better or go up higher, for being all, there is no place outside of itself to go," they fail utterly to answer. The Devil in any disguise he may be clothed will give even the New Thought people serious trouble.

Even the sweet-souled Hindus, even the Swamis, must be troubled by their highly esthetic, attenuated Devil that they softly name Maya, or illusion. Illusion is a fleeting, momentary expression of Divine Wisdom, yet a great necessity in the eternal plan.

But the day of awakening, the day of resurrection, is at hand. Throw off the grave-clothes of materialism, oh! brother, oh! sister! Come forth in the shining robe of spiritual philosophy and sing the song of the new birth.

Stand up in the full realization of your Godhood and say, Oh! thou Eternal Omnipresent Spirit, thou dost ALL things called good or bad, I have no Gods, or Devils, before thee.

The Devil is only God in disguise. Spell Devil backward and you have lived, that is life, and life is God; therefore, God spelled backward, that is lived, is a combination of letters that spells Devil.

Be free, oh, Soul! Arise! take up thy bed and walk, thy sins be forgiven thee.

The resurrection morn has dawned. This is the day of Judgment, that is, correct judgment.

Charity begins at home. Forgive your own sins, which are simply failure to understand, and you will know how to forgive your neighbor and love him as yourself. Again I say, "Thy sins be forgiven thee."

Let man stand upright and splendid;
Let woman look up from the sod,
For the days of our bondage are ended,
And we are at one with God!

CONVENTION GREAT SUCCESS.

Spiritualists of State Close Annual Session of Association.

The fifteenth annual convention of the Oregon State Spiritualists' Association, which called yesterday, is said by those who took part in it to have been the most progressive ever held by the organization. The closing all-day meeting yesterday was a success from start to finish. Artisan Hall, in the Abington building, was beautifully decorated, the sunflower (the Spiritualists' official flower) being everywhere in evidence; besides, a profusion of the flowers in season loaded down the tables and stands.

The subject of the morning conference at 11 o'clock, was the "Good and Progress of Spiritualism." It called out a great deal of suggestive thought. It was the consensus of opinion of all speakers that goodness and progress were the very essence of the cult of the spirit. One of the speakers said: "God is the Saxon word for good, and as 'the kingdom of heaven is within you,' the spirit of God or Good Spirit is the best of one's life cultivated from day to day. And, like a gem in the mine, it had to be brought into our surface or physical life and made to shine. 'Let your light so shine that it may be seen of men.' Don't let it lie latent in the being."

Luncheon was served at 1 p. m. The music and exercises later were of an elevated character, and stimulating to spiritual growth. The audience claimed to sense a great uplifting power in the hall never before experienced.

At 7:45 p. m., a symposium on "Spirit Communication Throughout the Ages" was held.

"Spiritualism," said the opening speaker, "never had a beginning, and never will have an end. It was the spirit of God manifesting in all and through all life. True Spiritualists were merely conscious of a fraction of this almighty power; others who ignored their spiritual natures, were unconscious of it. The same power that shakes tables has shaken down cities, and was now on the eve of shaking the world. Yet so many say 'What of it?'"

"'Nearer is he than breathing,
Nearer than hands and feet.'"

At the close of the day's exercises the newly-elected officers were installed with appropriate ceremonies.

The officers of the Oregon State Spiritualists' Association for the ensuing year are: Mrs. Sophia B. Seip, president; Mrs. V. Rowe, vice-president; Mr. Yankowitz, secretary; Mr. Trigg, treasurer; trustees: E. King, Ludwig Larsen, Miss J. Werner, F. Coulter, Mr. De Grote.—Portland Daily Oregonian.

The Scotch Sabbath.

An English artist, traveling professionally through Scotland, had occasion to remain over Sunday in a small town in the north. To while away the time he walked out a short way in the environs, where the picturesque ruin of a castle met his eye. He asked a countryman who was passing by to be so good as to tell him the name of the castle. The reply was somewhat startling. "It's no the day to be asking sic things!"

Another good story of Scottish observance of the Sabbath is told by a clergyman. "A minister of the kirk declared in public that at a country hotel he wished the window raised so he might get some fresh air, but the landlady would not allow it, saying, 'Ye can has no fresh air here on the Sawbeth.'"—Ex.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

MORAL PHILOSOPHY OF THE NEW RELIGION.

Churches have arbitrarily established their faith and customs which society is constantly struggling to disregard and eliminate. They have created popular scorn and prejudice against people designated infidels, atheists, agnostics, free-thinkers, and made their adherents believe all such people are bad and will go to hell and be damned.

It has been affirmed from away back in the dark ages that atheism is of negative nature; it denies, but affirms nothing; it tears down, but builds nothing; and that the atheist has no religion, but is the enemy and opponent of all religions.

We affirm that atheism builds and affirms much, and has a great cause to promulgate, based on truth, reason, facts, science, knowledge; to save people from ignorance, superstition, religious bondage. It is a truth-seeker, and finder of the most important truths, such as the world is in most need of.

We have a cause without an organic body, and many true teachers, reformers, philanthropists, doing much to benefit humanity; and not so bad as theologians have painted them.

There is more controversy on the subject of religion than any other, and all classes are free to define and explain it as they want it. I can show by fair argument that we are guided by pure motives, moral principles, and have a true religion which we approve and practice.

We are not ready nor willing to discard religion, nor drop it from our vocabulary because it has been abused and perverted. We are going to transform it, and evolve out of it something pure and beautiful; sift and cleanse it from impurities and rubbish of past ages; retain it and give it to the world pure and unadulterated.

It directs us to the importance of a righteous life, outlining plans of right living, which, in every essential point and attribute mean religion. It leads the van of freedom in religious thought in agreement with science, nature, reason.

Our religion is subservient to intelligent will, giving beautiful conceptions of truth for personal advancement on questions pertaining to human welfare, spreading its influence through many channels, impressing minds with thoughts and activities that develop them to greater, nobler powers and achievements. It has something to do with every province and department of life as a teacher, a revelator, a savior to save from error, ignorance, superstition. As an advocator, as a reformatory impulse, as a power for solace, as a moral incentive, it stands incomparable in its benefits to mankind.

We put a meaning upon the word religion while violating no principle of lexicography. It is good usage to apply the word to the experiences and lessons of life that teach truth and knowledge as moral incentives; that appeal to the highest sentiments, sweetest emotions, tenderest sympathies; that inspire its disciples with love for humanity, regard for truth, desires for higher life in which all the faculties may find expression and employment.

Our religion lays the foundation for the hope and trust of mankind upon the bedrock of knowledge instead of the fleeting quicksands of faith. It makes of each individual a student instead of a devotee. There is no being for whom it demands prostration or sacrifice; and no knee is bent in superstitious reverence. It needs no doctrinal dogmas nor books of holy writ to quarrel about; no priestly anathemas to fear. Its broadest field of usefulness and labor is in the old religious world, to emancipate people born and educated in the most irrational absurdities and errors.

It gives us a religion pure and simple, free and rational, beneficent and spiritual; it appeals to all to live up to right principles, purity of purpose; it gives us a high and holy hope, a reasonable promise. In this realm the soaring soul is attracted by the transcendent beauty of spiritual ideals in purity of thought and life, appealing to the intellect and affections.

Man is a religious being by the development of his moral faculties; a progressive, instead of a fallen, being, with the birthright of a spirit life. His destiny is the infinite development of his spiritual nature; accomplished by the acquisition of knowledge, not by devotion; by the study and application of the laws of being, not by religious forms and faith in things unseen, unknown.

We cannot accept authority for truth, and will not be confined in the limiting trammels of creedal statements. We have stepped clear of the old religious harness and cast off the shackles that bound us to religious faith; our freedom in progressive thought overleaps sacred boundaries that warp the mind and enslave the soul.

Grand, earnest souls by the truth made free,
No longer in blindness bow;
The good time coming, the yet to be,
Has sprung with the good time now.

The world has respect for persons who hold the courage of their convictions, who stand face to face with facts and give expression to what they know. Facts without intelligent expression do not amount to much, and we will not be wiser and better for knowledge of which we make no practical application.

The New Religion is not based on the faith, example and precepts of any man or woman. It is based on demonstrable facts, practical knowledge, innate principles and common sense. It is the unfolding principle of life, a germ within every human being, springing spontaneously into life and action, by which we progress continually to higher planes. It is vital with growth, commensurate with the needs of humanity. It is the love and practice of whatsoever is right, just, true, good, according to the capacity, ability and knowledge of the individual.

What have I done to make the world better? must be answered; and the answers come with both joys and regrets. We can make our own religion by applying the laws of moral conduct in pursuit of the right course of life and action to avoid and resist whatsoever we know is wrong, the effects of which produce trouble, suffering, discord, turmoil. A life of moral principle yields fair compensation for human ills, toils, trials, and is the life worth living.

Under the New Religion every soul is compelled to take upon itself the responsibility of personal being. There is not a direction of importance where its influence is not exerted. It prepares us for a broader grasp of the important themes that relate to mortal life and that shall make grand the future life; teaching by lessons of nature, intuition, inspiration, experience, the importance of right living here as the proper preparation for a good life hereafter.

A. H. NICHOLAS.

Summerland, Cal.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.00.

A WONDERFUL THING!

The Fact that Spirits Can Return and Talk with Mortals.

The present is probably the most wonderful age this world has ever seen. We are aware that in a certain sense everything about us is wonderful, and as a certain philosopher has said, "The history of a pebble is the history of a world." Of course we are aware that this old planet is the subject of law now as it always has been, but some laws and things seem to be much more forcibly emphasized to-day than ever before.

I shall never forget that midnight when my wife and I were awakened from our sleep and convinced of a future existence by those friendly, though invisible, blessed souls who laid us under a never-to-be-forgotten obligation.

When a connection or rapport had been established between the two conditions — material and spiritual — many who had been known in former years renewed their acquaintance with us. One, an old, familiar friend of my father, who had departed this life when I was a little boy, came, and in his old style and manner conversed with me.

"Why, Tom," he said, "isn't this the most wonderful thing you ever heard of? You attended my funeral. You saw the men put me in the ground, and everyone thought, 'That is the last of Charlie Sheppard,' and here I am to-night, after fifty years of silence, talking to you through your own wife. I never heard of anything like it in my day."

Mr. Sheppard had died while the medium, my wife, was a baby, and they had never seen each other. Truly a wonderful thing, for he had proved his identity to me before he uttered the above words.

Now, is there not something almost equally wonderful in the fact that religious churches do not avail themselves of this wonderful fact to establish truth, unity and love in a skeptical world?

No amount of preaching or argumentation will convince the merely intellectual man that there is indeed a continued existence after the death and decomposition of the material body. Such men and women demand absolute demonstration of the great fact, and that alone will prove the church attractive to the unbeliever, the careless and the scoffer at immortality.

Are the so-called "Churches of Christ" blind to their best interests? Has religion and the love of God been utterly blotted out by pride and superciliousness? Has the love of God departed and the love of self taken its place? Has commercialism and the love of display displaced that sincerity which rendered the church a power in the world in the days of our fathers? THOS. HARDING.

Sturgis, Mich.

BROWN'S GHOST.

Curious Experience of a Miner—Thinks Ghost Plays Tricks—Believes Brown's Spirit is Trying to Prevent Discovery of Rich Mine—Other Miners Will Join in Fresh Search.

SAN BERNARDINO, Sept. 12.—Henry Pearson, an old-time prospector, has a mystery. Monday night while camped ten miles from Gold Mountain, every blanket in his camp was removed, even a canvas which covered him. His canteen was carried some distance and carefully hung on the limb of a small tree, and when he recovered the only blanket so far found, he came upon it six miles from camp, spread out over a sage brush as though placed there for airing.

"I never heard a sound all night," says Pearson. "When I rubbed my eyes open at daybreak, I hadn't a strip of canvas or blanket over me. My canteen, full of water, was hanging some ways off on a tree, and never a blanket in sight. But that isn't all. My horses were staked half a mile away from where I had staked them the night before. The stakes were not driven into the ground, but knotted about a big rock. No one but a human spirit could tie knots like were in that rope. Never found a sign of a footprint showing any other person had been about the camp."

Pearson has several grewsome theories. One connects the mysterious doings with the death of a prospector named Brown, who perished near the spot a number of years ago. Brown went in search of a rich mine with another man. They became involved in a dispute, and separated, Brown declaring that no one would ever find that mine but him.

"I think Brown came back and carried away my things, so as to keep me from finding the lead," said Pearson in awe. "I think he must have tried to carry me away in my sleep, for surely I lay several feet in the morning from the spot where I lay down the night before." Pearson is very emphatic, and seems to believe in the pranks of Brown's ghost.

This theory is shared by a number of old prospectors, and they propose to leave within a few days for the locality, determined to locate the rich ledge, which they believe Brown's ghost is guarding. They take his antics with Pearson as evidence that the latter must have been within a very short distance of the ledge.—Los Angeles (Cal.) Daily Times.

EYESIGHT RESTORED

Eyeglasses May Be Abandoned.

A Wonderful Discovery That Corrects Afflictions of the Eye Without Cutting or Drugging.

Eyeglasses May Be Abandoned.

There is no need for cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—



has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Mrs. T. F. Moyle, Waterford, Wis., writes:—"About two years ago I was taken with iritis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflamation out and my eyes are now well.

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Appliance Co., Dept 842, 811 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

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By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and History of Life." Price, $3.50.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

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JUST HOW TO CONCENTRATE.

This book tells how to use the wonderful forces of being to promote a happy, harmonious and healthy life. It is practical, helpful. Tells how to develop and practice concentration, train the emotions, improve the memory and direct all powers for the betterment of conditions. The very thing for those who feel tied to a life of barren drudgery. Contains the key to better conditions of mind, body and environment. Bound in dove color and green heavy paper; 31 pages. Price, 25 cents.

HAPPINESS AND MARRIAGE.

If you are looking for cut and dried advice on marriage and harmony in the home you won't find it in this book. Most books on marriage are about as much alive as salt codfish. This book isn't that kind. "Happiness and Marriage" is alive, and deals with life. It treats of the every-day problems that confront all married people, and tells how to solve them successfully. It is not a book of theory, but of practice—based on practical experience. Altogether this is one of the most original and striking books the author has yet produced. "Happiness and Marriage" is well printed on heavy laid paper, and contains a portrait of the author. Paper covers, 80 pages. Price, 50 cents.

JUST HOW TO WAKE THE SOLAR PLEXUS.

This unique booklet teaches that the Solar Plexus is a Center or Storehouse of Energy and Power. When this center is normally active it Radiates Life, Health and Strength to the whole body, as the sun radiates warmth and life to the vast system of worlds of which it is the center. The Solar Plexus may be called the Sun Center of the Human Body. The Hindoos of India say that the soul functions through this center The book gives deep breathing exercises of great value, and teaches how to awaken the Solar Plexus to fuller life and mortal activity. Ella Wheeler Wilcox, the most famous woman author in America, says of this book: "It contains a fortune in value if you practice the simple exercises given. It is complete in itself, and is not an introduction to, or advertisement of a larger work. It contains in itself the full teachings of the author upon the subject of the Solar Plexus. Price, 25 cents.

JUST HOW TO COOK MEALS WITHOUT MEAT.

The Multum in parvo of cook books up to date. If you want to know how to live without using animal food this book will help you. It is the result of the author's own actual experience in adopting a vegetarian diet. Space is devoted to the consideration of Soups, Salads and Deserts and several practical menus are given. A booklet for every-day people. It does not tell how to cook elaborate course dinners, but for every-day living it is just the thing. You need the book whether you are a vegetarian or not. Price, 25 cents.

"The Light of Egypt." Volume 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by the Adepts of Hermetic Philosophy. Price $3 per volume.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

WEST SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY IN THE DISTRICT OF HUMBOLDT PARK, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARE OF THE PROGRESSIVE THINKER, 40 Loomis Street.

E. W. Sprague and wife are now at their home in the city of Detroit, Mich., where they expect to remain in the missionary, and other fields of work for the grand cause of Spiritualism. Mr. Sprague's services may be secured for Sunday or week-day meetings, weddings and funerals, anywhere in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs. Sprague will also respond to calls for meetings and seances. They are both well known platform test mediums. Individuals or societies desiring their services can address them at **1082 Trumbull Ave., Detroit, Mich.**

George W. Kates and wife can be addressed at 531 N. Carey St., Baltimore, Md., until further notice. They have been called to the local church of Baltimore as pastors for the present season. Their home address at Cheyney, Pa., will continue, from whence all mail will be forwarded to them, if sent there.

Nellie Cline writes of the good work done by Will J. Erwood at Larned, Kansas: "Will J. Erwood, the inspirational speaker of La Porte Ind., delivered a series of lestures in our town on Monday, Tuesday and Wednesday evenings of this week. Owing to the inclement weather, but a small crowd greeted him on Monday evening, but decided interest was manifested, the audience carried away with such a pleasing impression of their evening's speaker, that the hall was crowded on both nights following. Mr. Erwood is possessed of such a strong, clean, yet charming personality that his hearers are won to a just consideration of his view of the question before they are aware of their attitude, and not only was good seed sown, but excellent results were obtained by his brief stay in our midst. Psychic tests were given each evening, which proved highly satisfactory, and taking the lectures as a whole, we will say that the principles and foundation stones of Spiritualism were brought before the citizens of Larned in a broader and much more advanced light than it had ever been our privilege to hear before.

E. D. Long, M. D., writes from Seffner, Hillsboro Co., Fla.: "I have been a Spiritualist for upwards of 40 years. I was a subscriber for the Banner of Light for many years, and for the Religio Philosophical Journal until it expired, and have been a subscriber for The Progressive Thinker almost from its birth, and expect to continue to be as long as I am on earth. I have resided here since he spring of 1882, and am about the only Spiritualist in this vicinity. I would be greatly pleased to have some Spiritualists come here and settle in this vicinity, and become friends and neighbors. Seffner is my postoffice, but I reside near Brandon. Brandon is a station on the Sea Board R. R., 12 miles from Tampa. I will answer any and all questions from Brother Spiritualists respecting South Florida, or this vicinity, its soil, climate, etc."

Rolla Stubbs writes from Long Lake, Minn.:: "Miss Harlow of Columbus, Ohio, spoke for our society for the third time on the 14th inst The Temple was well filled. She held her audience spellbound for one hour and thirty minutes. She excelled herself on this occasion. She speaks for the State Society through this month. She is making many converts to the knowledge and truth of Spiritualism Her lectures are well received wherever she goes.

Charles A. Thompson writes: "On Sunday, September 15, the following persons went out to Bock's Hall, 115th st., and Michigan ave. Dr. A. Caird, Mrs Dr. Caird, Mrs J. S. Adams, Mr. andMrs. Schafenburger, and C. A. Thompson, assisted in the meeting, which is held there every other Sunday. The musical talent was furnished by Mr. Wm. Richard and Son, which was a credit to any society. At the close of the meeting all the visiting mediums and their friends were entertained by the ladies of the society, and had a very social time, including coffee and cake, which brought the evening to a close. This is a very earnest society and worthy of any honest medium's help. The next meeting will be Sunday, September 29th, at 8 p. m."

Roy Hale writes from St. Louis, Mo.: "In 1885, Samuel Bowles, through the mediumship of Mrs. Carrie E. S. Twing, gave a series of interviews with spirits from his side of life; among those interviews was one with John Wilkes Booth, and Booth mentioned how freely had the noble Lincoln forgiven him, and helped him to rise to a higher and brighter conception of life. I am inclined to believe as Brother Binney of California, that the medium got the impression of Mr. Hubbell's thought that George might possibly be Booth"

Mrs. Flora H. Millspaugh, the popular and efficient Secretary of the Chesterfield Camp, writes: "Our camp meeting was better this year than heretofore in a financial way. All expenses are paid and three or four hundred dollars surplus, to pay on the indebtedness."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

Rev. G. C. Love of Portland, Oregon is now in Chicago, and would like an engagement either in the city or between Chicago and Washington, D. C., as he is on his way to the N. S. A. Convention. Mr. Love is one of our ablest lecturers. Address him at No. 4707 Calumet ave., Chicago, Ill.

In Birmingham, Ala., the license for clairvoyants cost $100 per year.

The writer of the following, Mrs. John Croney, writes from 7319 Madisan avenue, Cleveland, Ohio, desiring the best wishes of the readers:

Cleveland, Sept. 11, 1907.—Dear Editor—I want to ask a great favor of all readers of The Progressive Think. For ten years I have been wanting to go into business. I know the dear spirit friends will help me. I am going to have a candy store and serve a light lunch. I have a dear little boy who passed away, and his name was James, so I am going to call my place the James Light Luncheon, and I know my darling will help me.

Belle Bush writes: "The beautiful address of Mrs. Longley, as reported in your paper, gave me so much pleasure that I feel to express my heart's sympathy for the altruistic sentiments it contained, and my thanks to her control."

Carrie E. S Twing writes from Westfield, N. Y.: "I lately returned from my Sunday's work at a remote place in Pennsylvania, away from any railroad at least 10 miles, right in the heart of a great dairy country, the nearest town being Townsville, Pa. Many of the builders of this church, the "Temple of Reason," have passed over, but the remaining portion have meetings when they can get a speaker. I could but note the large audience. I think there were at least 30 of the finest looking young people I have seen together in many a day, and a young choir, giving us with great expression, some of Longley's most beautiful songs. I am much better physically. I start this morning for Syracuse, N. Y., to fill an engagement as speaker for Woman's Day at our State Fair. I feel greatly honored to have been chosen for the work."

H. E. Pomeroy writes; Professor Dawbarn's article on Christian Science and the Power of Negative Suggestion, was the best elucidation of Mrs. Eddy's cult I have seen. Indeed it makes her metaphysical jargon lucid."

S. A. Huntington of Malden, Mass., writes of the Progressive Spiritual Society: "One of greater Boston's finest mediums, Mrs. Annie R. Chapman, Brighton, occupied our platform on Sunday evening, September 15. She chose for her theme, "Our Beautiful Philosophy, Spiritualism," giving a fine address, showing that "all those beautiful conditions that make for right come from Spiritualism. After the conclusion of the lecture, giving many fine messages. Mr. Fred B. Niles of Marlboro, Mass, will be the speaker on the 22nd, and Mrs. Alice W. Whall of Everett, Mass., on the 29th. Circles every Thursday evening and 11:00 a. m., and 3:30 p. m., Sunday."

Mrs. E. H. Thompson writes: "The Fraternal Daughters held their Semi-Monthly Social, at the home of Sister J. S. Adams, 1007 Harrison street, Wednesday, September 18. The following mediums took part: Mrs. Dr. Caird, Mrs Helyett, Miner, Cowan, Sexsmith, Knapp, and Brother Travis and Sister J. S. Adams. The room was beautifully decorated with Japanese designs. An excellent supper served, to the great satisfaction of all present. The attendance was large. Our next meeting will be held at Atlas Hall, Ogden avenue and Robey street, at 2 p. m. Afternoon and evening, October 2, a grand opening for the coming season. It is hoped that all the Daughters and their friends will be present. After a short service there will be dancing."

Oscar A. Edgerly's engagements as arranged for the season of 1907-1908, are as follows: Last two Sundays, September, at Springfield, Mass.; the months of October, November and December, with the First Spiritualist Church, Columbus, Ohio; January, 1908, with the Ladies' Spiritual Temple Fund Society, Cleveland, Ohio; February and March with the First Association of Spiritualists, Washington, D. C.; April and May with the Spiritual Fraternity, Ayer's Temple, Boston, Mass.; June still open for engagements; the first two Sundays of July with the Lake Brady Camp Meeting Association, Lake Brady, O.; the last two Sundays of July are still open for engagements. During the three weeks of August, he will act as Chairman of Grand Ledge Camp Meeting, Grand Ledge, Mich. From August 8 to 14, inclusive, he is engaged at Chesterfield Camp, Ind. Mr. Edgerly is also engaged for the full term of the Lake Helen, Florida, camp, for season of 1909.

Fay E. Coffman writes from Grand Rapids, Mich.: "I wish to announce to the friends that my mother, Mrs. Amanda Coffman of Grand Rapids, Mich., went to Detroit to officiate at the funeral of the late Frank Gates, and was taken suddenly ill, not being able to perform her duties there. She was given the best medical attendance and tenderly cared for by friends, but after four days with little improvement was brought home. She is still confined to the bed, but I am happy to say to her friends, that she is gaining all the time, and will soon be out of danger. We desire that all her friends send her health thoughts that she may have a speedy recovery."

Emma A. Willis writes: "The first regular meeting of the Band of Harmony will be held in room 309 Masonic Temple, on Thursday, September 26. Everybody and their friends are invited in order to give our president, Mrs. Richmond, a hearty welcome home.

TAKE NOTICE.— Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Professor Lockwood lectured last Sunday for the Unity Society of Milwaukee, Wis. On the 29th he will lecture at Conneaut, Ohio.

A. Merkel writes: "Those who have been attending the excellent meetings conducted by Mrs. Schumacher at Van Buren Opera House, corner Madison street and California avenue, will be gratified to learn that on Sunday evening, Sept. 29, Thomas Seeley Warner will lecture; the subject "Spiritualism: Its relation to the Christ Life, showing the complete harmony between the two worlds." Following the lecture Mrs. Schumacher will give flower readings.

Rev. Nellie S. Baade writes from Detroit, Mich.: "I have just completed a series of lectures in this city upon Spiritualism and kindred subjects, and am now prepared to make engagements with other societies outside of Detroit for fall and winter work. I will also officiate at funerals, perform marriage ceremonies, arrange for camp work for the ensuing year, and do whatever is expected of a speaker and messagebearer combined. I also give readings daily, and at all times take subscriptions for The Progressive Thinker, according to our ideas the best Spiritualist paper published in the United States, if not in the whole world. I am now arranging my dates, and those who come first will be served first. Address me at No. 411 Vermont avenue, Detroit, Mich.

Mrs. M. L. S. Chase, of West Pullman, reports that the meeting at Bock's Hall last Sunday evening was largely attended. The music by Professor Bichart and three sons (three violins and piano) was extra fine. There were several people on the platform: Mr. Adams and wife, Mr. Shafersberg and wife, Mr. Thompson and wife, Mrs. Longstaff and Dr. Caird and wife, all of the city. Mrs. Adams presided. Mrs. Shafersberg gave a talk, her husband also—he in German language, both under control. Dr. Caird explained the Fraternal Order. The others gave tests. There will be another meeting September 29, Sunday evening. The interest seems to be growing.

George B. Warne and wife returned from his trip into Wisconsin in time to deliver his promised lecture to the Church of Progressive Spiritualists (colored), Sunday, September 22. The regular hall was not in condition for use, and the meeting was held in the large front parlor, at 3329 Vernon avenue, the home of the colored medium, Mrs. Lyons. The lecture was one of Mr. Warne's clear, logical and concise talks to the colored brothers and sisters, and was listened to with marked attention and occasional oral sanction of points well put. He has promised them another talk on the second Sunday in November. They will be in their larger hall then, in fact will be next Sunday. This church now has 106 members, and seldom fails to enlist one or more each Sunday. Dr. Wilkins read one of his original poems of recent date, as yet unpublished, and Mrs. Nicholson, of California, made some remarks that were appreciated, as did two colored strangers, attendants at the Colored Methodist Conference, in session in the city at the time. Also Mrs. Lyons and Mrs. Campbell, both noted colored mediums of the city, spoke briefly.

Correspondent says: "The write up of Mrs. Cooley's farewell reception has not been forgotten—only deferred for this week, and will be given next."

The Madison Camp, Maine.

The Madison Camp Association of Spiritualists closed its 28th annual camp session Sunday, September 15, holding from the 6th to the 15th inclusive. The weather was cold and rainy during the week, but each Sunday being warm and bright brought out large crowds of people. The interest and harmony was very marked throughout the entire meeting, giving the best psychic influence possible. A proof of deeper interest than ever before in this grand truth was made manifest by enrolling to its membership list more new names than usual at one meeting. The business meeting was held on Wednesday, September 11, immediately after the afternoon meeting closed, when the following officers were elected for the ensuing year: President, Rev. F. A. Wiggin, Brookline, Mass.; vice-president, Mr. R. S. McKenney, Madison, Maine; secretary, Mrs. Lona E. Strickland, Madison, Maine; treasurer, Mrs. Delia C. Brown, Carratunk, Maine. Board of Directors: Mr. Robert Hayden, Athens, Maine; Miss Olive Hayden, Madison, Maine; Mrs. Lina Moore, McKenney, Madison, Maine; Mrs. Eva Spear, Madison, Maine; Mrs. A. E. Goodrich, Showhegan, Maine. Financial Committee: Mrs. Abby F. Webster, Carratunk, Maine; Mrs. E. W. Allen, Norridgewock, Maine; Mrs. C. A. Wheeler, Phillips, Maine. It was voted to send Mrs. Aby F. Webster, Carratunk, Maine, as delegate to the N. S. A. Mrs. E. P. Moore and Miss Olive Hayden, both of Madison, as delegates to the convention of the State Association. All business transactions were satisfactorily arranged, then the meeting adjourned. Each year the annual meeting opens at Lakewood, Maine, on the first Friday in September, for ten days.

A more pleasant ground cannot be found, and every convenience is to be obtained in the way of hotel and cottage accommodations, with the electric cars running hourly from Showhegan and Madison. This body of Spiritualists is composed of very enthusiastic workers, which make its success greater each year. The best talent is always secured for the meetings.

MRS. LONA E. STRICKLAND,
Madison, Maine. Secretary.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical terms or phrase. Price, 35cts.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

TAKE NOTICE.

Amendments to be Presented for Action at N. S. A. Convention, October, 1907.

1. Individual members through associate bodies to pay to N. S. A. one dollar annually instead of 25 cents as heretofore.

2. In place of two dollars for each society belonging to State Associations, State Association shall pay five dollars.

MARY T. LONGLEY, Sec'y.

VERY PERTINENT REMARKS.

Concerning the Appointing of Proxy Delegates to the N. S. A. Convention.

Your correspondent having attended the last two sessions of the N. S. A. conventions, and on both of these occasions served on the committee on credentials, would call the attention of the N. S. A. and its subordinate societies to Sec. 3, Art. 8, of by-laws of the N. S. A., on page 18, which reads as follows:

"No delegate shall represent more than one society upon the floor of the convention, nor have power to cast more than one vote upon any question. Sealed instructions must be sent by chartered societies in good standing to the committee on credentials, directing that committee to appoint competent persons to represent said societies by placing in their hands the instructions forwarded to the committee. Provided, however, that no proxies shall be granted to any society that has not held meetings during the year."

Mr. Editor, if you could serve on the committee on credentials for two consecutive years, and know how many delegates (some of them having been selected year after year) would make their appearance in the committee room claiming the right to appoint from two to twenty-five delegates by proxy, you would not wonder at this communication, but would write one yourself.

Under the section of the by-laws quoted, no delegate could have the appointment of a proxy.

One delegate came to your correspondent in the committee room, at the last convention, claiming the right to appoint eleven proxies, when I knew no such authority existed, and that delegate, when asked for the written instructions from the various societies mentioned, answered: "I can write them in a few minutes." My answer was: "Don't you write any such instructions and put the names of the presidents and secretaries to them unless you can show their written authority to do so."

I certainly felt that the law should be adhered to, or repealed.

If local or State societies wish to be represented, let them comply with the law, and ask the committee on credentials by sealed instructions to make appointments for them. Your committee on credentials will then be able to dispense with all the contention of would-be appointees, and have more time to sit in convention work.

REV. G. C. LOVE.
Chicago, Ill.

THE HOME CIRCLE.

And the Saving Power of Good Thought.

"Where two or three are gathered in my name, there am I in the midst of them."

This home circle is formed for mutual benefit and Spiritual co-operation, and the unfoldment of spiritual gifts, healing, soul growth, inspiration, clairvoyance, clairaudience, and all the other mediumistic gifts through which the experience of one may benefit another.

Beloved, the silent and wonderful work of our home circle has been a force for good; many have been benefited physically, not a few have been benefited mentally, all have been helped spiritually. A good many have learned that they possess certain psychic forces, which they are anxious to unfold, so that they may be the perfect instruments through which spirits from the unseen world may communicate with mortals here.

This circle has been the means of setting into motion thoughts that have come to mortals from time to time, for the purpose of leading them into paths of knowledge and happiness, had outward expression been given them.

Thoughts are some of those seemingly little things that we think don't amount to much, but their value is decided only by their use.

We all think, and just now the world is awakening to the power of thought, the effect of thought upon the human race, and this awakening has created another class known as New Thought, whose followers are doing much in awakening interest in the power of thought.

All thought is new to the individual receiving it, but when voiced, may appear quite old to its hearers.

The newness of thought is in its application—not in the thought itself; therefore you cannot do any more good or make yourself better by joining this new sect unless you set your thought in motion and cause it to work.

No better field can be found for the expression of thought than Spiritualism; it is a magnificent field, especially to those who are so vitally interested in the betterment of the human family.

One cannot become interested in the subject of Spiritualism without becoming cognizant of the power of thought, its use and abuse is made plain to them for the first time; they

[illegible] or

tor in their lives, they easily discern the effects of good and bad thought, not only upon themselves, but upon others.

Your every success in life depends upon your thought, your heaven, your all depends upon your thought. It is the Alpha and Omega of your existence.

Your thought can make your heaven on your hell, both here and hereafter.

We must be as quick to put into action our good thoughts as we are our bad ones. Our evil thoughts are like weeds—they must be plucked if others would see the beauty of our flowers, and this means work, hard work, to the majority, whose weeds have grown rank; but we cannot get away from it if we are really in earnest about the world's salvation. We must commence to save ourselves. Put that thought in motion that comes to you, if good, its actions will make you appear new; your mediumship will have greater power for good; you can by your thought heal yourself, make your heaven and assist in making of earth's children one great family, where wars and famines are unknown, but where all sing "Peace on earth, good will to men."

MRS. LULU COLLINS.
Chicago, Ill.

Los Angeles Spiritualists.

After leaving Santa Barbara, we come to Los Angeles, and Mrs. Noyes and self called on the mayor, and asked for a permit to give private readings, and he asked what phase. Mrs. Noyes replied, "Clairvoyant, Clairaudient, Impressional and Psychometry," and he granted it.

Mayor Harper said that the city officials did not want to place anything in the way of the Spiritualists, but he intended to drive out the fake and fraudulent mediums, proving the prophecy of The Progressive Thinker "if the Spiritualists do not, the police power will." The city of Los Angeles and country will not grant license to known fakes.

We have been very busy since coming here, One service at camp, two in Burbank Hall, two for San Pedro society, and fifteen at Caledonia Hall,

Los Angeles has some good lecturers, and fine message bearers. We are due in Houston, Texas, and will take part in the Texas State Association, which meets September 20, and then one week with the Houston Spiritual society, after that at Galveston, for the fall. Our address will be from September 20 to October 4, 2112 Chestnut St., Houston, Texas, then Spiritual Temple, Galveston, Texas.

WM. D. AND CORA B. NOYES.

The Chesterfield Declaration.

I wish to call the attention of all Spiritualists, and especially that of our mediums and healers, to the declaration of principles adopted by the Chesterfield Camp Association, legally known as the Indiana Association of Spiritualists, at its last convention, published in The Progressive Thinker No. 929. One of the important objects in the adopting of this declaration was to afford a more perfect and complete basis upon which all our mediums could stand in fighting unfriendly legislation and defending themselves in our courts, as well as making it positively appear in a declaration from an organized body of Spiritualists that certain beliefs or opinions that are sometimes charged against individuals as evidences of insanity are the accepted beliefs of the Spiritualists as a body.

I have no hesitancy in saying that any true spirit healer or medium belonging to the Chesterfield Camp Meeting Association, that might be arrested on account of the practice of their mediumship, standing on this declaration can be successfully defended, for they in doing so are simply carrying out the religion of Spiritualism as therein defined.

And if the State and National organizations would adopt in substance the same, it would soon put an end to unfriendly legislation and the prosecution of so many of our healers.

It will be noticed that therein the term "Psycho-Magnetic Healer" is used to distinguish those who treat under spirit influence from those who do not. DR. J. A. MARVIN.
Psycho-Magnetic Healer.
Anderson, Ind.

BRACE UP AND HOPE.

One does not know—one cannot tell
What life means to us when we're well,
But when grim sickness takes a hold,
Then, whether young or whether old,
It soon is proven then than we
Are not as thankful as we might be,

Sometimes our life seems, oh, so drear,
So full of sorrow and of care,
And then we think of our future home,
And wonder if there's sorrow there.
Does trouble come, the same as here,
To friends we've lost and still hold dear,
Who in those spheres move, live and dwell—
Do they have sorrows—who can tell?

But life is short, and why should we
Let this short stay on Earth be sad?
Why let dull trouble worry us?
Why let our hearts be aught but glad?

And why not think "it might be worse"—
Brace up and hope—'tis for the best,
For when our task on earth is done—
We'll find contentment and sweet rest.

BERTHA M. RICHTER.
Toledo, Ohio.

Psychic Light

BY MAUD LORD DRAKE.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: **"PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE."** It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only $1.50, postpaid.

CONCENTRATION.

A Valuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

THE N. S. A.

The Fifteenth Annual Convention of of the National Spiritualists' Association Will Be Held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Russegue, Mesdames Clara Watson, R. S. Lillie, Zadia B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Sexsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. Call for these at your railroad offices and stations.

The Ebbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Ebbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its usual rates, American plan, are from $4.00 a day up; our special rates there are $2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT,
President.
MARY T. LONGLEY, Secretary.

A GOLDEN SHEAF.

To Our Friends: — October next will bring the 50th anniversary of our marriage, and nearly the 55th of our labor in the field of Spiritualism. In the first years we published a volume, "Blossoms of Our Spring," thinking that should the time come in the autumn of life, we would have a volume fitting the occasion of the closing years, of fruitage. A half century has almost gone by, and this 50th anniversary gives the occasion for the issuance of this volume, which we have entitled A GOLDEN SHEAF. It will be made up of selections from matter not before published, in prose and verse; selections of the best sentences and paragraphs scattered through our various books; a new spiritual song with music; illustrations of fac simile automatically written manuscripts; photogravures of our home, birthplace and brief autobiographical sketches

We propose to make the book in paper and binding as superior as the price, $1.00, will permit. Every copy will be numbered and contain our autographs.

The number of copies will be strictly limited to the number of subscribers, and the book will not be placed on sale after publication. As we have reached the conclusion to publish at a somewhat late date, if you favor the undertaking you will confer a favor by sending your name, by card or letter, at once (the price is not now wanted).

A list of names of subscribers will be published in the volume.

We thank you beforehand for your favor in inviting our book to your homes. HUDSON TUTTLE,
EMMA ROOD TUTTLE.
Berlin Heights, Ohio.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT.
600 Pa. Ave., N. E., Washington, D.C.

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Missionary Effort On Osmon Island

Starting a New Religion, and What Came of It. By Hudson Tuttle.

[NOTE.—I sat down to write the answers to questions in the "Queries and Answers" column, and had completed the first answer, when an influence I had felt as of one standing in waiting grew clear and strong, and before I arose this narration was written, excepting the last two pages. I had never recognized the presence of this spirit before, and his style and methods of thought, even in such contrast to those who had written on subjects covering the same field, was a delightful revelation to me of their independent personality.]

I have had my experience with savages, and when returned missionaries talk of spreading the gospel, and converting the heathen, all I have to say is, let them spread, it is of no interest to me. How did it happen? It is a long story told in the shortest way. Interesting, maybe, full of swift action and a dash of common sense. I found myself on the other side of the globe and in about the worst situation imaginable. I had engaged to the publisher of a magazine to go out collecting whatever might be of interest to its readers. I had a camera to take views, and a phonograph, with special instructions to bring home records of the tongues spoken by the South Sea Islanders.

In pursuance of this design I took passage on a tramp ship that was going on a trading cruise to the Pacific, the owner intending to exchange whiskey, shoddy cloth and trinkets for valuable tropic products.

With the first part of this venture it is not my purpose to deal. The cruise, after leaving the Sandwich Islands for the island world of the Pacific seas, was Yankee peddling, anchored off the usual trading places. In this bargaining, I assure the reader that the white man took up his burden of fleecing the confiding and unsophisticated natives.

The voyage had been commercially successful. I had acquired a cabinet of records and folios of views. These were mostly snap-shots, for all the heads, looking glasses and red cloth that could be held up to the view of the eager savages would not persuade them to have the evil eye of the camera turned on them.

The Captain was talking of homegoing. After touching at a few more points he would have a cargo satisfactory to the most avaricious, and once safe in port he would be under no necessity of again taking the wild luck of the sea. We were bowling along over the smooth rollers with the shore of an island on our lee of glittering whiteness, the long swells beating against it in lines of foam. We drove along, hoping to find an inlet such as most of these islands have. I brought my camera on deck to take the splendid view, and also my phonograph to have it ready should occasion require. The afternoon was perfect, with the sun shining from a sky of softened haze, and rhythmic beating of the waves on the bow. It was a delight to live and breathe the wine-like air. It did not seem real—like a dream, as though coasting along the edge of an unknown world.

From this dream we were awakened by the call of the watchman, responded to by the voice of the Captain calling the men to the rigging. One glance showed the danger. On the side of the open sea were whirling masses of clouds of inky blackness, beneath which the sea stood up in a wall of foam. The sails were scarcely lowered and not a reef taken, nor the prow turned to the coming billows, before an avalanche broke over the deck with a clean sweep from stem to stern. As the ship careened she struck on an outlying reef and the masts as one went by the board. All the men in the rigging were swept into the foaming waves. I had caught hold of a stanchion, holding on with both arms, but the next wave hurled me into the sea, or rather into the tangle of ropes and sails. I clutched the hoops securing the main sheet to the mast and held on until the wreckage broke loose and drifted out of the surf of the reef into comparative stiller waters toward the yet more dangerous shore. Nothing appeared ahead of me but to be beaten to death when that shore was reached. The raft approached the foaming wall, with a swift glide was drawn forward, mounted the crest and launched far up the sands, yet not so far that the returning tide lost its hold. The raft was drawn back, submerged, twisted and tumbled about. Again it crept up to the wall and was driven onward. This time the mast to which I clung, instead of going endwise, went sidewise, and this brought me to the farthest point reached. I sprang with all my might from the firm footing it gave and scrambled beyond the under tow. I suppose the thing to do on such occasions is to kneel in prayer. I did not, however, perform this conventional duty, yet the delightful sense of deliverance I experienced might have been a kind of prayer, quite selfish, for I thought only of myself and my miraculous deliverance.

It was a sorry sight, the wreck-strewn shore, and our good ship breaking to pieces on the jagged reef. The storm had passed and the waters flashed and sparkled. The contrast was so great I could not realize that in a brief moment I had been stripped of everything and cast on an unknown shore. As I gazed I saw a dark object which I made out to be a man clinging to a spar. When it came, I met it, caught the man and dragged him ashore. He proved to be the Captain, more dead than alive, and not until I had rolled him on the sands and pulled his arms till I had to pause from exhaustion was I gratified to see him gasp for breath. When I saw that he was in a fair way of recovery I turned, hoping to find someone else haply drifting shoreward. The water had receded, leaving a wide band of jetsam that so short a time before had been our home. There were many of our ship's company in the drift—drenched and battered they lay, as the last touch of the waves left them. Poor fellows, I said, no home-going for you; and yet their fate may be less miserable than mine.

As I continued my search I came to the tangled sails and spars which had brought me to safety, and in the sagging center of the main sheet lay the box containing my phonograph. I seized it with inexplicable joy. In our destitution had it been a box of food this would have been sensible; but of all impractical, useless things, this phonograph would seem to be the most useless. Yet, as the end proved, I must have by a sort of prescience foreshadowed how priceless it would become.

"It is up to us," said the Captain, "We are on an unknown island, far out of the track of ships, and God only knows what's to become of us."

"Well," I replied, sort of cheered up by his gloominess, "we can live as Crusoe did, and some way in good time will open."

"Oh, to think of it," said he, "with full cargo, just going home successful; with enough to keep me and mine in comfort for the rest of our days! I pledged my wife this should be my last voyage, and it will be."

The Captain was a little shattered by stress of wind and water, and broke down into a cry that did him good, and after a few minutes he brushed up and was himself again. The sun was low and the tropic night would soon drop its swift-descending curtain. I proposed that we go to a little elevation from which we might get an outlook and determine whether the island had inhabitants or not. This exertion was, however, saved to us, for there arose shoutings in the forest, and full score of savages came into view. Their only garment was a matting of grass wound around their loins. Their dark skins gleamed with bronze-like polish. Superb animals were they, as ready to kill for amusement as the tiger. After silence which seemed to come from their astonishment, they gave a great shout, and whanged their spears on their shields. It made one's blood chill to hear the horrible sounds. Then with the leveled spears they charged across the open space to where the dead lay and with demoniac cries seized them and dragged them farther from the tide-line. When they came to us and saw that we were alive, they shouted like school children, gathering around, brandishing their spears. The head man advanced and began a lingo quite meaningless to me. I replied in good American, which was ditto to him. There we were, liable to be speared before I could make the natives understand that we were under the protection of the United States flag. The yells were getting louder every moment, and the spears thrust a little nearer, when to our great relief a new idea seemed to strike the chief. He spoke to his followers, and their spears went straight up, the shouting ceased. We were taken by the arms on either side and led up the path to the village. There we were received by a crowd of women and children eager to get a sight of us.

It appeared that they were prepared for such catches, for they had a sort of cage made of bamboo poles locked together, and into this we were pushed, the door fastened, and three big fellows placed on guard. This cage was on one side of an open space around which the thatched huts were arranged. These were more like the lairs of wild animals than human habitations. A few poles planted in a circle, brought together at the top and covered with palm leaves. These huts were not sought unless there was rain, for the constancy of temperature and softness of the air made the shade more inviting. The people lived out of doors as animals of the wild.

Our queer plight did not prevent the approach of thirst and hunger, and there was small show of our being thought of by our captors. In this we were mistaken, for at dusk two baskets were brought containing cocoanuts, fish baked whole, wrapped in leaves, fruits we had never seen before, and a gourd filled with water. The menu was entirely new to us and was seasoned by the excellent condiment, hunger.

Scarcely had we finished when a great outcry arose from the path leading to the shore, and immediately heaps of brushwood piled in the open space were lighted and in flames. There came out of the shadows of the ghostly palms lines of savages bearing burdens which, when they came into the light, were recognized as the bodies of our dead companions. To our horror they at once commenced preparation for a feast. The fires flamed high and the terrible orgies were under way without delay.

The Captain was a strong man, but he was unstrung by the spectacle, and pale to the lips with fear.

"It's all up with us," he moaned. "We thought they fed us well because they were friendly, whereas they are fattening us like pigs! They do not want us now, for they are well provided for, but in a few days we'll be speared like rats and served up on plaintain leaves."

As I said before, the Captain's weakness cheered me, driving me to the other extreme. I said with assurance, "We will will break out of here to-night, lay hold of one of the natives' canoes and make for sea."

"No, we will not," he replied positively. "I starved once in an open boat seven days before I was picked up, and I'll not start out with the certainty of this being repeated. I'll stay and have a quick death of it."

"To be eaten like a pig by these ruffians! Well, if we are, no one will ever know. The secret will be held till the judgment day."

The judgment day! That's what is puzzling me," responded the Captain gloomily. "It is horrible to be spitted and eaten by these pirates, but to a Christian there is a greater horror—the coming resurrection. I'd like to know where I'll get my body if it is distributed among these cannibals! Whose body will it be, mine or theirs? If theirs, then it is plain I shall have none!"

"Oh, well, Captain," I replied, cheeringly, "all things are possible with God, and he will solve the mystery in his own good time."

"He may, and as you say, all things may be possible with him, but I do not believe it possible even for him to give me a body which has been divided between a dozen cannibals."

I never lay claim to being adept in theology. It is a subject so full of dust that the moment it is touched the eyes are so filled you can't see anything clearly. It is as intricate as a Chinese puzzle, and the cheering part of it is, to its believers, that whatever labyrinth it involves them in there is always a hole to let them out. The perplexities of the captive vanish because no one knows what God can do or what he cannot do. His mystery is a hole big enough to let through the whole theological army.

The feast ended in a dance representing war by fierce personal conflict. Spears were brandished in mock rage, and so wrought up were the antagonists that the spear thrusts would have inflicted wounds had not the shields received them. In the heat of the mimic battle there was a call, and silence instantly fell on the dancers. Our astonishment knew no bounds when a white man stepped from the shadows into the light. He evidently had influence over the savages. He spoke their language, and his tones were upbraiding. The chiefs were apologetic. He questioned and the chief pointed to us. Yes, there were those yet alive. They came to our cage. "I am glad to find you alive," he said, as though that was the chief consideration. "I heard the shouting when coming from the other side of the island and knew there was backsliding among my converts."

He was a man of medium height, strong, vigorous, with the narrow, high head of the enthusiast and zealot.

"Your converts!" I exclaimed.

"Yes, I call them converts, for they have an interest in my sermons about the atoning blood of the Lord Jesus and the Christian creed. It grieves me that they have this way of falling back to their old habits, and, when chance offers, practicing the rites of their heathen belief. Cannibalism, the most terrible of these rites, in some mysterious way seems most closely connected with their ideas of worship."

"Then you are a missionary on this God-forsaken coast?"

"By God's grace I am," he replied with unction. "By his grace I have brought many into the fold of the church."

His name, he told us, was Coswell, Rev. Coswell, with D. D. attached, granted by his mater theological college for his success in mission work in the South seas. He was ardent, hopeful, and backed by faith unquestioning.

"You'll have to convert them again," said the Captain irreverently. "Please get 'em converted before they get hungry, for I fear there will be no resurrection for me."

"Oh, you need have no fear. I can control them."

"That looks to me easy said. I shall fear until we are out of this fattening pen."

"I will have you out and you can go home with me, where you will be in no danger. These people get a little wild at times, but they are susceptible as children and obey me as their great father."

The head man was standing by and a lengthy argument ensued. There was misunderstanding and blank refusal to our going. The chief became angry and his wrath spread like contagion. He smote his shield and all his men smote theirs, and began to fantastically caper around, thrusting their spears at us through the lattice work.

"It is of no use now to insist," said Coswell, "and dangerous, now they are in such mood. To-morrow they will be in a better frame of mind. I will pray for their change of heart."

With that he knelt and poured out his soul in the cannibal lingo, which it seemed to me it would be difficult for even God to understand. He arose and again appealed to the chief. In vain. His obstinancy remained, and for reply he smote his shield with vehement wrath, as emphasis to his speech.

"What in blazes does he say?" asked the Captain, his fear changing to anger.

"He says Bimbumbo, their name for the Great Spirit, has cast you on this coast as a sacrifice and the will of Bimbumbo must be carried out. It is a reversion to the old belief, and one of the most difficult things I have to contend with. Keep a brave heart, however, and to-morrow I am sure will bring a change."

It will be inferred that we did not sleep over-soundly that night. Such inference would be erroneous, for we were so weary that falling on the bed of fern leaves which had been provided we almost instantly fell asleep, and not until the sun thrust his silvery shafts through the palm foliage did we awaken. Breakfast of soft cocoanuts, shell fish and unknown fruits were served and the Captain ate greedily, all the time protesting that he would not put on flesh to please the pirates. Rev. Coswell came early. He had evidently passed a night of distress. With him came the chiefs and a gang of followers. Again Coswell put forth his powers of persuasion to be met with the same stolid refusal.

"They are sent," said the head man, "for sacrifice to Bimbumbo, and to him must they be given." He would yield thus far: we might go home with the missionary under guard, to stay the day, but return at night. That was one point gained, and we felt a sense of relief when the door was unfastened and we were given freedom for the day. We went by the shore, getting a view of the wreckage, which gave a melancholy aspect to the otherwise bright and glorious scene. Nothing on all the coast of the sea speaks in more emphatic language of its omnipotent power and relentless cruelty than the silent wreck of the majestic ship by which man claims his mastery. With all its prowess, it is flung like a broken cockle-shell, in scornful negligence to moulder on the tide-line. The bottom of the hull yet clung to the jagged coral reef, with the ribs at its prow torn of plankage, standing up like those of some weird monster. All that could be wrenched away had been cast on shore. Swarms of natives were searching for attractive objects, pulling at ropes and sails, and shouting with the delight of children. As we passed along we came to the box containing my phonograph. It had escaped their observation and I picked it up with joy. It was like meeting an old friend, and I carried it to the thatched cabin which Coswell called his home. This cabin was better in construction than the lairs of the natives. It was made by setting posts around a square, the sides were formed of interlaced twigs and the roof covered with immense palm leaves. At one side was the house of worship, constructed in the same manner, and capable of seating six hundred people. I was amazed at its size.

"Why so immense," I asked.

"It must be large enough to hold all, should they desire to come; and usually they do," replied Coswell.

"How do you make them understand?"

"I have made a close study of their language. Its vocabulary is not extensive, its idiom not difficult, and I simplify by illustrations as to children."

"You must have strong religious faith," I observed, "to make you choose life here on this uttermost part of the globe, with savages who may at any time devour you like a pack of wolves."

"It is the will of the Master," he responded with humility through which egotism prevailed.

"I am glad to know that you speak the language fluently, for I have an idea which, if it meets with your approval, may not only free us from this cannibal horde, but help along the cause of religion by hastening their conversion." He brightened at this and eagerly asked for further information.

"You see," I replied, "I have saved, most fortunately, my phonograph, which has also a record-making attachment."

"I have read of the instrument, but have never seen one."

"It stands like this," I continued; "you take this machine into your house, and to-night when no one can listen, talk into it in the island language that which you think most desirable to impress on the native mind. To-morrow you place it in the meeting house and give out that Bimbumbo will himself address his worshipers."

"I do not understand."

"Easy, my dear sir. You commence the harangue by saying: I, Bimbumbo, thus saith to you, you are no more to eat the white men. I sent them not to eat. They come to instruct you. Put aside your spears."

"Oh, my dear sir," he despairingly cried, "I cannot do this. It would be deception, and I would be false to my profession."

"Not in the least. Has it not been taught since the early church fathers that it is justifiable to lie for Christ's sake? Here you have an opportunity to bring this people at once to the truth, and what matters how you do it if the end is gained?"

"Perfectly correct," interjected the Captain. "Clear sailing in that quarter. When you've bagged the game you can hold it by other means."

The missionary wavered. His conscience was not clear as to the proposition. "True," he replied, "I have been discouraged with the results of the work of two years. I have gained permission to live here. The people seem interested, but at any time, I well know, the old belief may carry away the frail barrier I have erected. I place full faith in God, well knowing that many strong men have been swept away while in the very act of prayer."

"May we not take the almost miraculous preservation of the instrument as indicating the will of God in the way I propose?"

"When would you test this strange experiment?"

"We are lost if we delay. This taste of blood may not stop, now it is inflamed, until even you are led to the barbecue." This was a brutal thrust and went home, clenching the business. He paled to the lips and trembled.

"I'll do it. It may be sinful, but I'll do it."

(To be continued.)

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage 12 cents.

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The God and Christ Ideas.

Hudson Tuttle's works are meaty. They evince the marks of patient research, intuitive perception, and philosophical thought. His writings, whether inspirational or the work of his own independent mind, show that they are wrought in deep sincerity, and not as a mere pastime. And yet one cannot doubt that he experiences a peculiar mental, spiritual pleasure in the exercise of his literary vocation. His labor, however thoughtful, deep and sincere, is truly a labor of love, and purest enjoyment. It is thus we sense the man, the thinker, the author, in all his literary endeavors.

And we have no doubt that even when freely exercising his own individual powers of thought, his mentality is kindly and helpfully touched by interested spirit influences that lift into higher and broader visions of truth.

Such are our impressions after having read such of Mr. Tuttle's works as "Studies in the Outlying Fields of Psychic Science," "Arcana of Spiritualism," "Religion of Man, and Ethics of Science" and finally his "Evolution of the God and Christ Ideas."

In this last volume the brain-work of the careful student and the philosophical thinker is evident. Solidity of reasoning to legitimate deductions from well grounded data is a strong characteristic of the author's style of treatment. His deductions are not always such as would please a mind involved in the meshes of orthodox beliefs, and are therefore the more pleasing to minds of free-thinking readers. The book is not "milk for babes," but solid meat for full-grown Spiritualists and other fearless thinkers. The author is by no means averse to strike sledge-hammer blows against what he deems vitally erroneous and superstitious beliefs, and as well in defense of the truth as it appeals to his apprehension. In both cases it is his devoted love of truth that actuates him. This makes his work all the more valuable to the reader and student.

For this work, The Evolution of the God and Christ Ideas, I have only words of highest commendation, both as to subject matter and mode of treatment. It is a real Vade Mecum of information pertaining to the great subject of which it treats.

I prefer to enter this general sincere commendation, rather than a discursive analysis of the parts and chapters of the volume. I feel sure that no intelligent reader of the same will regret the time or outlay, or be otherwise than pleased and instructed thereby. The God and Christ Ideas are succinctly and clearly traced from their beginnings in ignorance and misconception, to their latest and highest development. The whole affords a fine study in religious evolution. JAS. C. UNDERHILL.

Hammond, Ind.

Hudson Tuttle and Emma Rood Tuttle, Berlin Heights, Ohio.

I notice in The Progressive Thinker that the above-named noble couple are celebrating next month their golden wedding anniversary by issuing under the name of "Golden Sheaf" a book containing the best unpublished fruits of their combined literary efforts.

They will make it also the best "edition de lux" that the art of printing and binding can produce, offering it at a price that will only cover the cost if many names appear on the subscription list.

Should there be any necessity of encouragement for each good Spiritualist who can spare a dollar to send in his name, showing thus his just appreciation of the life-long work, the sincere devotion and the undisputed merits of these two gifted pioneers in our cause: our beloved brother and sister, Hudson and Emma R. Tuttle.

Ye readers of our banner-bearer, The Progressive Thinker, whose inspired columns have presented you with so many gems from the pens of our present jubilaires; ye solicitors for information in the "Questions and Answers" column, some of whom may not realize the amount of time and mental effort required to conduct such a department; finally, ye of the privileged host of a Tuttle Library, who can revel at leisure among the rare pearls of poetry, science and spirituality contained within those unique volumes, I ask you, each one and all to consider it "honoris causa" (an affair of honor) to send your names without hesitation, making it a whole-hearted testimonial of joint appreciation and gratefulness to our long-sacrificing, faithful and more than deserving Brother and Sister Hudson and Emma Rood Tuttle.

HENRIETTA STRAUB.

Nassau, Bahamas.

THE MESSAGE.

From your abode in that beauteous land,
Where Justice rules o'er the light, golden strand,
Your message hath reached me—hath given repose;
Smoothed many paths, banished petty woes.
Yet the earth-struggle most sorely presses.
With heavy hands and labor's excesses
It hath stolen youth, destroyed winsome hope;
It limits tethers as bound with a rope,
And while waning strength makes fruitless desire,
Curbs aspirations and robs veins of fire,
Leaves ashes for roses, hampers success,
The increasing burdens heavily press.
Then why should I linger, grieving the past?
mh mh mh mh mhmh
Why still seek possessions that cannot last?
Why vainly contend with fast fleeting years?
Why dwell on efforts resulting in tears?
Away! then, earth-tempters! take all your toys,
And give, O, give me the Freed Spirit's Joys.
Rest is waiting; then why tarry here,
Far from that realm holding those that are dear? SOLUS.

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Spiritualism and Marriage

Abstract of a Lecture Delivered by W. D. Wattles, Before the Spiritual Science Association of Indianapolis, Ind., at the First Meeting of the Orpheum, Sunday Evening, Sept. 15, 1907.

That there is something wrong with marriage in the United States the records of the divorce courts prove; and it is not clear yet that the root of the evil has been found, or the proper remedy proposed. On the one hand we have the clergy and their followers advocating a more stringent regulation of divorce, if not its prohibition altogether except for the scriptural cause; and it has never appeared to me that this was really a curative measure. It is like concealing a scandal from the public, while permitting it to go on; like hiding the skeleton in the closet but permitting him to stalk forth in all his grisly hideousness after all the guests have gone It seems to me that the primary evil is not that so many married couples get divorced, but that so many of them should desire to get divorced. If I saw two cats tied together, and tearing each other's eyes out, I would not think of solving their problem by running with a piece of wire to make their bonds unbreakable, lest they suffer the calamity of getting apart. I do not think that a more stringent divorce law would add to human happiness, or raise the level of marital morality.

On the other hand are those who advocate the abolition of the marriage relation altogether. We do not lack for men and women to tell us that marriage as an institution has been tried and found wanting. The doctrine of promiscuity as most in accord with natural law is being urged by able writers, and sanctioned by the practice of those who have stood high in the world's esteem; they tell us that monogamous marriage is contrary to human nature, and that it is not possible for the love of one man for one woman, or of one woman for one man to continue for a lifetime.

But there seem to be cases where it does last. I would like to give my personal testimony on this point, speaking from a limited experience, but good as far as it goes. I want to confess, right here, that all that I am, which is very little indeed, and all that I may hope to be, here or hereafter, which is very much indeed, I owe to the woman who put her hand in mine twenty years ago, and took me for better or worse, and whose unshakable devotion has been my strongest, and sometimes my only support in times of wavering fortune; who has had faith when I despaired, who has had courage when I was afraid; and who has believed in me when I had lost faith in myself; who has doubled my few triumphs by sharing them, and divided my sorrows by bearing them—heart of my heart, soul of my soul and life of my life; —my Wife!

And I want to give my testimony that it is possible for a man and woman to walk together through the years and love each other better every day; to love each other better through trials and sorrows, through disagreements and quarrels; to love each other better while life shall last, and to go down into the valley of the shadow with clasped hands unshaken in the faith that hell itself shall not have power to break their faith, or quench the deathless fire they see in one another's eyes.

And in spite of all the talk about the failure of marriage, I still see many cases where it seems to me to be, at least, a fair success. I see old men and women, whose knotted hands still clasp as tenderly as on their wedding day, guiding with wistful watchfulness each other's faltering steps amid the gathering shadows of the night of death; I see them sitting side by side before the hearthstone receiving the ministrations of their loving children, and softly telling little stories of the dead. I see the old wife's trembling hand stroking the pallid brow of her dying husband, lightening the very pangs of death itself. I hear the old man, left alone, crying in the night for the wife of his age as a child cries for its mother. I see the love of half a century hushing its sobs beside the grave, to listen for a whisper from the other side. I see all this, and it seems to me that in the love of the one man for the one woman, and of the one woman for the one man, is to be found all that is purest, highest and most glorious in human life; but they come to me now and tell me that such love as I have described is a crude and undeveloped thing, and that the world has outgrown it, and that we must follow the lead of the more advanced souls into a sex-relationship more on the general line of what we witness in the poultry yard; and I answer, if that were progress, progress be damned!

If you think promiscuity is the natural thing, let me ask you to consider the process by which nature has given motherhood to the world You know that the little sea turtle never has a mother. The female turtle lays her eggs in the sand, and waddles away; and if she were to meet her own offspring the day after they are hatched, she would not recognize them, nor would they know her. They are fully able to take care of themselves from birth.

As we come higher in the scale of animal life, we find the young helpless and dependent for a more and more extended period, requiring care and protection; and here we see a mother love developing which holds the mother to her offspring until it is able to take care of itself.

I would have you notice that among the lower animals the love of the mother follows the child only as long as the child is helpless. The cow will bellow after her calf until it is weaned, but from that time it is no more to her than any member of the herd.

I ask you to notice that in the human family, where the period of helplessness is longest, we have reached the apex, and produced what nature seems to have been aiming at, a mother-love that is unceasing and eternal; for the human mother loves her boys when they have become strong and bearded men; loves her girls as tenderly when they have children of their own, as when they are around her knees, aye, and she loves her grandchildren as well as her own.

I remember standing beside the bedside of a woman who was dying of old age, and with her last breath she whispered the name of a child she had buried fifty years before. Fifty years! It seems to me a wonderful thing, and a beautiful thing, that nature has produced a love that is longer than time and stronger than death; that is unshakable, unquenchable, outlasting the eternities!

And I ask you to consider that promiscuity must do away with motherhood, for it is impossible in modern society for the mother alone to care for her children; they would have to be taken by the State. I beg of you to remember that under even a modified form of free-love we must gravitate toward the time when all children should be reared by the state; and when women would take their babies to state institutions, and leaving them there, go on their way rejoicing in their freedom from care! That would be turning evolution from the woman toward the turtle, and the proposition is too unnatural and nonsensical to be worth considering.

And another thing: Because of the helplessness of the children, and of the inability of the mother to feed and care for them and for herself, the man was obliged to stay by his wife, and to defend and provide for her and for his offspring, and in the fullness of time, nature evolved a father who loved his children, not only while they were babies, but after they were as large and as capable as himself. And this, too, seems to me to be a glorious thing; a father-love that endures to the eternities, going beyond the Gates of Death itself.

It does not seem to me that the universe has a grander figure than the father, going forth to battle with storm, heat and frost, subduing nature, conquering the elements, warring with the very gods themselves in his self-sacrificing devotion to his children and their mother. I say the father is a heroic figure, and father-love is a noble and beautiful thing; and I would point out to you that it is a thing which has been evolved by the marriage of one woman to one man, and if we do away with monogamous marriage the world's childhood must be fatherless forever. I am not ready for that yet. I may be old-fashioned and crude, and not at all "advanced" in my ideas, but it seems to me that we need to develop fatherhood and motherhood, rather than to do away with them; that we need to develop the marriage institution rather than to abolish it; we need more marriage, not less marriage

And now I am going to tell you what is the matter with marriage. In the first place, only the Spiritualists understand what marriage is.

I have never seen a better definition of marriage that that given by Emanuel Swedenborg; and I will give it to you as nearly as I can in his own quaint words: "A couple are married when their interiors are united by marriage love." I think that is a fine definition; it is complete and comprehensive; it tells it all.

Marriage is a spiritual thing, and not a physical thing at all; but neither the churches nor the state have ever found this out. The clergy go on joining people exteriorlyy, without paying the least attention to the question whether they are interiorly united; they marry people for money, for power, for convenience, for a thousand reasons, mostly commercial; and they blasphemouslyy pronounce the blessing of God on these commercial partnerships of sex.

The church looks upon the marriage of two people as something a clergyman can do, the people having only to consent. The church pretends to have the power to make and unmake marriages. I saw a case in point not long ago, where a clergyman prevented a marriage because the girl was an unbeliever.

Think of that!

Think of saying to a young man: "I know you love this girl, and she loves you, but she is an infidel; you must turn your back on the woman you love, and marry one whom you do not love, and make your life a hideous lie in the sight of God and man; you must do this for the sake of religion." That is the way the church looks upon marriage; and we wonder why the divorce courts are crowded.

The trouble with marriage is, that with the full consent of both the church and state it has been commercialized. We judge marriage by the commercial criterion; a "good" marriage is one that pays well. And we have the State compelling a young man to commit perjury before he is allowed to marry; compelling him to swear that he can support a wife!

There is not a man in Indianapolis to-night who can swear that he knows he will have a dollar to his name, or a second shirt to his back ten days hence. It is a pitiful thing, that in the midst of our vaunted prosperity we have thousands of young men who are afraid to marry; afraid that they cannot support a family. One of the things the home needs is a little less blow and brag and strenuousity, and a little more safety. Deliver marriage from the shadow of economic fear and we shall have more love marriages. And the more love marriages we have, the fewer will be our divorces.

Young man, if there is a good girl whom you love, and who loves you, I advise you to marry her. If the state requires you to swear that you can support her, do it with a clear conscience. I had rather swear to a thousand lies than to be false to the woman I love; and if the church forbids the union, disobey the church, and marry; if all the priests and preachers in christendom stand ready with bell, book, and candle to curse, excommunicate and send you to hell for being true to the woman you love, marry her, and go to hell like a man!

The time will come, and soon, when every man who is willing to work will be able to support a family, and to do it well; when the home shall be delivered from the fear of want, the greed for gain and the shackles of bigotry.

W. D. WATTLES.

Elwood, Ind.

REINCARNATION.

Its Philosophy as Stated by a Believer Therein

Having been a careful reader of The Progressive Thinker for more than three years past, I have noted with pleasure its numerous contributed brilliant articles from the great thinkers of the day.

But I have also wondered, not a little at some of the curious conceptions regarding reincarnation, which are therein occasionally expressed by the army of inquirers, scoffers, or skeptics, who in many instances have confessedly investigated little, and flung their speculations broadcast from quite insufficiently gathered knowledge concerning these great teachings It is true that those who have not awakened to the truth of rebirth cannot have it forced upon them by argument, while those to to whom it appeals do not need the argument. Yet there are many by whom it is vaguely felt to be true teaching, who yet fail to grasp its significance, being, indeed, repelled by its seeming incongruities. To such in the fullness of time come illumination, not argument. The teaching is often revealed through unexpected sources and comes in humble guise.

For the present writer the mystery called reincarnation came as a revelation, certain facts being explainable on no other hypothesis.

The doctrine of compulsory rebirth; that man is bound to the wheel of repeated incarnations, and into lower forms is justly repugnant to the mind which holds sacred the eternal justice of things. Such is not the teaching.

Man is reborn strictly with his own consent and desire, and continuance of consciousness—the consciousness depending upon the degree of spiritual attainment acquired by the soul in its development up through numerous existences.

When a soul has accumulated to itself the varied experiences of an earth life, it passes on into the plane prepared by its own measure of progress, there to remain not "through centuries of oblivion," but in conscious enjoyment and assimilation of the same experiences gathered during its late incarnation. Sooner or later, however, according to the degree of development, the soul, resting in exalted happiness, having assimilated all its earth experience, and in obedience to some latent, unfulfilled desire, seeks earthly experience again.

The desire is prophecy of its own fulfillment—desire and will are back of the evolutionary urge from the beginning of unfoldment.

But the developed soul gains this at last, through repeated incarnations; he has awakened to a knowledge, and henceforth waits on the higher planes, until such time as the earth and race progress have swung round to a point where he can reincarnate with advantage to his desire fulfillment

It sometimes happens that the desire of the incarnating soul is opposed by the superior wisdom of the Spirit, knowing always what is best, and the result is an earth life—like many which we know, of noble, struggling souls—torn by conflict and contradiction. Yet still is "all well" for its unfailing guide, the true Ego, will inevitably lead toward the absolute in ultimate perfection.

In the case of the undeveloped soul they, having little spirituality, reincarnate more frequently, retaining no memories whatever of any previous existence, because these must be intuitive, and being brought back to earth by force of attraction and blind desire.

But each time they gain some slight advance. Never a retrogression is made. The earth is a school and its vacations are meant to be spent in happy recreations. One may spend hundreds of years in the same grade, but eventually it is mastered, and they pass into the next highest. Should a scholar fail in only one study, he is sent back to be made perfect in that one. The other studies of his class, having been learned, are his own acquired property, and cannot be taken from him. Thus does the soul gain; if it be but a few strands which are woven into the pattern all must shape for eternity.

It is strictly upon the plane of its own making that the higher spirit enjoys larger periods of repose and beatitude, while the lower spirit comes more quickly back to earth life from which he is indeed but severed by the casting off of the fleshly garment. The fact of the lower entities more quickly reincarnating, while the higher are in a state of conscious waiting for more suitable earth conditions, furnishes a key to the mystery of the rise and fall of nations, the ebb and flow of great dynasties, and the thinking mind gains historical events which have been chronicled in the world's records since time began for us.

The separation of loved ones by reincarnation, so often loudly lamented, is no more brought about than is the case in any other temporary remorse on the earth plane. The law of attraction holds good in all cases, and those who have been brought together into close relations by a present incarnation, had previously established conditions operating under its law in past lives. It sometimes happens, however, that a soul on the higher planes may wait centuries, while the soul of some loved one, less developed, must return for other experiences and lessons and also in obedience to latent desire, while the higher soul is consciously watching and waiting for the one dear to it though less advanced in spiritual progress. Does this seem hard and long? Then please remember that in the vast scheme of eternity a thousand years are but a day, and a day a thousand years; and look you, what happens!

When, according to the inevitable working of the law of attraction, these two souls meet again, they take up their lives together and henceforwrd are never more separated.

They have reached the planes of true wisdom and unfoldment and are "saved" from further re-birth on the earth plane Hereafter it is on the spiritual zones that they continually progress, or else voluntarily return, as did the great teachers to help on in the development of the whole race.

Thus, when the soul through right-living, which is loving, has reached these heights, there is for it then no more rebirths in blind obedience to latent desire. It has awakened to the light of truth, and henceforward comes understandingly, if at all.

In the minds of many are clear revelations of former lives. Friendships discovered, loves reunited after centuries of Karmic severance; destinies worked out to complete fulfillment through ages of preparation—thus does the soul come into its inheritance, and is illumined for eternity.

These beliefs have existed in the minds of millions since the world began. We cannot think of anything which can transcend the universe of thought, hence it must be possible, and if possible, one can see how, to those millions of people, it has become demonstrable truth. And, after all, it is a beautiful and consoling thing, once faced, and its seeming incongruities assimilated; this doctrine of reincarnation; spiritual evolution, and a growth into eternity from germ to God!

Again, there have been those who speak of the soul as "dwarfing" back to infancy when it reincarnates. The spirit, in or out of incarnation, is in full identity. Can we not conceive of one trying a boat, little by little, step by step, ere he seizes the oars and pulls out into the full stream? So the spirit watches over its own and bides its time for fullness of manifestation. The selfhood can and does come and go, and waits upon its tools of mind and brain until it is able to step in and assume command intelligently; using them and testing them until they respond, at last, in fullness of maturity, to the soul's need of expression.

And the mother need not fear that she is singing her lullaby to monster or cynic philosopher, full-fledged, who scoffs, through his meal of milk at the inadequacy of his environments; she is nursing her "bud of humanity" which has existed, indeed, since a spark, it sprang, back in the eons of time, from the bosom of flame, but for her it is a waiting, dreaming soul, which has selected and been selected into this same environment through the aid of spirit, in obedience to the very law of attraction which brought the two together in the past, loving and beloved.

Many say they do not want to live again; certainly not; not the same life; but a new life is a continuation, not a repetition. Personalities pass; individuals remain unchanged save as they are built into by the character structure which perfects the true and eternal ego. The new life marks but another chapter in the great Human book.

As to Karma, we know that as we sow so must we reap. Regarding the aid and sympathy we must render to our brother, struggling in the meshes wrought by his own acts, see to it that we judge not, neither withhold. That is our part, if we are progressing spiritually.

By these acts of mercy and love are we destined to mitigate the Karma of some suffering soul which is thus brought into touch with heavenly ministrations, and gradually released from the operations of the law. The child is burned by putting its hand into the fire.

Cause and effect follow one another with unerring accuracy, but woe be to the one who stands aside through misunderstanding of the Karmic law, and withholds the kindly oil which shall alleviate its pain! New Karmic conditions, and a disastrous chain of cause and effect would thus be established, reacting upon the one who shall judge his brother, withholding sympathy and help! Doing so, we are involved in our own acts, and the conditions which they create. These we have begotten; with our brother's we have naught to do, save to love him and help him. We do not necessarily reincarnate in order that we may commit all of the sins (ignorances) which we are in the midst of here, but if we fail in help or sympathy with our brother who has fallen into the mire, then shall we be brought into such personal relation with those same evils that we shall learn, through experience, to be merciful, understanding, and to judge not.

After all, reincarnation means but a Day from Home! Heaven is Home! The laborer goes forth to return at nightfall. Earth is more than a starting-point. Its seed-times and harvest are wrought out here. But the Eternal Harvest is the rendering unto God of the accumulated talnts of many lives, which as captains of industry we have faithfully garnered up through the ages of probation and trial here. This makes it imperative that we live well and royally, and to live well, is to Love Much.

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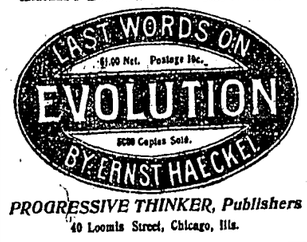
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THE HIGHEST STANDARD.

It Is to Come Into a Union with the Divine.

Every human being is endowed by the Supreme Creator with two natures: The first, a spiritual nature; the second, a physical nature. As a result of this man leads a dual life, as it is a rare occurrence where the spiritual entirely predominates over and above the workings of the physical.

Man is likewise endowed with body and soul; the body to be a temporary abiding place of the soul during its sojourn on the earth plane, both body and soul being relative to and dependent upon each other. By and through the instrumentality of mind and thought are we enabled to connect the two. We have the power within us, through the operation of thought, to open our souls for the Divine influx of life, and our soul should be a fit receptacle by and through which we can receive spiritual attributes. The voice of our Creator is ever speaking through the soul, urging us on to greater spiritual activities.

It is equally as important a matter to minister unto the necessities of the soul as to those of the physical. And when we come into a realization of the supreme fact of the universe, that the soul and spirit is a part of the Infinite Being, our Father and Mother God, and destined to a continued existence through earth life on into the realms of immortality, it brings to our consciousness the knowledge that we are prominent factors in the workings of life; that no power will cast us into final oblivion.

To the extent that we partake of this oneness with our Creator, the Author of all Life, will we come into a realization of our higher self and its necessities for perfect unfoldment and development. All humanity constitute one great family and one Infinite Father has petitioned us to fulfill the divine plan of our lives, which is to expand the soul to its fullest power, making it a grand receptacle for spiritual strength and wisdom, that a divine brilliancy may radiate so grandly that it will be as a beacon star of hope, which will guide our fallen brothers and sisters into a fuller consciousness of life in all its beauties.

The highest standard for mankind to attain and then maintain is to come into a oneness with the Divine, and realizing this Infinite environment you may become susceptive to the touch, whispers, and loving ministrations of an angel, God's messenger of love. Close your ears unto earthly things and listen for the still, small voice within—that intuition of the soul which has guided men and women over obstacles which would otherwise have been insuperable. This voice from the Infinite realm, which will lead you out of a condition of darkness, gloom and despair into the light of a higher understanding of life.

Do not surround yourself with the unspiritual things of life, but turn your gaze out into the great universe, and there you will find great unceasing blessings wrought by Nature through her grand and unsurpassed expression of life, animate and inanimate, which tells you that beyond and above all is the Father's love, which is the motive power in all life—life in all its expressions and glory. The birds, flowers, woodlands, the bright sparkling waters—everything which ministers unto the necessities of body and soul. Through these agencies methinks the voice of our Father and Mother God speaks with infinite tenderness, "my child, be good."

There is a great underlying principle of life generated with divine love and wisdom which permeates the entire universe of which we are a part. When we stop to consider this the supreme fact of the universe, can we, contrary to all Divine and Natural laws, obscure our spiritual light, forget our higher selves, the true man and the true woman within? Rather listen to this higher intuition; allow it to exercise continually a protectorate over body and soul. If in doubt, let the mind revert to this higher self for counsel and knowledge, and allow this beautiful process to continue unimpeded by questionings and fear, and although there is so much that is dark and uncertain on earth as yet, still God is expressing his goodness unto all beings. His law is perfect love, the motive power of all life, both in the seen and unseen worlds. By and through this Infinite love are we brought into a fuller consciousness of our oneness with him, and the oft-hidden treasure, man's higher self, matured into a perfection of beauty and strength. This is the Divine plan of life, to attune your souls with the purest and best conditions from those great realms on high, whence cometh all life.

LYDIA J. MAUL.

1127 S. Salina street,
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Smiling.

A smile is not a contortion. This statement would seem scarcely necessary were it not for the fact that one so constantly sees men and women distorting their faces in a spasmodic effort to seem friendly or witty. Ridiculous as it sounds, there is a proper way even to smile. First of all, do not smile at all unless there is real occasion for it. Next, smile softly. Next, do not grin. And last, do not simper. Abolish the sarcastic smile of contempt or patronage, the smile of sychophancy. That is to say, realize that a sweet, amiable smile can come only from a sweet, amiable personality—and "go thou and do likewise."—Medford, Okla., Patriot.

In stead of the workers of every nation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible.—Hoyden.

Called to the Ministry.

Synopsis of the Installation Discourse of Rev. Geo. W. Kates, Upon Assuming the position of Pastor, in Association with Mrs. Kates, for the First Spiritual Church of Baltimore, Md.

After introductory remarks were made by Clarence D. Pruden, president of the Church, and Charles R. Schirm, the retired president, and extending to Mr. and Mrs. Kates the right hand of fellowship, Mr. Kates addressed the congregation upon "Being Called To The Ministry." He said in part:

We enter upon our ministry with you in much fear of our ability to do full duty to your needs; and with some anxiety about your co-operation with us. We must mutually co-operate, or the work will be lacking in success. The whole cause does not depend upon your pastors, nor officers, nor members, but upon each one of you who have an interest in the vital issues here made for human progress. The whole cause of Spiritualism is vital and efficacious for human good, just as it is so with you personally. If any of you fail in duty and exemplification, then the cause experiences just that much of failure; and if you render good service, then the cause is quickened by that service.

We need to exemplify Spiritualism in our lives, at home, in business and in daily walks amongst our associates. We need to grow in mental, moral and spiritual power; and give of these gifts, adding financial giving thereto.

As to preaching the gospel, that would be a special duty of the pastors, and in addition, to demonstrate the fact of spirit communion. Preaching and demonstration are co-operative need that must be positively manifest.

What shall we preach? Every vital issue for earth and spirit life. Will we use the Bible to preach from? Yes. That is a historical record of a spiritual era, and of prophetic times. A book filled with Spiritualism, because it reveals that spirit manifestations and inspiration were then demonstrated and applied.

But we shall also preach from Shakspeare, Voltaire, the Philosophers of the past and the present. We will use any valuable book as a text book, and any helpful author as an authority.

We will not preach a Spiritualism prescribed for us by the National Association, nor by this Church officials. We are not bound by any dogma or creed, nor by accepted theology. We are mentally and spiritually free! We are here to pour our souls and minds unto you for the upliftment of every person who shall enter here, and through them unto all people of this community.

Our preaching shall not be as per an institution, but of the spirit as we may be led to preach.

Yyman Abbott gave some good advice in this direction, as follows: "The secret of preaching, is God dwelling in the heart of man." I will add in the heart of woman also; for she represents godly traits and power more than do men, and is more often called by the spirit to preach.

Mr. Abbott said the purpose of the sermon is: "To give aid, comfort, inspiration, help, hope, to some soul." O, how we to-night trust that some aid, comfort, inspiration, help and hope will be given to some soul or souls by our ministry in your midst.

"Religion is the life of God in the soul of man; theology is a philosophy respecting that life."

I proclaim Spiritualism to be a religion, because it appertains to the life of God in humanity. It teaches the immanence and not the remoteness of God; it teaches that we can be gods, and to have no fear of any angry God. It teaches us that God is an immanent force in nature, and not a personality in some remote heaven of destiny for his elect; but that all beings are of God, and shall be partakers of salvation, or progressive development. We are each as A. J. Davis said: "Children of infinite possibilities." When theology becomes a "philosophy of life," and not a dogmatic theory of men to support a creed, then will there be a truer application of the "Religion of life."

There may be learned treatises of hygiene, but a breakfast of good food cooked by the cook is of practical utility to individuals. So it is with theology and philosophy; they must be assimilated and digested by the partakers in order to be of value to the bodies and souls of mankind.

I will not preach heresy, because truth is never heretical except to error. If I interpret the Bible for myself, I have some authority to do so, and I become a good Protestant.

Protest number three, of the Reformation, was as follows: "The Bible is not to be interpreted and used according to tradition, or use and wont, but to be explained by means of itself."

If the Bible does not explain itself, then it is to be feared that theologians will never explain it. But, it is quoted: "The just shall live by faith." This is not in reference to any belief in the scriptures, but rather to a proper mode of personal living this life. We must have faith in ourself; for anyone lacking such faith is indeed in poverty of soul. But, you say we should trust in God. That will be better exemplified by trusting in yourself. Isaiah spoke of God as the "Holy One of Israel." This personal God of Isaiah was a controlling spirit for that old prophet, for we read: "Thou shalt know that I the Lord am thy Savior and Redeemer, the mighty one of Jacob."

This was personal to the Israelites, and not to us moderns.

That it was an instance of mediumship we are convinced by the statement: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." (Isaiah 61:1.)

"The spirit of the Lord God is upon me" is positive claim that he was a medium for an excarnate person whom Isaiah thought to be the Lord God. The modern Christian will claim the Lord to be the Lord Jesus. But, what Lord did Jesus claim? "The spirit of the Lord is upon me, because he hath anointed me to preach to the poor." (Luke 4:18.)

Jesus changed the text of Isaiah to read "to the poor" instead of "to the meek." But, I will to-night say that I am anointed to preach to both the poor and meek. But, was Jesus controlled by the same Lord that controlled Isaiah? If so, the modern preacher would better claim Isaiah's Lord than only Lord Jesus. The idea of Jesus in being called to preach, was to have "the spirit of the Lord" upon you—meaning, doubtless, ANY GOOD SPIRIT.

According to the Bible, to be a good preacher one must heal the broken-hearted, restore sight to the blind, set captives at liberty, and minister unto the meek and poor. How many modern ministers do these? Perhaps I shall fail also; but the modern mediums are doing all that, also the works that Jesus said we should do if we shall have faith. Theological seminaries cannot teach to us these works; but the anointment of the spirit does so endow us.

"For many are called but few are chosen." This seems to be true in these modern times, for the many called to preach are seldom chosen by the spirits as instruments of higher powers. Their calls are calls of self interest. They are now the servants (so claimed) of Jesus Christ.

Paul said he was a servant of Jesus Christ, called to be an apostle, and also stated: "Among whom are ye also called of Jesus Christ." For this statement, the modern Christian preacher holds himself to be called of Jesus to preach. How was Paul called? "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

That sounds like mediumship. Further evidence of his mediumship is found as follows: "But I certify you, brethren, that the gospel which was preached OF me is not after man; for I neither received of man, neither was I taught it." Also: "For we preach not ourselves." Every evidence of Paul's conversion and ministry points to the fact that Jesus became his controlling spirit, and hence his preaching and works were not of man, nor OF himself. Hence, the way to preach the gospel is not to preach after the ways of men, but under the influence of the spirit.

Paul and others were directed by the spirits WHERE TO PREACH. By a vision appearing to Paul of a man from Macedonia, they concluded the Lord called them to go there and preach.

If a modern medium claims to be sent somewhere, we are apt to scoff and say that is fanatical. But, these old-time mediums seem to have had implicit faith in their controlling intelligences.

"The spirit itself beareth witness with our spirit, that we are the children of God." That important statement is true to-day, for the spirits now so state.

Can we develop mediums, or impart spiritual gifts? This is an important question. We read in Romans: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." That sounds as if then there was some unfoldment of mediumship by these first apostles. And it is common to-day for some to assist others in such development.

But mediumship is a psychic inheritance for a positive force thereof, and yet all being psychically endowed, environment and habits of life will lead to unfoldment of psychic power.

All mediums come forth from obscurity by some travail of soul and sacrifice of selfish propensities. We must lay aside the crass or sensuous conditions of our physical life in order to be mediums for the spirits of God who are sent to minister unto our salvation. The evidence is strong that Jesus was called by some spirit to go forth and preach and demonstrate. "He saw the heavens opened, and the spirit like a dove descending upon him. And there came a voice from heaven saying: "Thou art my beloved son in whom I am well pleased." And immediately the spirit driveth him into the wilderness. And he was there forty days. * * and the angels ministered unto him."

If a modern person wants mediumship and is directed to fast and pray in the wilderness for forty days, he will say, "I cannot do it," or others will say, they are crazy if they obey. But they claim that to have been God-like in Jesus to do so.

A medium now seeing a spirit as a dove, would be ridiculed; but spirits often employ symbolism.

Jesus received his idea of his Father being in him and he in his Father, and they as one, by the statement in this instance of "Thou art my beloved son." The familiar spirit or controlling spirit often feels this fatherly interest. They usually address their medium as "My child." But a spirit father can readily be the controlling spirit. Mediums tell me that such is my case; and I feel great satisfaction in the possibility.

BY THE SPIRIT CALL IS THE ONLY WAY TO PREACH.

My companion testifies that she heard a voice saying: "Go forth and preach the gospel!" She asked: "Who are you?" The reply came: "I am your sister." Why not a sister make the call to preach, as well as an earthly or spiritual father? It was the call of the spirit.

Let me again ask: "What shall we preach?" From the Bible that so many accept as the only authority, I quote as follows:

"And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins. (Luke 3:3.)

Repentance is a good beginning for the atonement of sins, and possibly will lead to their remission, or restoration of the right for wrongs done.

"Preaching and showing the glad tidings of the Kingdom of God," Luke 8:1.)

This kingdom need not be in the spirit realm alone, but is necessary on earth; and this kingdom of peace and good-will are the true glad tidings needed. "And he sent them to preach the kingdom of God, and to heal the sick." (Luke 9:2.)

Modern mediums are healing the sick. We hope to heal many of you while in your midst, of infirmities of body, soul and spirit. "But quickened by the spirit * * By which also he went and preached unto spirits in prison." (Peter 3-18 -19.)

How are we quickened by the spirit? The evidence is mountain high that humans are taken possession of by spirits, and this is surely being quickened by the spirit. But, you say, being so quickened is being aroused to your sins. Not so. I am aware that at religious revivals, the power of the Holy Ghost is claimed, and the converts experience a wonderful power over their personality, and think a change of heart or new birth has ensued. This is magnetic afflatus caused by strong magnetizers, as are usually the revivalists. I could so work upon my congregations, with good helping workers and singers, until many of you would come under spirit power. Would it be well to do so? I fear that we would be called worse fanatics that the Salvationists, including they, who under excitement play "Ring around the rosy" and do other ridiculous gyrations.

We sadly need to-day to preach to spirits in prison; and we are doing so.

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark 16:17-18.)

Who does all this? Scarcely can it be said that these signs are evidenced by the modern Christian ministers. The Spiritualist mediums have done these things in many instances. But, I fear that my faith is as wanting as the average minister, when it comes to taking up serpents and drinking deadly things. But, we have cast out devils, spoken in new tongues and healed the sick by laying on of hands.

As Spiritualists we are preaching repentance, the kingdom of God, the word of the Lord (spirit), the kingdom of heaven is at hand, to spirits in prison, and we let the spirit speak. Truly are mediums CALLED.

And the spirits lead us to preach natural law, the gospel of life expressed in the grain of sand, the ant-hill, the stellar magnificence and the cosmic naturalness until all superstition is dying and the reign of natural law ensues.

I have the last summer obtained many "sermons of the Sod", and can sing with Joaquin Miller:

"The grasses and the sod,
They are my preachers. Hear them preach
When they forget the shroud, and God
Lifts up these blades of grass to teach
The resurrection! Who shall say
What infidel can speak as they?"

All infidelity, materialism of a crass nature, and agnosticism relating to God and immortality are destroyed by nature. An immanent God is proved, and the indestructible continuity of form and force is evidenced. My true Bible is found in nature.

Its tablets are written in grains of sand, drops of water, blades of grass, colors of roses, the mechanism of plants, the evolution of fruits and grains, and the entire cosmic process of the universe. These make character; and utilitarian character gives the possession of true religious life. It is deeds and not creeds that will save, and must be preached into you until you become living exemplars of spiritual life on earth, and not wait for it in the great future somewhere and somehow.

Achieve all possible good now, and the eternity will have no fears for you, nor doubts exist of your place in its eternal economy.

"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell
Lives longest tho' he soonest die."

GEORGE W. KATES.

THE WORK OF A MOTHER.

Surely Here Is a Record Worthy of All Honor.

In a recent issue of a New York newspaper some one, signing himself "A Son," has thought it worth while in a few brief words, to tell the most interesting story he knows. There is so much in it of interest to other mothers, we pass it along: "My mother brought up a family of 13 children on a small income. She is 75 years of age, and is sound, and well. She has all her life done most of her own housework. The meals she cooks with her own deft hands are not only the most nutritious and the most palatable that any of her children or her guests have eaten, but have always been the most bountiful. I estimate that, during the 57 years of her career as the need of her own commissary department this lady has put upon her table before her own family and her guests no less than 115,000 meals. I submit this as a record worthy of honor."

Bible Spiritualism and Modern Spiritualism Not the Same.

It is the general opinion among Spiritualists that Bible Spiritualism supports and corroborates the facts and philosophy of Modern Spiritualism; but a careful and critical examination will dispel the delusion. Among the most noted of the prophets of the Old Testament were Joseph and Daniel, who, it was believed, were inspired by Jehovah.

There is no avoiding the conclusion that all those who were controlled by evil or ignorant spirits were regarded as witches, were enemies of the people, and since they could not be reached or dealt with, the witches who were mediums (as well as the prophets) were ordered to be slain: "Thou shalt not suffer a witch to live."—Exodus 22:18. Many other passages of like character are found in the Old Testament in Leviticus, Deuteronomy, and other books therein. (Lev. 20:6; Deut. 18:10-11, and Mat. 5:12.)

It is stated in Johnson's Encyclopedia that eleven millions of victims have suffered death in obedience to this cruel edict.

Cotton Mather, an eminent American divine, was conspicuous in his persecution of witchcraft, and it is estimated that not less than 400 were killed in Salem and its vicinity.

Witchcraft was a common belief in Europe and Great Britain until the middle of the 17th century. Indeed, it is not altogether extinct in the present age. Christianity imbibed it from Judaism. It was abolished by act of Parliament in 1736. This belief is still surviving, giving rise to a belief in supernatural power which makes people fear it in all spirit manifestations.

It is attributed to the Devil by the churchmen where the manifestation cannot be otherwise accounted for; while the scientist indulges the hope that some unknown law will be discovered to solve the mystery. There is nothing that people more desire than to bask in the smiles of Madame Grundy, and nothing is so much feared as her prowess. There are many men who have witnessed spirit manifestations that absolutely demonstrate spirit return and communion, and yet declare that they are not Spiritualists. So one who has solved profound mathematical problems might say, "I am not a mathematician," and WOULD, if mathematics were as unpopular as Spiritualism, is expressing the hope that some law will be discovered that will prove mathematics to be a delusion. Such is the illogical method of scientific reasoning! So much for Madam Grundy's smiles and favors.

The Prophets were supposed to be inspired by the tutelary god or gods of the Jews, and the witches were supposed to be controlled by non-human supernatural beings. In all their revelations, not a word nor a hint in regard to existence beyond the grave is given; while the very purpose of Spiritualism is to reveal continued life after so-called death, and teach mankind grand and glorious truths not taught in the Bible.

It is true that Paul was a Spiritualist, and this fact has led thousands to believe that he was a Spiritualist in the modern sense of that word. It is clear to anyone who will think, that the beings who controlled the prophets and the witches were not once human dwellers on the earth, but were supposed to be either God and his angels controlling the prophets, or the Devil and his angels controlling the witches—all SUPERNATURAL BEINGS. This belief prevailed in regard to the mission of Jesus, as contained in the synoptic gospels, and very doubtful in the fourth gospel.

It will be remembered that Paul is not mentioned in any of the gospels, and not for many years after his crucifixion. When Paul said, "Who art thou, Lord?" and the Lord said, "I am Jesus" (Acts 9:5). And in all his epistles he claims his revelations are from the Lord, except when he speaks from his own consciousness.

What he most clearly teaches is the concept that the resurrection of Jesus brought life and immortality to light. This seems to be the burden of his theme. "We are saved by faith and not by works, lest any man should boast," and that there is no remission of sins without the shedding of blood. The epistle to the Hebrews is the clearest of his teachings on this part of the subject.

But to the Corinthians he was more explicit in regard to his Spiritualism. None could inherit eternal life except those who believed in his teachings. His Spiritualism differed from modern Spiritualism in many respects. Before his conversion he was a Jew. After his conversion he believed that Jesus gave life and immortality only to those who believed in and accepted the conditions he prescribed. This is in no way like modern Spiritualism. Paul was a Christian Spiritualist: that is to say, there would have been no Spiritualism had there been no resurrection of Jesus. Modern Spiritualists have no such a conception. Therefore neither Paul nor the members of the various churches to whom he addressed his epistles were Spiritualists in the modern sense of the word.

Our attention is now called to the doctrines taught in the synoptic gospels. The reader will remember the account of Jesus recorded in Luke 2:40 et. seq.: "And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Their parents missed him on their return from Jerusalem, and after three days they found him "sitting in the midst of the doctors, both hearing them and asking them questions" (Luke 2:46).

The inference is that he was mediumistic. That he should disappear at the age of twelve, just when he had made such an impression on the learned doctors of Jerusalem, and return at the age of thirty, is significant of the fact that in the eighteen years of his absence he went to India and was there indoctrinated in the Buddhistic system. It is reasonable to conclude that, being a Jew, he conceived the idea of converting his nation to Buddhism, assuming the prerogative of king, and establishing a kingdom of heaven on earth, the "Father in heaven" being the sole monarch, and he his vice-gerent on earth.

When brought before Pilate, who asked him, "Art thou the king of the Jews? and Jesus said unto him, thou sayest it" (Matt. 27:11). If anyone doubts the meaning of his reply, let him turn to the 28th chapter of John, verse 36: "Jesus answered [Pilate]: 'My kingdom is not of this world.'" In the Last Supper: "And as they were eating, Jesus took bread and blessed it and gave it to the disciples, and said: Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them saying, 'Drink ye all of it; for this is my blood of the new testament which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matt. 26:26, et seq.).

Jesus frequently speaks of the establishment of his kingdom. He had a presentiment that his death was nigh at hand, and declared that his kingdom would be established in his generation. "And he said unto them: Verily I say unto you that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power (Mark 9:1).

This is not what Modern Spiritualism teaches. The Sermon on the Mount outlines that kingdom and specifies the qualifications of its subjects and the condition of life therein. The most extraordinary feature is that expressed in Matt. 26:24, to the end of the chapter: "Therefore I say unto you: Take no thought for yourself, what ye shall eat, or what ye shall drink, nor yet for the body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying 'What shall we eat, or what shall we drink, or wherewithal shall we be clothed? (For after all these things do the Gentiles seek.) For your heavenly father knoweth ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Therefore take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

This is implicit faith in and absolute surrender to Divine Providence; so absurd that no nation of people has ever attempted to practice it. This concept is supported by the Lord's Prayer: "Thy kingdom come in earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil," which, if answered, the above teaching would be realized.

The Spiritualism of Jesus was a kingdom on earth and absolute surrender to Divine Providence. The prescribed qualifications of the subjects of Jesus, necessary to inherit the kingdom, are necessary as presented in the matter of the lawyer's questions and the answer of Jesus, Luke 18:18 et seq., is good spiritual doctrine, and this is worthy of the highest commendation; but his conception of a kingdom on earth after his death has no part in Modern Spiritualism.

There was no definite knowledge of life beyond the grave until it was revealed in 1848. That knowledge enables us to demonstrate the most important truth that was ever discovered—a truth of deeper meaning and greater significance than was ever conceived—a truth ignored in the Bible and all the so-called sacred books in the world, and this discovery will give rise to the greatest epoch in the history of mankind, meeting all the requirements of life, and completing the range of human research.

Bible Spiritualism! So it is; for the beings that controlled the prophets and witches were spirits who once dwelt on earth in human bodies; but their their revelations have been construed into dogmas which, being accepted as truths, have deluged the world in blood and brought on an age of darkness, despotism and superstition for more than a thousand years, never before experienced by mankind; and in modern times the Bible supports the dogmas of Mormonism, faith in the absurdities of Teed, the rantings of Dowie, and many other absurdities too numerous to mention, and no estimate of the evil and the mental slavery that still afflicts mankind and holds the people in ecclesiastical thraldom.

Bible Spiritualism is regarded as a matter of religion, and to those who think so it is identical with Modern Spiritualism, and they immediately conclude that Spiritualism is a religion, and forthwith organize Spiritual churches. But Spiritualism is not a matter of faith nor belief, but of actual demonstration. All that it affords to man is within human comprehension, requiring neither faith nor belief. There is nothing in human interests that transcends the comprehension of man, and therefore nothing to worship. There is nothing in the Bible that is good but what might be learned as well elsewhere; but there is much in it that should be learned nowhere. In a word, priestcraft is one of the ruling elements in our land.

E. J. SCHELLHOUS.

EXPLANATORY.

Letter from Dr. Andrew Jackson Davis—He Pays a High Tribute to Henry C. Wright.

To the Editor:—In your Progressive Thinker, dated September 21, 1907, I find a clearly-expressed "Message from Spirit Henry C. Wright," addressed to me through the mediumship of Eva A. Cassell.

Inasmuch as I have not the pleasure of knowing the lady medium, nor her postoffice address, I trust to your well-known urbanity to give me space enough in which to openly express my exceeding thankfulness and unqualified acknowledgment.

In the fourth volume of the Great Harmonia, page 267, my impressions and profound convictions of the character and teachings of Henry C. Wright may be found faithfully recorded. This was written and published while Henry was yet at work in this material sphere of life. He very cordially and gratefully expressed to me his entire satisfaction therewith.

If your readers will turn to that record they will at once observe that the stalwart and noble-minded Henry shines and glows in every word through the mediumship of Eva A. Cassell, and hence my great satisfaction with the thrice-welcome message.

Henry C. Wright stood firmly for (1) anti-slavery; (2) emancipation and the advancement of women; (3) the right generation and progressive education of children; (4) temperance and a pure life—anti-freelove, anti-tobacco, anti-profanity, anti-vulgarity; (5) free religion, free speech, and universal justice.

This characteristic communication is the VERY FIRST WORD I have received from him since his withdrawal from earth. It is plainly evident that he is still at work along the same lines of human progress, and that he is enlivened by the same loving heart and governed by the same noble head.

ANDREW JACKSON DAVIS.

The Infinite Ocean.

I sit 'neath the sheltering branches
Kind Nature, our Mother, has wrought,
And musing survey the wide waters
Of the infinite Ocean of Thought.

Enchanted and drawn by the vision
Of wonders that meet me unsought,
I wade in the beautiful waters
Of the infinite Ocean of Thought.

Yet deeper and stronger the feeling
Of beauty and sweetness inwrought,
I bathe in the tidal waves rising,
Of the infinite Ocean of Thought.

Impelled by the passion of learning
Far more than my teachers have taught,
I plunge in the fathomless waters
Of the infinite Ocean of Thought.

Time and sense of the finite forsake me,
In the sense of infinity wrought;
I am lost in the measureless waters
Of the infinite Ocean of Thought.

I dwell in the Silence eternal.
Where Being's deep secrets are wrought,
And I hold pure communion with Nature,
In the Ocean of Spirit, Life, Thought.

There is labor and wonderful pleasure—
My toil is with happiness fraught;
There is knowledge beyond finite measure,
In the infinite Ocean of Thought.

Grand continents, beautiful islands,
And wonders that Nature has wrought—
They lure me unceasingly onward,
In the infinite Ocean of Thought.

Beyond all my earnest endeavor—
My knowledge—it seems but as naught—
I shall go on exploring forever
In the infinite Ocean of Thought.

For ages on ages, immortals
For Nature's deep knowledge have sought,
And still they are ardently searching
In the infinite Ocean of Thought.

Forever, and ever forever,
Will be mysteries still to be sought,
Inviting our noblest endeavor,
In the infinite Ocean of Thought.

JAMES C. UNDERHILL.

Hammond, Ind.

A Sermon of Life.

"What Is Man, that Thou Art Mindful of Him?"

"Man Hath No Pre-eminence Over the Beast."

I once heard an orthodox preacher use this first sentence as a text for a sermon for his church. But how vague were his conclusions compared with the light of to-day.

Man was viewed in that discourse as a created being, created by some divine potentate as a servant to pander to the potentate's pride and vanity, and to sing his glory forever. No other use for man on earth was claimed during that hour of conservative ebullitions.

At that time, and while yet a boy, I thought the preacher's claims were eminently just; that what he called God had the right and the power to do as he pleased in all things; that if he saw fit to ordain some of his creatures to eternal happiness while others were ordained, or left, to sink to eternal woe, that was his own business, of which his creatures had no right to complain.

But in later years I found there was an element at work in my mental make-up leading me far away from the preacher's plane of thought. I could find no personal God anywhere, no absolute First Cause for Nature. Nature, as we view it to-day, is an eternal fact that cannot be destroyed or injured in the least, and harmony pervades infinitude, and by virtue of this harmony the entities of the infinite life were moulded into objective form.

Some claim there was intelligence running through all the moulding of form. But what is intelligence? Intelligence, as we understand it to-day, presupposes eternal knowledge by an organization who knew all things from the beginning. From the beginning of what? No man can tell.

The best definition of intelligence I can find to-day is conscious relationship, or harmony of forces by virtue of which appears the objective universe from the tiniest sea-shell, only visible through a thousand-force magnifying lens, to the most ponderous world of four million miles in diameter.

This gives a rational view of what we might call animal life. But is animal life eternal?

Forms may dissolve, disintegrate and fade away, but there seems to be an eternal force-essence that can never die, of which man's inner nature is a part. But how this force-essence, or these force-essence entities come to assume so many forms is not clear to my mind.

Some claim that man is the culmination of Nature's efforts at unfoldment, after which, like the trees of the forest, disintegrates to what we might call complete decay, to be brought up by the same forces again to the plane of man, and that the brute and lower animate formations were but steps or rungs in the ladder to regain this estate. But for lack of more interior knowledge, I will let this claim pass as a blank to be filled in by and by, only this: I cannot conceive that the dog or horse, or forms of life on what we call the lower planes, will ever reach to man's estate, any more than I can conceive that man, in soul-essence, will ever be, or ever was, other than human.

The horse, the dog, the cat, are distinct life entities, distinct from all other life entities, and could not unfold to other than horse, dog or cat, and with man may and do survive the ordeal we call death. That man survives the change of death, many perhaps believe, some on faith alone, whatever that may be, or the say-so of someone who may have lived thousands of years in the past, while others discard faith as an idle dream and boast a knowledge of both spirit existence and spirit return, not only of the existence and return of the human spirit, but also of the horse, the dog, the cat, and of other forms of life.

It was on an autumn day in '56, and while at work in my field here in Oregon, and not having seen my sister Jane, whom I had left in the East, for eleven years, nor knew of her demise, I heard her familiar voice calling my name, "William, I am here." I turned in the direction whence the calling came, and saw my sister standing in open sky, surrounded by what appeared to be a fleecy cloud. The same form, the same-appearing garments, the same curls and shade of hair, and with all the same sweetness of soul. Sister taking the lead we conversed for perhaps fifteen minutes on matters of which we alone were concerned.

In those days we had only a monthly mail from the East to Oregon, but I hastened by writing letters to the old home to ascertain if there was any foundation for the vision I had seen, and learned that Sister had been in spirit life about nine years at the time of the vision.

One night in later years, and in winter time, a beautiful dove came, or seemed to come, through the walls of my dwelling, and into my bedroom, and, seemingly without the least fear, walked over my bed as though seeking for food. But before the bird appeared in my room, I heard a soft, sweet cooing as of an earthly dove. And I have heard other and similar coolings since that time, when no dove appeared.

It has been said that the dog is man's best friend. Be that as it may, I will admit he is a faithful friend of man.

In the early days in this country old Lion seemed to be the junior partner of the farm—ever watchful to keep cattle from breaking in to the injury of the growing crops, or hawks from sailing low to carry off a fowl, and to bark the wolves away that would prowl around at night. It was reported one day that old Lion was killed. I saw nothing of his spirit for a long time, and in my feelings had said, "Good bye, old doggie"—never expecting to see him more. But early one morning as I was going to the barn to attend my stock, old Lion, seemingly in all the perfection of form and activity of the days of his youth, met me at the gate and was as watchful and seemingly as solicitous for my safety among the cattle as in days of yore.

I have owned several other dogs that, after their death, returned to me in spirit.

Nor should we forgot the faithful Susie, on whose back I rode, and who pulled my plow and drew my cart for twenty years. Susie was a gentle and patient animal, and at times seemed really to have a care for the home. And when Susie became weak from age, it was necessary for my sons and myself to raise her to her feet every morning, at which time, at our approach, she seemed to express her thanks in her own peculiar way. But the poor brute could live no longer. A friend around whom our affections twined passed away, but returned again in spirit form in a few months' time and was seen in the barn-lot, seemingly as contented as ever, and with the appearance of her prime of life.

As Ella Wheeler Wilcox seems to think cats survive the ordeal we call death, I feel more free to add my testimony in that direction.

There were three cats about our home: Old Tom, Big Puss and Little Puss, and as we needed but one cat about the premises, the question arose which two of the three should be given away. I suggested Big Puss and Little Puss, but keep Tom. I had no thought but that the matter was settled in that way, and was quiet about the affair, until a few days later, in the darkest shades of night, two of the cats, Tom and Little Puss seemed to come through the walls of my house, into the room where I was sleeping, and actually began to talk to me, Big Tom beginning first.

"We heard the talk about getting rid of us, but I felt safe from danger under your care; yet we have been cruelly slain. I hoped for several years yet of happy life in your home,"—and seemed grieved at his loss.

Then Little Puss took the floor and said: "I, too, was slain; was just beginning to realize real life, in which I should have been happy. We leave our home with sorrow."

Next morning I inquired about the cats and learned that what the two cats had told me in regard to their fate was only too true—drowned in a pool of water.

A few weeks later the same two cats made me another visit in spirit, nor were they more reconciled to their fate.

Birds and beasts live in spirit life, and have a language in common with men—man being but a higher grade of animal.

Deep in the shades of night, in this the 45th degree of north latitude, when all things were measurably still, I have heard the shrill notes of the Florida redbird, "Weeper, weeper, weeper," when at that time—winter season—such bird was, in all probability, not within two thousand miles of Oregon. The bird seemed to come to my home to renew old acquaintance, as in my childhood days the redbird was my favorite of all the fowls of the leafy wood, thus, perhaps, unfolding a soul or spiritual relationship, which relationship is ever new, is ever sweet to enjoy.

And in similar shades of night not only have I heard the sweet cooing of the dove, as before mentioned, but seemed to catch waves of thought as they emanated from the wild bird—thoughts that were pure and refining and seemed to say, in part, "In our home all things are common. A divine relationship runs through all Nature. We live in love, one with another."

Carlisle Petersilia, in his portrayal of home-life "over there," presents a grandpa and a small boy and girl, who, it seemed, recognized a fond relationship on sight, and sought wherewith to pass the happy hours away. It was agreed that dogs would be favorite playmates for the children. But where could they find them? "Oh, I know where mine is," says the boy, "I have heard him bark."

"Where?"

"In the valley where dogs have their home."

It was implied that there was quite a distance between the boy's home and the country of the dogs, yet there was such congenial relationship between the boy and the dog as to enable the boy to make choice from sound of voice, and judging from the sequel, a better selection could scarcely have been made.

This universe is a unit of life, an endless sea of harmonious entities, and from this sea sprang objective Nature, or rather of this sea objective Nature has ever formed a part. Consequently life is one continuously flowing stream, not one drop too much nor one drop too little, and though turbulence at times may mark its pathway, yet in the great march of Time, such turbulence is more seeming than real. And when we come to the more sweet relationship of entities—spirits at home in summerland, whether in prison or out of prison—there is a fellow-feeling there that "surpasseth understanding." No mortal tongue can tell the depths and force of love prevailing there—love which lifts the fallen up and comforts the mourner. No matter for race or color, all are children of our Father and Mother Nature, and each eventually shall be bountifully fed on the sweet bread of life.

Thus seeing man's relationship to the Deific Life, it is well we should be "mindful of Him," and that, except in degree, "Man hath no pre-eminence over the beast." WM. PHILLIPS.

Clackamas, Oregon.

The Riches of To-Morrow.

The far-off, unknown lands are where
We toilers ever long to roam;
We dream of splendid chances there,
Neglecting those we have at home;
We risk our lives on stormy seas
And travel over desert plains,
Forsaking scenes too dull to please,
Proceeding far for golden gains.

We venture forth and then we learn
That fairest of all lands were those
To which we never may return—
The lands of happy long-agos;
To-morrow is a realm in which
The feet of men were never set;
To-day's a country fair and rich
That we may think of with regret.

S. E. KISER.

Some Experience with the Ouija Board.

To the Editor:—To prove that our spirit friends, our invisible helpers, are constantly near us trying to impress helpful ideas upon our minds, I will relate a peculiar occurrence happening at our house recently.

I am the possessor of an Ouija board, and have had some remarkable messages from the same, but seldom use it because of the many unreliable spirits getting control.

A friend, whom I know to be as honest as the day is long, sat down with me one afternoon and endeavored to get a comforting message for herself, when a spirit tried to send her home, telling her that her stepson was killed by a boiler explosion. Neither of us could feel that there was any truth in the message, and I induced her to remain until 5 o'clock. True enough, there was no truth in the message, but ten days later my husband had a boiler explosion, and spirit helpers aided him to jump from the locomotive, a distance of 15 feet, and to escape with badly burned hands and face.

Thinking I would hear of his accident, which happened through defective boiler work, he sent me a message. After walking one and a half miles to have his burns and scalds dressed he sent a message to me, stating he was O. K., was smoking his pipe.

Angels must have helped me all that day. He came home at 2 o'clock the next morning. I have had to dress and undress him as I would a child. It will be several weeks before he will be out of the doctor's care. His friends tell me he must have carried horseshoe nails in his pockets; but we both thank our spirit friends. He wasn't thinking about our "Heavenly Father" when trying to find a way to escape. He says it seemed as if he were entering a room 8 feet by 8 feet, and surrounded by flames inside and outside.

Truly, I feel sorry for the editor of Higher Science, knowing he is crippled bodily. It seems terrible that he is so materialistic that he can see nothing to comfort him in occult matters.

I do believe in telepathy, thought transference, and it is a comfort to me to know we do not have to talk always to convey our thoughts.

The Progressive Thinker is like wine: "It improves with age."

MRS. CHAS. W. HAY.

Herington, Kan.

Results Not Satisfactory to Him.

To the Editor:—The statement made that four Spiritualist journals have suspended publication seems to argue one of two or three reasons why they suspended: They must have become unpopular to the mass of Spiritualist readers, or the public has become indifferent to the teachings of Spiritualism, as set forth in the suspended publications; or perhaps some or all of them lacked good financial management.

Whatever the cause, certain it is that no subject is paramount to that of spirit return, and the blessing it is able to bring to mankind.

I do not yet know that the dead return and comunicate with the denizens of earth; I hope that they can and do. If we have immortal souls, we should know that such is the fact, and should conscientiously avail ourselves of all the proof we can get to substantiate the same. This I am doing, and doing it with the thought that no one can be engaged in a better cause.

I journeyed four hundred miles last May to St. Louis to attend materializing seances given by a noted medium of that city. I went with the hope and belief that materialization is a fact, and that I would witness a demonstration that would carry conviction to my mind. I regret to say that the manifestations were not satisfactory. It is true that forms appeared, and talked with the sitters, but the room was so dark that only a dim outline of the forms could be discerned. Their faces, in some instances, appeared to be veiled in darkness, while their hands appeared to be somewhat white.

It is my hope that spirits can materialize, and that I may at some time and place receive proof of its reality. If it be true that we are not immortal, that death ends all, then I am sorry, indeed, that I was ever born. I cannot see what great importance attaches to this life if there be no other in which man can unfold his powers in unending progression. S. A. WOODMANSEE.

Springfield, Ohio.

Indian Spiritualism in Mexico.

After a year's sojourn in the mountains and wilds of old Mexico, I have mingled with the wild tribes of Indians I found there and noticed their customs and manners of simple life, etc.

While with them I found they all have a belief in the return of spirits, or ghosts as they seem to think they are, and tell tales of having seen the departed forms of friends and relatives moving around the burial places where their bodies were laid at rest.

Many of these children of the wild forests and hills have a religion of their own, and if no Catholic teaching has reached them, are not bigoted in following their own ideals. Spirit return seems to hold a strong place in their minds, and I have seen many look upward in the sky murmuring some request to the spirit they think they can reach with their voice. I have sensed much spirit influence when among them, and have found a number of lessons that I find are useful in helping development of my own mediumship. These Indians are descendents of the old Aztec races of the past. They isolate themselves in these high mountains, from 3,000 to 5,500 feet elevation, follow the hunting of game—deer, wild turkeys, pheasants, etc., and cultivate a little corn, beans and sugar cane for their own use. I found them to number about 10,000 people, of all ages. Their country is very rich in minerals, and soils suitable for agriculture, with numerous streams of water running the year around. I found there the large species of locusts; their voice made the trees ring with sharp noises that one finds hard to become accustomed to; also wild honey of the purest kind. I was led to think of the life of St. John in the Bible history in the wilderness living on these two products of this warm climate. WM. H. BRIGGS.

Los Angeles, Cal.

CLINTON CAMP.

A Few Notes from Its Retiring President.

Summer has come and gone once more. Nature, that incomparable artist, is already tinting the trees and herbage with her inimitable hues, and the rustle of the fallen leaves, chased by the autumnal winds, sounds the preliminary notes of the annual requiem played by her orchestra over the dying year.

The strenuous "vacation" period, otherwise the camp-meeting season, is ended, and the various camps have folded their tents, put out the lights, closed up the cottages, boarded up the rostrums and gone into their yearly hibernation, while those of us who have toiled and planned to make them a success may sit down to take an account of stock and figure out the net results of the season's work.

What that result has been throughout the entire field of camp work I cannot undertake to say, but if I may take Clinton Camp as a fair example, I should conclude that it was highly satisfactory.

A great deal of pessimistic talk has been indulged in regarding the backwardness—even failure of the camp meetings, but I am persuaded that this phase of the work has, at least, kept pace with the movement in general. Twenty-five years of intimate association, including nine years of active management, qualifying me, I think, to speak with some authority upon this matter, and I do not hesitate to say that the properly-conducted camp meeting is one of the best and most successful means for the dissemination of the truths, facts and phenomena of Spiritualism.

True, many trials, disappointments and discouragements meet us at every turn, but earnest, unselfish labor, with an eye single to the good of the cause and camp, will overcome every obstacle and rout every enemy.

The history of the M. V. S. A. is, in the main, the experience of all camps, no doubt: a record of struggles, conflicts and dissensions, largely the result of inexperience.

But slowly those disagreements have grown less until to-day there is practically a unanimity and harmony in the management that is good to see. Along with this better feeling came the lifting of a mortgage of nearly $5,000 that for years had clung like a wet blanket to our beautiful park. Still we were not "out of the woods." Obligations in the form of promissory notes aggregating several hundreds of dollars came in, demanding payment—obligations which, partly through careless bookkeeping, partly through frequent change of management, were unknown to and unexpected by the officers and board, but they were paid in full out of the current revenues.

The failure and bankruptcy of a mutual insurance company in which our property was insured not only sunk the premiums we had paid in, but mulcted us of several hundred dollars in assessments to meet the liabilities of the defunct concern, while, of course, we had to pay heavy premiums for new insurance in other companies. These are only a few specimen examples of the difficulties the management has met and overcome in the last few years, while many hundreds of dollars have been put into valuable and needed improvements. The entire debt of the Association is not over $500, all of it held by its own members, while we have unincumbered title to property valued at from twenty to twenty-five thousand dollars—a park of twenty acres—one of the most beautiful and best fitted for the purpose in the country.

The last session of the M. V. S. A. was the most harmonious and, in some respects, the most successful it has ever known.

The bounty of Nature and the skill and industry of Brother Chambers, of the park committee, combined to make the grounds delightfully pretty. The lectures were of the highest order and the mediums among the best and most satisfactory we have ever employed.

Through the economy in management, aided by the persistent efforts of Brother N. G. Omans, our financial returns were such that we were able to liquidate several hundred dollars of back indebtedness and have a snug sum in the treasury after paying all running expenses.

Having carried the burden of office as president and chairman for the last nine years, I felt compelled to ask to be relieved from further service in that capacity, and Mr. E. L. Kilby, a well-known business man of Ottumwa, Iowa, who has been identified with the camp from the start, was chosen to fill the position. Brother Kilby is a man of great energy, and with the aid of the efficient and experienced secretary, Mrs. Anderson, and an excellent board, will not only continue the success of the past, but probably exceed it.

A personal word in conclusion: As I am now footloose for the camp-meeting season, I would be pleased to arrange to visit and speak at as many camps next season as possible. I desire especially to visit the Eastern camps, and those en route, and renew the associations of the years agone.

My long experience in camp-meeting work enables me to choose the subjects best adapted to camp-meeting audiences. W. F. PECK.

3038 Magazine street, St. Louis.

OVER THE RIVER.

Over the river voices are calling,
Calling to me from the spirit zone;
Softly they whisper: "Be not disheartened,
Angels are watching over their own.

Soon will the Reaper come with his sickle
Bear from our sight some loved one away;
Into each life must come times of parting—
Someone is missed from some home each day.

Over the river faces are smiling,
When the pale boatman brings us ashore;
Eager hands waiting there to receive us,
For they well know when earth-life is o'er.

Then in that mansion where all are gathered,
Once more united never to part;
O, what a greeting—sorrow forgotten,
Pleasure and joy in every heart.

EMMA H. WELLS.

BUSINESS AND MORALITY.

The Exposure of Wrongdoing and the Injury Wrought Thereby—An Important Lesson to Spiritualists.

An ingenious communication to the "Outlook" on "A New Standard of Morality" deals with what the writer seems to consider a new aspect of the American moral conscience. The letter is written from San Francisco, and its author is evidently under the happy impression that the ideas against which he protests are peculiar to San Francisco and perhaps Wall street.

"I have talked with a number of leading business men," he writes, "and I find the same thing running through all their statements. * * * The fundamental doctrine seems to be that this country exists to do business in, to make money in, to get rich in; anything that interferes with the essential purpose is wrong, including the ten commandments."

The writer goes on to say—what anyone knows who has been in San Francisco since the graft prosecution began to threaten the bribe-giver as well as the bribe-taker—that while it is generally conceded that bribes were given by business men, these men should not be prosecuted because their prosecution would injure the credit of the city and unsettle business.

The writer must have been living on a mountain top. Have not the cries, "You are injuring the city," "You are shaking the confidence of capital," "You are unsettling business," been raised to check every attempt at social or political reform? And are we not in the very midst of a general wakening to the dangers, the suicidal dangers, of this conception of the republic as merely a device for carrying on the processes of money making?

It is true that owing to special circumstances, and perhaps because of the natural bluntness of speech prevailing in the West, these ideals are there more candidly and definitely expressed. But throughout the nation, especially since the civil war, the American people have fixed their thought and energy upon material acquisition, and have come more and more to decide every question with that in view.

The writer from San Francisco cites as if it were a novelty another very familiar American fallacy. He refers to the theory expressed in all the clubs and wherever San Francisco business men congregate, that when a corporate official is solicited by a public official for graft under threat of official oppression, it is the duty of the corporate official to protect the stockholders. That is, the duty of men who are officials of corporations is first to their company, and second, if at all, to the commonwealth.

The prevalence of what the "Outlook's" astonished correspondent calls "a new standard of morality" is the fact which in men who think causes the greatest anxiety to-day. But if our awakened realization of the existence of this standard has caused anxiety, it has brought with it the will destroy it, and to renew in the national life that real principle of obedience to the law upon which all civilized society rests.

In this spirit to-day we are renewing our truer ideals of civic and social duty.

The above from the Chicago Evening Post illustrates an important point which it would be well for Spiritualists to consider. Have they not heard the oft-repeated, sonorous cry, "Let the frauds alone; you injure our cause when you expose its weak points." Just as if the exposure of wrongdoing could injure the truth!

T. RUTH.

WASTE $4,000,000!

"The Civilization of the Civilized." On Spirit John Pierpont's Lecture.

To the Editor:—In your issue of September 14 you publish a lecture from spirit John Pierpont through the mediumship of Mrs. Mary T. Longley, in which many good things are said, but which in its summary as to the value and quality of our civilization, will make a very false and unfortunate impression, when it sums it all up to say this:

"While thousands and millions of human souls are obliged to labor arduously for a scanty pittance until long after dark in order that they may keep a footing upon this planet earth, the word civilization is a disgrace to humanity."

If the fact part of the above statement is true that the masses of the millions have to labor their whole time to support self and family, it must be remembered, in the first place, that actual labor employment is a blessing rather than a curse; but if the masses have to work more hours than they should be required to for self support, it must also be remembered that these laboring and less propertied classes—say in the United States as a sample country—each year more than waste four billions of dollars in the direct outlay of money for tobaccos, narcotics and intoxicating beverages, not to count the unknown millions of expenses that the use of this will indirectly tax and levy upon the same class of persons for doctor bills, court costs, and the never-to-be-known expenses involved by what hygienic abuse of the human system that are incident to this blot of human conduct.

The billions and billions of money yearly thus more than thrown away by the poorer and laboring classes would more than meet their lack of sufficiency, and also, if applied, lessen the length of the laborer's liability to work.

Can the masses of the people violate their known moral and industrial obligation and then lay most of the hurtful consequences on the character of the civilization that is projected and planned for the social and political fabric of the nation. A person in a lecture or editorial can often and easily take a fragmentary view of the truth, and seemingly make an argument that is full of fallacy when viewed from the standpoint of the whole truth and all the facts. The argument that John Pierpont tries to make is for the laboring classes, who mean to decide against the validity of our civilization because they have to work too long and hard; but these people who complain waste annually in wasteful, riotous living, enough money that would more than supply all the needful lack of supply. It is very important that before we see and complain of the mote in our brother's eye, that we pull the beam out of our own. AMOS STECKEL.

Bloomfield, Iowa.

IS IT TRUE?

That We Get What We Deserve?

Success is not fortuitous, and, on the whole, we get what we deserve in and from life. In its widest connotation success means the fullest development; narrowed, it indicates the fullest acquisition. The truest success is that which develops all faculties pro rata with the means of satisfying them; and the great secret of this is work—enthusiastic work. Lukewarmness cannot bring success; that can only be attained by one whose heart is in his task, whose brain is one fire, whose energy, concentrated hour by hour on the hourly task, will drive difficulty away.

The man or woman in any and every sphere who has a true joy in what he does, makes his own opportunities, creates his own ladder, plants it against the steeps, and is strong to climb. CONCENTRATION THERE MUST BE OR THE STRUGGLE CANNOT AVAIL. Work for something definite. Aspire to the possible, not the impossible; know your own capabilities and use them to the utmost; believe in your power to conquer. And never let another's failure be the stepping stone to your success; the success so gained will not satisfy.

A great compensation balance, Emerson assures us, regulates human life, and it is too true that success often is purchased at the cost of happiness. This need not be. Working with enthusiasm and concentration, working so that we may advance in life, yea, even into the living peace, we may legitimately attain a true success. H. F. BIRKETT.

HUMANE EDUCATION.

Take The Progressive Thinker and Make the Acquaintance of Advanced Minds.

To the Editor:—In the July number of The Progressive Thinker I read a lecture delivered by Mrs. Emma Rood Tuttle on "Humane Education." This lecture would well pay for three years subscription to The Progressive Thinker. In these thoughts there is surely furnished food for progressive thinking. I would like to thank this lady for her most highly interesting views. Those who can leave with us food for noble thought have left a legacy of untold riches. Let us learn to appreciate these blessings. **Take The Progressive Thinker and make the acquaintance of advanced minds.**

In looking into the eyes of the animal there seems to be a voice saying, "I am of God; he who loves me, loves God, otherwise they know not that God is love."

In the quiet of our highest moods our expanded consciousness may be touched with that harmony which sings through the weeds as well as the flowers, and we would hesitate to break the stalk that gives it life. So universal is this God that we do not realize the fullness of his love. Let us try to see wisdom's ways in each struggle as we go from day to day on our way to better knowledge of life's true meaning. If you are seemingly quite alone in life, be cheerful. If the world should never find you, find yourself. In the silence of your own soul feel kindly, and have courage, for the time will come to you when brighter, sweeter hopes shall be yours. Learn to gather from all that comes along some deeper meaning than the surface of things. It will not be long, if you are true to duty as a private soldier, before you may be promoted, and the world may need you, as you will need a greater world to act in.

A. VIRGINIA REED.

Little Valley, N. Y.

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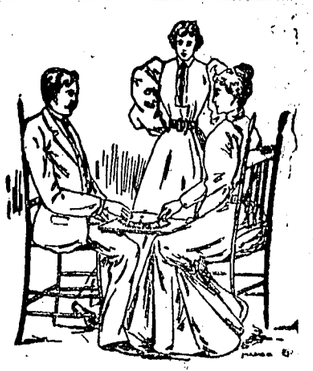
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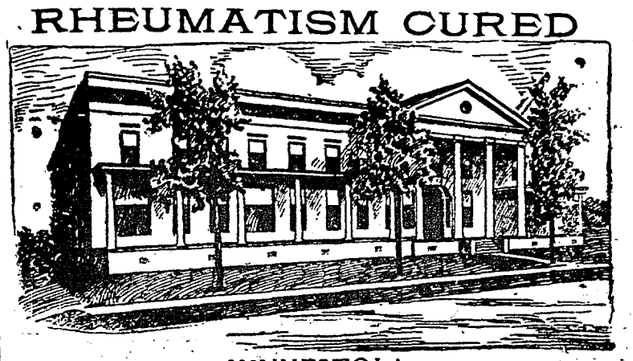
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Reincarnation.

Its Meaning and Its Proofs, as Presented by Mrs. Anna Besant, the Greatest of Living Theosophists.

To many people [as set forth in the Chicago Tribune] the round of reincarnation carries with it an idea alien, almost grotesque. Even men who in their youth studied "the humanities" and were familiar with the many allusions to it in Greek and Roman authors—men who had taken joy in Plato's lofty philosophy and Cicero's polished periods—such men never regarded as serious the belief on which the greatest classical authors based their views of life and framed their canons of morality. However deep their reverence for the master minds of antiquity, this universal belief has been waved aside as a pagan superstition, ignored rather than rejected, too little thought of to be considered.

When from classical authors the student turns to the vast range of oriental teachings, reincarnation is found to be interwoven with the texture of all schools of philosophy and all systems of religion. It is imbedded in every scripture and forms the corner stone of common daily life.

In India now, as in the older days, every peasant recognizes as an unquestionable fact that he has been many times reborn on earth, and prepares himself for a coming rebirth; rebirth is an active factor in his daily life.

In the early days of Christianity, as previously among the Hebrews, the pre-existence of the soul was taught, and, as Origen said, each man receives a body according to his deserts and his former actions. Only in medieval Europe did the teaching slip for a while out of sight, and even then the heretics whom Rome persecuted kept alive the doctrine despite rack and stake.

In the time of Charles II. of England the doctrine again raised its head, and some curious pamphlets still are in existence wherein it is asserted. Geniuses like Goethe saw its necessity; poets like Wordsworth sang:

"Our birth is but a sleep and a forgetting;
The soul that rises in us, our life's star,
Hath elsewhere had its setting,
And cometh from afar."

But the ordinary man, the man in the street, knows naught of it, and ever asks, when told that he has lived on earth before:

"Why don't I remember it?"

How should we answer him?

First, there are many who remember their past lives, both in the East and in the West—some clearly and definitely, others in flashes, in detached scenes. But the fact remains that for most their past lives are a blank. The reason is simple enough: **Man is an immortal intelligence, clothed in material bodies; and while this immortal, in his spiritual body, knows and remembers his past lives on earth, he fails, as a rule, to impress on his mortal body the memory of the experience that it has not shared.**

This brain, this body, has not lived before; it is a new garment for an ancient spirit, and knows naught of the experiences through which that spirit has pased, clad in other bodies. Our present bodies do not keep even a record of their own past; we forget more than we remember. Only if we throw a man's body into a trance and unmb his brain, can we summon from the storehouse of his memories of this life the details that have vanished from his waking consciousness. But while we can, in the trance, reach the memory in his astral and mental bodies, we cannot by such means draw down his spirit and compel him to reveal the memories he treasures in the spiritual body, which alone passes from life to life, unaffected by birth or death, unborn and undying.

Only the free spirit can impress upon his new brain the memories of his past, and what chance does the ordinary man give for the making of such impressions? His mind ever is rushing outward to surrounding objects and filling itself with ideas belonging only to the present or the immediate future. As easily might the most delicate and tender breathings overtop the rattle and the whistling of the trains, the cars, the motors of a Chicago street as the subtle music of the spirit overbear the rush of thronging activities in the human brain.

He who would remember the past must step aside from the tumult of the present, and in the stillness of the senses and in the quiet of the mind the figures of the past shall mirror themselves in silence and memory shall dawn in the darkness, and he shall know what he has been. Concentration, deep and silent calm, these enable the spirit to impress the brain.

Apart from memory, what proof of past lives is there for our man in the street? One experience most have had. On a first meeting one sometimes is more at home with a stranger than with one beside whom one has lived for years. A stranger? Nay, an ancient friend, and spirit calls to spirit across the veils of unfamiliar flesh. And sometimes, instead of a sudden attraction, an equally sudden repulsion springs up; it is spirit calling to his mortal body: "You are in the presence of an ancient foe." Who has not known these affinities and these repulsions—voices of the past sounding in the present?

A child is born with certain faculties; one has a marked facility for figures, another for languages, another for music or for painting. Whence comes the differences?

Modern science assures us that mental and moral qualities are not transmissible; but the qualities are there, prior to all training and education.

One child is born a genius, another an idiot; one is born a saint, another a criminal.

Is Nature a lucky-bag out of which come newly-created souls, dowered so differently, born with blessings or curses wrought into the substance of the body?

Unless each of us has a past, in which we are born, by what law, by what justice, are we born with tendencies that carry us to fame or draw us to crime?

A man's innate character determines his destiny in this life. Who gave him that character?

His parents? Science says no. God? Justice and love forbid the new creation of a criminal soul. Himself? Aye; we reap in this life what in another we sowed, and if the harvest be poor, none but the sower is responsible.

When once we realize the grandiose scheme of human evolution, the germ of divinity sown on earth to grow into the perfect likeness of its Parent, then we see that what we call sin is only ignorance, lack of experience, youth of the unfolding life. There is no height of splendor into which man may not grow, for he truly is God incarnate upon earth, and the Christs of the race are but the fair first-fruits of the universal human harvest which the future shall disclose.

POWER OF BRAIN, STRENGTH OF WILL, DEFTNESS OF FINGER, NOBILITY OF CHARACTER—THEY ARE ALL OF OUR OWN WEAVING; WE MAKE THE GARMENTS THAT WE WEAR. NOT ONE OF THE MISERABLE WAIFS OF OUR FOULEST SLUMS BUT SHALL, BY REPEATED BIRTHS, RISE TO PERFECTED MANHOOD, TO MANIFESTED DIVINITY. SUCH IS THE PROMISE CONTAINED IN THE WORD REINCARNATION.

Schools and Infidels.

The desire of many theologians, that infidel writings be suppressed by law, is a remnant of the old spirit that used to burn infidels at the stake. Thousands of people were executed because they would not swallow the absurd creeds of the ecclesiastics. This world-insanity lasted about a thousand years. Theologians have a poor opinion of infidels indeed. Infidels are looked upon as monsters by a certain class of people who use their names to scare children with.

Many infidels have struck terrific blows for liberty, political and religious; liberty of conscience. If it was not that scientists had drilled reason into the minds of the people, Christians would be burning heretics yet and cutting each other's throats. There being so many hypocrites in the churches now, peace is preserved.

An infidel is a citizen who takes no stock in certain creeds of his accuser.

Mohammedans call "dogs of Christians" infidels. The founders of this nation, to keep peace and secure religious liberty, kept religion out of the Constitution and laws. They did not want to favor any special brand.

We will have domestic peace so long as fanatics do not force religion into the Constitution or enact church ordinances into laws. They have no right to force religion into the public schools, therefore Catholics are perfectly consistent in objecting to Bible reading in the public schools. While Catholics have a right to maintain sectarian schools, we think it unfortunate that they shut themselves off by walls and fences. This policy of isolation has been, and always will be a failure. It would be just as lawful to read the Talmud or Koran; and no public school teacher has any more right to use her position to influence them to become Christians, than she has to influence them to become Buddhists, Mohammedans or Shintoists.

Neither Jews, agnostics, infidels, atheists, freethinkers, Spiritualists nor Theosophists desire it.

If the maxims of Confucius were drilled into our pupils, we would not have so many impudent boys and girls with no respect for their elders.

DR. C. C. CARTER.

Lancaster, Ohio.

WHY DID GOD CREATE SATAN?

Oh, why was life to Satan given?
He knew he would make war in heaven,
For God did surely see
That Satan, clothed with might and power
Would wait his most auspicious hour,
And then a traitor be.

Would use the power God had given,
Draw to his side the hosts of heaven,
To fight against their king,
And thus one-third of heaven's host
To God, their author, all were lost,
His praise no more they'd sing.

When hurl'd from heaven, like lightning flame,
Swiftly to our young world he came,
With all his demon host,
To circumvent our mother Eve,
With lies and guile he did deceive—
Thus all mankind were lost.

But God devised a counter plan—
God would himself become a man
To groan and bleed and die,
Thus make a sacrifice for sin,
That some from Satan he might win,
To reign with him on high.

But how can God's atoning blood
My record change, make evil good,
And pay the debt I owe
To those I've wronged by vile deceit,
Whose ruined lives I've made complete,
And who to hell must go.

For how can God the pardon give
Of those I've wronged? If still they live,
I must their faces see;
I must from them this boon receive,
For they alone this gift can give,
And from remorse set free.

But God says no, all who believe
Shall of my pardoning grace receive,
This is the gospel plan;
But all who will not thus believe
I never, never will receive
But will forever damn.

THEODORE SIMPSON.

Vancouver, B. C.

"The Spiritual Significance," or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

"The Garden of Allah."

A Trenchant Criticism of a Preposterous Roman Catholic Book.

Having heard so much in praise of a novel by Robert Hickens, called the "Garden of Allah," I recently perused it, and I should like to comment on it in your columns from the Spiritualist's standpoint.

Whether or not the writer is a Roman Catholic, I don't know, but the whole moral of the book is to show that disobedience to a religious vow made to a priest of the Catholic church is a most awful and unpardonable sin, as terrible and wicked as murder, seduction, or robbery!

The entire teaching of the book, inculcating, as it does, an utterly false sense of duty to God and man, is so false and misleading that I feel compelled to enter my protest against it.

The story is very simple. A young English lady of high ideals and strong character goes to North Africa for the winter and meets, in the train from Tunis to Berri-Mora, a mysterious stranger—a strong and fascinating character, with whom she falls in love. Three-fourths of the book is taken up in describing the feelings of these two lovers, their words and thoughts, and particularly a graphic description of their African environment—the scenery, gardens, native life, atmospheric effects, life in the desert, etc., all of which is very interesting.

There is an air of mystery about this stranger around whom seems to hang a shadow of some awful crime, that makes him gloomy, morose and unhappy, and yet he passionately loves the English girl and they marry, and set off for a tour in the desert.

He is a man who has led a perfectly pure, blameless life, from a Spiritualist's standpoint; but his wife is a bigoted Roman Catholic, and suspects her husband to be somewhat of a freethinker, as he seems to shrink from priests. The latter and other true Catholics also shrink from him, and warn her against him, and it is darkly hinted that he must be a man with an awful crime on his conscience. Then finally comes "The Revelation." The husband confesses all to his wife. The reader's expectations are worked up to believing surely that this man has an awful past, must be a criminal of the worst kind, and when he has fully confessed all, his wife, who passionately loves him and is about to become a mother, thinks she is called on by God (which means the Catholic church and the advices of her Father Confessor) to abandon her husband and the father of her child and separate from him, and in the final chapter we read the pitiful story of a heart-broken, lonely mother, watching over a fatherless little boy in a beautiful African garden. And all this self-inflicted torture upon a good man and a good woman is supposed to be the "Will of God," and to be a sublime sacrifice to duty and religion! Anything more utterly false and untrue it would be difficult to imagine. The lesson is to glorify the church and priestcraft, to endorse the machinations and love of power over men's souls, which originated with a combination of designing, self-seeking, crafty men working for their own aggrandizement and glorification in centuries past, and who had the assurance to call themselves the True Church of God on Earth, and to place their "rules" of life, and the "vows" they succeeded in exacting from weak and ignorant young people, on a par with the will of God.

Their narrow-minded, bigoted conception of God and his laws for man's conduct on earth are to be taken by all the world as gospel truth, as a divine revelation, and if the priests can only catch their dupes young enough and mould their immature minds so as to believe that the useless, ascetic, self-absorbed, prison-like life of a monk or nun—everlastingly thinking about the salvation of their own souls and the counting of their beads, and the mumbling of empty prayers, is the kind of life that is most acceptable to God, then of course it is easy to understand how they can persuade their poor dupes that (as they, the priests, represent God on earth) any breach of their vows is a heinous sin.

Now all the crime this young man had committed was that after being immured for nineteen years in a monastery he met a man of the world who inspired him with the desire to see life, and he ran away—went to the desert where he met this English girl, and showed every wish and capacity to become a model husband and father.

In his confession he speaks of the torture he has been enduring, the "knowledge of the unpardonable nature" of his act. "It can never be wiped out. It is black on my judgment book forever"

"I believe in God, I love God, and I have insulted him. I have tried to forget God, to deny him, to put human love higher than love for him."

The blind, priest-ridden bigotry of the wife's mind is shown by the author's remarks where she is made to feel that in marrying a man stained with this unpardonable sin, her personality had been outraged: "She saw it, like a cloth that had been white and that now was stained with indelible filth." * * Anger came upon her, a bitter fury * * she was on her knees hating him, hating—yes, surely hating—God. It was a frightful sensation."

In her husband's confession of his "crime," he is made to say, "Always I have known that I was sinning against God, against you, against myself and my eternal vows."

Eternal vows, indeed! Just as if a merciful God could hold any human being to "vows" sweated out of him (so to speak) by crafty priests taking advantage of a youth's entire ignorance of what he was doing, of the world he was giving up.

The truth is we are sent into this world to learn each his lesson, and this cannot be accomplished, the soul cannot really grow, except by familiar association with our fellow creatures. We have to help others and love our neighbor as ourselves, to resist temptation, to do unto others as we would be done by; to be pure in heart, and to set a shining example to our weaker brothers, and further to perpetuate the race, to increase and multiply; to raise a family of noble sons and daughters who will be a credit to us when we are gone. This kind of healthy, vigorous, manly and womanly existence is ten times more acceptable to God (no matter what priests may teach to the contrary) than the prison-like life of a monk or a nun who shut themselves out from the world and selfishly think only of saving their own souls.

I except those who do useful work: teach school, nurse the sick, etc., but even they, when they go about dressed in gloomy black, with pale, drawn features, seeing nothing but woe and God's wrath, are objects of pity, and miss half the joy of life.

The whole teaching of the book is false; the hero committed no crime against God or man, and the fact that he and his wife could work themselves up into believing he had committed an unpardonable sin, simply shows the distorted views of life and truth and God's will toward us that crafty priests can instill into the minds of good Catholics if they can only have the training of them from childhood up.

There never was a truer saying than this: "The nearer we are to Nature, the nearer we are to God," and this man and woman are described as passionate lovers of Nature and pure and stainless in their past, and yet the man is branded as a criminal of the deepest dye because he refused to live the unnatural (therefore ungodly) life of a hermit when the God in him was calling out for a higher life and he found it.

The last words in the book tell us that this misguided wife rejoices that she has brought her erring husband back to the fold, and we are told "she sees a wanderer who at last has reached his home."

Certainly this poor, misguided creature has a singular idea of what constitutes "home."

Anyone who has the least glimmering of God's truth must know that the most holy place on earth is a home of love, and that implies the loving association of husband and wife, and the loving guidance and care of both father and mother (and not by one only) of these children during infancy, childhood and youth, and the greatest sin against God is to neglect this duty, and yet, here we see H. W. Hickens leaving his hero, the husband of a good woman (whom he truly loves and who loves him dearly) to lead a lonely, unhappy life, depriving his only child of fatherly care and immuring himself in a monastery "to save his own soul" whilst he is really an ignorant coward hypnotized by priests (and she) too) into committing a crime against his wife and a crime against his child.

Verily, the distorted way some people look at truth is a mystery past finding out.

The fallacy of the whole lesson taught by the book lies in the blasphemous assumption that because a youth is hypnotized by the ceremonials of the Catholic church into the belief that a vow of lifelong celibacy, silence and self-imprisonment in a monastery, made to a priest, is a vow made to God! In other words, the priest is God! and to change his mind about it and wish to be released of his vow is an unpardonable crime. As a matter of fact, God has nothing to do with it; it is priestcraft pure and simple, and it was really the voice of God urging him to live in the world and learn his lesson in life like other men.

FRED A. BINNEY.

San Diego, Cal.

Spiritualism and Religion.

To the Editor:—In The Progressive Thinker, August 31, I noticed an article entitled "Why Do Christians Reject Spiritualism?" In that article the writer says, "Spiritualism is the coming religion of the world." I would like to ask why he makes such a statement with so little to back it up.

What is Spiritualism?

I would answer by saying it has been scientifically demonstrated that when a person goes through the change called death, such person can, under favorable conditions, communicate with mortals in this life. Is there any more religion about it than there is when a person telephones from New York to some one in Boston?

What is religion?

"It is a certain system of faith, and the worship of God," or "human effort to obtain Divine favor."

Religion has no more to do with Spiritualism than it has with the telephone or the telegraph. It is just as sensible to say the telephone is the coming religion as it is to say Spiritualism is the coming religion of the world. Spiritualism is a science, and whatever there is about it that is not in accordance with science is a delusion or a fraud. Religion has no scientific basis; it is merely a belief.

I have been a Spiritualist during the past fifty years. I accept it as a scientific fact, not as a belief or a religion. Persons who call Spiritualism a religion have not been emancipated from old superstitions of the past.

Many Spiritualists say, "Spiritualism is my religion." It would be just as sensible to say the steamboat is my religion, or any other scientific invention. Therefore when we hear a Spiritualist say Spiritualism is the coming religion of the world, we may conclude that such person has not advanced very far from the superstitions of past ages.

EDWARD PAGE, M. D.

No. 38 West Newton St., Boston.

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FRUITS OF CHRISTIANITY.

As Exemplified by Absolute Facts—A Condition of Things that Indicate a Dark Future Unless Remedied—A Problem for Spiritualists.

Once speaking of the "fortes" of great men, Artemus Ward suggested that George Washington's forte was in not having any of the modern statesmen resemble him to any remarkable extent. The same might be said of Jesus and his professed followers. He said a tree should be judged by its fruit and not by its professions.

This is a Christian country, but Judge Brewer, of the United States Supreme Court, went further and officially decided that our government was technically a Christian government; for surely the church controls it as it does our educational system, and our social system as well.

The church is in the saddle—monarch of all it surveys; and what are its fruits? Saying nothing of ex-convicts and those not found out or not convicted, here is the number of adults (not juveniles) actually in prison at the times the United States census has been taken, and the ratio of same to population:

1850	6,737	1 to	3,442
1860	19,086	1 "	1,647
1870	32,901	1 "	1,171
1880	58,609	1 "	855
1890	82,329	1 "	760

For some mysterious reason the prison statistics of 1900 have never been given out, but an alleged "special census" of prison population was taken June 30, 1904, and reported at 81,772, as quoted in this paper for September 14. It is evident that the 1900 census returns of our Christian prison population was above 100,000, and the church being in supreme authority ordered the officials to either reduce it or entirely suppress it and accept a fake census gotten up to conceal the rapidly increasing crime ratio of our "Christian Civilization."

The "special" report quotes the prison population of 1890 at 66,803, but any person who will take the trouble to refer to the census report itself will see that it is 82,329. With the juvenile derelicts (14,846) added the total in "durance vile" was 97,175. Paupers, 73,043; insane, 58,866; inmates of all other asylums and elemosynaries, public and class, 111,910.

The above census reports show that in the short space of forty years our prison ratio increased 500 percent, reminding us of the oft expression: "going to hell across lots." Such rapid moral degeneracy as that is simply appalling. As the crime ratio of "pagan" races is not one-twentieth of what it is in Christian countries, it shows that the pagan religions bear fruit twenty times better than that borne by the Christian religion.

One important function of good government is to keep watch over the world, and if it sees anything anywhere—grain, fruit, breed, machine, method, weapon or system—that produces better results than our own, to get it, adopt it and avail ourselves of it. No difference what, we want the best.

Many of our great writers, scientists and men of learning have studied Buddhism and pronounce it superior to Christianity, and if they are right, why, as sensible people, should we not invite its transplantation in our soil and encourage its growth and development? S. R. SHEPHERD.

Leavenworth, Kan.

Forest Home Camp, Mich.

The 19th annual session of Forest Home Camp proved to be very successful. Camp opened August 4 and closed August 25. Our speakers were of the best, and highly appreciated. Mrs. Nellie Baade, of Detroit, Mich., was with us the first two Sundays. She came to us a stranger, but we soon learned to love her. Her lectures and messages were fine. She also gave a baptismal service which was very beautifully rendered.

Cora Fuller Williams, of Vicksburg, Mich., musician and elocutionist, was with us through the entire season, and was the life of the camp, was ever ready to respond with song or recitation.

Mrs. D. A. Morrill, of Grand Rapids, Mich., was with us the last two Sundays. She spoke to large audiences, which were all attention to her masterful discourse. She is also a fine message bearer. We will not forget Mr. Morrill, who has been a great help to our camp in various ways.

We had our meeting and entertainments during the week, which were very beneficial and enjoyable.

I would like to say to anyone wishing to spend the summer in the North, come to Forest Home Camp, at Snowflake, located on the shore of Intermediate Lake, and on the P. M. R. R. Trains stop at grounds. Nature has done all in its power to make this an ideal spot for rest and recreation. It is 40 miles south of Petoskey, the great summer resort.

The following officers of the Camp Association were elected for the ensuing year:

President, Frank Lesher, Mancelona, Mich.; vice-president, W. J. Nixon, Bellaire, Mich.; secretary, Millie Mitchell, Mancelona, Mich.; treasurer, Sadie Johnson, Central Lake, Mich.

MILLIE MITCHELL, Sec'y.

Mancelona, Mich.

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"The Truthseeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

A DARK PICTURE.

The People Must Advance in Honesty or Go Back to Barbarism.

If some unseen power would guide my pen,
And inspire my thoughts to write to men,
Of science, art and nature, I would stay in a den,
To give them facts of now and then.

Nature is sublime, awful and mysterious, but it takes the arts and science of men to make it useful, beneficial and more beautiful to mankind and the animal kingdom.

In a state of nature, the human race are on a level with the brute creation, but have the talents within their natures, for education to a high degree in worldly affairs, morally, physically, mentally and spirituality.

Human growth and development through the evolutionary process, has been slow and tedious during the past ages, on account of ignorance, prejudice, bigotry and superstition in the natures of mankind.

Nations often rise to a state of greatness, and then decay and pass away through human depravity.

Is it not strange that the advanced state of civilization, the so-called enlightened teachers, ministers and educators of christendom will continue to teach and promulgate that old myth about the fall of man, the temptation of Mother Eve and Father Adam, and in the partaking of that forbidden fruit in the Garden of Eden, causing all the woes and calamities of the human race? It is so preposterous, that advanced thought wonders that intelligent beings will continue to teach the old fable as a truth.

The intelligence of the twentieth century will not be able to overcome the errors of the awful teachings and doctrines of past centuries.

Blind faith and priestly teaching, in our day and generation, are yet in vogue all over the civilized part of the world.

Yet, it is taught that man and beast and all animal life of a physical nature, must suffer and die, because of original sin. Why should all the living creatures and kingdoms of creation have to suffer and die for the disobedience of one woman and one man? That is a mystery that is unexplainable by the priest. Freethinkers and Spiritualists do not believe there is a God of wrath and vengeance to punish mankind for their imperfections.

They see the nature, the power that creates and destroys; that builds up the mountains upon the earth's surface, and tears them down; that produces the animal, vegetable and mineral kingdoms of earth, and every living thing in the water, or above them, around or below.

Humanity beholds many beautiful things upon our planet, and above it in the skies, and Spiritualists rejoice in immortality of man. They comprehend the principle, that man is an eternal spirit, clothed for its earthly career, with a fleshly body, that must perish, while man as a spirit must live on for advancement and unfoldment until he reaches the higher spheres. Through progression, Morality, right living and doing, man reaches that blessed state of love, peace, harmony and happiness which is eternal.

On the mundane sphere we pass through sorrows, trials, troubles and great disappointments, but they are only experiences preparing mortals here for immortality over there.

At the time of transition we shall all be changed and assume spiritual forms, in order that we may progress more spiritually into the kingdoms of spiritual life and thought.

Spiritualists alone get evidence and knowledge of continued existence hereafter.

What the world needs in these degenerate dayys, is not so much religion among people, but to have the principles of honesty, morality, cooperation, good cheer, love and kindness instilled into the minds and thoughts of humanity everywhere.

What the masses should have at all times, are teachers and leaders of pure moral characters, and a high degree of genuine spirituality. Ever since the civil war in our country the worship of mammon has been the theme among the wealthy classes, and a few brainy men have monopolized the commerce of the world.

Graft and dishonesty have been on the increase until the nation is overwhelmed with human depravity and intemperance.

Think of the awful statistics of the great city of Chicago, in the 1906.

It has been estimated that nearly one hundred and fifteen million dollars were invested and used for intoxicating liquors, and twenty millions for houses of prostitution. Perhaps Chicago is no worse than other great cities of the nations.

The people of the world must be advancing honestly or they may go back to barbarism.

W. S. FRANKLIN.

Bedford, Iowa.

Ashtabula Temple, Ohio.

The First Spiritual Temple of Ashtabula will be dedicated October 5 and 6. The main service will be held Sunday, October 6.

A very attractive program is now arranged. It includes many of our most talented speakers. The musical part of the program will be a special feature. The ceremonies will be modest, not of an elaborate order, but we have spared neither time nor pains to make our program as it should be: simple, sweet, and thoroughly spiritual.

A general invitation is extended to all the readers of The Progressive Thinker and all friends of our beautiful truth to come and enjoy a spiritual feast on this occasion.

The Willing Workers, the Ladies' Aid, will serve meals in their new and spacious dining room, which is a model of neatness, tastefully decorated, complete in arrangement, attractive in appearance, every detail looked after systematically. There the glad hand is extended the same as elsewhere, and every possible effort will be made to give you good value for your money.

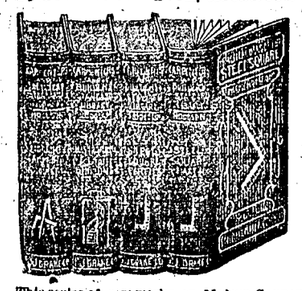
Our society deems it best to make the invitation general, so everybody is invited. We ask you all to come. A valuable feast is in store for you. Come and mingle with the sweet influences which will nourish your spiritual nature. You will also have an opportunity to subscribe for The Progressive Thinker, the greatest and grandest of them all.

JOHN WALLACE, Pres.

Ashtabula, Ohio.

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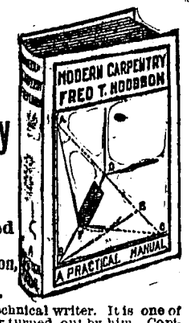
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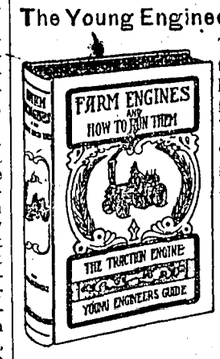
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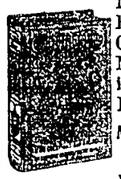
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Evolution of a Sacred Symbol.

The origin of the halo—or nimbus around the head of saints and martyrs, and of Jesus—now common on paintings and statuary, designed to represent them as holy, is interesting as a matter of ecclesiastical history. It is supposed to represent the crown of glory that awaits the favored immortal, a sort of label equivalent to the schoolboy's "This is a hoss" which he inscribes under his rudely painted equine, fearful the onlooker may be deceived, and call it a donkey.

In the earliest paintings of the artist Giotto, it is said, these halos were simply opaque discs, something like mortar-board hats, not at all like the halos with which the holy figures are now crowned in works of art. This started Giotto on the road of research. He found the halo had its origin in certain small circular coverings used in the eleventh and twelfth centuries to protect the figures of saints, always plentifully distributed around the churches. It was found that the drippings from the roofs of buildings stained and discolored the statues. To protect them it became the custom to place these wooden sheds or umbrellas over them.

When Giotto began painting, he was an ignorant country boy. He evidently supposed these little sheds were parts of the figures, and always painted them in his portraits of the saints. As he advanced in art he began to idealize things, and these little solid coverings became circles in his pictures, and circles, otherwise halos, as they have been, badges of sanctity ever since.

Thus this sacred symbol was born, like the picture of Jesus, of which we gave a history several years ago. With many thousands of new readers it should be repeated.

An Unintentional Deception.

The editor of the Aurora Argus has a copy of the Ulster county (N. Y.) Gazette, published January 4, 1800, which contains the death notice of George Washington and the comments from other papers.—Ex.

About 1850 an Eastern journalist duplicated with old-style type the Ulster County Gazette. A couple of generations have come, and are mostly gone, since then, and he who chances to fall in with a copy of the imitated sheet imagines himself the possessor of the real thing.

The writer of this was complimented by the printer with a copy when published, and the factitious sheet was noticed at the time in his journal. A multitude of sheets were printed and placed on the market, and each copy preserved is held by its owner as a relic of the past, but it is only a copy of such relic.

A Priestly Murderer.

Ludwig Szczygiel, formerly a Roman Catholic priest in Chicago, was lately convicted of two murders in Pittsburg.

These priestly murders are scarcely noticed by the secular press. If such crimes were committed by a Spiritualist it would be heralded world-wide as proving the demoralizing influence of the new philosophy.

All About the Gods.

"The name God," said the late John Fiske, librarian and assistant professor of philosophy in Harvard University, in a note on page 105 of his Myths and Myth-Makers, "is derived from Guodan, the original form of Odin, the supreme deity of our pagan forefathers." He tells his readers in the same connection: "The French Dieu is descended from the pagan Romans."

Some late writers, wholly ignorant of the classics and its history, have ignorantly claimed the word God is but an ellipsis of the word good. Such is not the case. The word God is of pagan origin, and was the title of Odin, the supreme deity of the Scandinavians, "the god who gives victory," identical with Woden, of the German tribes, from whence our name Wednesday, or Woden'sday. And Deus is the Roman form of the Grecian Zeus, better known as Jupiter. Thus Zeus, Jupiter, or Jove, was the supreme god of nearly all the barbarian nations bordering on the Mediterranean. He was governor of heaven and earth, the father of gods and of men, the lord of the elements, and the dispenser of every blessing to man. He was also known as the Thunderer, using the lightning as one of his weapons. He was represented as a majestic man, with a venerable beard, seated on a throne, holding a thunderbolt in his right hand and a scepter in his left. He was the personification of the Christian's God of a century ago, just the character Catholics enshrined and Protestants copied. He had numerous sons, born of mortal maidens. These were known as demi-gods, or half-gods.

The Greek Zeus in process of time appears as Theos, still meaning God. During the fifth century of our era, when a severe intellectual contest was raging between that wing of the Grecian philosophers who were unwilling to recognize the pagan deities as the true God, and they who clung to the old order of thought, the latter invented and applied the term Atheist to their more advanced opponents. It was a compound word, from a—without, and Theos—God.

Thus a term originated which opposing sects have been hurling at each other ever since Roman Catholics adopted it and applied it to Luther and his associates. The Protestants in turn threw it back to Catholics. And now, surprising as it may seem, a writer in The Progressive Thinker of September 21, professing to be a Spiritualist, hurls it at a large wing of the same faith, who reject the narrow concept of God as taught in the Bible, and have enlarged their ideas of such a character, so as to comport with the present knowledge of the great universe, of which all concede he is the energizing spirit, by whatever name designated.

The National Spiritual Convention a few years ago saw fit to call this universal spirit "Infinite Intelligence." The Progressive Thinker would prefer the title Soul of Nature, or Spirit of the Universe, believing either more expressive than the one adopted; but the other gets us away from the old pagan gods which Christians adopted and then falsely claimed to be worshiping the one now known as the barbarous Jew god, which they they have endeavored to dignify by capitalizing him.

The Jews—if there were such a people independent of the Phoenicians, of which there is reason for doubt—borrowed their idea of an avatar, or Messiah, from the Persians; but no such personage figures in the pseudo-Jewish history; but Greece and Rome were over-stocked with sons of gods, having enough to satisfy the ambition of any nation or sect. When Catholicism usurped the Roman religion and government, and paganism was reconstructed and adapted to their somewhat advanced thought, then the gods, both major and minor, of Greece and Rome were canonized, and are now found with Latinized names in the long list of beatified saints. These were the gods the most learned of the pagans repudiated in the fifth century, and for which they were contumeliously called Atheists.

Spiritualists should be very economical in the use of this reproachful term, for none of us, however discordant our views on lesser subjects, deny that Universal Energy, by whatever name designated, pervades all matter. Alexander Pope, the poet, well expressed the enlarged thought in his Essay on Man:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the Soul;
That, changed through all, and yet in all the same,
Great in the earth, as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man who mourns,
As the rapt seraph that adores and burns:
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all."

No Christian, however much inclined to deal in terms of opprobrium, dares classify the great poet with atheists; and it is hoped no intelligent Spiritualist will dishonor himself by doing so.

The "Old-School Atheists" were, and are, in full accord with Pope's idea of a god. They have no sympathy with a 7-by-9 god, such as is described in Genesis, halloing "Where art thou, Adam?" setting up a tailor shop in Eden, taking measures to prevent the creatures of his creation from scaling heaven, and driving him from his throne; his wrestling match with Jacob, breaking his thigh, and doing a thousand other things beneath the dignity of a well-informed human.

And as to a "grudge against Jesus," the critic writes like a superannuated preacher, who has adopted the phenomena of Spiritualism, and brought along with him the obnoxious teachings the biographers of Jesus have ascribed to him. He and those sympathizing with that critic will do well to send 15 cents to this office and procure a 48-page pamphlet entitled "The Teachings of Jesus Not Adapted to Modern Civilization." Before concluding the reading, if critically inclined, it will be discovered the Jesus character is not what churchmen have represented, if "inerrant" Scriptures are trustworthy.

Trying to Change the Meaning of Words.

Language is used to express ideas, and many words of immemorial usage have acquired meanings difficult to change. Anger is one of these.

How is it possible to mistake what is meant when this word is used? It is synonymous with the Anglo-Saxon "mad," defined, "Excited with wrath; enraged; furious with anger; angry." The good prophet, God-inspired, declared (Ecclesiastes 7:9) "Anger resteth in the bosom of fools." Certain it is, an angry person is very liable to act the fool when under its influence, and all thoughtful people use great care to not give way to it.

Mark 3: tells of a man with a withered hand who approached Jesus on a Sabbath day and desired to be healed. But Jesus was watched to see if he would disregard the rigid Sabbath laws. Then says the report (verse 5): "When he had looked round about on them with anger" he performed the cure. Man, God, myth or Jesus, ought to have kept his temper, and we protest against his giving way to passion on such an occasion. It is an example none of us should imitate.

But the preachers will meet us with the declaration: "Anger does not mean what is generally understood by the term when used by Jesus." Had he, a God, so poor command of language he could not find a word which would express his meaning, so he had to leave it to the clergy to revise that meaning, or patch it up to suit their need? On nearly every page of the gospels, wherever the language of Jesus is quoted, the good cleric wants to reconstruct the language of their God, so he will not appear in an offensive light. Hate is one of those words they are ashamed of, and have reason to be.

Japanese Rationalism.

The Ecclesiastical Review, published in Philadelphia, quotes Claudius Terrand, a Catholic missionary in Japan, as saying public opinion there is adverse to Catholic thought, and then:

"Protestant propaganda has, without wishing or even suspecting it, been the occasion, more than any other agency, of throwing this country into the fatal current of atheistic rationalism, which predominates everywhere among the educated. * * Our influence has not been felt among the Japanese upper classes—that is to say, among the officers and functionaries, judges and advocates, professors and students."

The alleged conversions to Christianity in Japan, if any are made, are of the lower and uneducated classes, and mostly of persons in some way connected with the missions. Such converts fall from grace when they cease to be employed; such is the report from all quarters.

The Beginning of a Funeral Trust.

Down there in Coffeyville, Kan., the clergy have formed a combination and fixed the price for preaching funeral sermons. The union rates, however, only apply to members of the churches. Those not in the "ring" must pay a higher rate. The idea of a fixed price for funeral services will prove contagious, and may even become universal. All the great trusts, like Christianity itself, had an humble beginning.

Of late the clergy have opposed funerals on Sunday. Probably their motive is to increase their incomes by making another day than Sunday productive. Well, doubtless they need it.

The Pith of a Long Chapter.

The strongest man on earth is he who stands most alone.

Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

In the Realm of Science.

Scientist Says We Have All Lived Before and Will Live on Earth Again.

Prof. J. Ellis McTaggart, of Cambridge University, England, says we all have lived on earth before and are all going to live on earth again.

Prof. McTaggart thinks there is a much better chance of proving immortality with the addition of preexistence than without it. There are two ways in which a proof of immortality may be attempted. The first he calls the directly metaphysical way. We may attempt to show that the nature of man is such that he cannot cease to exist while the universe continues to exist; or that his nature is eternal, and that an eternal nature cannot have an end in time; or pursue some similar line of thought.

In this case it seems to him that immortality almost necessarily would stand or fall with the theory of preexistence. He does not see how existence in future time can be shown to be necessary in the case of any being whose existence in past time is admitted not to be necessary. "If the universe got on without me a hundred years ago, what reason could be given for denying that it might get on without me a hundred years hence?"

Or, "if my nature is compatible with its temporal manifestation having begun at some point of time, could we find any reason for supposing it to be inconsistent with that nature that its temporal manifestation should cease at some point in time?" His conclusion, then, is that any demonstration of immortality is likely to show that each of us exists through all time past, as well as future, whether time be held to be finite or infinite.

Improvement Goes on After Death.

There are some considerations which the Cambridge professor finds strongly to suggest that we existed before the formation of our present bodies. In the first place, even the best men are not, when they die, in such a condition of intellectual and moral perfection as would fit them to enter heaven immediately. If heaven is to be taken as a state of perfection which renders all further improvement unnecessary and impossible. This fact is generally recognized, and one of two alternatives commonly is adopted to meet it. The first is that some tremendous improvement out of proportion to that which can be observed in life is effected in the moment of death, at any rate in the case of those who die under certain conditions. For this view Prof. McTaggart knows no argument.

The other more probable view is that the process of gradual improvement can go on in each of us after the death of our present bodies. If we adopt this view, he finds it only reasonable to take one more step, and to hold that this life will be followed by other lives like it, each separated from its predecessor and its successor by death and rebirth. For otherwise we should be limited to the hypothesis that a process begun in a single short earthly life then should be continued in one indefinitely long life not divided by death and birth at all. And to suppose without any reason such a sudden change from the order of our present experience seems unjustifiable.

Single Lifetime Always Incomplete.

Our lives, too, the professor finds to be not only incomplete in their results, but fragmentary in their nature. All continually find that a process is cut short by death; that one life holds a fault without retribution, a preparation without an achievement, while in other cases, where the life has lasted longer, the process is complete between birth and death. The more probable conclusion is that the process which is worked out in an earthly life in the one case will be worked out in an earthly life in the other case also, even though death has intervened.

Such problems as these never have been put with more force than by Browning. Both in "Rabbi Ben Ezra" and in "Evelyn Hope" he adopts, at any rate for dramatic purposes, the hypothesis of a number of earthly lives. If a number of earthly lives once is granted it would be gratuitous to suppose that this was the first of the long chain, and since even the lowest man is high above many living beings, there would be strong reason for believing that it was in previous lives that he had gained this relative superiority.

Again, as a man grows up, certain tendencies and qualities make themselves manifest in him. They cannot be due entirely to his environment, for they often are different in people whose environment has been similar. We call these the man's natural character and assume that he came into existence with it. Now, when we look at the natural character of men, we find that they have a great resemblance to those differentiations which can be produced in the course of a single life. One man seems to start with the impotence to resist some particular temptation which exactly resembles the impotence which has been produced in another man by continued yielding to the same temptation.

Benefit by Experience of Previous Lives.

One man again through life has a calm and serene virtue which another man gains only by years of strenuous effort. Others again have instinctive powers of judging nice and difficult questions of quality, in pictures, for example, or precious stones, which place them soon after they have turned their attention to the subject in a position to which less fortunate men can attain, if at all, only by the experience of years.

A still more striking instance is found in personal relations. Two people who have seen but little of each other often are drawn together by a force equal to that which could be generated only by years of mutual trust and mutual assistance. The significance of this fact Prof. McTaggart thinks has been much underrated. As a rule, the only case of it which is considered is the case when the attraction is between people of different sexes, and the inexplicability then hastily is adjudged to be due to the irrationality of sexual desire.

Here, then, are characteristic ties which are born with us, which are not acquired in our present lives and which are strikingly like characteristics which in other cases we know to be due to the condensed results of experience. Is it not probable that the innate characteristics also are due to the condensed results of experience, in this case, of experience in an earlier life? Thus queries Ellis McTaggart.

Without memory of our present life, however, it may be said our future life would not be ours. We might as well be mortal, it is maintained, as be immortal without a memory beyond the present life. To this the professor answers that memory chiefly is of value in our lives in three ways. In the first place it makes us wiser. The results which we have seen and conclusions at which we have arrived are preserved in memory, and add to our present knowledge.

In the second place it makes us morally better. The memory of a temptation, whether it has been resisted or not, under various circumstances, may help us in resisting present temptation. In the third place, it may tell us that people with whom we are thrown and now are related are the people whom we have loved in the past. And this may enter as an element in our present love for them.

Can we be wiser by reason of something which we have forgotten? Unquestionably we can. Wisdom depends primarily on a mind competent to deal with facts and to form judgments. The acquisition of knowledge and experience may strengthen the mind. And a man who dies after acquiring knowledge—and all men acquire some—might enter into his new life deprived, indeed, of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained by virtue of that knowledge. And if so, he will be wiser in the second life because of what has happened in the first. Progress, therefore, has not perished with memory.

Virtue Acquired in Moral Contests.

So, again, with virtue. And there the point perhaps is clearer. For it is obvious that the memory of moral vicissitudes is of no moral value except in so far as it helps to form the moral character, and that if this is done, the memory could be discarded without loss. We cannot doubt that a character may remain determined by an event which has been forgotten. "I have forgotten the greater number of the good and evil acts which I have done in this life. And yet each must have left its imprint upon my character."

And so if a man carries over into his next life the disposition and tendencies which he has gained by the moral contests of this life, the value of those contests has not been destroyed by the death which has destroyed the memory of them.

So with love. What is uniquely valuable, the professor argues, is the relation to each particular person, and not the particular acts and feelings in which that feeling is expressed. Much has been forgotten in any friendship, but the friendship is sweet and true and enduring by reason of the accumulated results of these forgotten episodes. So our relations with the people that we meet in this earth life are sweet and friendly in proportion to the character of our past relations with the same people.

PROF. W. M. LOCKWOOD.

This eminent scientist lectured last Sunday at Conneaut, Ohio. His scientific lectures along spiritual lines have never been equaled in this country or Europe. His residence and permanent address is at No. 723 Prospect Ave., Buffalo, N. Y.

IMPORTANT NOTICE.

Dr. Geo. B. Warne writes: "Too much emphasis cannot be laid upon the fact that anyone who pays full fare one way going to the Washington Convention of the N. S. A. will have to pay exactly the same rate on the homeward trip. **There is no certificate plan of one and one-third rate for the round trip granted this year.** President Barrett's request for the latter favor is refused in these words:

"In view of the unsettled rate conditions throughout the country we deem it inexpedient to grant any concession from current fares."

Practically a one and one-third rate may be had, or $22.25, on a Jamestown Exposition ticket from Chicago, and one need not stop more than one hour to have it validated and then go on to Washington. Those who do not want to stop for the Exposition can have tickets duly signed at Newport News or Old Point Comfort, and then take steamers up the Potomac River for the Convention. Quite a number from the West will go over the 'Big Four' and Chesapeake and Ohio routes."

A ruffled mind makes a restless pillow.—Anon.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate.

He who is afraid of asking is ashamed of learning.—From the Danish.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Honest error is to be pitied, not ridiculed.—Chesterfield.

An Interesting Phantom.

It haunts the field of Chickamauga—Weird story of Ghostly Experiences by men camped on the old field at the time of the war with Spain—Was the apparition that of a Union Soldier who in the '60s was shot for sleeping at his post?

I told one man this story, and he laughed at me, and I have not told it since. It happened eight years ago, during the early part of the Spanish-American war, when my regiment was camped at Chickamauga, on part of the field occupied by "Fighting Joe" Hooker after the terrific "Battle of the Clouds."

It was a secluded spot, more wooded than open, dotted here and there with monuments indicative of the heroism and heavy losses of the regiment that participated in the battle. We went into camp there on Tuesday, May 17, 1898, as I remember, and remained there thirteen days, until ordered to Port Tampa.

I was a sergeant in my company, and the second day there was selected as sergeant of the guard. We mounted guard in the afternoon, and after the pretty ceremony was gone through with and the old guard had been saluted by the new, we quick-stepped to the shrill music of the solitary fife and drum to the guard-house for twenty-four hours' sentry duty.

The guard line extended around the regiment, through the woodland and over near Reed's run, a small creek where it is said the water ran blood red from a sanguinary skirmish between a body of union and confederate forces just preceding the big battle.

It was a lonely place during the day, but at night was rendered a hundred times more so by the dismal croaking of bass-voiced frogs or the melancholy night cry of birds.

The waters of the run seemed to leave a strange, sad sound as they rushed along over the stones or lapped unceasingly against the reed-grown banks.

* * *

About 2 o'clock in the morning a drizzling rain began to fall. The guards of the first and third reliefs, who were off post, lay sprawled out in the guardhouse, sleeping in the strange positions affected by men in overcrowded quarters, when out of the gloom and rain came the cry of a sentry on post:

"Corporal of the guard No. 7!"

The call came around to the guard-house by the endless chain of communication of each guard until it reached home. The cry had hardly been received when when it came again, this time more impatient.

I looked around for the corporal of that relief, but remembered that I had let him go to his quarters for his poncho (rubber blanket). The other two corporals were asleep somewhere in the guard tent. I was going to awaken one of them, but on second consideration decided to go myself.

Wrapped up in my poncho, with my campaign hat drawn far down over my eyes, and with lantern in one hand and rifle held under my rubber blanket in the other, I started out.

No. 7 post was in the woods, near the creek. It was the loneliest sort of a place for night soldiering, which was not enhanced by such a night. I was halted by each sentry in succession, gave the countersign and passed on toward the man who had sent in the call.

I came upon him in the woods. He halted me sharply with "Halt, who is there? Halt! Halt!" I have heard the challenge many times, but never heard it given with more earnestness of command. His "Halt! Halt!" tacked onto the end of the regulation "Halt, who is there?" indicated that he was very sincere in his order.

I stopped short in obedience to his challenge. "Sergeant of the guard," I answered. He kept me there, with his gun at his shoulder.

"Well, why don't you advance me?" I said sharply. I had to speak to him the second time before he slowly took his rifle down and let me advance. He was very much agitated, and so nervous that he could hardly talk.

His eyes had a hunted look. His hands twitched from fear.

"He keeps going through my line," he gasped. "I've halted him, but he won't stop. I thought he was one of the sentries of the other regiments. I called out to him what outfit he was in, but he never answered. He came nearer. I could see his big U. S. on his belt plate, but his uniform was so old that I could not tell him. He carried his musket at a right shoulder, but not like we carry it. It was a musket, not a rifle. He was dressed like these old photographs of soldiers you see in the family albums. He came to my post. I challenged him, but he came on. I challenged again, and the third time said I would shoot. I put the rifle up to my shoulder, although I knew it contained no ball, looked over the sights, but the man was gone. I am not a coward, sergeant, but I'm afraid to stay on this post without ball cartridges."

* * *

The man was badly startled. I knew him well, and after posting a relief for him, took him to the guard-house, where he told me that he had been sitting on a log in the woods thinking of his mother and his sweetheart away off in Pennsylvania. He became drowsy, a sense of sleepiness came over him, he closed his eyes a moment and slept.

It was only a second, but a sentry on duty, with the lives of thousands or one hundred thousand men depending on his watchfulness, such a second of slumber spells D-e-a-t-h! Next to the traitor, it is the most ignominious offense of which a soldier can be convicted. He awoke a moment later, but the sense of sleep was so overpowering that he closed his eyes once more.

"I could not have been asleep more than a few seconds," he said, "when I felt a cold draft strike me full in the face. I jumped up, fully awake. I grasped my rifle in both hands and peered forth through the gloom. I looked again. There in the woods I saw a sentry asleep. He shifted his musket from an order to a right shoulder with a dextrous twist familiar to experienced soldiers and started to walk post. He came toward me, and you know the rest."

* * *

At 3 o'clock the third relief went on duty. Wet and tired, the second relief was just getting asleep on the hard ground of the guard tent when a faint cry came in:

"Corporal of the guard, No. 7!"

It increased in volume as it came nearer, being repeated by each sentry. When the corporal came back I asked him what it was.

"No. 7, out in the woods there," he replied, "says a soldier crossed his post without stopping at his challenge, and he wanted to know what to do if he came back."

Curious, I went out to see for myself. Under my questioning No. 7 acknowledged that he had sat down on the log, had closed his eyes for a second, but had not slept, when a cold chill had struck him. On jumping up he saw a strange-looking soldier come walking toward him.

He called him to halt, but the stranger walked on. He ran to the edge of the woods after him, but when he reached there the man had disappeared.

* * *

I sat down on the log and wondered. The sentry had walked to the upper part of his post. He passed and repassed, but, finding me not communicative, did not speak. I was curious. I wanted to think the thing out. Gradually the trees in front of me changed into a solid black walk. A sense of sleep crept slowly over me.

I was about to close my eyes when a cold draught struck me in the face. I jumped up, startled.

I grasped my gun instinctively and ran forward, hardly knowing what I was doing. My eyes took in the gloom slowly, but when I could see I saw plainly. It was the soldier. He came marching on with slow, steady tread, like an old picture of '61, with low, old-fashioned infantry leggins, a short four-buttoned blouse, an old-time leather cartridge box and funny visored cap, with slanting cardboard disk falling rakishly over the peak.

He passed within fifty feet of me, and as he did he turned his head and gave me a look of such sadness that the thrill of it went to my toes. I followed it with my eyes and called it to halt, but when I looked nothing was there. I even ran forward over to the fringe of trees near the creek, with bayonet fixed, but he had gone.

* * *

On May 31 we were ordered to Tampa, and marched to Ringgold, Ga., fifteen miles distant, to entrain.

During one of our short rests I met an old planter, and in response to my questioning he told me that a sentry of the union army, years ago, on duty near the creek in the woods, which I fixed as the exact place covered by the post of No. 7, was caught asleep on post, was court-martialed and shot at sunrise.

Whether it was the spirit of the soldier of '61 coming back to warn the soldier of '98 is more than I can say, but I have my private opinion of the same. I do know that no one went to sleep on duty in our regiment in the lonely stretch of woods near the melancholy murmurings of Reed's Run on post No. 7.—Southern Paper.

TO GEORGIA GLADYS COOLEY.

Written for and read to the Farewell Reception of Georgia Gladys Cooley, previous to her departure for foreign lands.

Blessed sister, in your travels you may never need these things,
But you only need to touch them to discern what each one brings
Of soul value—worth in friendship—and the wealth that interblends
Both in mortal and immortal, 'twixt yourself and your dear friends.

May your trip be one of pleasure and of profit all along;
May your inspiration heighten as you feed the hungry throng;
May you lift the souls of strangers as you do your old-time friends;
May you safely come back to us when your foreign journey ends.

But be sure these small momentoes are true tokens of respect,
And will bring you love-vibrations in sweet soulfulness direct.
We present them with devotion and with gratitude to you
For your sacrifice and honor in your labors ever true.

May they be a bit of comfort to your soul where'er you go;
May they often whisper softly, kindly words you wish to know;
May they lift your inspiration to the height you would attain,
And impress you with assurance that your truth is not in vain.

May your messages of comfort echo round and round the earth,
And all peoples know your value—know your spiritual worth;
May you long be spared to help us in our urging truth ahead,
By your sacred psychic presence 'twixt the earth and so-called dead.

DR. T. WILKINS.

Shun passion; fold the hands of thrift; sit still—and truth is near.—Emerson.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

THE DIVORCE EVIL SO-CALLED.

Divorce Is the One Door Open for the Escape of Outraged Wives.

The Catholic clergy are a unit against divorce on any ground. Many Protestant preachers agree with their Romanist brethren, especially of the Episcopal church. Others of the more liberal denominations would permit divorce for but one cause—adultery. There is a concerted movement of Catholics and Protestants to secure the enactment of statutes making divorce almost impossible for any cause. The preachers say "divorce breaks up happy homes and leads to race suicide." Even some religious laymen are afraid that not enough boys will be born to keep up the supply of soldiers for future wars unless women are forced to become mothers whether they desire to be or not.

These people evidently look upon marriage from a very low standpoint. They hold that when a clergyman joins a man and woman in marriage, making the woman promise to "love, honor and obey the man until death doth them separate;" the woman is irrevocably bound to love, honor and obey him, even though he was a deep-dyed scoundrel, brutal, cruel monster, outraging all her finer feelings, assaulting and even murdering her. Though she, for good reasons, may fear, hate and abhor him, she shall still continue to bear his name and be the mother of his children begotten in drunkenness and lust. The laws of man, and the saying of a few words by the clergy, are to be held as more binding that the laws of nature and of God. Do these anti-divorce champions know anything about prenatal influences and the laws of heredity. Evidently not.

Do they know that God has ordained and planted it deep in the heart of the female, that there can be no true marriage without love, and no true motherhood if the mother is forced to become such? Do they know that children who are the fruits of brutality, drunkenness and lust on the part of the father, and fear, hate and abhorrence on the part of the mother, come into the world depraved, and are mental and moral cripples with strong criminal tendencies? Some of them admit this, but their theology teaches that all children are "conceived in iniquity and born in sin" through Adam's fall, and are doomed to an endless hell unless saved through the blood atonement;" hence their contention that once a wife always a wife whose duty it is to submit to unspeakable cruelty and outrage on the part af her husband, if she has been so unfortunate as to marry a man of that sort. Although bruised in body and tortured in mind, she must be the mother of the children of a brutal monster, to the end that the nation may not commit suicide and the "home" be broken up.

A few years ago in an eastern state, a drunken, brutal husband came home because his supper was not ready, he fiendishly kicked his young wife nearly to death, crippling her for life, after which assault he snatched his young baby from the cradle, held the infant on a hot stove and roasted it to death. In every city, town and county of this and other lands, may be heard almost daily, the agonizing moanings and wailings of battered, bleeding, heart-broken wives who are as afraid of their ferocious husbands as they would be of an untamed tiger. Can any anti-divorce law or any clause in a marriage ceremony make these wretched wives love the inhuman monsters whom the law and the preacher says are their husbands? No; for the law of God and nature is higher than are the statutes made by men.

Divorce is the one door open for the escape of outraged wives. Take that right from them and millions of women will be crowded to deeper depths of mental and physical slavery, and into hopeless degradation and despair.

If the clergy succeed in repealing all divorce laws they may diminish the fear of race suicide by preventing the diminishing of the birth-rate of depraved children, but what kind of children will they be—what sort of citizens will they make? I ask, would it not be better for the nation to have fewer marriages, and fewer children, and have those unions based on love, and those children well born, than to have marriages based on force and made undissolvable by law, and children brought into the world—the product of hate, brutality and lust?

Fortunately the editors, the lawyers, the legislators and the court judges hold broader views than the clergy. They are more practical, see more clearly the needs of society. They are less influenced by precedent and "scriptural authority" than the preachers. They have keener sympathies and higher ideals.

Women are slowly but surely emerging from the degrading slavery enforced upon them by the so-called Christian church the past two thousand years. When woman is emancipated and cannot be compelled to continue as the wife of the man who beats her and whom she hates, nor be forced to be the mother of his children, but can control her own body, and bear children who are the fruits of love, then will we have more happy homes; then will inebriety and prostitution, and suicide and murder be greatly diminished if not entirely abolished.

As nations advance from savagery towards civilization, divorce laws become more liberal, each century. The more civilized a people are the less brutally and tyrannically does the male biped treat the female. Many women accord credit to the church for the enlarged liberty they now enjoy compared to their privileges of a few centuries ago. The truth is that the orthodox church is entitled to little credit. the honor belongs to the liberal religious sects and other so-called heretics, and the growing intelligence of each successive age. The "infallible scriptures" command wives to submit to and obey their husbands whether such husbands are good, bad or indifernt, and for twenty centuries orthodox Christian husbands have regarded their wives as menials, inferiors and slaves. Many of them considered they owned the wife as they did their horse or dog. To the non-orthodox belongs the chief credit for whatever of freedom married women enjoy to-day.

R. A. DAGUE.

Tacoma, Wash

"In the World Celestial," by Dr. T. L. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price $1.

Sometimes It Is Delightful to Die.

NEARLY EVERY LIVING BEING LOOKS FORWARD WITH TERROR TO THE MOMENT OF DYING; VAGUELY HE IMAGINES IT TO BE A MOMENT OF GREAT AGONY.

A DISTINGUISHED GERMAN DOCTOR, G. H. BERNDT, HAS COME TO THE CONCLUSION THAT IT IS AN UTTER MISTAKE TO SUPPOSE THAT DYING IS PAINFUL. HE HAS COLLECTED AND PUBLISHED IN A BOOK A GREAT NUMBER OF AUTHENTIC STATEMENTS FROM PERSONS WHO WERE REGARDED BY THE DOCTORS AS DYING, BUT WHO UNEXPECTEDLY RECOVERED. THEY CAME AS NEAR TO BEING DEAD AS IT IS POSSIBLE.

NEARLY ALL OF THEM TESTIFY THAT DYING WAS PLEASANT INSTEAD OF AGONIZING. THEY WERE ALL INTELLIGENT PERSONS, CAPABLE OF DESCRIBING THEIR SENSATIONS ACCURATELY. FROM THEIR NARRATIVES IT APPEARS THAT WHAT HURTS IS THE TERROR OF DYING. YOU MUST BE ALIVE AND COMPARATIVELY WELL TO FEEL THIS. WHEN YOU HAVE PASSED A CERTAIN POINT ON THE ROAD TO DEATH, PAIN CEASES. MOST OF THE PERSONS SAY THAT AT THE VERY MOMENT WHEN THEY ARE PRONOUNCED DYING, THEY WERE SUPREMELY HAPPY.

WHEN THE SUFFERER LIES IN THE ARMS OF DEATH THE NERVES AND THE BODY ARE PARALYZED AND INSENSIBLE TO PAIN, BUT THE BRAIN IS ACTIVE AND CONCEIVES THE MOST DELIGHTFUL VISIONS.

SOME OF THE MOST REMARKABLE NARRATIVES COLLECTED BY DR. BERNDT ARE REPRINTED BELOW.

1—Delightful Sensations of Arnold Siegrist as He Fell from the Korpfstock Peak in the Alps.

My accident on the Korpfstock is now well known to all those who are interested in Alpine climbing, as it is, perhaps, the most remarkable of its kind that has ever occurred. No person, as far as can be ascertained, has ever fallen from so great a height as I did and lived to tell the tale.

By a fortunate coincidence two expert amateur photographers were with our party at the time of my accident. While the other members of the party set about recovering my remains, the photographers naturally busied themselves taking pictures of me. Thus they secured a series of photographs showing nearly every stage of my fall from its beginning to the point where my lifeless body lay in a patch of bushes. These photographs are now among the most interesting possessions of the Swiss Alpine Club.

On this eventful day we had succeeded in making the very difficult ascension of the Korpfstock. We had reached the highest peak—a lofty, narrow projection separated from the main mass of the mountain except at its base. This sharp peak rises 2,000 feet above the rest of the mountain. Between the peak and the mountain there is a very deep and narrow ravine. We had crossed this ravine by means of a rope ladder in order to reach the pathway to the peak. This was a very arduous task and one of considerable danger. It was followed by an exceedingly steep and difficult ascent. Consequently when the party reached the summit they were fatigued and more or less exhausted.

I had, probably, more energy than the others. Exhilarated by the success of this daring expedition, I was anxious to enjoy the scenery to the utmost, to make observations from every point of view and to examine thoroughly the lofty summit we had reached. I therefore rashly detached myself from the rope which, as usual in such cases, connected me with my companions, and proceeded to explore the peak by myself.

After climbing about by myself for about half an hour I sat down near the edge at a point where the peak drops down almost vertically for several thousand feet. I enjoyed the superb scenery immensely and my mind was full of high and noble thoughts.

Suddenly I felt the ground beneath me beginning to slide outward toward the abyss. A portion of the peak near the edge had been disintegrated, probably by the action of frost, and the slight addition of my weight was sufficient to separate it completely and cause it to topple over.

I made a frantic endeavor to save myself by rolling backward away from the edge, but it was too late. In another instant I was falling through the air.

There was a strong wind blowing and, as those who are familiar with mechanical phenomena are aware, this greatly retards the progress of a body falling through the air. The effect of the wind in sustaining a body may be seen very clearly in the case of a bird, which can remain afloat in the wind without the slightest motion of the wings.

Thoughts in Mid-Air.

Consequently I was a very long time falling down. I noted this fact with great interest. I had ample time to consider my surroundings and to think of many things.

I realized perfectly that I was falling to my death, but I suffered neither fear, pain nor discomfort. I dare say that if I had been in a position to struggle for my life, however ineffectually, I should have been in an agony of terror, but as I was absolutely incapable of helping myself, I did not have any cause for anxiety.

For a moment I felt a regret for the new gold chronometer which I was wearing, and which was certainly going to be broken, but this idea quickly passed out of my mind.

My sensations were distinctly agreeable. Probably they resembled those of a person in a very swift automobile, but they were incomparably more exhilarating. I caught a glimpse of my companions looking at me in dismay, while the photographers fixed their instruments upon me.

The wind blew me out from the mountain, which probably saved my life, for although it increased the distance which I fell, it prevented me from striking a bare place, where I should certainly have been smashed to pieces.

When I was some distance from the mountain I saw its outlines with considerable distinctness, just as you are able to see the country at a distance from a swiftly moving train, while the ground close at hand is blurred.

My mind worked with marvelous rapidity. I must have lost all conception of time, for, although I could only have been a few seconds in the air, it seemed to me a very long time. I thought of my dear wife and little ones and deeply regretted that I was leaving them, but remembered what a handsome sum of insurance money they would receive, and I smiled gleefully at the thought that the insurance company would have to pay this amount after receiving one premium only.

I then began to feel ecstatically happy. I had shaken off the bonds of the flesh and had entered into the realm of immortality. Every problem of human existence became absolutely clear to me. I understood exactly how men should live in order to avoid all strife, sorrow, misery and poverty. I possessed the secret of perfect happiness.

"If I can only return to the earth again," I said to myself, "I shall be able to do more good to the world than any philosopher has yet succeeded in doing."

It seemed to me that a delightful harmony was sounding in my ears, as if the sun and the mountains and the woods were singing to me.

I was only vaguely aware of a sensation that I was brushing through something. It was repeated many times. I can only explain what happened from what I learned afterward. When I had fallen about one thousand feet my body reached an almost perpendicular slope, thickly covered with trees. Had I struck any object strong enough to arrest my fall completely, I should have been shaken to pieces, but I fell into the light branches of a young tree and swiftly crashed through it. Then I struck another, and the process was repeated again and again. Each time I struck something was taken from the momentum of my fall. After going through the last of the trees I shot downward into a little gully.

When my friends found me they believed that I was dead. They carried me into a house and laid me tenderly on a bed. My clothes were torn to rags; my breathing was imperceptible and I exhibited no signs of life. Nevertheless I was perfectly conscious and enjoying myself thoroughly.

"Poor fellow," said my old friend Dr. Heim, as he bent over me, "I am afraid there is not the slightest chance of his being alive. It is remarkable, however, that he is not more severely mutilated."

Several of the women members of the club began to weep bitterly.

This troubled me greatly. I wished I could let them know how delightful it was to die.

The doctor bent over me, examined my pulse and felt my bones. Evidently he was greatly perplexed. He could not tell whether I was alive or dead. The fact was I had suffered a severe shock to the backbone and base of the brain, which had produced a kind of paralysis and a partial suspension of the physical functions.

For several days I lay in a critical condition. I was, however, in perfect comfort and suffered not at all. I enjoyed a delicious sensation of rest and freedom from care. My mind was not as active as during my flight through the air, but I indulged in many long speculations concerning the new life on which I felt I was entering.

After hovering in the balance for a remarkably long time I began to return to life, and, as I did so, experienced pain and discomfort once more. When I was convalescent I suffered acutely, and often did I regret the happy moments when I was dying.

Other Remarkable Instances in Which Persons at the Point of Death Describe Their Experience as Delightful.

James Barton, a fireman in the Metropolitan Fire Brigade of London, was caught in the ruins of a burning building in Aldersgate street, London, and remained hidden beneath the debris for eight hours before he was rescued.

When his body was recovered he was lying beneath many tons of hot bricks and burning wood, and it was naturally supposed that he was dead. His body was laid aside while the doctors attended to the more urgent work of looking after the living. In the course of three hours one of them examined his body and found that life was not extinct.

Barton was carefully nursed and eventually restored to health. The doctor who was attending him obtained a statement of his experiences, which he forwarded to Dr. Berndt.

"Dying has been a pleasure to me," said Barton, "and if it were not for my wife and children I should be sorry that I have recovered. I have not suffered at all during my illness. Of course, I do not mean to say that burning and suffocation are not painful, but I was fortunate enough to miss those sensations almost entirely.

"I was on my way across the first floor of the burning building when it gave way and I fell down into the cellar. Before I could think about my predicament a beam hit me on the head and I knew no more.

"When I regained consciousness I was lying in the hospital bed, but I did not exactly know where I was. I did not seem to be on earth. I was perfectly happy and delightfully comfortable. In fact, I had never been so happy in my life before. I was entirely free from any pain. I believe I was incapable of feeling anything with my limbs, but that did not prevent me from imagining that I felt the most delightful sensations—as though I were lying in a bed of roses and being caressed by gentle hands."

The Rev. Hermann Stockler, a Swiss minister, who was lost in a snowstorm on Mount St. Bernard and rescued in a state of insensibility, furnished his experiences to Dr. Berndt. His statement in part was as follows:

"When I found myself blinded by the snow and unable to trace my path I was greatly alarmed. I struggled for hours to find my way to a place of refuge, but was finally compelled to give up the fight and fall exhausted in the snow.

"From the moment that I ceased to struggle I was perfectly comfortable. My hands and feet were frozen and I was incapable of movement or sensation, but my sight remained keen for a long time and I watched the great, big snowflakes with intense enjoyment. This was the most delightful experience of my life. I said, 'I hope no one will come and interfere with me.' Finally my eyes grew dim and I fell into a delicious, dreamy slumber."

Of a most extraordinary character was the experience of Percy Williams, an English divinity student, who sustained a terrible compound fracture of the skull. During the period when he was suffering from the injury, and even when he was on the operating table, his mind was filled with the most ecstatic visions.

"I believed that I was in heaven," he explained.

Dr. Berndt obtained from many of his fellow physicians statements concerning the experiences of their patients, and also to themselves when they were at the point of death. For instance, Professor Metchnikoff, the celebrated scientist of the Pasteur Institute of Paris, who is conducting remarkable researches with the object of prolonging human life, furnished a very interesting statement of his personal experience. He says:

"There are many illnesses and accidents where the approach of death evokes no painful sensations. During the crisis of an intermittent fever, when my temperature fell suddenly from 110 degrees to below the normal, I experienced a sensation of extraordinary feebleness—similar, no doubt, to that which heralds the approach of death. Strange to say, this sensation was pleasant, rather than painful.

"It is probable, indeed, that the approach of natural death is, in many instances, accompanied by the sweetest sensation which can possibly exist on the earth."

Miss Bertha Kuhlmann, of Munich, contributed an interesting statement of her experience.

"I had been stricken with a severe attack of pneumonia. During the early days I suffered keenly, but as the disease grew worse, I suffered less and less, until at last I became perfectly comfortable. When the crisis was reached I was apparently lifeless and was quite unable to move even a finger.

"My relatives, being assured that I was dying, sent for a priest to administer extreme unction to me. When the priest came he said he doubted if I knew anything of what was being done, but nevertheless he proceeded with the ceremony, according to custom. In spite of what they thought, I was entirely conscious of everything that was being done, and the sacrament added greatly to the feeling of peace and comfort which I experienced."

Toward the end of last winter I was skating upon St. Mary's Loch, near Edinburgh. The weather had turned suddenly warmer during the day and the ice must have grown thin in several places.

Darkness had fallen, but I was thoroughly intoxicated with the joy of exercise and thought neither of time nor of my surroundings. I skated to an out-of-the-way part of the lake, far away from the place where most of the crowd were amusing themselves. I was going with tremendous speed. I skirted near some bushes at the edge of the lake, when suddenly I heard a sharp crack, and then my feet began to sink under me.

I knew instantly that I had hit a soft spot, and I threw out my arms to save myself by catching hold of the surrounding ice. But the hole was large and I was going hard and fast. I went straight down through the freezing water, and when I came up I was under the ice, yards away from the place where I went in.

I tried to swim around and swim toward the hole, but I missed my way and I had no strength to try again, hampered as I was by heavy clothing and chilled by the freezing water.

My extremities were chilled into insensibility. I gave up the struggle to hold my breath and the water flowed into my stomach and lungs.

From the moment I ceased to struggle for life I ceased to feel any pain.

I knew that I was dying and I was astonished to find how pleasant it was.

I had no longer any sensations of cold or suffocation. I felt that I was floating on a couch of exquisite softness. The most beautiful music I had ever heard sounded in my ears. It was soft and sweet and marvelously melodious. I was being carried gently upward and unseen angels or spirits were discoursing sweet music to me. I could not identify the melody as resembling any I had ever heard. It seemed to be a combination of sound produced by the human voice and of the most exquisitely-played stringed instruments.

Then a soft, white light flooded my eyes and filled the space about me entirely. I could not understand whence it came. There was neither sun nor lamp. There was something unearthly about it, yet very soothing and delightful. It was a light that never was on land or sea.

The music began to grow softer, but without dying away. Events of my past life ran before my eyes like the scenes of a play. Strange to say, I saw only the pleasant things that had happened to me. I was so delightfully situated that I could only imagine pleasant things.

I felt a desire to see all my old and dear friends, and immediately their faces began to press about me. I began to converse with them.

I am not ordinarily a fluent speaker, but in my dying state I enjoyed a fluency of speech such as I had never possessed before. I was able to express the finest shades of thought and feeling with the precision of a philosopher and the eloquence of a poet. I was able to express all the clever and noble ideas which I had felt before, but had never been able to convert into distinct articulate speech. My friends, like myself, were gifted with an eloquence far beyond anything which I had known them to possess before.

After a time the throng of my friends faded away and I was left alone with my sweetheart. Her face wore an anxious expression as if she were vaguely aware that some disaster had happened to me.

I told her that I was dying, but that I hoped we should meet again.

"Now," I said, "we have still a little time that we can spend together. Let us enjoy ourselves."

"Most willingly," she answered. She smiled sweetly at me and then came and nestled by my side. As we sat there a most wonderful pageant unrolled itself before us. We visited all the beautiful places on earth that we had longed to see and had planned to see when we should have time and money. We went to London and saw the shops along the Strand, and then we visited the Tower of London, and after that we called at Buckingham Palace, where the King and Queen received us most kindly.

After that we passed over to the continent, where we saw all the sights of Paris, climbed up to the top of the Arcade Triomphe and viewed the tomb of Napoleon. We also witnessed the grandest theatrical performance we ever saw. We traveled on to the Mediterranean, stopped at Florence, Rome, Naples and Venice. We journeyed leisurely through Switzerland and made our way northward down the Rhine. Then we came back to dear old Scotland again.

I had a premonition that it was time to part from my sweetheart, although I had still no feeling of pain or fatigue. We kissed one another good-bye without any sadness and she faded away.

Then the face of my dear old mother, who was dead, appeared and leaned over me. She whispered to me to rest and be happy, and that she would watch over me. I then began to enjoy the most delightful sensation of rest and happiness that I could possibly imagine. It was infinitely beyond any feeling of happiness that I had ever experienced on earth. I felt as if I were in heaven, and that this was the place that I had so often tried to picture to myself from my reading of the Scriptures and the sermons of my pastors. I remained in this happy condition for a very long time, as it seemed to me. It might have been thousands of years.

Then came a period of absolute black unconsciousness. From this I was suddenly awakened by the most excruciating pain I had ever suffered. The fact was, as I learned afterward, that I had been rescued from the water and that the strenuous methods of resuscitating the drowning were being applied to me. It was the moment of my return to life that caused me such trouble and pain.

"Why don't you let me stay dead?" I groaned. "I was so happy."

From subsequent consideration of my experience I believe that when I was under the water my body became completely dissociated from my brain and insensible to feeling. My mind remained active and, being freed from the ailments and sensations of the body, it was only capable of conceiving happy ideas.

Chauffeur Sissay's Swift Visions of Joy as He Was Hurled from an Auto Going 94 Miles an Hour.

My astounding experience occurred during the trial races for the championship of the Sarthe. They were held near Evreux in Normandy.

I was driving my 90-horsepower Renault racing machine. I was on a magnificent level stretch of road and was pushing the machine to its utmost speed capacity. Eventually I worked up to a speed of 94 miles an hour. We were no longer sensible of contact with the earth. It was as if we were flying; objects at a distance were visible and then in an instant they vanished, for it is hardly possible to see anything which you pass at a speed of 94 miles an hour.

The road was about fifty feet wide and perfectly straight for a stretch of ten miles. Suddenly I discovered at a probable distance of a little less than two miles another auto standing still on the left side of the road, where it should have been. I kept straight on my course, as the other machine was not in my way.

Suddenly, when I was not more than 450 feet away, I saw, to my horror, the other machine move directly upon me. Such a distance is practically nothing when you are going at a speed of 94 miles an hour. I was within a few feet of the other machine in two seconds. I made a tremendous effort to avoid a collision and keep on the road. I shot past the other machine, missing it by only an inch or two, and for a moment I thought I was out of danger. I caught a glimpse of the road behind the other auto. I saw two soldiers leading motor cycles, and one of my wheels struck the last cycle. I saw its fragments fly into an adjoining field. The soldier was not hurt.

In another instant I realized I had steered just a fraction too far to the right in trying to avoid the other auto. It was just enough to take me off the road. I shot across the ditch, and there I encountered the most peculiar series of obstacles an automobilist ever had to negotiate. I was in a great field filled with irrigating ditches. They ran parallel to one another, and each was about one hundred feet away from the next and about four feet wide. There were twelve of them and my machine was headed straight across them.

The auto covered the space of a hundred feet of ploughed land in a fraction of a second. As it struck the irrigating ditch it leaped high into the air, then it dashed across another hundred feet of dry land until it came to another ditch. Twelve times it repeated this extraordinary performance.

On the bank of the last canal stood the hut of the people who take care of the road. A man and his wife were eating dinner there. The machine flew past the hut, grazing the door as it did so. The hub of one wheel drew a line across the door as sharp and straight as if it had been made with a pencil and ruler. It was only a lucky accident that I did not hit the house squarely, in which case I and all the people in the building would have been killed.

I looked upon myself as a dead man. All the breath was shaken out of me, and I was unable to use the brake. I knew that in another second or two I should strike some unsurmountable obstacle, and that would be the end. Nevertheless I did not feel alarmed, but thrilled with a sensation of the most delightful excitement.

For a mile or more I sped across the country, leaping ditches and hedges. Then the machine ran on level ground for an appreciable period and I was able to apply the brake. Before the machine stopped, however, I ran into a tree and was sent flying through the air, but the speed had been reduced sufficiently to make the shock less destructive than it would have been a few moments earlier.

Even as I hurtled through the air I was not terrified, but experienced what I may call swift visions of joy.

I lay unconscious for many hours. There was scarcely a whole bone in my body, and I had suffered the severest internal injuries. For instance, my heart was moved four inches from its normal position.

When I recovered consciousness I was still unable to move or speak. I was able to open my eyes and see what was going on about me. I heard the doctors shaking their heads and saying that there was no chance for me.

They handled me in order to ascertain the character of my injuries, but this did not hurt me. I felt as light as a balloon.

I heard them say, "Poor fellow, it would be better if he were out of his misery." I was not in any misery, but this remark did not frighten or annoy me. I was not afraid to think that they might let me die, for I enjoyed dying immensely.

My sensations were of delicious peacefulness, and such as I had never experienced even in the remotest degree when I was thoroughly alive. I felt no shocks or jars, no little annoyances or inconveniences. My mind seemed incapable of weariness or fatigue and troublesome questions that had formerly perplexed me appeared perfectly clear. I said to myself that if my mind had been as clear as this at the time of the accident, I could easily have avoided it.

I calculated with absolute clearness how I could make a fortune of 100,000 francs in a few months by selling a certain machine. As I was dying I said I should not be able to carry out my plan, but now it appears just as feasible as when it entered my brain that was half-detached from my shattered body.

I lay in a state of delightful happiness, in which I had visions that were half dream and half reality. I thought that I was riding in the swiftest and most luxurious automobile that had ever been created. It was even faster than the one in which I had met disaster. It flew along with never a jar or jolt, and sometimes I fancied that I was riding on the clouds, but then when I looked at the landscape about me I changed my mind and concluded that I was on a road of inflated rubber.

This machine was steered and driven by thought. I had only to wish a certain speed and immediately I had it. I had only to wish to be at a place and immediately I was there. Sometimes I amused myself calculating the speed of the machine. I took out my watch and looked at a splendid palace on the hillside about twenty miles away. Then I said: "I will go there." Almost instantly my machine was in the courtyard of the palace. I looked at my watch—two seconds had passed. I had been traveling at a speed of sixty miles a minute. That was good, but I could do better.

I did not always scorch. Often I glided softly along on my magically smooth roadbed, enjoying scenes of entrancing beauty.

Then I fell into a dreamy state in which I conversed with my family and friends, or just spent my time in silent communion with them.

There were moments when my mind was absolutely clear; when I knew that I had had a terrible automobile accident and that I was dying. I believe that these were the moments when I was nearest to the point of death. I was just balancing between this world and the next. Even at these times I was entirely free from pain or unhapiness. The fact that I was dying did not seem terrible, as it would have done when I was thoroughly alive and well, but on the contrary, it filled me with happiness. I felt that pain and labor and anxiety and unhappiness were done with forever.

It was not until I began to recover, to everybody's surprise, that I began to know once more what pain and unhappiness meant. I shall always look back to the days when I was supposed to be dying as the jolliest holliday of my life.

"WE SHALL NOT PASS THIS WAY AGAIN."

We shall not pass this way again.
If there be aught of secret pain
'Tween you and me,
In the great sea
Of all men's pain let it be cast
This night, that only love may last.

We shall not pass this way again.
My heart, in pain shall we refrain
From tenderness,
And cease to bless
Each added hour that love may give
Us in this piteous space we live?

We shall not pass this way again.
Haply to-morrow comes in vain,
If we shall part
With heavy heart
This night. Ah, then could love forget
The little griefs we cherish yet?
Let us be done with pain—
We shall not pass this way again.

—Emery Pottle.

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THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

WEST SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY IN THE DISTRICT OF HUMBOLDT PARK, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARE OF THE PROGRESSIVE THINKER, 40 Loomis Street.

E. W. Sprague and wife are now at their home in the city of Detroit, Mich., where they expect to remain in the missionary, and other fields of work for the grand cause of Spiritualism. Mr. Sprague's services may be secured for Sunday or week-day meetings, weddings and funerals, anywhere in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs. Sprague will also respond to calls for meetings and seances. They are both well known platform test mediums. Individuals or societies desiring their services can address them at **1082 Trumbull Ave., Detroit, Mich.**

George W. Kates and wife can be addressed at 531 N. Carey St., Baltimore, Md., until further notice. They have been called to the local church of Baltimore as pastors for the present season. Their home address at Cheyney, Pa., will continue, from whence all mail will be forwarded to them, if sent there.

C. J. Barnes goes to Canton, Ohio, for a week or two, and will be glad to meet all of his friends while there.

Hon. F. P. Baker of Topeka, Kan., writes: "The Dialogue on Religion between Father Jutz, jesuit priest, and Dr. Bland, ought to sell by the million. It contains in a concise form, information which would disabuse the minds of those who, by false early teaching, have formed erroneous views of the bible and of the history of the church." This booklet can be had at this office for fifteen cents.

Louisa L. Kirby wishes to correspond with some good speaker who wishes a good test medium to work with them. Address her at 118 Upton avenue, Battle Creek Mich.

Word comes that Mrs. Amanda Coffman is improving, and at the present time is able to sit up, and her Grand Rapids, Mich., home has reason to rejoice, as it was a close call for her from the silent Reaper. The good healing thought is still in order for this popular worker.

H. B. Allen writes from Etna, Wash: "The Etna camp closed the 6th of September. We had a very successful one; perfect harmony prevailed. W. W. Aber was with us during the entire camp, and gave some grand materializing circles. P. C. Smith, that grand old worker, was with us through the entire meeting, always ready to do his work, and everyone was delighted with his lectures. He should be kept busy all the time, for he is a grand worker for the truth. We look forward to next year with expectations of having another camp which will surpass all we have ever held. Myself and wife think of taking a trip, possibly East, this coming winter. Would be pleased to hear from parties who desire to witness my phase of mediumship, and will try to give satisfaction. I have been true to my mediumship for fifty years, and expect to die in the harness. I would like to hear from friends in Salt Lake City, also Pueblo, Colorado."

At the annual meeting of theProgressive Spiritualists society of Elyria, Ohio, the following officers were elected. for the ensuing year: F. W. Martin, president; J. M. Wooldridge, first vice-president; C. D. VanHousen, second vice-president; Thad Allison, secretary and treasurer. The above officers, together with F. H. Davis, George Wood and Phillip Peters constitute the board of trustees. The society has shown a healthy growth for the past year and is in a most prosperous condition at this time. The congregation voted to hold afternoon as well as evening meetings during the coming season. Odd Fellows hall has again been secured as a place of meeting and a fine program has been arranged for the coming year, to which the general public is cordially invited. The season will be opened on Sunday, October 6, with Mrs. D. A. Morrell as speaker and message bearer.

George H. Brooks, President of the Wisconsin State Spiritualist Association, has removed from Wauwatosa, Wis., to 856 Holton tsreet, Milwaukee, Wis., where he can be addressed for future engagements.

Dr. Schaffer, President, writes: "The First Church of Spiritual Science will commence a series of meetings on Sunday, October 6, at 3. p. m., and continue until 10 p. m., with special musical, solos, recitations and poems. A circle will be formed at 4:30 p. m., when all will have an opportunity of receiving a test. Good speakers will be engaged for each Sunday, and the test mediums will be the best that can be procured. A lunch will be served by the ladies of the society, and those wishing to remain for the evening service will be welcome, and the society will do all it can to make it pleasant and profitable for all. We meet in Kenwood Hall, 4308 and 10 Cottage Grove ave., corner of 43rd st. One fare for the West Side on Halstead to 43rd st. We will teach Spiritualism as a science and demonstrate the truth by the law of spirit return."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not agree with their respective views.

Prof. W. M. Lockwood's permanent address is No. 723 Prospect avenue, Buffalo, N. Y.

Rev. G. C. Love of Portland, Oregon is now in Chicago, and would like an engagement either in the city or between Chicago and Washington, D. C., as he is on his way to the N. S. A. Convention. Mr. Love is one of our ablest lecturers. Address him at No. 4707 Calumet ave., Chicago, Ill.

George G. Swart writes from Mayger, Ore.: "About three years ago I had a wonderful vision. I heard heavenly singing, far superior to that here on earth, and at the end a voice said plainly and loudly, "Edgar Allen Poe." With this I awoke. I had another vision. The Bible says that in the end of time young men shall see visions and old men dream dreams." In this I saw a great multitude of people. I, with others, seemed to be on flying horses, and was to meet a force "in battle" that came from the crowd observed, but all the force that came against me fled like deserters, and gave us the field, indicating that I should go ahead fearlessly with the banner of Truth, Love and Justice and proclaim it to the world."

Mrs. M. E. Hanvey writes: "The Golden Rule Society held a very interesting meeting at Lodge Hall, 378 S. Western avenue, Sunday afternoon, September 22. James E. Coe read an original poem, and Mrs. Nora Hill and Wm. Traver gave short talks and messages, which were most pleasing. In the evening a large and appreciative audience greeted the Hon. Chas. Hughes. He held the closest attention of all in a masterly address, followed by Jas. E. Coe with a song, with messages by our well known mediums, Mrs. Addie Clyburne and Mrs. Nellie Kusserow. Our speaker for Sunday evening, October 6, will be Dr. George B. Warne, vice-president of the National Spiritualists' Association, and president of the Illinois State Spiritualists' Association."

Milton Baker writes: "I am located in Lawton, Oklahoma, for several months. My mother has charge of the work here, I assisting her when not otherwise engaged. I desire to hear from societies or individuals in towns where there are no societies, who wish to have in their locality inspirational lectures on Spiritualism. I am now eighteen years old, having lectured on Spiritualism since I was thirteen, and I trust that the Spiritualists of Oklahoma will assist me in making it possible for me to do much good for our cause while in this state. My terms are: Railroad fare from the last place I am in, board and room and the collections; those who "work up" the meetings paying hall rent, that I may have the collections in full. As can be seen, this will be no more than enough to meet the numerous incidental expenses which I will have to pay, such as postage, clothing, laundry bills, etc. Address me at No. 416 B. Avenue, Lawton, Oklahoma."

Mrs. L. Holton-Upson writes: "I returned to Kalamazoo, Mich., from my trip through the Southern States, where I found many inquiries into the New Thought and spirit return. A large portion of the South is settled with Northerners, to whom, through the ministrations at Lake Helen Camp, in Florida, the light has been brought. I met some fine psychics while there, all of whom were friends of The Progressive Thinker, and were interested in the grand work that has been done through its pages the past four years, in weeding our ranks of the fraudulent elements, bringing forth the grand philosophy in all its purity and brilliance. I shall remain in Michigan until January, and can be addressed for engagements at 715 Gall street, Kalamazoo, Mich. After that I expect to visit West Virginia and Georgia for the winter."

M. Parmenter writes from Lawton, Oklahoma: "The Church of Spiritual Light, not content with reaching a part of the people, but desirous of reaching all the people, with the message of Truth, concluded to hold an open-air meeting. This plan was consummated Tuesday evening, September 24. The corner of Fourth street and D. avenue, one of the most prominent corners in the city was chosen. The speaker was Milton Baker, a young man, now eighteen years old, who has lectured in many large cities since he was thirteen years old. He lectured for one hour on "The History and Development of Modern Spiritualism." The attendance throughout the lecture was about one hundred, many remaining throughout the entire meeting. September 22 we organized the first Children's Lyceum in the State of Oklahoma here in Lawton."

John W. Ring will be in Ashtabula, Ohio, to participate in the dedication of the Temple there on October 6, From there he goes to Washington, D. C. to the N. S. A. Convention. His permanent address is Shelbyville, Ind.

Prof. J. Madison Allen has been busily at work in Illinois, Indiana, Ohio and Kentucky, since the latter part of June. Points made, Decatur, Ill.; Mulberry, Indianapolis, Anderson, in Indiana; Dayton, Xenia, Yellow Springs, Cincinnati, Camp Brady, Akron, Cleveland, Conneaut, Ashtabula, in Ohio, and Newport, Ky. Societies and camps desiring his services can address him at Washington, D. C., care of H. D. Barrett, 600 Penn. ave., or South Bridgewater, Mass.

The Band of Harmony, auxiliary of the Church of the Soul, meets in Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m. The Church of the Soul, Cora L. V. Richmond pastor, holds its services in Hall 309 Masonic Temple every Sunday at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home, 3802 Ridge Boulevard, Friday afternoons, to receive callers.

TAKE NOTICE.— Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

WANTED: One steam heated room with breakfast for gentleman. Address E. P. J., No. 40 Loomis st.

Central Spiritual Church holds service every Sunday evening at Trimble Hall, 1977 West Madison street, near 40th Ave., commencing at 7 o'clock, conducted by Mr. and Mrs. Howes.

Harry J Moore organized a class for instruction in Spiritualism in Medford, Oregon, on Sunday, September 22. Address him there, in care of General Delivery, until further notice.

W. J. Howes writes to inform their many friends that they will re-open their meetings Sunday, evening, October 6, at the same place, Trimble Hall, 1977 W. Madison st., near 40th ave, commencing at 7:30; will be assisted by Mrs. Hild and Mrs Cowan. Music by Mrs. M. Calonder. We would like to say that we have met with wonderful success, especially among the orthodox people."

First Anniversary and Spiritualist Mass Meeting of the Plymouth Church, Rochester, N. Y., October 6, 7, 8, and 9, 1907. Sunday services: 10:30 a. m., 2:30 p. m., 7:30 p. m.; Monday, Tuesday, Wednesday, 2:30 p. m., 7:30 p. m. The Mass Meeting, under direction of the trustees of New York State Association, Hon. W. H. Richardson, presiding, October 10, 11, 12 and 13, 1907. Conference each morning at 10:30 a. m. Afternoon and evening lecture and Psychic Demonstrations. Speakers and workes engaged: The venerable Dr. J. M. Peebles, Dr. Edgar W. Emerson, Mrs. Helen P. Russegue, Mrs. Tillie U. Reynolds, Dr. J. J. Lewis, Prof. A. J. Maxham, Prof. W. M. Lockwood, and many mediums for the various phases of spiritual phenomena are expected, among them the following: Pierre L. O..A. Keeler, Dell Herrick, Floy Cottrell, and others. All these services are open to the public. B. F. Austin, M. A., D.D., Pastor.

S. A. Huntington writes from Malden, Mass., of the Progressive Spiritual society: "A very young medium, Fred B. Niles, of Marlboro, Mass, occupied our platform on Sunday evening, September 22. He chose for his theme, "Demonstrations," which he discussed in a very able manner, maintaining that "when the glorious light of Spiritualism radiates the world, then progress and happiness will permeate all things," and in the words of the immortal Thomas Paine, "The world will be our church and to do good our religion. After this fine address, he devoted three-quarters of an hour to giving many fine messages. Our ex-president, Mrs Alice M. Whall, of Everett, will be the speaker on the 29th inst., and Mrs. B. W. Belcher of Marlboro, on October 6. Circles every Thursday evening, and 11 a. m. and 3:30 p. m., Sunday; Sunday evening meeting, 7:30."

Jmes H. Perry writes from Los Angeles, Cal.: "Through the courtesy of Mary C. Vlasek the Society of Spiritual Progression tendered the use of its hall to the California State Spiritualist Association for a mass meeting last Sunday. There was a good attendance all day. In the evening many were glad to get standing room. Addresses were given by C. A. Buss of San Diego, A. S. Howe of Los Angeles, Mrs. Wells of San Francisco, and others. Messages were given by Mrs. Cowell of Oakland, Mrs. Johnson and Mrs. Howe of Los Angeles. It is very gratifying to see the interest created by the earnest, conscientious workers of ability in our cause. Much has been done in the way of cleaning our ranks of the strictly "commercial mediums" during the past year, and more will be accomplished as the organized effort throughout the State increases. There are 46 chartered societies in the State and the work goes steadily on. People in all lines of thought are showing more and more interest. An active minister in one of the churches here receives communications from his mother in spirit life and occasionally has visions concerning his work. If you wish to win people, make them your friends and thereby help to spread the truth of Spiritualism."

Dr. George A. Fuller filled a most successful engagement at Madison (Maine) Camp Meeting, and was re-engaged for next season. He also lectured to a large audience at The Independent Liberal Church at Greenwich Village, Mass., Sunday, September 22, and at Providence, R. I., the 29th. Would like engagements near home for October and the first two Sundays in November, also part of December. Address, Onset, Mass.

G. H. Brooks writes from 856 Holton street, Milwaukee, Wis.: 'I am informed from reliable sources that one, Clarence Britten, claiming to hail from Grand Rapids, Mich., is in Manitowoc giving materializing seances, claiming he is endorsed by the Wisconsin State Spiritualist Association. I desire to state for the benefit of said Britten, and the public at large, that the Wisconsin State Spiritualist Association has never indorsed him, and it is better for the public at large to beware of all who make such claims, and let them pass on. It is far easier for people to tell the truth. I trust a word to the wise is sufficient."

Rev. Albert P. Blinn writes as follows of the First Spiritual Union, Norwich, Conn.: Twenty-five years ago the First Spiritual Union was organized by a band of men and women, who, in a most conservative and orthodox community, were ready and willing to stand for an unpopular cause because to them it was the truth. To-day one or two of that body of pioneers are with us, the rest having passed on; but the work still goes on. Fifteen years after the organization, the society purchased and dedicated a building to the propagation of Spiritualism, under the name of the Norwich Spiritual Academy, and for ten years services have been held every Sunday for a period of eight months a year, and to-day the society is one of the most prosperous in America, owning its own church edifice, free from debt, and a fund in the bank of some thousands of dollars. On Wednesday and Thursday, October 9 and 10, the commemoration of the two events is to be appropriately observed with a joint celebration of the 25th anniversary of the organization of the First Spiritual Union of Norwich, Conn., and the 10th anniversary of the dedication of the Norwich Spiritual Academy. A special musical program has been arranged by Charles A. Dowsett, organist, in which well-known soloists will participate, assisted by the Union Quartette. Rev. R. F. Churchill of Greenfield, Mass., Mrs. M. G. Carbee of Boston, Mass., Mrs. May Pepper-Vanderbilt of Brooklyn, N. Y., Rev. Albert Blinn, pastor of the society, and others, will give addresses or messages. Large delegations from Willimantic, New London, Hartford and near-by towns will attend. Remember the dates: Wednesday and Thursday, October 9 and 10, 1907."

IMPORTANT NOTICE.

Delegates and visitors to the N. S. A. Convention are hereby notified that stop over of ten days will be permitted at Washington, D. C.—either direction—on Jamestown Exposition tickets. This operates on all railroad lines throughout the country. Full details concerning these Excursion tickets can be obtained from any ticket agent at all points.

MARY T. LONGLEY,
Secretary, N. S. A.
Washington, D. C.

TAKE NOTICE.

Amendments to be Presented for Action at N. S. A. Convention, October, 1907.

1. Individual members through associate bodies to pay to N. S. A. one dollar annually instead of 25 cents as heretofore.

2. In place of two dollars for each society belonging to State Associations, State Association shall pay five dollars.

MARY T. LONGLEY, Sec'y.

The N. S. A. Convention.

It is the intention of our party here and from Muncie and Peru, to leave Cincinnati for Washington, D. C., Saturday evening at 9:15. Rates from Chicago are $22.50; from Indianapolis, 19.25; from Muncie, $18.50; from Peru, $19.70. Buy your tickets over the Big Four, via C. & O. Jamestown Exposition Excursion Fifteen Day Tickets. Our state Secretary and I will be glad to meet a good crowd and have a good time. Will wear a yellow ribbon so as to be recognized. Make arrangements to all meet in Cincinnati as early as possible so we can get together in one car. I hope all who contemplate going will let us know by postal. Mrs. Carrie Mong, 415 South Franklin street, Muncie, Ind., or Mrs. Martha Woolley, 127 West 16 street, Indianapolis, Ind. M. W.

WISE AND WEIGHTY COUNSEL.

To the Delegates of the N. S. A. Convention, and the Friends at Large —A Letter From Miss Elizabeth Harlow.

Here it is again almost Convention time, and I am wondering what this year has done. As we stand singly in our separate locations, we cannot see that very much has been accomplished; but when we meet and the work of the year is collected under one head, I am sure we will find there is much. I hope every delegate going to that convention will realize that this is one of the most important ever held, and be prepared to work for a cleaner and stronger movement.

Let us be prepared to see to it that stroug and fearless men and women are put in office. We need now as never before those who will stand like Adamant against the whole system of Fraud. We certainly have in the last few years made it uncomfortable for these creatures. The N. S. A. has been strong and careful in this; let it continue to be even more so.

All unjust legislation and criticism has come upon us because of these, and no one can defend us as well as we can defend ourselves if we will.

In the season's work among the camps, there is a MARKED effort to CLEAR the platform and grounds of fakers, and the one comment has been, "What a good meeting." The crowds have not been as large, but the quality better. Let all honest workers and the N. S. A. encourage and help all officials that are trying to have things better. We will find ourselves coming back to primitive methods, but it was such that established us in the first place. And the sooner we realize that and stand by it, the sooner our cause will grow stronger and beloved.

There is a cry, "Oh! the public demand the other." I ask, why? Simply because you have lent yourselves to it. You can educate them to the right and honest the same way you have let them drift into the other. Simply refuse to endorse or employ any except the straight goods. And it won't be long until the public will realize and demand the genuine, the same as now it clamors for a "show."

I do hope the delegates will work to keep the regulations for ordaining where they now are, and if anything make them more stringent.

In the last year there has been some very careless and disgusting ordaining done by one of the middle west states; and the work of this state has been in the face of the protest of the best people of the state. When we ordain people that have several times been exposed, and known to sell charms that proved to be baked potato skin, we realize that the N. S. A. cannot be too emphatic along this line.

But all honor to our President, he has refused to endorse this affair, and every true Spiritualist should uphold him in these trials he has to meet. I hope, too, the convention will be prepared to act wisely and well on the Definitions—this is one of the BUSINESS NEEDS. I

In fact let us go there not to "BLOW HOT AIR," but to legislate in the interest of Spiritualism CLEAR, INTELLIGENT and PROGRESSIVE, and keep the best men and women at the helm. Let self drop out of sight and the Truth and work only be in view. Sincerely,

ELIZABETH HARLOW.

"The Molecular Hypothesis of Nature." Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

MORRIS PRATT INSTITUTE.

Auspicious Opening of the School, for the School Year of 1907-8.

The School Year of the Morris Pratt Institute never commenced under more favorable conditions than those attending the opening exxercises on September 19, 1907.

The weather was perfect. The students gathered from far and near for the opening day, (an unusual fact) and the newly elected officers of the Association were present to take part in the exercises and be duly installed in their official positions, while the Faculty were present to rejoice and lend the light of their illumed countenances to the outlining of the course of studies to be pursued during the incoming term.

The entire building (as far as means and hard work would allow) had been renovated throughout, and put in perfect order.

The Matron, Mrs. Weaver, was smiling among the students and guests who seemed to arrive from all directions, by every train.

A bulletin announcing the order of the opening day, Thursday, September 19, was conspicuously posted, which was followed as far as possible.

In the morning we are expected to arise at 6:30 and be ready for breakfast at 7 (a little indulgence was permitted on account of the visitors) however, all were present at breakfast at 7:30.

At 9:45 a. m., all assembled in the recitation room while Prof. Weaver, Principal of the School, outlined the course of the studies for the year, and gave out the studies for the day.

Mr. Weaver's benign face was particularly radiant as he looked upon the number of students present, "the largest number ever present on any opening day since the school began, five years ago," Prof. Weaver said.

The advantage of beginning with the opening day lessons cannot be over-stated. Students, everybody, I agree with Mr. Weaver. When you are to begin, begin at the time and place of the beginning, whether you are to attend a school, a church service, a funeral or a wedding.

After the studies had been assigned, Mr. Weaver called on Mrs. Alfaretta H. Nivers (daughter of Moses Hull) who has taught in the Morris Pratt Institute so acceptably and successfully in the department of Oratory and Physical Culture. Of Mrs. Niver's work I have spoken and written on previous occasions—too much could not be said of her work. She briefly and gracefully outlined her class work for Juniors and Sophomores, for the coming term.

Mrs. Mattie E. Hull for the Psychic department was present. Although earlier in the morning I had seen her, and she then thought that for the opening morning she must be excused, "For you know," she said, "I have never been present at an opening of the school without his presence in bodily form. (Moses Hull.) "But," I said, "he will be there as truly, as palpably as before." "I know it, I know it," she said, "but human nature is weak, and I miss his mortal presence at every turn."

Brave little Mattie, she WAS there, and gave a beautiful little outline of what might be done in the Psychic Class, if all were in accord. Her voice trembled a little at first, but the great sympathy of all present and the strength given by the invisible helpers enabled her to proceed.

When the prospective lessons in all the departments had been outlined, Mr. Weaver called upon Mrs. Richmond for a few remarks. At the close of these remarks the writer noticed tears in the eyes of most of those present, and smiles, also, wreathed their faces.

Prof. Weaver said, "that the most noticeable things in Mrs. Richmond's remarks were: 'It is not what you are here to be taught, but what you are here to learn. You are the principal factor in the learning," etc.; "and," said Mr. Weaver, "the other notable feature was, that our arisen Brother, Moses Hull, has spoken to us through Mrs. Richmond's lips and made us know his presence. What a glorious thing could all the world know of it!"

This, then, explained the tears and smiles and the sweet kiss Mrs. Richmond received from dear Mrs. Hull.

Mr. Weaver called upon Dr. Warne to make a few remarks. The Dr. arose, and in a voice trembling with emotion, said, that as he was to speak later in the day he thought they ought to adjourn with a benediction upon them that they had received from the arisen one. And adjourn they did.

Among the interesting reports made were of scholarships secured by Mr. and Mrs. E. W. Sprague in their travels, and one sent by Mrs. Richmond, from friends in Chicago as a memorial tribute to their beautiful son, suddenly taken from mortal life. What better memorial to a young life could be given than to aid another young life to be prepared for the work of life here?

At 4 p. m., the bulletin called students, Faculty and Officers together (by request of Mrs. Nivers) to thoroughly organize the new system of the cuisine, which had been voted for last spring by the students and Board of Directors to take effect on the opening of the school. The object being to relieve Mrs. Weaver of the care of the food department, she being Matron and assistant secretary of the Association—work enough for two or three—and also to give the students a possible lesson in domestic economy.

The students, with Mrs. Nivers as their head, formed a CLUB, and their cuisine is on the cafeteria plan, and they serve themselves from the things provided, paying FOR WHAT THEY EAT. This may be more for those endowed with a large appetite, but is more just to the delicate ones.

The noticeable feature of the meeting was, the freedom with which all the students were encouraged to "speak their minds," which they certainly did. An experimental arrangement was made for one month, and if they did not like the plan they were to change it.

Speaking of Mrs. Nivers, she had arranged for entertaining us all, and had ample provisions for the "first day's" for the students, and she and her husband had painted the spacious kitchen, ceiling, walls and woodwork with delicate light color, like the dawn, and she came across from her little cottage to see that we had everything served—Oratory, Physical Culture:—Yes, actions are very eloquent

At 6:30 we were invited to be present at a session of a class being instructed in oratory, a class that has been in session during the vacation, and consists of pupils of the Whitewater High School—For so highly is Mrs. Nivers appreciated that she has classes from the State Normal School, and the Whitewater High School every year. We enjoyed the lessons very much.

This brought us to the evening and the formal opening of the School, to which the public were invited, when the following published program was carried out in the presence of an appreciative audience:

1. Singing.
2. Invocation—by Mattie E. Hull.
3. Singing.
4. Official announcement by Prof. Weaver, chairman of the Executive committee of election of officers.
5. Installation of officers (informal) and address on behalf of Directors, by Cora L. V. Richmond.
6. Music.
7. Greeting on behalf of Students —by one of the students.
8. Address by President Geo. B. Warne.
9. Address, "The Present Outlook."—George H. Brooks.
10. Remarks by Vice-President, Judge Smith.
11. Informal reception to students and visitors.

President Warne's address was a masterly production and fully justified the choice of the Board in making him the President of the Association.

All the speeches were greeted with cordial and intelligent appreciation.

This last number was changed, by some fairy-like and mysterious process to a more formal reception that, by unanimous and intuitive consent centered upon Dr. and Mrs. Warne, the bride and bridegroom of the occasion. For, be it known, President Warne is twice what he was when elected to fill the office, he is a Whole President now. Well—ice cream, cake ("angel food," of course) and felicitous remarks and congratulations were in order. Just the household of the students and members of the Board and Faculty were present.

An exalted and long address by Brother Brooks (owing to his length of body), felicitous remarks by Mr. Weaver and Judge Smith. Recitation by Mrs. Nivers—("My Ships") —poem by Ouina. Delightful response by Dr. Warne, with smiling assent from Mrs. Warne. A song by all of us.

The writer has known Mrs. Warne for years, and I know of no better, stronger, truer woman. Every work in which Dr. Warne is interested and so active will be doubly enhanced by this beautiful helpmeet.

The hour was much later than the "regulations" permit at the school, but we felt that the season had opened with everything favorable for the best year of the school.

The Board held a hurried meeting at 6 p. m. the next morning to enable the secretary to take the 8:10 train for Chicago. Other directors had to depart and with a blessing on Brother and Mrs. Weaver, Mrs. Hull, Mrs. Nivers and all, we said "Good Morning."

CORA L. V. RICHMOND.
Secretary M. P. Inst.

Send for catalogue of Institute, and remember to address all communications to Mrs. L. S. Weaver, Assistant Secretary M. P. I., Whitewater, Wis.

FAREWELL RECEPTION.

Tendered Georgia Gladys Cooley by Her Many Close Friends, in view of Her Departure for New Zealand and a Trip Around the World.

One of the most beautiful and most affecting occasions recently held in Spiritualistic circles in Chicago, was the farewell reception given to Georgia Gladys Cooley, at the Hall of the Hyde Park Occult Society, under the motherly supervision of the president of the society, Mrs. O. B. Wilson, whose hospitality is too well known to need comment here.

Dr. George B. Warne, the ever ready, genial, philosophical and warm-hearted man that he is, took charge of the program, and opened the meeting with a short talk of the impending crisis that Spiritualist mediums and Spiritualism are now facing, in the threatened legislation against mediums in Chicago, and paid a glowing tribute to the work of Mrs. Cooley at Lily Dale, as well as elsewhere over the country. His words were fitting and sincere, and full of earnestness in behalf of genuine mediumship.

Brother Coe sang "Home and Mother" beautifully. Dr. T. Wilkins read an original poem written for the occasion, after which Mrs. Cooley was called upon, and it seemed that every word she spoke came from the depth of her womanly soul, and fell into the souls of her friends like dewdrops upon the thirsty and fragrant petals of beautiful flowers. It was one continuous wave of love and harmony from beginning to end, and we here bespeak for our Spiritualist brothers and sisters in New Zealand the greatest treat they have ever had, in our energetic, courageous, genuine message-bearer and eloquent lecturer, Mrs. Cooley.

Mrs. Alice Sexsmith sang, and was followed by Dr. Burgess in a real Indian song. Mrs. Lichtig talked and recited. A recitation by Mrs. Uling, was the first number on the program, and was a good one. Mrs. Nora Hill sang "We Parted by the River Side.," and after Mr. Warne had related interesting reminiscences of the past in his friendly experiences with Mrs. Cooley, coffee, cake and sandwiches were served to an appreciative horde of hungry people.

At a late hour, with loving kisses (which were confined to the ladies) and a general hond-shake the little band of friends parted; but not until Mrs. Cooley had asked the glad hand be given the new Mrs. Warne, which was done with congratulations to the twain.

She may anticipate a still warmer and a welcome reception when she returns. A. FRIEND.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical terms or phrase. Price, 25cts.

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TREATMENT
Grace Medical Co., 108 Phillips Block, Des Moines, Ia.

From Lawton, Okla.

To the Editor:—I wish to state that we have accepted an engagement with the Church of Spiritual Light here for this season. We came here from the Oklahoma State Convention, commencing our work here September 8.

We were greeted with large and appreciative audiences. I organized the Church of Spiritual Light last November on one of my missionary tours in this State, with a membership of ten persons. It has already grown out of its infancy and is self-supporting. Perfect harmony exists; every member is busy—not a single drone in the hive, and new members coming in every Sunday.

However, we are not altogether without our troubles here, because this is, strictly speaking, an orthodox city; but organized spiritual Spiritualism is presenting something to the people here that is attracting them, and giving them food for thought, consequently the various leaders of orthodoxy are getting uneasy.

The First Spiritual Society of Oklahoma City, and its pastor, Rev. S. E. G. Thorpe, deserve much credit for the kind way in which they entertained the Convention.

The speakers were at their best; the business sessions were all attended with a spirit of harmony, and an honest desire upon the part of all the delegates was manifested, which augurs well for the good of the cause.

Speakers, teachers, mediums, Spiritualists, all over this broad land, let us, with a voice that has no uncertain sound, cry for organization. Ten years of unorganized effort in Oklahoma could not have resulted in what one year's organized work has done for the enlightenment of humanity, and the building of the religion of all religions: Spiritualism.

Fraternally yours,
REV. ALICE BAKER.
416 B Ave., Lawton, Okla.

She Saw Her Spirit Father.

Passed to the higher life from her home in Flint, Michigan, September 22nd, Esther May Wright, aged 18 years. She leaves a widowed mother and one brother to mourn her loss. She was an exemplary character, and a medium. She saw her father as she was dying. He came for her as he had promised. They have the knowledge of Spiritualism, and the sympathy of their many friends.

MRS. E. A. PARKER.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Andrew J. Hankey of Baltimore, Md., passed to spirit life, Sept. 24, aged 78 years. He was one of the pioneer Spiritualists of Baltimore, and had been faithful to the trust given him by the spirits. As a Spiritualist he lived, and by his conscious knowledge of spirit communion, his last days were gladdened by the expected reunion with wife and children gone before. He left a document clearly proclaiming his convictions, which was read at the funeral services, conducted by George W. Kates and wife.

PUBLICATIONS OF HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, $1.25; postage, 10 cts.
THE EVOLUTION OF THE GOD and Christ Ideas. Price, $1.25; postage 10 cents.

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It was late noon and the servants, of whom we had an endless retinue, came trooping in bringing the native fare—cocoanut milk, fruits, shell fish and fished baked, without sauce or condiments—a plain diet, unpoisoned by microbes or preservatives. After this we were conducted to our prison pen and securely fastened. Weary with our exertion and overcome by the listless weather, we fell asleep and not till the shades of evening were we awakened. The noise that came to us would have answered for Gabriel's horn. Shouting, halloing, the deep tones of shell horns, the banging of spears on shields arose in horrible medley. It all came as response to the message sent by heralds that Bimbumbo himself had promised to speak to his chosen people and give them laws for their conduct. There was no sleep in the villages that night of continuous revelry and overflowing joy. The sun had no more than appeared above the rim of the sea than every man, woman and child on the island was assembled in the meeting house. They had snatched their breakfasts from the trees as they came. Our guards led us along a path which made a short cut, and we soon faced the most astonishing spectacle I ever witnessed. The house was so densely packed that it seemed paved with faces, and these faces were expressive of mingled fear, reverence and curiosity. They were children's faces like those of all inferior races—emotional, questioning. Coswell had fully carried out my instructions. He had taken up a sacred post, remnant of the old superstition, and planted it in front of the altar. It was grotesquely carved in rude imitation of a row of human heads, and gaudily painted with splashes of red, yellow and black. The phonograph was firmly placed on top of this sacred object, and a monkey skin thrown carelessly over it. One change in the appearance of my dear phono at once interested me. Coswell had, from some old tin found in the jetsam, fashioned a prodigious horn, such as never was attached to as small an instrument before, and probably never will be again. How the sounds will bellow in that monstrous megaphone! My spirits rose at the sight, and I said to myself, "Missionary Coswell, you are 'it!' "

Profoundest silence reigned. It became oppressive. All eyes were fastened on the sacred post and its strange surmounting. At length there came from the instrument, in tones deep, bellowing, sepulchral as of thunder seeking vent, the defiant warcry of their bloodthirsty god!

"Wah! wah! wah!"

Had lightning struck that assembly, heads would not have more closely pressed the dust. A cry of anguish and despair went up like the shriek of doom. I confess I was startled out of reason, and half persuaded that the old god had come to his own. Some time passed before the voice could be heard again.

"I have given you, my chosen people, the fairest spot on the whole earth. You are fed without toil. In the old days I asked sacrifice of you. This I want no more. The white men come as my messengers, to teach you my word. You must protect them. It is I, Bimbumbo, who say it. Hearken to my words."

Of course this was uttered in native speech, afterwards translated by Coswell, yet it was scarcely necessary, for I could read in the expression of the crowd what the instrument was saying.

"The coast is clear for us," said the Captain. "We shall not be driven back to the pen."

He was right, for the crowd pressed around us, almost crushing us with attentions, offering their dwellings, and the bringing of endless amounts of fruits and nuts. It was an ovation such as divine messengers, or those thought to be divine, always have received.

That day was indeed marked as a red-letter day, for we were feasted and taken from one village to another, and the chief men allowed no others to wait on us. They wanted to stand next to the gods, and no service was menial enough to satisfy them.

In consultation with the missionary that evening I suggested that as the scheme was working so well, it might be extended, and a complete redemption of these fallen savages effected. Let Bimbumbo do the preaching.

"I can't go further," protested Coswell; "it strains my conscience, and only did I consent because of your imminent danger. What will the missionary board at home say about it when it is reported?"

"Nonsense," I replied; "it will not be reported or known except by the report you send home yourself. Talk into that phone what you think the people ought to hear, and give it the force of their superstition."

After lengthy parley he yielded, and the heralds went out to call the people together the next morning. The scene was repeated. The warcry thrilled them into awful silence. Then came the command from the instrument:

"I, Bimbumbo, command you, my chosen people, you are no more to war on each other. You are to plant your spears in front of the temple; let them be there. You are to attend to the meetings. Bring the best nuts and fruits, the largest fish, the most tasteful shell-fish, to the house of my messengers. You are to obey them. If you do I will guard and protect you. If you do not I'll smite you with thunderbolts, send tempests to level your fruit groves, and drive the fish away from your shores. Hear me, for thus saith Bimbumbo."

After the people had recovered from the effect of the awful voice, Coswell arose and said he was glad to have direct communication with their god, and more gratified that he was pleased with the work of his humble servant. Then persuasively he asked if they were satisfied, and how many were ready to join the church he had established among them.

As one voice the cry arose. Every man, woman and child sprang to their feet, eager to be counted among the elect. It was a great success as a revival meeting; one that would make the heart of any evangelist swell with pride. Not a person on that island was excluded, for there were no infirm nor aged people at home. And here I may remark that there were no such people on the island. I at first referred this strange fact to the healthful climate. Afterward it came to my knowledge that up to the time of the missionary's coming—two years before—the aged and infirm, and children unpromising, had been sacrificed to Bimbumbo in a way that made them most useful to the community.

Coswell was elated. Such successful labors had no like in the missionary field. He was not at ease until he had reported to the home board. That very day he devoted long hours to his report. By divine grace he had gathered every individual of the Ozone Island into the fold. The Holy Ghost had literally descended and over six hundred souls had been saved. From lowest savagery they had become Christians, and bowed their knees to the throne of grace. I don't give more that an outline, gathered from his reading it to me. It was never seen by the board. He had no means of forwarding it, but many similar reports have been sent and published in religious organs with stunning headlines.

One day, after matters had become relegated into the routine of ordinary life, and we felt somewhat secure in the position we had taken of being the head of a theocratic government, Coswell grew confidential, and I found his faith was subject to doubts, such as have disturbed the souls of all infidels. He had put on a new dignity since the turn of affairs, and affected a reserve which held the too forward natives in check. From this I was the more surprised by his admisions.

"Do you know," he began, "that I have the translation of the New Testament under way into this island language?"

On my expressing my surprise he continued:

"Yes, I want them to read and study the life of Jesus the Redeemer."

"Do you not find it a difficult task?"

"Assuredly; much more so than I expected. The language, though easy in idiomatic forms, and from its preponderance of vowel sounds, soft and musical, has a deficiency of words. There are none to represent love, humanity, humility, self-devotion, spirituality, or abstract ideas. The ineffable mystery of the Godhead has no phraseology. I had to translate it by 'three-branched coral,' which is one, yet three. As for the Devil, there is no name, and as the shark is the most dreaded being to these frequenters of the water, every native having been frightened at some time by attack, or seen someone drawn into the voracious jaws, I translated Devil as "Chief Shark." In the exceedingly dry season fire rages in the thickets, and I have used "brushwood fire" to translate hell. A raging fire in the woods, not going out, but burning forever, gives them a realistic idea. I have Matthew nearly finished, and I don't think the other three evangelists will add anything to its value, do you?"

"You are the best judge," I replied, "but really I think they would not; sort of confuse the savage mind by too many stories."

"Exactly. I want this one alone, and when finished I shall attempt to return home with the manuscript and urge on the board the immediate publication for use in the schools I shall establish."

"They have no writings then?"

"Not a page, not a letter. I had to invent an alphabet and the combinations to express modified sounds."

"So if you had your testament they could not read a line until they had learned your alphabet and how to read."

"Just so, and for this purpose I shall have to establish schools and educate the people."

"My dear Coswell, you have more Christian grace, I mean hope, than I ever expect to gain. I would as soon translate Matthew into goose language and attempt to teach a flock of geese. I have no doubt you have succeeded as well in your translation as any of the countless ones who have given good time to such tasks. Did you ever make a literal translation of your translation back into English? It strikes me it would be more comical than a comic almanac. For instance for 'the Father, Son and Holy Ghost' you say 'three-branched coral;' 'cast into the bottomless pit,' 'cast into a brushwood fire,' and that Jesus went up into the temple and was tempted by 'the chief shark.' "

"You misunderstand," he quickly interposed. "It is the native mind I appeal to, and they get a different meaning."

"I hope so," I responded. "It is not your fault, but of the natives. They have no words because they have not, and never had, the ideas. I am not prepared to say they cannot have. All the translators of the Bible into the hundreds of savage tongues into which it has been translated have met the same difficulties. If their Bibles could be literally rendered into English, they would be the most comical books in all literature."

"I believe you, yet a Book of Books we must have, and in the translation I can make one better adapted to the requirements of the occasion than the Bible itself."

"Certainly, just as you made the 'phono' serve better than a real god, because you know better what was wanted."

It was the only time he confided in me; in fact, I've become so busy with events that there was small opportunity. He withdrew himself, I believe, to work on his book of Matthew, and had completed it when the great catastrophe came to us.

We had started a new religion, and in our limited empire it had full sway. We were forced to carry on the humbug for self-preservation. Things went on swimmingly. We lived on the best the land afforded, and wherever we went, met service akin to adoration. For a time, to me it was enjoyable. The Captain chafed under it. "I never was cut out for a saint," he muttered. "I'd rather pick my own cocoanuts. What does it all count for while we are as prisoners, and have no hope of again seeing home. I'd rather be with my wife and children than be this kind of a god-man, were it in heaven itself."

"Don't fret, Captain," I replied; "we will bring it around and pull out of this snug harbor in good time."

"You have more hope than I. Just as well think of a barnacle getting loose from a rock. I tell you they have us foul, and an attempt to get away would be the death of us."

"I have already a plan, Captain, which we must patiently work for. Did you not notice, one of the ship's boats has been driven ashore, in a not damaged condition? It at once occurred to me that we could repair it, and when the time came, make our escape."

I think I never met a man so utterly devoid of hopefulness as the Captain. He expects a coming storm when the skies were clearest. One of those who never takes the initiative, but would go strong enough when started. You could not propose the least thing that he would not object to; kick in slang, and after a while he would take hold as though it was the thing to do.

"Not me," he said despondently. 'We are here for keeps, and to attempt to get away will spoil the delusion which now holds these rascals as our slaves. Suppose we do get away in that cockle-shell, and nary a ship in a thousand miles? Oh no, not for me!"

Yet he went with me to see the boat—a good strong yawl, built for service. The islanders had numerous canoes, drawn upon the beach. They were adepts on the water, and swam like fishes. The comparative size of the boat to their own must have prevented them appropriating it. In attempting to disengage it from the wreckage, and seaweed washed over and around it, we made an important find, the value of which at the time was not so manifest as afterward. It was a box containing several shotguns, which had been consigned to some port at which we had failed to stop, and a canister of powder. As the latter had been sealed it proved uninjured by its rough usage. Searching farther we came on a box of shells. It was a wooden box inclosing one of tin in which the shells were packed, and there we found them uninjured. Here was a full equipment for attack or defense, and summoning to our aid the obedient natives we had the boxes carried to the mission house.

The event was like the interposition of providence, for, without these munitions a few days thereafter, the island folk and ourselves would have been swept from the earth. Chance voyagers in canoes, coming as spies from no distant islands, had seen and reported the beauties and opulence of Ozone, and the cupidity of these foreigners had been excited. A great war expedition had been planned, of which rumors came to us. The chiefs were alarmed, for they knew the strength of their fierce neighbors, and that in numbers they could not resist successfully. They clamored for their spears; called for advice from Bimbumbo; reproached Coswell, and ended by defiantly seizing their weapons.

Then Coswell authoritatively commanded them to wait for the oracle, and after a short seance with the "phono," called them into the temple. "As Bimbumbo says, so shall it be," he said. And the instrument spoke:

"You may take your spears; you will not need use them. I will smite the foe with thunder and flame. I will keep you safe. Wah! wah! wah!"

The effect was magical. With lofty strides the chiefs marched out and reported to the people, who set up a shout of "Wah! wah! wah!" that might have been heard on the farther shore. The great Bimbumbo was with them, and few as they were against the swarms of the northern isles, what he had decreed would be.

There was one point where the enemy would be quite sure to land, and the path leading to the village was through a tangle of tropic growth and this they were sure to follow. In this path the Captain and I dug a pit in which we placed the canister of powder, after taking out a part for other use. We laid a train and covered it carefully, finishing with a surface of leaves. We estimated that the enemy would be ten minutes from the landing to that point, and prepared the fuse accordingly. The Captain's duty was to be on watch and set off the fuse at the proper time.

Having this arranged, we returned to the mission and cleaned two of the guns. They were so-called repeaters, to the extent of six times, and fairly serviceable.

All these preparations had taken time and were scarcely completed before a messenger came breathlessly to us from the other side of the island, reporting that the enemy was in sight. Nor did we have long delay before, rounding the jutting point one after another, twenty-two war canoes, each propelled by ten paddles on a side, followed each other, turned with the precision of naval tactics, aligned abreast and, with paddles beating in perfect time, stood for the shore.

It was a thrilling scene, those long, slim boats, with their crowded armament, the men perfect in form, of the color and mould of bronze statues, their spears gleaming, and their shields of shagged monkey skins held aloft. Then silence added to the thrill of awesome fear which possessed the heart of the on-looker as they swiftly came forward. I confess an almost overwhelming fear, and the Captain, as usual, kicked against hope.

"Three hundred of the pirates, if one," he exclaimed, "and not half that number skulking up in the thicket!"

"Get to your post, Captain," I cried, "and as soon as you light the fuse, run up through the thicket and join me, where our spears and men are in ambuscade."

He seized the punke we had lighted by a pile of fagots used for cooking, and disappeared in the thick undergrowth. I went in the other direction until I came to our men, who, had they not been sustained by the assurance of their mighty Bimbumbo, would have fled into the forest, leaving their villages at the mercy of the foe. As it was, they were strong in the faith of deliverance at his hands, with ready arms to give their assistance when the moment came. I was surprised to find Coswell with the chief men, and to him belonged the plan of the ambush, which, without other assistance, would have been the height of strategy.

The enemy formed in line and started up the path made broad and hard by the feet of generations. They had passed half the space when the Captain joined us. As they came, cautious and wary, on to the very spot where I knew the mine was placed. Half the column had passed over. Would the explosion come, or were we to be trapped by our own device? The seconds were drawn out to hours.

"If it fails, we have our guns," grimly said the Captain in a voice trembling with excitement.

"Yes, our guns must do the thunder act—" I did not finish, for there was an upheaval, a huge volume of smoke rolled up, with flash of flame and a booming thunder which made the palm tops tremble. It was like the intensified war-cry of the great Bimbumbo, and the awed natives first fell on their faces, to spring on their feet to shout back as an echo "Wah! wah!"

At first the smoke, like a pall, concealed the havoc, soon drifting aside and showing the terror-stricken savages. The center of the column was annihilated; the savages at the head stood fixed as statues; those that had not reached the mine turned and fled like sheep for their boats. It was merciless, but I was seized with the fierce desire to kill, and the Captain was no less enraged. We stepped into the open and discharged our six cartridges into the huddled mass of fear-stricken warriors. Then our spearsmen, no longer to be restrained, rushed at them, and they recovered sense enough to run for the landing.

It was a miracle of human agility the way those demented fugitives gained their boats and pushed from shore. I doubt, had they not left guards to hold the boats, if one would have escaped.

There was little Christian grace in our natives. The war spirit bred in countless generations asserted full sway, and their spears struck home in the backs of the fleeing crowd. When the last boat pushed out beyond reach, there was nothing left to do but shout the terrible war-cry and brandish dripping spears. There were ten war canoes in our possession and more than a hundred of those splendid, proud and arrogant warriors lay dead or dying. On these the victors spent their unappeased vengeance, a movement of a hand, or a gasp, brought a spear thrust, which, though given in cruelty, was really a mercy.

When the victors gathered around the spot where the torn earth and broken trees showed the power of the promised thunderbolt, the chiefs prostrated themselves, and in their own crude way offered thanks to their protecting god. Then they fell at our feet, for we, too, had been thunder-bearers.

It was a great victory, and made our position secure. It turned the tide of events in that little empire, as Marathon, Waterloo or Gettysburg did in greater civilizations. Henceforth the State and the church were one, and that one an unlimited theocracy.

When a god backs a nation it becomes a slave to his priests, and the greater its victories in war, the more abjectly it is crushed by superstition. The priest holds the stirrup for the king to mount the saddle. Poor humanity, from the most ancient recorded days, has been crucified between these two thieves.

There was trouble ahead to keep the heredity of ages in check, and it showed itself before we left the battlefield. The warriors at once began gathering in the dead as hunters bag game.

"The pots will boil to-morrow," sententiously said the Captain.

'No, they must not," replied Coswell. The lesson must be taught now. No more heathen feasts, no more pagan ceremonies."

'You'll have to bend, and let them have their way in this," I said. "They are in no humor to be crossed now, and this will probably be their last opportunity."

"I will not yield," he said pettishly; "I will argue this matter with the Chief, and if he refuses, I shall call on the Oracle."

"No, you must not," I said positively. "We must not put that stain on Bimbumbo, or the spell will be broken. He must not contradict their conceptions of him." He was headstrong and called the Chief.

"Are you to take up your old customs and offend the God you have vowed to worship?"

"For his pleasure, by his command we will do this," replied the Chief. "He brought the enemy to give to us. He promised to crush the foe with his thunderbolt, which he has done, and now what can we do if not give him this sacrifice?"

"If he now told you you must not?"

"He would not. He never contradicts himself. If he did now, I would say this is not the real, it is a make-believe—a liar. Why for you no speak to-day what you talk last Sunday. Then you had a feast in the meeting house. Bimbumbo had a son Jesus, whom he sacrificed. You white men killed him. You gave us a piece to eat of what you said was his flesh, and to drink what you said was his blood. It was sacrifice. We eat these enemies as sacrificed, just as you eat God's son, and say we must eat him to be Christians."

A heathen can be fooled by an oracle, but to be held in the meshes he must have specious consistency, and the oracle keep in memory preceding revelations.

The feasting must be allowed. Even the narrow mind of the missionary clearly saw the futility of opposition.

Preparations began that night and the carnival lasted two days. A serving on palm leaves was brought to us, and most savory morsels piled before the post bearing the oracular "phono." Never in the island's history had there been such victory, never such celebrations. Some of the older warriors told stories of past raids, when they had been driven into the jungle, and seen their villages burned and many of their friends carried away dead or alive for the feasting of the enemy. Now was the time of sweet veangeance, and the obliteration of these same enemies. The Chief made a speech in which he said they had a navy now of their own—ten superb vessels of war, strong men to man them, and proposed before the northern isle recovered to raid their coast. The scheme was received with uproarious approval.

It was weeks before the excitement grew to anything like the old level, and a curb could be put on the spirit of enterprise.

During this time there was great preparation for a raiding expedition. The fleet of war canoes was carefully guarded and provisions gathered, spears sharpened and their handles polished and ornamented. It was like a martial camp. The Captain and I promised to accompany the expedition, for an excuse to repair the ship's boat, in which we proposed to lead the fleet. A spar was rigged for a mast, and a rescued sail was fastened into a mainsheet. Everything we needed we found in the wreckage, and we designed the rigging more like a racing yacht's than a lugging sail-boat. In all this work, to the making of the oars, we had our own pocket knives—good, strong ones, such as seamen carry, yet demanding patience in making things for which an ax is more useful.

Our promise to join the expedition and carry our thunderbolts to discomfit the enemy had greatly offended Coswell. "If you are victorious, you will bring material for another of the orgies, and the people will be entirely uncontrollable," he said peevishly.

"We do not intend to go," I replied. "Can't you see that it is an excuse for us to get our boat, having which we will sail away, to be lost or found, as chance decides."

"Go away and leave me?" There was terror in his voice. "You must not."

"Well, well," I replied, soothingly, "we are not going to-day or to-morrow. Our object is accomplished by having the boat, and the expedition may be delayed at least until a little sense gets into the heads of these savages."

"How would the Oracle answer?" he asked.

"Don't meddle with that. There is a better way. Fan the jealousy between the chief men who aspire to be leaders. They have left it for you to decide, and you tell them they must decide it among themselves."

Thus was dissension introduced, for the head man of each village claimed the right to lead the raiders, and their followers clamorously joined, making two factions which indulged in furious partisanship, such as occurs in the most civilized States.

It was an old, adroit move of statesmanship, and the expedition was kept in the middle ground of the island's politics. It became time to consult the Oracle again, for the temper of the people was prepared. They were called to the assembly and Bimbumbo gave them a talk on moral character, not a word of which to them had meaning.

The Christian seers and the greatest thinkers of the ages, with thousands of years of civilization wrought into the fiber of their brains by heredity, utterly fail to explain or understand the mysteries of their religion. What then of this same religion presented to savages?

No, they did not understand, yet were impressed and ready to say yes to all its requirements.

The "phono" shouted: "I, Bimbumbo, have saved you, my chosen people, and now I require a sign from you. My messenger must lead you into the water and make you a sacrifice to me. Then when you come out you will be like my messenger: free from sin, and when you die you will come to me, where the cocoanuts grow within reach, ten times the size of yours, and are filled with honey, and the fish are already baked for the feast."

(To be continued.)

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Mrs. Annie Besant

She is a leading character in Theosophy. She is a brilliant Lady, and a Profound Thinker along Occult Lines. There is very little difference between Theosophy and Spiritualism, and the following report made by Mrs. Laura G. Fixen, a devout Spiritualist and a prominent lecturer, will be read with interest.

Through the ceaseless hours of toil, along the years we count a few days which we set apart in the inner chamber as special days, because some great unexpected joys were bestowed upon us. These days are so few we can count them each New Year's night on our fingers—such have been the experiences of mankind since old Sol sent out his first morning edition of sunshine, and since then down through the ages, great lights have appeared in the world of art, literature, invention, commerce and statesmanship, great masters who pushed mankind upward another notch and helped them into a wider horizon.

A great light shone in Chicago for one week, during September. A chosen few were expectantly looking forward to her coming, a few more went to see and hear her, largely, perhaps, from curiosity, but the great majority of our citizens heeded her not, the mart and daily toil, claimed their time and attention.

Mrs. Annie Wood Besant, the head of the Theosophical Society of the world, came quietly to town, with a satchel full of clothes, a brain full of great thoughts, and a soul illuminated. She brought her Karma, Aura and other Theosophical paraphernalia and her charming companion, Mrs. Marie Russak, an American lady with a large solar plexus, engaging manner and becoming gowns.

The special occasion of Mrs. Besant's visit was the 21st annual convention of the American Section of the Theosophical Society. This cult was founded September 17, 1875, by Madame Helena Petrovna Blavatsky, and Colonel Henry Steele Olcott, to form I, a nucleus of Universal Brotherhood of humanity without distinction of race, color, creed, sex or caste. II. To promote the study of Comparative religion, philosophy and science, and III. To investigate unexplained laws of Nature and the powers latent in man.

Madame Blavatsky, H. P. B., as she is called, became the head of the society. She was a superior physical medium, with a large variety of phases, including materialization, and was also a strong mental medium. She worked with great energy and several societies were founded in different parts of the world.

At her death a few years ago, Colonel Olcott became her successor. He was a broad-minded altruist, with fine inspirational gifts and other excellent mental and some physical phases of mediumship.

At his death Mrs. Besant became the leader. Since May, 1889, when she offered herself a pupil, she had proven herself a faithful and advanced teacher and leader, and in May, 1897, she was elected the President of the World's Theosophical Society.

Mrs. Besant delivered her opening lecture in Orchestra Hall, 169 Michigan Boulevard, on Friday evening, September 13, choosing "Psychism and Spirituality" for her subject.

The large auditorium was crowded with an exceptionally intelligent audience anxious to hear her.

The stage was entirely devoid of flowers and all other decorations. A prelude was played on the magnificent pipe-organ, and as that was finished, a side door opened and the speaker stepped upon the platform. She wore a white cashmere embroidered robe, is unassuming, yet possessing an inborn majestic bearing, every fold of her gown, every gesture and even her repose bespeaking her power.

Without preliminaries or introduction, she began speaking and from the time, she had uttered the first word until the close, she swayed that vast audience as with magic wand. She spoke not as man spake, but with gentle authority she taught the people, chained their attention and won their hearts and applause.

Psychism, the speaker said, is the working of one power of intelligence and knowledge, the knowing whether through brain or matter.

Plato said the man who sees the one in the many do I revere as a God. The oneness of all. This is the foundation of every true state of every nation, the losing of the smaller in the larger.

Not HAS man a soul, but man IS a soul. The body is secondary, the spirit is the producer, the body you took on at birth, and at death you cast it aside. The life is the I, the body the garment I wear.

Solids, liquids, gases and ethers, compose matter; some of these ethers science has begun to observe, but there are far subtler ethers, which we call the Astral, and as certain vibrations in the ether which we call electricity carry messages, and as you see through some vibrations carried to your consciousness, hear and feel through others, so there are thought-vibrations which carry their messages to your consciousness, and it is constantly being touched by these subtle forces. Through your thoughts and desires you build the Astral form in which you will dwell to-morrow. If you desire basely, as the brute, it will be base; if lofty, you will ascend to higher spiritual heights.

These psychic faculties though inborn in the human, are but little understood. Through these forces men and women are receiving warnings of approaching accidents or death, premonitions, and messages, the source of which they do not understand. This force when undeveloped, lacks precision and order and cannot be controlled by the will. As man becomes more intelligent, the untrained part of psychism disappears, and he evolves a subtler organism in the astral body, building it along more intelligent lines.

Psychism, the speaker affirmed, has nothing to do with spirituality. Spirituality is the higher perception of the oneness with all, and living according to this vision. You cannot conceivve the spirit of the great masters and follow in their footsteps, unless you feel your unity with the lowest, most helpless and ignorant mortal. The speaker illustrated this by telling the old fable of a woman who, on her way to heaven came across a fallen sister and stepped on her, to facilitate her own progress.

When she arrived at the gate, it was found that she had a stain from the fallen sister upon her garment. The angel turned her aside. Penitently she returned to earth, but soon returned bringing the erring sister with her, when both were admitted.

Mrs. Besant laid stress on honest work, and said that the highest crown with which God can crown his children is the ability to labor, claiming the dawn despite the darkness of the night.

At the conclusion of her lecture the speaker walked to the rear of the platform, made a graceful bow or two to the applauding audience, and retired, trailing in myriads of light and love in the hearts of those unto whom she came to minister. As she left we woke up and realized that it was not what she had said, nor how, but what we felt, that she felt, and knew and REALLY WAS, the mighty power she had breathed upon that audience, which had made the lecture one to think of, to dream over, and to remember always.

On Saturday afternoon from 3 to 5 a reception was given in her honor at the Hotel Stratford, and the entire parlor floor was thronged with the elite of the brain workers of this silk-lined cult, their faces wreathed in smiles, and the rest in lace or broadcloth with white kid gloves, full-buttoned and skin-tight.

It was a very sociable function, old acquaintance was renewed, new workers met, and then everybody had a chance to meet the "Light of Asia," who was good to look upon.

Saturday evening Mrs. Besant delivered her second lecture in Orchestral Hall, speaking on "The Place of Masters in Religion," showing how from time to time the great religious leaders of the world have appeared, each giving to his people a little higher ideal and a different road for the same goal, the teaching suited to the advance of the times and the pulse of its own age. (As the special reporter of The Progressive Thinker was present at that meeting, I will not attempt to cull from the rich ball Hall. None but members were admitted, even reporters were rigidly excluded, though they urged permission to be present. There were about 166 delegates present from 67 societies, distributed in 23 states including Canada and Hawaii. Mrs. Besant held the convention well in hand, and and preliminary business was disposed of easily and quickly. She then gave her annual address, full of ideal teachings as to what the aim of the members should be. Our brothers sins are ours, she said; our brothers' victories ours and our brothers' loss is ours. As much as ye have expelled the least of our brethren ye have expelled us.

Spirituality knows no personality, and therefore, under the law of separateness the excluder becomes excluded.

Imputation and persecution are offenses often committed by those who consider themselves very moral, yet these are deadly sins against the law of love. Sins of the mind are more far reaching than of the body. The criminal is locked up, but the criminal against the code of the brotherhood of man triumphantly escapes. We want no bigotry, but lofty ideals of morality, such as will affirm our brotherhood with the lowest. Fight ignorance with knowledge, darkness with light and console the bereaved by tearing the veil from their eyes, showing them there is no death, teach the erring he is the author of his own errors.

Ye are the threshold of the coming civilization, the bringers of glad tidings, cease bickering as children, become the conscious living men and women, conscious in your own strength and divinity, the strenuous co-workers with your elder brother, Christ.

At the close of the address the business of the convention was again taken up, and Mrs. Besant proved herself Supreme Commander of the gavel as well as the tongue or pen.

I have attended no State or National Conventions for 30 years which were conducted with more business-like progress, order and enthusiasm. Every moment was occupied and no one spoke until recognized by the chair.

If an impulsive delegate would jump upon his feet and begin to pour forth the fullness of his mind, the chairman, with a smile and the most gracious firmness, would ask him kindly to "defer," until the matter under consideration or some matter about to be considered was settled.

The confused, irregular "defers" and so did everybody else until proper time, and recognition.

Questions came up in that convention in which the opinions were as decidedly divided as they were intense, questions which would have put some conventions into an uproar, but the tactful pilot guided the members around the Charybdis Colofarro into smooth waters with the diplomacy and skill of a veteran general, and the delegates did themselves proud.

The value of their high teachings, exemplified in their acts in trying moments, spoke louder than all else, proclaiming that this splendid convention was composed of the cream of the cult, who did not teach cream and practice skim-milk, but lived and practiced what they taught.

The Secretary's report showed that there were 74 branches in America, with 2559 members. Their total income had been $3,868.33 and the expenses $3,120.02, leaving a balance of $748.31 in the treasury.

Much of their propaganda work is done by a field committee whose courage had never failed, whose persistence had never flagged and whose faith never cooled, sending the word into every land.

The election of the American Secretary resulted in the election of Dr. Weller Van Hook of Chicago, who will be the head of the society in the U. S. in the absence of Mrs. Besant, who makes her headquarters in Adyar, India.

To see all the departments of a National Convention carried out and finished in one day between breakfast and supper is a new experience, belonging to the times of rapid transit and hurried living, but the Theosophists did this and did it well.

Before closing Mrs. Besant gave her followers a few parting words, advising them that within the society there is room for every view, and by expressing principles openly, each to strive to serve the master in his own way, giving each the credit for the same earnestness and desire to serve.

When knowledge becomes wider, intuition will be more complete. We may differ, no one of us is great enough to see it all, no one is strong enough to hold the great pole of truth within his feeble hands, and the most opposite truths on this plane may unite on higher planes.

Tolerance is to see how the world looks through another man's eyes; in many ways we cannot dictate how man shall walk. If two members or societies do not agree, separate and let each work in his own way, the truths we serve are greater than our conceptions of them; live the truth and you will have no time to judge your neighbor, each has his own word, syllabled out by his own vision.

Serve the truth as you see it, fearlessly, and though you cannot understand your brother, that which seems discord may bring the most beautiful harmony.

Not a song was sung, not a flower to decorate, no music, yet all was beauty and music, and poetry, and song, and I think I like it quite as well that way. Squabbling amidst flowers and song is like a frost at midsummer, it makes the roses fade and the music seem out of tune.

In the evening Mrs. Besant spoke on "The Value of Theosophy in the World of Thought."

The speaker handled her theme as does the artist his brush and colors, mingling them deftly, producing a living picture in your mind. She pictured the enormous power of thought and hence the value of right thinking.

To the view of the middle ages it was of more importance that a man be orthodox than in right relation to his fellow-man. It was not conduct but belief; to-day we say conduct is everything. No conduct, however, can be right unless the thinking is right. Man is created by thought, what he thinks of, that he becomes.

She demonstrated the fact that we as a people have not risen to the influence of artistic powers, everything centers around our moloch—money—and she showed the refining influence of the artistic, stating that beauty was one of God's greatest gifts to man. The elevating influences of the high teachings of Theosophy will improve art, enlarge science, cleanse politics, and thus help make mankind better. None should be happy while one is degraded— by closing your windows and living at home, forgetting your neighbor, you cannot be happy.

The redemption of human misery will be carried on only as we become fellow-workers with the great redeemers of the world, assisting your brothers to their rights, their duty, their highest happiness and their supreme good.

Each morning at 10 this busy guest of ours received the hosts waiting to see her, and as an overflowing well, so was she giving comfort, and counsel to each.

In the afternoon she answered questions at the headquarters, 26 Van Buren street, where over 100 thronged to get added crumbs of wisdom.

On Tuesday morning she gave some fine stereopticon views in Kimball Hall on the work done in India, and for the benefit of the same, and though the admittance was 50 cents, hundreds were turned away, unable to get in.

The pictures were fine, but the lone woman who stood silhouetted against the screen, picturing the work done by men and women imbued with the spirit of brotherhood for their dark-skinned brother in India, was by far the more attractive to the people. Rajahs, temples, Hindu schools, and altars of the Mahatmas, were new to many and interesting to all, but wherever Annie Besant was she became the center and all else was but as a setting to the central figure.

On Wednesday evening she delivered her final talk to her own, and answering questions, admitted that Madam Blavatsky had again returned to earth in a new incarnation. She spoke on the physical phases of the phenomena, and showed the different manner in which spirits can return and communicate, gave her experiences and told how she had seen her "Master" materialized repeatedly; how easy it is to slip out of the body and dwell in the astral while you are in the flesh. She, however, does not recommend the practice, believing it is an experience and a growth which will inevitably come in the process of your advancement.

Where does Theosophy differ from Spiritualism? It does not; every doctrine taught is a part of the tenets of the faith of Spiritualism. They believe most thoroughly in all the phases of mediumship, but they are not interested so much in the physical phases as are the large majority of Spiritualists.

Were it not for the fact that our mediums make their gifts the means of making their living, in giving demonstrations (this open door through which so much that is unworthy and undesirable has come into our ranks) we would not be the cause for so much offense to the unbeliever.

The Theosophists live their teachings in their daily walk and earn their bread and butter by the toil of hands and brains. Their "gifts" are higher perceptions and more lofty ideals.

The two Philosophies are actually one—but many of the Spiritualists are still flocking in the outer courts of physical demonstrations which appeal more to the sensations, while the Theosophists have entered deeper into the philosophy, fully recognizing the facts and truths and value of the phenomena but needing and desiring no daily or weekly physical demonstrations. After all the differences are simply in the names. You can go into the West Madison street lunch room and get a small steak, garnished with onions and potatoes for 15 cents, or you can go to the College Inn and call for a chataubriant and pay $1.50 and after you have tried each and figured it all out, you find you simply had—beefsteak each time.

So the main difference is in the name, and as our followers of the blessed truths of Spiritualism shall rise above the planes of sense to the planes of inspiration and high living, loving their brothers and sisters, without guile and criticism, seeking not their own, they will find in that highway men and women of all religions, creeds and cults of all colors and races, each seeking the same goal with eyes strained to reach the same haven and there in unity and loving comradeship finding that after all we are all One.

LAURA G. FIXEN.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., OCT. 12, 1907 NO. 933

HELL'S HORRORS.

As Vividly Portrayed by Dr. J. M. Peebles.

A very grim and gruesome pamphlet (grim considering its contents) of 32 pages, from the facile and pungent pen of Dr. Peebles, has just reached us. This pamphlet, handsomely put up in a black paper cover, is entitled, "The Orthodox Hell, Church Creeds, and Infant Damnation." It baounds in quotations from the sermons of orthodox preachers, past and present, with selections from their creeds, their hymns, their teachings concerning infant damnation and a real hell of fire and brimstone.

Here is a sample of their hymns sung to the "praise of God:"

"Far in the deep where darkness dwells,
The land of horror and despair,
Justice has built a dismal hell,
And laid her stores of vengeance there.

"There Satan, the first sinner, lies
And roars and bites his iron bands;
In vain the rebel strives to rise,
Crushed by the weight of both his hands.

"The guilty ghosts af Adam's race
Shriek out and howl beneath thy rod;
Once they could scorn a Savior's grace,
But they incensed a dreadful God.

"Tremble, my soul, and kiss the Son;
Sinner, obey thy Savior's call;
Else your damnation hastens on,
And hell gapes wide, to wait your fall.

"Tempests of angry fires shall roll,
To blast the rebel worm,
And beat upon his naked soul
In one eternal storm.

* * * * * * * * * *

"The breath of God, his angry breath
Supplies and fans the fire—
There sinners taste the second death
And would, but can't, expire.

"Eternal chains and heavy plagues,
Tormenting racks and fiery coals
And darts to inflict immortal pains
Dy'd in the blood of damned souls."

Here follow some of the headings in this breezy pamphlet: "Hell in the Original," "The Devil in Hell," "Hell Within Hell," "Infants in Hell," "Eating Delicious Grapes in Hell," "Hell Being Modified and Cooled Down;" candidly, then, what is hell?

The Doctor published a pamphlet similar to this, though much smaller, a number of years ago, an issue of a thousand copies, which was soon exhausted. The surprising energy and amount of work in travels, lectures and writings that the Doctor at 86 brings out yearly, is a study that may well interest both physiologists and psychologists.

The price of this pamphlet, "Hell's Horrors," is 15 cents. For sale at this office.

SUGGESTS A RELIGION.

And a Very Sensible One.

To the Editor:—There is a saying which goes:

"For every evil under the sun
There is a remedy or there is none.
If there be one, try to find it;
If there be none, never mind it."

The evil which has been attracting the attention of the Spiritualists for the last six months is the persecution of mediums.

It is about time we get to business. To be hauled into police courrts and harassed by lawyers is no pleasure, and our people are finding out that the public needs some concise information or knowledge of Spiritualism.

"Beautiful Fields of the Summerland," "Happy Hunting Grounds," etc., may be all right for decarnated spirits, but we who are still clothed in the flesh need to learn how to live here.

The N. S. A. convention, to be held in October, will be watched earnestly for the solving of this problem.

Are we not to have pamphlets or the equivalent, which can be purchased by all societies and individuals, defining the terms of Spiritualism in intelligible language?

Are we so bigoted (and Spiritualists, heaven knows, can be!) that we cannot accept a broad definition of religion as:

"Religion is that which tends to the best development of the spiritual within man, and brings him into more perfect sympathy and harmony with his fellowman," etc., as defined by Dr. J. A. Marvin in No. 931 of The Progressive Thinker?

The adoption of that will place Spiritualism in that class, and at the head.

One of our greatest speakers has urged the study of the dictionary, and while about it, English grammar might be reviewed, and it seems we ought to be able to find words and expressions ample and suitable to show the world we are not ignoramuses, and our religion, Spiritualism, too lofty in sentiment, too honest in practice, to allow a believer to be a villain or an impostor.

ELEANOR K. EAGER.

Waterford, Conn.

When a man finally does graduate from the school of experience, the flowers he receives are hauled to their destination by the undertaker.

Instead of the workers of every nation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible.—Hoveden.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

A MODERN TRAGEDY.

Beautifully and Comically Illustrated.

A can of nitro-glycerine was lying on the ground,
A full-blown Christian Scientist was promenading 'round.
"Look out!" a little boy cried out, "there's something harmful there!"
He did not heed, he did not hear, but kept his forward stare.

With lungs inflated, head erect, he said "All things are mine!
I am a part of God! All Good traces my life's design.
Fearless am I! I dare to do whatever I desire,
For I am life; I choose, I make, suggest, command, aspire."

"I am peace, joy, prosperity, power, wisdom infinite;
I am a soul! I can control matter with subtle might.
A man is what he thinks; I pulse with God's almighty heart!"—
That nitro-glycerine went off and blew him all apart.

EMMA ROOD TUTTLE.

REMARKABLE OCCURRENCE

A Spirit Initiated by a Saint.

Speaking about death, Mr. C. W. Leadbeater, in his book, "On the Other Side of Death," says: "It is impossible for us to calculate the vast amount of utterly unnecessary sorrow and terror and misery which mankind in the aggregate has suffered simply from ignorance and superstition with regard to this one most important matter. There is amongst us a mass of false and foolish belief along this line which has worked untold evil in the past and is causing indescribable suffering in the present, and its eradication would be one of the greatest benefits that could be conferred upon the human race." Now the incident I am going to narrate will go a great way in showing that the spirits of the departed can come to us and we may speak with them and, if they so please, they may as well show us their bodies, that is, the bodies in which they lived in this world.

Swami Satchidananda Balakrishna Brajabala, a devout Baishnava of Brindaban, dictated to me the following incident which I took down in my note-book in Bengali, a translation of which is here given. It may, therefore, be said that the narration is not secondhand, but by the man who himself is connected with the affair.

While the Swami was in Bhagalpur, he used to spend his nights in the verandah of a Mandir on the banks of the river Ganges.

One night when he was alone there, a luminous body approached him from a distance of a few yards.

On approaching him, the luminous figure, which seemed to him to be a vapory and indistinct human form, asked him that some Nam (name of a God, by way of Diksha or initiation) might be given to him. Swamiji replied, "I know not who you are, I don't understand whether what is happening before me is merely a product of imagination or is a real fact. Let me see your form distinctly." Whereon the form became distinct. His body, as it was before his death, appeared in full form and size, and Swamiji noted that the form had a bald head. The form said, "I am the father of your disciple, Pran Krishna." However, to make himself positive and to ascertain the earnestness of the spirit, Swamiji directed him to depart that night and to come back on the next at the time when Swamiji would be in Sankirtan. The form then melted away in his presence.

Next day, when Swamiji was bathing in the Ganges, Pran Krishna came to bathe. From the look on Swamiji who was laughing at him all the while, he presumed that Swamiji had something to say to him. On being asked, Swamiji enquired whether his departed father was bald in his head. He was answered in the affirmative. Whereon Swamiji related to him the affair of the previous night.

Pan Krishna also made arrangement for the Sankirtan that evening, brought flowers, etc., and the Sankirtan that evening became a little grander in the course of which the spirit of Pran Krishna's father came. Swamiji embraced him and gave him a Nam and thus the spirit was initiated and departed fully satisfied.

HERE THE FIRST THING TO BE NOTED IS THE MATERIALIZATION, THAT IS TO SAY, "THE BUILDING OF THE PHYSICAL MATTER ROUND SOME ASTRAL FORM OF THE SPIRIT BODY, IN ORDER THAT THROUGH IT, THE EGO INHABITING THE ASTRAL FORM MAY BE ABLE TO PRODUCE RESULTS UPON THE PHYSICAL WORLD."

The spirit in the first appearance became so materialistic as to be able to make himself visible to the Swamiji and on the next day it became so much materialized that Swamiji was able to embrace him just as a living man would be. The form of the spirit on the first night appeared surrounded by a halo of light; this is why the body of the departed is called his or her astral body. Astral means starry or shining like a star. Secondly, it can be inferred that spirits in the Bhubaloka live in carrying out those of their pursuits which they loved most while in this world. Here Pran Krishna's father might have been a devout man uninitiated in his physical life, who felt the need of initiation very much.—Kartik Chandra Benerjee, B. I., in the Hindu Spiritual Magazine.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

SAN DIEGO, CAL.

An Old Worker Depicts the Situation in the Silver Gate City.

As usual, spiritual matters are well at the front in the "Silver Gate" city, and under the intelligent and faithful guidance of Chas. A. Buss we are more than holding our own. Our annual State meeting at Santa Barbara was a decided success, and prominent workers there deciding to pay a visit to this locality gave a new impetus to the work here. Mrs. Kate Heussmann-Harveston, Mrs. Sexton, and Mrs. Wells of San Francisco, held three meetings in our temple, which were largely attended, arousing an interest of uncommon degree.

As a test and message medium, Mrs. Harveston has few equals; none better has appeared upon our platform. Mrs. Sexton's work was also highly appreciated, as were the lectures by Mrs. Wells, who claims to be eclectic, as she freely concedes and recognizes the good in all cults and organizations, and is none the less a Spiritualist on that account.

These workers have a decidedly pleasant personality and are ladies in the true sense of the word.

On Thursday evening, September 19, our temple was filled to overflowing, necessitating an extra meeting in lyceum hall, and even then quite a large number were compelled to stand.

Here, as elsewhere, are a number who are disgruntled and who decided to start another meeting in G. A. R. hall, but they have already subdivided—another case of "who shall be greatest in the Kingdom of Heaven."

In the meantime there is no diminution of interest in the First Society, whose members are moving steadily on to unqualified success. Just now we are blest with the services of Dr. Ada Horman-Patterson, who speaks with no uncertain sound, always good, but, it seems to the writer, has added powers with the advancing years.

It is the policy of the management to have none but first-class workers, possessing ability and character as well, hence negotiations are pending for the services of W. J. Colville, for October, who is always a favorite with San Diego people, and there is much pleasurable anticipation in the return of John W. Ring, who is to begin a five-months engagement the first of November.

There was never a time when more interest was manifested by the general public than now, and the First Society is fully equipped to meet the demands of investigators. Truly we are on the top wave of prosperity, and during the fall and winter months there wil be something doing in San Diego.

W. C. HODGE.

A HAVEN OF REST.

There dwells one bright Immortal on the earth,
Not know of all men. They who know her not
Go hence forgotten from the House of life,
Sons of oblivion.
To her once came
That awful Shape which all men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled and passed by. "And who art thou," he cried,
"That lookest on me and art not appalled,
That seem'st so fragile, yet deflest Death?
Not thus do mortals face me! What art thou?"

But she no answer made; silent she stood;
Awhile in holy meditation stood,
And then moved on through the enamored air,
Silent, with luminous uplifted brows:
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men name Love.

—Reprinted from The Century for January, 1892, in the June Century, Thomas Baily Aldrich.

WHEN I GO HOME.

It comes to me often in silence,
When the firelight sputters low—
When the black uncertain shadows
Seem wraiths of the long ago;
Always with throb of heartache
That thrills each pulsive vein,
Comes the old, unquiet longing
For the peace of a home again.

I'm sick of the roar of cities,
And of faces old and strange;
I know where there's warmth of welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming
When I go home again.

When I go home again! There's music
That may never die away
And it seems the band of angels,
On a mystic harp to play,
Have touched with a yearning sadness
On a beautiful, broken strain,
To which is my fond heart wording—
When I go home again.

Outside of my darkening window
Is the great world's crash and din,
And slowly the autumn's shadows
Come drifting, drifting in,
Sobbing, the night winds murmur
To the plash of the autumn rain;
But I dream of the glorious greeting
When I go home again.

—Eugene Field.

Nothing in the past is dead to the man who would learn how the present comes to be what it is.—Stubbs.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

Things unknown are the true scope of imposture and legerdemain; * * * whence it follows that nothing is so firmly believed as that which a man knoweth least.—Montague.

A ruffled mind makes a restless pillow.—Anon.

MENTAL HEALING.

Something In Reference Thereto from a Scientific Standpoint.

Those who preach the gospel of mental healing [as set forth in the Medical Brief] tell us that sickness is to be cured by disbelieving it, and firmly believing in the universality of divine truth, goodness, or God. As to just what is the curative agent that brings healing to the sick man who thus denies sickness, they speak in vague and general terms, and leave us somewhat in doubt.

They cannot mean merely to affirm that mind acts on body, and that our beliefs may, and to a considerable extent do affect our physical health; for that is admitted by medical men it is a fact, however brought about, it as by themselves. I have known more than one physician who, finding the patient not seriously ill, and needing nothing more than mental treatment, administered bread pills.

And surely, mental healers do not mean to affirm that physical disease can be cured by the mere act of believing. Physical disease is either a fact, or it is not a fact. On the assumption that it is not a fact, it can not be cured at all; for there is nothing to cure. On the assumption that it is a fact, however brought about, cannot be cured by the mere act of disbelieving it. In the nature of things, facts cannot be made other than they are by our beliefs of them. If a man eats poisonous mushrooms, believing them to be esculent, his belief cannot alter the fact that they are poisonous, and save him from their poisonous effects. If a man's lungs are diseased whether by mortal mind or something else, his belief that they are sound does not make them so. Besides, if the relief of pain depends on the sufferer's belief that he has no pain, it can not possibly be effected; for such a belief gives the lie to his consciousness, and is a mental impossibility. The pain is there. He is conscious of it. He may persistently deny it; but he can no more believe that it does not exist than he can believe that he himself does not exist.

Mental healers then, as I understand them, do not mean that the cure is effected by the mere belief of the patient; but they mean that the patient's belief calls into exercise in his behalf the healing power of God. They cite the alleged miraculous cures wrought by Jesus in support of their claims, and lead us to infer that their cures are effected in the same way—that as divine power was put forth to cure the sick who, turning from material aids, came to him in faith; so divine power will be exerted now to heal those who, refusing the help of doctors and drugs, lift their minds and hearts to the Universal Spirit for help. So, we are told, Mrs. Eddy read the story of the man who was healed of the palsy, and "the power which gave him strength," she felt. The life divine which healed the sick of the palsy restored her."

Thus the theory of mental healing seems to be in line with the old conception of divine providence, according to which God, as Luther said: "powerfully and miraculously preserves and defends" those who trust in him. The mental healer, in substance, says to the sick man: Deny your sickness; believe in the all-pervasiveness of good; thus bring yourself into accord with truth, love, goodness, or God, and you will be healed by divine power, as the sick were healed by Jesus. In some wonderful way, your organs, however diseased they may be, will be restored to perfect health, so that they will perfectly perform their proper functions. A miracle will be wrought on you, like that said to have been wrought on blind Bartimeus.

Of course, men of the medical profession deny this theory. They do not believe in miraculous cures. They do not deny that God heals the sick; but they maintain that, whatever we may call the power that heals, it effects the healing through the action of natural forces—cures by the use of natural means. In many cases (such as are said to be cured by mental healers), the natural forces of the body, making for health, are able to throw off its ailments. In other cases these forces are so weakened that they cannot throw off disease without the aid of medicine which, by its action, works with them to produce the desired result. In any case, it is nature effecting the cure.

But God is in nature. The forces of nature, animate and inanimate, are but different forms of the one divine energy. The properties of medicine, as truly as the powers of mind, are expressions of this energy. Hence, what is effected by the one, as well as what is effected by the other, is effected by God; and, even if mental healing were true, it would be no more divine than healing by the use of medicine.

R. G. CAVE.

CORPSE SITS UP, CAUSES PANIC.

Woman Surprises Mourners' Assembled for Her Funeral.

Wheeling, W. Va., Sept. 30.—Relatives of Mrs. Frederick Hartzell, the young wife of a farmer living near Huntington, were bemoaning her death to-day a few minutes before the minister arrived to conduct the funeral rites, when she suddenly sat up and climbed out of the coffin.

There was a rush of mourners for the open air, windows being used as exits. The minister swooned when a pale-faced woman over whose body he had been called to conduct services met him at the door.

The family was too poor to have a physician, and the woman fell into a swoon in which state she remained four days. Her husband believed her to be dead and sent for the undertaker. He prepared her for the interment without discovering that life lingered in the body.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncure D. Conway.

LOOKING BEYOND.

The Future State of Existence as Viewed From the Higher Spiritual Standpoint.

That the soul survives the body, and continues its existence in another state, is the belief of the Christian religion; this belief is the foundation of the Christian religion and is based on faith and divine revelation; said divine revelation is believed by Spiritualists to be spirit revelation.

Spiritualists believe that the truth of an existence after this life, has been verified by the return and manifestation of the spirits of those who once lived here in a physical body.

Christians are disposed to contend that the spirit has no power or inclination to return to earth and manifest its presence to the living.

Spiritualists affirm that sympathy survives death, and is an element of attraction by which the spirit is enabled to approach and remain near the loved ones of earth; that there are persons so endowed with a natural constitutional attribute, that they are able to transmit messages of disembodied souls to their friends in earth life; that by this means the truth that the soul survives the body is verified.

Why the church contest this doctrine with the Spiritualists, is because it is not the doctrine of the church. It is a matter of dogmatism.

There is not a person in the world who would not gladly believe the doctrine of spirit return and communion if their minds were not enthralled by prejudice.

The church opposes progress in this direction; progress is not a principle of the church. Progress would disrupt the ignorance involved in their dogmas, and disrupt their church organization. Ecclesiasticism is too strong for this. The preacher would be deposed unless a medium, hence the influence of position which the minister occupies is arrayed against any reform.

The Church and the Spiritualists are directly arrayed against each other in the matter of the origin of phenomena.

The church stands for supernaturalism, and Spiritualists believe the possibilities of nature are sufficient to account for all things.

The church is continually importuning God to turn aside the laws of nature and grant favors to its members.

Spiritualists expect to pay the penalty for violation of nature's laws.

The prayers of the Christians avail them nothing, and yet they profit not from their failure, but continue to pray.

Spiritualists expect a benefit from the influence of good spirits. They have no Jesus to cast their sins upon, but expect to bear the consequences of wrong doing.

Christians do good to please God. Spiritualists do good to benefit their fellowman, that they themselves may be benefited. The only responsibility that they recognize is to their fellowmen. The wrath of God or fear of hell has no influence with Spiritualists. The only hell they have is a consciousness of moral degradation for wrong doing.

Christians do not believe in progress in the other life; they propose to pray and sing around the great white throne of the New Jerusalem forever, conscious, but not caring for the suffering of the eternally damned in hell.

Spiritualists believe in eternal progress here and hereafter; that it is our duty to try and elevate the degraded of earth while here, and hereafter as spirits to continually strive to influence mankind to lead better lives, also to seek to aid the undeveloped spirits to improve their moral condition. They believe that progress is moral improvement; that all will eventually develop out of sin into a better life; that happiness consists in doing good. They do not believe that sin can be forgiven. Jesus did not die for them that they might be saved. Their duty is to save themselves and others by moral improvement.

Now, in reply to the annihilationists as to the nature of the soul. Both Christians and Spiritualists believe that the soul is of a material substance, more intangible than the matter of the physical form.

The Christian doctrine of rewards and punishments indicate that the sensation of pleasure and pain in the other life, are the same as in the life here, and they have a physical conception of their spiritual heaven. The inhabitants of heaven are the same in many respects as the inhabitants of earth, but there is one exception: They are divested of a moral consciousness as to the inhabitants of this world as they have no desire to come back and influence the inhabitants for their good, or to let them know that they have survived death; neither have they sympathy for those that they have eternally damned. This loss of moral consciousness is strictly an orthodox view. I believe that there are many good Christians who do not share in this belief, but there are diverse views among Christians in regard to this matter, yet the Christian heaven is a place of physical or material enjoyment, and their hell is a place of material suffering.

The Spiritualists believe that spirits are material; that their joys and sorrows are the same as the physical, and that moral consciousness is not changed by death. There is no difference between Spiritualist and Materialist when this matter is properly understood.

The primitive idea of spirit has much to do with this misconception, as also has imagination.

There are some who try to convince themselves that they can think of something that is not material.

The ancients thought that the spirit was the wind, and when the body had ceased to breathe the spirit or breath had gone. The word soul gives a better idea of corporeality pertaining to that which survives the body after death. There can be no conception of a thing that is not material. A thing that is not matter has no existence; it is nothing. Even thoughts are things.

Every sense of the body depends on the material out of which the body is composed.

We cannot receive or give out an idea that does not involve the existence of matter, yet with matter, in whatever form it is presented, there is ever present force that is eternally persistent. There is no matter without force, nor force without matter. Life is a form of force by which the spirit animates the body. There is no vacuum in space; attenuated matter as ether fills all space.

Death is only a change in the form of matter. The matter of the physical body is thrown off, leaving the ethereulized spirit body, and nearly all the characteristics of physical life with the spirit.

Now as to the eternal existence of the soul, no one can say.

Proof of immortality is impossible, as it involves the idea of infinity.

We have evidence that the soul survives death, but the duration of that other life we do not know.

The primary concepts of science are the indestructibility of matter—(No matter was ever created or ever destroyed), and the eternal persistence of force. Force varies and changes into different forms of manifestation, but never is less persistent.

Life and intelligence are presented to us as forms of force in connection with matter. All the phenomena of nature are presented to us in the same way.

Force is presented in connection with organic matter, as motion without cessation.

There is no stability; change, eternal change is the the order of nature. The soul of man is exempt from this immutable law of nature. We change from birth continuously through life to the old age that ends in death, when a radical change is made into another life, and where according to the testimony of those gone before, change unending, continues, is.

When more perfect means of communication between that other world and this is established we will be better able to understand the development of the soul involved in this change.

The soul of the infant is not the soul of old age. Even the trace of identity is lost in the lapsing memory of age. Memory alone identifies us with the past. When memory fades identity is lost.

The soul of earth is not the soul of a future life. Change has marked its advent into that better land, free from the environment of earth.

There is reason to believe that the soul comes into being with the body, and developes with it, and when the body is cast off continues to develope in another condition of life, and may continue on in this way for all eternity; but infinite existence would necessarily be accompanied by infinite transmutation.

Having survived the change of death in the ending of this life who would say that the soul of man may not survive all the changes which eternity may bring.

It has been urged by annihilationists that matter would in time all be made into souls; but I would urge that the quantity of matter is infinite.

Great is the reasoning powers of the human intellect, but the infinite potentiality of nature transcends its capabilities.

J. F. BAKER.

Chicago, Ill.

Platitudes against sin are as harmful as applause for sin.—Anon.

I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

THIS WAS THE SONG.

We have forgotten. This the rowers knew,
Straining within the galley's reeling night,
Life bent on breaking, while their souls grew
Strong in the ancient purpose of Time.
This was the song whereby they made their fight,
Laughed as they swung. Gods! how the cord bit through!

This was the song the lovers heard.
Wakened by flowers in a rose-red dawn,
Through the bright dew they fled, like ocean stirred
With morning. Bare and beautiful they ran,
Holding each other's hand.
Through leaves they're gone,
Cleaving the silver pool with flash of bird.

Carven in stone, Abydos holds it fast:
The little Eastern dancer with her lute,
Wild Erin's fairies crying for the past,
They keep the deathless secret of the word
Hid behind Nature's lips who, krave, remote,
Guard from the profanation till the last.

Not unto us who bide the ebb and flow,
The senseless order of the tide of law,
We have forgotten to be free, we know
Only the iteration of the day.
The priceless moon, white pearl without flaw,
Drowns in the muddy stream of worldly woe.

We take the petty part and leave the whole,
Lost to our ken the song of Nature's youth,
The great barbaric winds that sweep the soul
And leave it emptied of all else but truth.

—Helen Hay Whitney in Baltimore Sun.

FROM A PRISON CELL.

Sweet spirit voices sing over me
Tuneful and jubilant. How can it be
That the songs of gladness which float so far,
As if they fell from an evening star,
Are the mates of one who never may see
Visible music of flower and tree?
Purple of mountain, or life of the free,
Or ruby and gold of the sunset's glow,
Oh never the sight of a loving face—
Must not my cell be a desolate place?
For my soul is sealed with the seal of years;
Mine eyes are opened only to tears.
How can I live in the dark like this?
Where is my fountain of life and bliss?

Oh! My spirit can see! My spirit can see,
And it's sight is strong, and swift and free.
Never the ken of a mortal eye
Could pierce so deep, and far and high
As the eagle vision of hearts that dwell
In the lofty sunlit citadel
Of Faith, that overcomes the world;
Its banners of Hope and Joy unfurled;
Garrisoned with spirits of perfect peace,
Ringing with harps that never cease,
Flooded with glory from throne above,
Celestial sea of the Spirit of Love!

My soul can see! My soul can see!
Well may I sing so joyously,
For my guides themselvves, with tender grace,
Have shown me the brightness of spirit face,
And who shall pine for a glow-worm light
When the spirit goes forth in radiant might?
I can read his word as a shining chart:
"Thou shalt not from this path depart."
Through joy and sorrow, every day
His hand has written it all the way,
And so from the path I'll seek not to stray.

My spirit can see! My spirit can see
Beyond the gloom and the mystery
Glimpses of glory not far away,
Nearing the bright'ning every day,
Golden, crystal, and emerald bow,
Lustre of pearl and sapphire glow,
Sparkling rivers and healing tree,
Evergreen palms of victory,
Harps and crowns and radiant white,
Holy and beautiful dwellers in light,
And the holiest sight in that holy place
Is the radiant smile on my baby's face.

My Darling Babe! 'Tis joy for me
That my ears can hear, my spirit see;
I am drawn by love and faith so strong,
That my thoughts flash forth on the pathway long.
I am in prison, but you up there
Dwell 'mid the spirit's tend'rest care,
My prayers are for you whom my soul loves best,
And I ask the angels to give you sweet rest.
O, Babe! What shall our greeting be
When our spirits shall meet and our eyes shall see,
When the severing sea with its restless tide
Never shall hinder, never divide?

WILLIAM STANSBURY.

Jackson, Mich.

HAS THE BEE A SOUL?

And Does the Soul Live After the Death of the Bee?

How doth the little busy bee improve each shining hour with the honey which is not found ready made in the flower? The saccharine liquid which the bee extracts from the flower is collected in a pouch of the digestive tube. It is disgorged in the hive, where the greater part of the water is evaporated while the sugar is transformed by chemical action. When this transformation is completed and the quantity of water is reduced to 25 per cent the honey is stored in the cells which are sealed hermetically with wax. The sweet liquid which is secreted by many flowers has received the poetic name of nectar. It exudes from the surface of organs called nectaries and consists chiefly of cane sugar, fruit sugar and water. But nectar is not the only source of honey. On sunny days in summer and late spring objects placed under the linden and some other trees soon become covered with drops of sweet, viscous liquid known as honey dew. It exudes from the general surface of young and even of full grown leaves. Honey dew may be produced on extremely hot days, and it is abundant in dry seasons, when it forms a valuable supply for the bees, although it yields an inferior honey owing to the presence of gum. Some of the trees and shrubs which frequently produce honey dew are the oak, ash, linden, maple, poplar, birch, hazel, blackberry, and barberry. Usually the honey dew is produced through the agency of plant lice, which extract the sweet sap of leaves and digest only a small portion of it. But Gaston Bonnier has demonstrated the possibility of its production without the insects. He placed a cut branch in a moist atmosphere and immersed its end in water. In a short time many fine drops of sweet liquid appeared on the under surface of the leaves.

JOHN A. HOWLAND.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

When we have but the will to do it, that very moment will justice be done; that very instant the tyrants of the earth shall bite the dust.—Peter Kropotkin.

Reason must be our last guide and judge in everything.—John Locke.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—Gelett Burgess.

A MOST EXCELLENT MAN.

The Passing on of Another Lifetime Spiritualist.

To the Editor:—I think it due our long-time upholders and workers that we erect mausoleums of loving remembrances to their memories and keep the flowers of appreciation ever fresh upon them as we too journey along the pathway they have gone.

On July 29, there passed over the divide, our friend and brother, George L. Congdon, of Elgin, Ill. I say our friend because he was the friend of every Spiritualist in the world. To him the name was precious, the phenomena were precious and the philosophy a delight.

When a prosperous merchant and manufacturer in Chicago the cause was dear to him, and when he made Elgin his business and social home he abated none of his interest in the workings of the spirit world in our behalf. He gave of his means and opened the doors of his rooming house for seances and meetings and was instrumental in bringing many into the light of the new dispensation.

In later years, after marrying the third time, he lived in a lovely home in the north part of the city of Elgin, on what was at one time a part of the large estate which he purchased in 1881, when he built the first shoe factory in Elgin, and opened up Congdon's addition to the city.

Those who attended the grand picnic of the Spiritualists of Chicago and outlying towns this last summer, will recall the beauties of our brother's home and his genial presence even though then he was rapidly nearing the day of transition. It came by growing weakness until he could not rise from the bed and in a week's time the silver cord was loosened and the golden bowl was broken without suffering of any kind.

Mr. Congdon was born in Northbridge, Mass., May 7, 1839, and began the work of manufacturing boots and shoes in Grafton, Mass., when little more than twenty-one. After a few years he went to Chicago and became one of the builders of that new city's great industries, running both factory and stores. The great fire destroyed these, but not his intrepid energy and enterprise. Putting up a board shanty, he was soon under way again with a remnant of machinery, tools and stock which two hours' time had enabled him to save in two wagons drawn by horses and one by his men who had to hold a fourth wheel on as they trundled out to the west of the fire line. When the change was made to Elgin, ten years later, he stood for twenty thousand dollars before the business world.

The same enthusiasm he put into his work he put also into Spiritualism, but one misfortune followed another until ill health brought him to the place of rest, his work all done except to hold still true to the religion he had held from his boyhood days, the best he could find.

His funeral was largely attended, the Silver Leaf quartette rendering fine music, Mrs. West officiating as speaker.

Although a Mason of high degree, the Modern Woodmen, of which order he was a member, attended to the funeral rites. The worn casket of the soul was laid beneath the evergreens in the cemetery of McHenry, the former home of Mrs. Congdon, while that soul reveled in the new delights of freedom and of reunion. To your correspondent he has given back the word that "It was the happiest experience of all his life." He has left his earthly home in fleshly form but in conjunction with his arisen friend, George Bowen, there is a work to be done in Elgin, of which we shall hear before many years.

MRS. M. A. CONGDON.

MIDNIGHT HOUR.

'Tis silence o'er the midnight plain,
I hear your gentle voice again,
My soul delights to view the scene,
The valley fair in fertile green.
The moon whose silvery brightness spreads
Around the vale, and nature sheds
Her emerald mantle on the trees—
Your voice is wafted on the breeze.
Of summer night like long ago,
As we two rambled to and fro.

Methinks it is that night again,
When first I whispered love's sweet strain
Into your ear, with loving voice,
When soul to soul we did rejoice.
You vowed to be my very own,
But now my life is cold as stone,
For death's fair angel came one day
And bore my gentle love away
To mansions fair in Spirit light,
And now she lives with angels bright,
In home of beauty by the shore
Of Beulah Land, and pain no more
Can reach her soul so pure and true,
Alas, my love, I mourn for you.

In path of life I'll e'er incline
To keep my soul as pure as thine,
And know when I throw off the coil
Of earthly chain and free from toil,
I'll come from earth to your bright home
And clasp your loving hand and roam
Through fair, bright landsscapes studded o'er
With gorgeous flowers and birds that soar,
And sing among the happy bowers
Where we shall spend the happy hours,
And dwell and sing forevermore
With angel bands on Beulah shore.

LOUIE HOLYOAK.

Woman Completes a Voting Machine.

A Columbus woman has submitted a voting machine for formal approval of the State Commission, and it is said that the machine will do more and better work than any other machines brought to the commission's attention. Women get a vote only at school elections in this state, but it appears that this fact did not destroy interest in voting and the possibilities of a voting machine, upon which the Columbus woman's husband spent 10 years of toil and study, he dying 6 years ago, leaving the machine in an unfinished stage. She took up the work and finished it and now has a voting machine which it is said will do all that is required of such a machine.—Youngstown (Ohio) Vindicator.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

Four Great Sins the Church Is Called Upon to Combat.

One Is Viewed from the Catholic Standpoint---Three from the Protestant---Some Comments Thereon, by R. A. Dague.

The Pope of Rome has issued an encyclical in which he condemns modern thought as a great sin. Among other commands are the following:

"MODERNISTS ARE TO BE REMOVED FROM PROFESSORSHIPS AND THE DIRECTION OF EDUCATIONAL INSTITUTIONS.

"THE CLERGY AND FAITHFUL ARE NOT TO BE ALLOWED TO READ MODERNIST PUBLICATIONS.

"A COMMITTEE OF CENSORSHIP IS TO BE ESTABLISHED IN EVERY DIOCESE, TO PASS UPON THE PUBLICATIONS WHICH THE CLERGY AND FAITHFUL SHALL BE PERMITTED TO READ."

This is in keeping with the custom of the Catholic church since the days of Constantine. Science, philosophy, inventions, education, liberal government, the right of men to think, has had to fight the church **inch by inch** in the long weary centuries past. The early astronomers, philosophers—reformers of every kind, were persecuted, imprisoned, tortured, burned, and beheaded by the church. Gutenberg and Faust, who invented printing, were imprisoned because the church said they had invented a black art and were in league with the Devil. The inventor of the umbrella was persecuted as a heretic for his wickedness in "inventing a contrivance which would prevent God from sending his rain on the just and unjust."

The Catholic church has always taught, and now teaches, the impossible doctrine of transubstantiation, which is, that when a priest mumbles some words over some wine and fragments of bread, that those substances are instantly changed, and become the **REAL, ACTUAL** body and blood of Jesus Christ.

In the long ago, on one occasion, it has been stated, a mouse ran out of the wall, seized a morsel of this divine bread and carried it into his hole. A council of Right Reverend and holy bishops, priests, archbishops and cardinals, discussed earnestly and protractedly this proposition:

"CAN A MOUSE EAT A PORTION OF THE BODY OF GOD?"

It was finally decided that the animal had committed a heinous sin; the walls were torn down, a mouse captured which was then burned to ashes and the ashes sprinkled over the altar with solemn and befitting ceremonies. Poor old Pope! Doubtless he is sincere. Amid the blaze of enlightenment of this progressive age he is pained and bewildered, and hopes to turn the world about face, and compel it to go back to the good old times when the roasting of astronomers, inventors, scientists and philosophers, was a frequent pastime of "holy men."

And now a few words about our Protestant friends. An annual State Conference of a powerful Protestant denomination, held at Seattle, adjourned last week. They discussed several propositions. None elicited more eloquence and denunciation than the awful sin of dancing, playing cards for social recreation, and attending the theater. Vivid word pictures were drawn of how Satan was destroying the rising generation, and luring them to an endless hell through whist, and euchre, and the waltz, and Virginia Reel, and the awful theater. So far as I could learn from the published proceedings, nothing was said about the small sins of the killing of Jews by Christians in Russia, nor about war, nor the enslaving of two millions of children in the shops and factories of this country, nor about wholesale land stealings, political thievery, and stock watering, and grafting, and the exploiting of the working people; nor about infanticide, and abortion, and race suicide so prevalent among church people and others.

Evangelist Hart, who is one of the same faith as those who composed the conference referred to, held a great revival in Tacoma last winter, in a tabernacle erected for that purpose. Night after night he thundered against the awful sins of dancing and theater-going—especially the latter. Scores of converts flocked to the altar, a large portion being schoolgirls in short dresses. These children were frightened at the preacher's awful threats of what his God would do if they didn't repent of the heinous crime of "tripping the light fantastic toe" when they heard a fiddle, and going to matinees. Scores of these boys and girls—mostly girls—were frightened into the folds of the church. **Two went insane, one of whom is now in the asylum.**

Are some Protestants any less superstitious and narrow-minded than the Catholics?

Here is an incident which would indicate that they are not.

A few days ago tiny Countess Magri, aged 65, formerly Mrs. Tom Thumb, was in this city. In an interview she said that when many years ago she traveled with P. T. Barnum, the country people would not enter a tent to see an exhibition. Mr. Barnum had to hire a hall or put up a wooden structure. Quoting from the published interview she said:

"We traveled with Barnum, but did not appear under canvas. That was 45 years ago. The church people would not go near anything under canvas, nor would they go to a place where there was a stage curtain that rolled up or down. Barnum therefore arranged a curtain which drew back on a wire. The church people thought that was all right, but for my part I could not see why it wasn't as sinful with one kind of curtain as another."

Now, seriously, were not these church people about as superstitious as their brethren of the long ago who thought God would damn the inventor of the umbrella?

Ought simple amusements to be held up by the clergy as soul-destroying sins? Take the theater for instance. But little progress was made against slavery in the United States until "Uncle Tom's Cabin" was dramatized and played in the theaters all over the land. I am informed that nearly all the great authors of the drama were educated, refined, moral men and women. In their plays they have extolled honesty, justice, mercy and love. I do not remember any play of note in which villainy was not defeated, and honor, and justice, and virtue vindicated. I have, at the theater, heard high-class music, seen beautiful scenery and paintings, and have been stirred by the thrilling oratory, and have had my deepest sympathy and sense of justice aroused. I have, with hundreds of others, lustily cheered the hero who fought for honor and justice, and who defended the defenseless and weak. I have scorned and hissed the seducer, the oppressor, the tyrant and the vile. Often have I heard great audiences applaud over some act in which intrigue and villainy were thwarted, and virtue and innocence defended and made to triumph. I have seen thousands weep over the representations of the wrongs and sufferings of the poor, the oppressed and the friendless. The stage has its faults, but it is a powerful educator. The pulpit is a great educator also, but it lives too much in the past.

I have a son whom I devotedly love. Shall I sometimes send him to theatrical plays where he will hear excellent music, and where hypocrisy, sensuality and villainy are defeated, and truth, virtue and honor are made to triumph, or shall I send him to those Sunday schools and churches which present to him old Bible characters guilty of all the crimes in the calendar as "holy men" worthy to be patterned after? Shall I send him to those places to be taught that God put lying spirits in the mouths of his own prophets; that he approved of the lie told by Jacob to his old blind father, through which he cheated Esau, his brother, out of his portion of his father's estate; that he authorized Moses to kill all the wives and mothers taken prisoners in war, and turn over the virgins to the soldiers; that he confirmed and carried out and confirmed to this day the curse pronounced by the drunken Noah, of everlasting slavery on unnumbered millions of the descendents of his son, whose offence consisted in chiding his father for getting intoxicated and indecently exposing his person; that the murderous, adulterous King David, who burned prisoners of war, sawed off their arms and legs, and tore away their flesh with harrows of iron—that this monster was "a man after God's own heart;" that God demanded the cruel death of his only begotten son to appease his wrath toward the other children of his own creation, and that now, no matter how immoral or criminal may be our lives, we may escape all the consequences of wrongdoing through the "vicarious atonement," and that if we do not accept this "free salvation," no matter how good we may have been, God will torture us in hell forever?

Yes, I think I would prefer that my boy should occasionally go to a good theatrical exhibition than to the "sanctuary" where such "religion" is taught. Doubtless there are theaters whose exhibitions are not of a high character, but for fifty years I have frequently attended the theater, and I never saw a play which did not teach higher ideals than those taught by the above-mentioned orthodox beliefs and doctrines.

John Calvin, Jonathan Edwards, and other "holy men," taught that God eternally damned babies before they were born for his own glory; that Satan once thwarted God's plans, and that in consequence of that, this world has ever since been a vale of woe; that all joy, and happiness, and worldly amusements and pleasures, are but cunning schemes of the Devil for the destruction of our souls. The dark shadow of those dismal teachings still befogs the brains of many of our Christian ministers to-day.

Poor, old, deluded Pope! He is a back number. By his bulls he hopes to stop progress and the working of the law of evolution.

Narrow minded and frightened, however good their intentions, are many Protestant orthodox pulpiteers. Blinded by creeds and theological teachings formulated in an ignorant age, deluded by the idea that the Bible is inerrant and infallible, and that all wisdom was revealed in the infant age of the world, they tremble with fear of their God if they should dare to indulge in a little freedom of thought, and they sit looking backward for light and inspiration while the Car of Progress and unfettered thinking goes by them.

Spiritualists and Christian Scientists, and Universalists and Unitarians, and all New Thoughters, should pity our dear brethren of the cloth. They are in "fogland;" they are confused; they believe their "holy scriptures," which say that "Satan is going up and down in the earth seeking whom he may devour;" they believe "Old Scratch" invented the fiddle, the theater, and the games of euchre and "seven-up," and they cry aloud their warnings, but the people will take no heed of their cry; their pews are nearly empty; but few students are found in their theological colleges; the young people prefer going to the skating rink, the parks, the theater or other places of amusement to attending church to hear eulogies pronounced upon the savage, adulterous, polygamous slave-holding old kings and warriors of the past, and to listen to the threats of what the wrathful, jealous, changeable orthodox God will do with them if they don't stop their fun and hilarity.

Come, you brethren of the sanctuary, out of the dismal theological caves and get into the glorious sunlight of New Thought. Put aside for a while the writings of men who lived centuries ago, even before printing was invented, and when the earth was believed to be flat, and investigate what is taught now by able, thinking, illuminated men on science, inspiration, immortality, life, death, and God. The minds of men of this day, unfettered by the cobwebs of old theologies, are being flooded with light. Old theologies, as well as old machines and old methods of doing things, are rapidly passing away. A glorious new cycle is being ushered in.

DO NOT MAKE THE MISTAKE OF THINKING THAT BECAUSE YOUR SYSTEM OF RELIGION IS VERY OLD IT IS THEREFORE INFALLIBLE. OLD THINGS MAY HAVE BEEN USEFUL ONCE AND BE WORTHLESS NOW. ABOUT FACE, BRETHREN; FORWARD MARCH INTO A BROADER, A MORE SENSIBLE, A MORE CHEERFUL AND A HAPPIER THEOLOGICAL CAMP.

R. A. DAGUE.

638 North Fife St., Tacoma, Wash.

A Noble Man's Ascension.

IN MEMORY OF HON. A. GASTON.

Impressive Services Held at the Home—A Large Number of Relatives and Friends Were Present to Pay Their Respect to the Memory of a Man Beloved by All.

Athelston Gaston was born in Castile, Wyoming County, N. Y., April 24, 1838. At the age of two years his parents moved to Allegany County, where they resided fourteen years.

They moved to Crawford County, Pa., where his home has since been, with the exception of four or five years.

He was a farmer in early life and later became engaged in the lumber business, in which he was very successful, combining the qualities of strict attention to business, hard work and sterling integrity in all his dealings.

He became interested in Spiritualism when seventeen years of age, and after a careful investigation of the phenomena, became convinced of its truth and has always been a devoted student of its teachings and a fearless supporter of the cause. He was elected one of the trustees of Cassadaga Camp (Lily Dale) in 1884, and upon the resignation of Mr. Skidmore as president, in 1887, Mr. Gaston was unanimously chosen as his successor.

He was most efficient and far-reaching in his work and influence for the good of the camp.

In 1861 he married Miss Thankful C. Hammond, a lady of great culture and refinement. There has always been the deepest sympathy between them both in the matter of Spiritualism (their mutual religion) and all great purposes of life. Mrs. Gaston was a fine medium for messages from their personal friends, and the hour of "communion" was ever held sacred and inviolable by them.

She passed on four years ago to join their lovely daughter and many friends awaiting them in that better land.

He was twice chosen Mayor of Meadville by popular vote, and once represented his district in Congress, but he did not care for political life, and in later years lived for his friends and family.

In the last few years his health has been failing and it was in the hope of gaining somewhat of his impaired strength that he joined a club having for their camping and hunting grounds the wilds of Canada. It was during one of these trips, in company with friends and the hunters or guides, that he met his physical death by a fatal shot from one of the party, he having remained behind to rest and one of them mistaking the figure in the canoe for the coveted game, he having changed his position after they left.

It was a great shock to the entire community, but more so to the unfortunate friend who unwittingly fired the gun.

A human loss that none can fill has come to us all, but we know he, with the hosts of arisen ones, liveth and worketh for the truth and for all who need his aid. C. L. V. R.

Rogers Park, Oct. 1, 1907.

The Meadville Messenger says:

"The funeral of Hon. Athelston Gaston was held at the home, 581 East Chestnut street, Saturday afternoon at 3 o'clock, and was attended by a large number of relatives and friends, who came to pay the last tribute of respect to an honored and distinguished citizen of the city and the State, and a generous and sympathetic friend of the community in which he lived.

"Assembled beneath the shadow of a great sorrow, the friends who knew Mr. Gaston in all his relations in public and private life, and who recognized his integrity of character, his kindness and his generous deeds of charity toward those who were in need, manifested an especial and added sorrow in the thought of the sudden and tragic ending of his life. But they recall that for years he had been a sufferer, and would possibly have fallen long ere this were it not for the indomitable will and determination that withstood all trials, and was still cheerful and thoughtful for the sufferings and afflictions of others. His time had apparently come, and God in mercy called him by a sudden and painless death. His friend who became the unconscious instrumentality of the final ending of the life that was almost as dear to him as his own, has the sincerest sympathy of all who realize the sad and sorrowful circumstances under which it occurred.

"The impressive funeral ceremonies were opened by a quartet composed of Miss Helen DeArment, Miss Gillespie, Mr. E. L. Lawrence and Mr. H. S. Robinson, who sang with fine expression the hymn, "Some Time We'll Understand," which was followed by an earnest and eloquent prayer by Mrs. Cora L. V. Richmond, of Chicago, Ill. The choir then rendered another selection entitled "My Jesus as Thou Wilt." Mrs. Richmond then paid an eloquent tribute to the life and character and faith of the deceased.

"'The great, noble, generous-hearted friend and brother now lies with arms folded across his breast cold in death. The man whom those who knew him best, loved him most. As a citizen and a man he held a place in the hearts of friends and acquaintances to which few, if any other, can ever aspire to occupy. He was not afraid to die. He often spoke of death and the future life as a living change from earth and its turmoil and its trouble. He felt that he had nearly served his time here; that his activities of life were nearly ended, and though he was not hastening, yet he longed to go. His faith was ever strong and steadfast that he would meet the loved ones that had gone before. His faith and his religion were his own, but he granted to others the full enjoyment of their faith and hope and consolation that he enjoyed, however theirs might differ from his own.

"'All who knew him can testify his interest in every great movement for the relief of suffering humanity throughout the world. As a friend he was faithful and true; as a husband thousands have witnessed his loving care and ministrations to relieve the suffering and cheer the despondency and make the years of an invalid wife comfortable and happy. As a brother, he was always helpful and kind and generous.'

"The eulogy of Mrs. Richmond was a masterpiece of poetic imagery and beauty of expression. Mrs. Richmond was followed by Lyman C. Howe, of Fredonia, N. Y., who paid a beautiful tribute to the life and personality of Mr. Gaston, with whom he had a near and dear relationship as a friend and brother of the same faith. The addresses of Mrs. Richmond and Mr. Howe were given marked attention by the large audience, many of whom were affected to tears.

The choir closed the services by singing "Jesus, Savior, Pilot Me." The benediction was pronounced by Mrs. Richmond and the audience took their last view of the departed friend. The remains were laid to rest in Greendale cemetery. The services at the grave were conducted by Mrs. Clara Watson, of Jamestown, N. Y. By the special request of Mr. Gaston eight nieces assisted as honorary pallbearers: Mrs. H. H. Haseltine, Mrs. O. H. Hood, Dr. Sarah Gaston-Frack, Mrs. William Dunbar, Mrs. John Whitling, Mrs. Glen Hawkins, Mrs. Holmes and Mrs. G. G. Gaston. The active pallbearers were John J. Shryock, W. S. McGunnegle, Thomas Roddy, James P. Colter, E. W. McArthur and F. E. McLean."

Resolutions of Respect.

The following resolution was passed by the Meadville Spiritualist Society at its regular meeting on Sunday evening, and it was voted that a copy be sent to each of the Meadville daily papers for publication, and that copies be sent to the members of the family:

Resolved, That the members of the Meadville Spiritualist Society, by the passing to the higher life of their president, the Hon. Athelston Gaston, has lost the bodily presence of an efficient and beloved worker in the cause of Spiritualism. The Society as a whole hereby acknowledges the eminent service he has rendered to the cause of liberal religion. Prominent for long-continued and loyal service, his name stands honored among his co-workers. He was fearless in promoting the cause of religious freedom and in his declaration of truth. With a heart open and loyal in the service of good works to his fellow man, he gave his willing help, his constant support and best judgment to the cause he loved.

W. W. KINCAID,
B. W. MORRISON,
L. BARR,
Committee.

A Prominent Medium Passed to the Region of Souls.

To the Editor:—Mary Wakeman, at her home, 437 West 57th street, passed to spirit realms at the age of 87 years, on the 26th inst.; also the home of her sincere friend, Joseph F. Snipes. He has supplied her physical needs for many years, and has been as dutiful as a son could be.

The funeral services were conducted by Mrs. Helen T. Brigham, on the evening of the 28th ult. She is a gifted inspirational speaker. I have heard her during the last thirty years on many funeral occasions, and do not know of one that can excel her in rendering rational consolation to the bereaved.

There was an abundance of beautiful floral tokens at Mrs. Wakeman's funeral, including "Wheel of Life," and flowers from the First Association of Spiritualists; Mary A. Mewton, president, and Margaret Gaule Reidinger, psychic and speaker.

Mrs. Reidinger, at the meeting on the 29th ult., rendered a beautiful tribute to the memory of Mrs. Wakeman, who was one of the oldest Spiritualists of New York. She was a trance medium from childhood, and gave comfort to hundreds of sorrowing friends during the last 34 years, and is deeply mourned by them. She had a gentle, loving nature, and was charitable to the poor.

A few days before her departure, a friend called upon her, and as she left, bid her good-by, and said: "I will call again Friday." Mrs. Wakefield replied: "That will be too late, as I shall pass away Thursday" (which was the 26th ult.).

Mrs. Wakeman was a member of a club called The Society for Political Study, whose president, Mrs. John S. Judge, was a personal friend. The remains were cremated at Fresh Pond, L. I., by her earnest request.

Those who have attained to four-score and over are unconscious but a few moments when dying, and to one who had lived the principles of love and wisdom or true, exalted Spiritualism, how glorious must be the awakening in spirit realms. The heavenly visitors descended to enfold Mrs. W. in their exalted love. I have been three months in my 81st year, and realize that I am approaching the period when I shall take the grandest excursion of my life—to the Summerland, to mansions not made with hands, on beautiful islands floating upon a still finer ether than Mother Earth. TITUS MERRITT.

Mills Hotel, N. Y.

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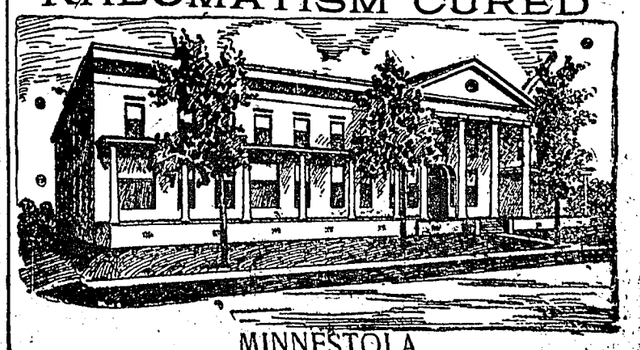
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RHEUMATISM CURED



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A MOST EXCELLENT MAN.

The Passing on of Another Lifetime Spiritualist.

To the Editor:—I think it due our long-time upholders and workers that we erect mausoleums of loving remembrances to their memories and keep the flowers of appreciation ever fresh upon them as we too journey along the pathway they have gone.

On July 29, there passed over the divide, our friend and brother, George L. Congdon, of Elgin, Ill. I say our friend because he was the friend of every Spiritualist in the world. To him the name was precious, the phenomena were precious and the philosophy a delight.

When a prosperous merchant and manufacturer in Chicago the cause was dear to him, and when he made Elgin his business and social home he abated none of his interest in the workings of the spirit world in our behalf. He gave of his means and opened the doors of his rooming house for seances and meetings and was instrumental in bringing many into the light of the new dispensation.

In later years, after marrying the third time, he lived in a lovely home in the north part of the city of Elgin, on what was at one time a part of the large estate which he purchased in 1881, when he built the first shoe factory in Elgin, and opened up Congdon's addition to the city.

Those who attended the grand picnic of the Spiritualists of Chicago and outlying towns this last summer, will recall the beauties of our brother's home and his genial presence even though then he was rapidly nearing the day of transition. It came by growing weakness until he could not rise from the bed and in a week's time the silver cord was loosened and the golden bowl was broken without suffering of any kind.

Mr. Congdon was born in Northbridge, Mass., May 7, 1839, and began the work of manufacturing boots and shoes in Grafton, Mass., when little more than twenty-one. After a few years he went to Chicago and became one of the builders of that new city's great industries, running both factory and stores. The great fire destroyed these, but not his intrepid energy and enterprise. Putting up a board shanty, he was soon under way again with a remnant of machinery, tools and stock which two hours' time had enabled him to save in two wagons drawn by horses and one by his men who had to hold a fourth wheel on as they trundled out to the west of the fire line. When the change was made to Elgin, ten years later, he stood for twenty thousand dollars before the business world.

The same enthusiasm he put into his work he put also into Spiritualism, but one misfortune followed another until ill health brought him to the place of rest, his work all done except to hold still true to the religion he had held from his boyhood days, the best he could find.

His funeral was largely attended, the Silver Leaf quartette rendering fine music, Mrs. West officiating as speaker.

Although a Mason of high degree, the Modern Woodmen, of which order he was a member, attended to the funeral rites. The worn casket of the soul was laid beneath the evergreens in the cemetery of McHenry, the former home of Mrs. Congdon, while that soul reveled in the new delights of freedom and of reunion. To your correspondent he has given back the word that "It was the happiest experience of all his life." He has left his earthly home in fleshly form but in conjunction with his arisen friend, George Bowen, there is a work to be done in Elgin, of which we shall hear before many years.

MRS. M. A. CONGDON.

MIDNIGHT HOUR.

'Tis silence o'er the midnight plain,
I hear your gentle voice again,
My soul delights to view the scene,
The valley fair in fertile green.
The moon whose silvery brightness
spreads
Around the vale, and nature sheds
Her emerald mantle on the trees—
Your voice is wafted on the breeze.
Of summer night like long ago,
As we two rambled to and fro.

Methinks it is that night again,
When first I whispered love's sweet
strain
Into your ear, with loving voice,
When soul to soul we did rejoice.
You vowed to be my very own,
But now my life is cold as stone,
For death's fair angel came one day
And bore my gentle love away
To mansions fair in Spirit light,
And now she lives with angels bright,
In home of beauty by the shore
Of Beulah Land, and pain no more
Can reach her soul so pure and true,
Alas, my love, I mourn for you.

In path of life I'll e'er incline
To keep my soul as pure as thine,
And know when I throw off the coil
Of earthly chain and free from toil,
I'll come from earth to your bright
home
And clasp your loving hand and
roam
Through fair, bright landsscapes
studded o'er
With gorgeous flowers and birds that
soar,
And sing among the happy bowers
Where we shall spend the happy
hours,
And dwell and sing forevermore
With angel bands on Beulah shore.

LOUIE HOLYOAK.

Woman Completes a Voting Machine.

A Columbus woman has submitted a voting machine for formal approval of the State Commission, and it is said that the machine will do more and better work than any other machines brought to the commission's attention. Women get a vote only at school elections in this state, but it appears that this fact did not destroy interest in voting and the possibilities of a voting machine, upon which the Columbus woman's husband spent 10 years of toil and study, he dying 6 years ago, leaving the machine in an unfinished stage. She took up the work and finished it and now has a voting machine which it is said will do all that is required of such a machine.—Youngstown (Ohio) Vindicator.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

Four Great Sins the Church Is Called Upon to Combat.

One Is Viewed from the Catholic Standpoint---Three from the Protestant---Some Comments Thereon, by R. A. Dague.

The Pope of Rome has issued an encyclical in which he condemns modern thought as a great sin. Among other commands are the following:

"MODERNISTS ARE TO BE REMOVED FROM PROFESSORSHIPS AND THE DIRECTION OF EDUCATIONAL INSTITUTIONS.

"THE CLERGY AND FAITHFUL ARE NOT TO BE ALLOWED TO READ MODERNIST PUBLICATIONS.

"A COMMITTEE OF CENSORSHIP IS TO BE ESTABLISHED IN EVERY DIOCESE, TO PASS UPON THE PUBLICATIONS WHICH THE CLERGY AND FAITHFUL SHALL BE PERMITTED TO READ."

This is in keeping with the custom of the Catholic church since the days of Constantine. Science, philosophy, inventions, education, liberal government, the right of men to think, has had to fight the church **inch by inch** in the long weary centuries past. The early astronomers, philosophers—reformers of every kind, were persecuted, imprisoned, tortured, burned, and beheaded by the church. Gutenberg and Faust, who invented printing, were imprisoned because the church said they had invented a black art and were in league with the Devil. The inventor of the umbrella was persecuted as a heretic for his wickedness in "inventing a contrivance which would prevent God from sending his rain on the just and unjust."

The Catholic church has always taught, and now teaches, the impossible doctrine of transubstantiation, which is, that when a priest mumbles some words over some wine and fragments of bread, that those substances are instantly changed, and become the **REAL, ACTUAL** body and blood of Jesus Christ.

In the long ago, on one occasion it has been stated, a mouse ran out of the wall, seized a morsel of this divine bread and carried it into his hole. A council of Right Reverend and holy bishops, priests, archbishops and cardinals, discussed earnestly and protractedly this proposition:

"CAN A MOUSE EAT A PORTION OF THE BODY OF GOD?"

It was finally decided that the animal had committed a heinous sin; the walls were torn down, a mouse captured which was then burned to ashes and the ashes sprinkled over the altar with solemn and befitting ceremonies. Poor old Pope! Doubtless he is sincere. Amid the blaze of enlightenment of this progressive age he is pained and bewildered, and hopes to turn the world about face, and compel it to go back to the good old times when the roasting of astronomers, inventors, scientists and philosophers, was a frequent pastime of "holy men."

And now a few words about our Protestant friends. An annual State Conference of a powerful Protestant denomination, held at Seattle, adjourned last week. They discussed several propositions. None elicited more eloquence and denunciation than the awful sin of dancing, playing cards for social recreation, and attending the theater. Vivid word pictures were drawn of how Satan was destroying the rising generation, and luring them to an endless hell through whist, and euchre, and the waltz, and Virginia Reel, and the awful theater. So far as I could learn from the published proceedings, nothing was said about the small sins of the killing of Jews by Christians in Russia, nor about war, nor the enslaving of two millions of children in the shops and factories of this country, nor about wholesale land stealings, political thievery, and stock watering, and grafting, and the exploiting of the working people; nor about infanticide, and abortion, and race suicide so prevalent among church people and others.

Evangelist Hart, who is one of the same faith as those who composed the conference referred to, held a great revival in Tacoma last winter, in a tabernacle erected for that purpose. Night after night he thundered against the awful sins of dancing and theater-going—especially the latter. Scores of converts flocked to the altar, a large portion being schoolgirls in short dresses. These children were frightened at the preacher's awful threats of what his God would do if they didn't repent of the heinous crime of "tripping the light fantastic toe" when they heard a fiddle, and going to matinees. Scores of these boys and girls—mostly girls—were frightened into the folds of the church. **Two went insane, one of whom is now in the asylum.**

Are some Protestants any less superstitious and narrow-minded than the Catholics?

Here is an incident which would indicate that they are not.

A few days ago tiny Countess Magri, aged 65, formerly Mrs. Tom Thumb, was in this city. In an interview she said that when many years ago she traveled with P. T. Barnum, the country people would not enter a tent to see an exhibition. Mr. Barnum had to hire a hall or put up a wooden structure. Quoting from the published interview she said:

"We traveled with Barnum, but did not appear under canvas. That was 45 years ago. The church people would not go near anything under canvas, nor would they go to a place where there was a stage curtain that rolled up or down. Barnum therefore arranged a curtain which drew back on a wire. The church people thought that was all right, but for my part I could not see why it wasn't as sinful with one kind of curtain as another."

Now, seriously, were not these church people about as superstitious as their brethren of the long ago who thought God would damn the inventor of the umbrella?

Ought simple amusements to be held up by the clergy as soul-destroying sins? Take the theater for instance. But little progress was made against slavery in the United States until "Uncle Tom's Cabin" was dramatized and played in the theaters all over the land. I am informed that nearly all the great authors of the drama were educated, refined, moral men and women. In their plays they have extolled honesty, justice, mercy and love. I do not remember any play of note in which villainy was not defeated, and honor, and justice, and virtue vindicated. I have, at the theater, heard high-class music, seen beautiful scenery and paintings, and have been stirred by the thrilling oratory, and have had my deepest sympathy and sense of justice aroused. I have, with hundreds of others, lustily cheered the hero who fought for honor and justice, and who defended the defenseless and weak. I have scorned and hissed the seducer, the oppressor, the tyrant and the vile. Often have I heard great audiences applaud over some act in which intrigue and villainy were thwarted, and virtue and innocence defended and made to triumph. I have seen thousands weep over the representations of the wrongs and sufferings of the poor, the oppressed and the friendless. The stage has its faults, but it is a powerful educator. The pulpit is a great educator also, but it lives too much in the past.

I have a son whom I devotedly love. Shall I sometimes send him to theatrical plays where he will hear excellent music, and where hypocrisy, sensuality and villainy are defeated, and truth, virtue and honor are made to triumph, or shall I send him to those Sunday schools and churches which present to him old Bible characters guilty of all the crimes in the calendar as "holy men" worthy to be patterned after? Shall I send him to those places to be taught that God put lying spirits in the mouths of his own prophets; that he approved of the lie told by Jacob to his old blind father, through which he cheated Esau, his brother, out of his portion of his father's estate; that he authorized Moses to kill all the wives and mothers taken prisoners in war, and turn over the virgins to the soldiers; that he confirmed and carried out and confirmed to this day the curse pronounced by the drunken Noah, of everlasting slavery on unnumbered millions of the descendents of his son, whose offence consisted in chiding his father for getting intoxicated and indecently exposing his person; that the murderous, adulterous King David, who burned prisoners of war, sawed off their arms and legs, and tore away their flesh with harrows of iron—that this monster was "a man after God's own heart;" that God demanded the cruel death of his only begotten son to appease his wrath toward the other children of his own creation, and that now, no matter how immoral or criminal may be our lives, we may escape all the consequences of wrongdoing through the "vicarious atonement," and that if we do not accept this "free salvation," no matter how good we may have been, God will torture us in hell forever?

Yes, I think I would prefer that my boy should occasionally go to a good theatrical exhibition than to the "sanctuary" where such "religion" is taught. Doubtless there are theaters whose exhibitions are not of a high character, but for fifty years I have frequently attended the theater, and I never saw a play which did not teach higher ideals than those taught by the above-mentioned orthodox beliefs and doctrines.

John Calvin, Jonathan Edwards, and other "holy men," taught that God eternally damned babies before they were born for his own glory; that Satan once thwarted God's plans, and that in consequence of that, this world has ever since been a vale of woe; that all joy, and happiness, and worldly amusements and pleasures, are but cunning schemes of the Devil for the destruction of our souls. The dark shadow of those dismal teachings still befogs the brains of many of our Christian ministers to-day.

Poor, old, deluded Pope! He is a back number. By his bulls he hopes to stop progress and the working of the law of evolution.

Narrow minded and frightened, however good their intentions, are many Protestant orthodox pulpiteers. Blinded by creeds and theological teachings formulated in an ignorant age, deluded by the idea that the Bible is inerrant and infallible, and that all wisdom was revealed in the infant age of the world, they tremble with fear of their God if they should dare to indulge in a little freedom of thought, and they sit looking backward for light and inspiration while the Car of Progress and unfettered thinking goes by them.

Spiritualists and Christian Scientists, and Universalists and Unitarians, and all New Thoughters, should pity our dear brethren of the cloth. They are in "fogland;" they are confused; they believe their "holy scriptures," which say that "Satan is going up and down in the earth seeking whom he may devour;" they believe "Old Scratch" invented the fiddle, the theater, and the games of euchre and "seven-up," and they cry aloud their warnings, but the people will take no heed of their cry; their pews are nearly empty; but few students are found in their theological colleges; the young people prefer going to the skating rink, the parks, the theater or other places of amusement to attending church to hear eulogies pronounced upon the savage, adulterous, polygamous slave-holding old kings and warriors of the past, and to listen to the threats of what the wrathful, jealous, changeable orthodox God will do with them if they don't stop their fun and hilarity.

Come, you brethren of the sanctuary, out of the dismal theological caves and get into the glorious sunlight of New Thought. Put aside for a while the writings of men who lived centuries ago, even before printing was invented and when the earth was believed to be flat, and investigate what is taught now by able, thinking, illuminated men on science, inspiration, immortality, life, death, and God. The minds of men of this day, unfettered by the cobwebs of old theologies, are being flooded with light. Old theologies, as well as old machines and old methods of doing things, are rapidly passing away. A glorious new cycle is being ushered in.

DO NOT MAKE THE MISTAKE OF THINKING THAT BECAUSE YOUR SYSTEM OF RELIGION IS VERY OLD IT IS THEREFORE INFALLIBLE. OLD THINGS MAY HAVE BEEN USEFUL ONCE AND BE WORTHLESS NOW. ABOUT FACE, BRETHREN; FORWARD MARCH INTO A BROADER, A MORE SENSIBLE, A MORE CHEERFUL AND A HAPPIER THEOLOGICAL CAMP.

R. A. DAGUE.

638 North Fife St., Tacoma, Wash.

A Noble Man's Ascension.

IN MEMORY OF HON. A. GASTON.

Impressive Services Held at the Home—A Large Number of Relatives and Friends Were Present to Pay Their Respect to the Memory of a Man Beloved by All.

Athelston Gaston was born in Castile, Wyoming County, N. Y., April 24, 1838. At the age of two years his parents moved to Allegany County, where they resided fourteen years.

They moved to Crawford County, Pa., where his home has since been, with the exception of four or five years.

He was a farmer in early life and later became engaged in the lumber business, in which he was very successful, combining the qualities of strict attention to business, hard work and sterling integrity in all his dealings.

He became interested in Spiritualism when seventeen years of age, and after a careful investigation of the phenomena, became convinced of its truth and has always been a devoted student of its teachings and a fearless supporter of the cause. He was elected one of the trustees of Cassadaga Camp (Lily Dale) in 1884, and upon the resignation of Mr. Skidmore as president, in 1887, Mr. Gaston was unanimously chosen as his successor.

He was most efficient and far-reaching in his work and influence for the good of the camp.

In 1861 he married Miss Thankful C. Hammond, a lady of great culture and refinement. There has always been the deepest sympathy between them both in the matter of Spiritualism (their mutual religion) and all great purposes of life. Mrs. Gaston was a fine medium for messages from their personal friends, and the hour of "communion" was ever held sacred and inviolable by them.

She passed on four years ago to join their lovely daughter and many friends awaiting them in that better land.

He was twice chosen Mayor of Meadville by popular vote, and once represented his district in Congress, but he did not care for political life, and in later years lived for his friends and family.

In the last few years his health has been failing and it was in the hope of gaining somewhat of his impaired strength that he joined a club having for their camping and hunting grounds the wilds of Canada. It was during one of these trips, in company with friends and the hunters or guides, that he met his physical death by a fatal shot from one of the party, he having remained behind to rest and one of them mistaking the figure in the canoe for the coveted game, he having changed his position after they left.

It was a great shock to the entire community, but more so to the unfortunate friend who unwittingly fired the gun.

A human loss that none can fill has come to us all, but we know he, with the hosts of arisen ones, liveth and worketh for the truth and for all who need his aid. C. L. V. R.

Rogers Park, Oct. 1, 1907.

The Meadville Messenger says:

"The funeral of Hon. Athelston Gaston was held at the home, 581 East Chestnut street, Saturday afternoon at 3 o'clock, and was attended by a large number of relatives and friends, who came to pay the last tribute of respect to an honored and distinguished citizen of the city and the State, and a generous and sympathetic friend of the community in which he lived.

"Assembled beneath the shadow of a great sorrow, the friends who knew Mr. Gaston in all his relations in public and private life, and who recognized his integrity of character, his kindness and his generous deeds of charity toward those who were in need, manifested an especial and added sorrow in the thought of the sudden and tragic ending of his life. But they recall that for years he had been a sufferer, and would possibly have fallen long ere this were it not for the indomitable will and determination that withstood all trials, and was still cheerful and thoughtful for the sufferings and afflictions of others. His time had apparently come, and God in mercy called him by a sudden and painless death. His friend who became the unconscious instrumentality of the final ending of the life that was almost as dear to him as his own, has the sincerest sympathy of all who realize the sad and sorrowful circumstances under which it occurred.

"The impressive funeral ceremonies were opened by a quartet composed of Miss Helen DeArment, Miss Gillespie, Mr. E. L. Lawrence and Mr. H. S. Robinson, who sang with fine expression the hymn, "Some Time We'll Understand," which was followed by an earnest and eloquent prayer by Mrs. Cora L. V. Richmond, of Chicago, Ill. The choir then rendered another selection entitled "My Jesus as Thou Wilt." Mrs. Richmond then paid an eloquent tribute to the life and character and faith of the deceased.

"'The great, noble, generous-hearted friend and brother now lies with arms folded across his breast cold in death. The man whom those who knew him best, loved him most. As a citizen and a man he held a place in the hearts of friends and acquaintances to which few, if any other, can ever aspire to occupy. He was not afraid to die. He often spoke of death and the future life as a living change from earth and its turmoil and its trouble. He felt that he had nearly served his time here; that his activities of life were nearly ended, and though he was not hastening, yet he longed to go. His faith was ever strong and steadfast that he would meet the loved ones that had gone before. His faith and his religion were his own, but he granted to others the full enjoyment of their faith and hope and consolation that he enjoyed, however theirs might differ from his own.

"'All who knew him can testify his interest in every great movement for the relief of suffering humanity throughout the world. As a friend he was faithful and true; as a husband, thousands have witnessed his loving care and ministrations to relieve the suffering and cheer the despondency and make the years of an invalid wife comfortable and happy. As a brother, he was always helpful and kind and generous.'

"The eulogy of Mrs. Richmond was a masterpiece of poetic imagery and beauty of expression. Mrs. Richmond was followed by Lyman C. Howe, of Fredonia, N. Y., who paid a beautiful tribute to the life and personality of Mr. Gaston, with whom he had a near and dear relationship as a friend and brother of the same faith. The addresses of Mrs. Richmond and Mr. Howe were given marked attention by the large audience, many of whom were affected to tears.

The choir closed the services by singing "Jesus, Savior, Pilot Me." The benediction was pronounced by Mrs. Richmond and the audience took their last view of the departed friend. The remains were laid to rest in Greendale cemetery. The services at the grave were conducted by Mrs. Clara Watson, of Jamestown, N. Y. By the special request of Mr. Gaston eight nieces assisted as honorary pallbearers: Mrs. H. H. Hasseltine, Mrs. O. H. Hood, Dr. Sarah Gaston-Frack, Mrs. William Dunbar, Mrs. John Whitling, Mrs. Glen Hawkins, Mrs. Holmes and Mrs. G. G. Gaston. The active pallbearers were John J. Shryock, W. S. McGunnegle, Thomas Roddy, James P. Colter, E. W. McArthur and F. E. McLean."

Resolutions of Respect.

The following resolution was passed by the Meadville Spiritualist Society at its regular meeting on Sunday evening, and it was voted that a copy be sent to each of the Meadville daily papers for publication, and that copies be sent to the members of the family:

Resolved, That the members of the Meadville Spiritualist Society, by the passing to the higher life of their president, the Hon. Athelston Gaston, has lost the bodily presence of an efficient and beloved worker in the cause of Spiritualism. The Society as a whole hereby acknowledges the eminent service he has rendered to the cause of liberal religion. Prominent for long-continued and loyal service, his name stands honored among his co-workers. He was fearless in promoting the cause of religious freedom and in his declaration of truth. With a heart open and loyal in the service of good works to his fellow man, he gave his willing help, his constant support and best judgment to the cause he loved.

W. W. KINCAID,
B. W. MORRISON,
L. BARR,
Committee.

A Prominent Medium Passed to the Region of Souls.

To the Editor:—Mary Wakeman, at her home, 437 West 57th street, passed to spirit realms at the age of 87 years, on the 26th inst.; also the home of her sincere friend, Joseph F. Snipes. He has supplied her physical needs for many years, and has been as dutiful as a son could be.

The funeral services were conducted by Mrs. Helen T. Brigham, on the evening of the 28th ult. She is a gifted inspirational speaker. I have heard her during the last thirty years on many funeral occasions, and do not know of one that can excel her in rendering rational consolation to the bereaved.

There was an abundance of beautiful floral tokens at Mrs. Wakeman's funeral, including "Wheel of Life," and flowers from the First Association of Spiritualists; Mary A. Mewton, president, and Margaret Gaule Reidinger, psychic and speaker.

Mrs. Reidinger, at the meeting on the 29th ult., rendered a beautiful tribute to the memory of Mrs. Wakeman, who was one of the oldest Spiritualists of New York. She was a trance medium from childhood, and gave comfort to hundreds of sorrowing friends during the last 34 years, and is deeply mourned by them. She had a gentle, loving nature, and was charitable to the poor.

A few days before her departure, a friend called upon her, and as she left, bid her good-by, and said: "I will call again Friday." Mrs. Wakefield replied: "That will be too late, as I shall pass away Thursday" (which was the 26th ult.).

Mrs. Wakeman was a member of a club called The Society for Political Study, whose president, Mrs. John S. Judge, was a personal friend. The remains were cremated at Fresh Pond, L. I., by her earnest request.

Those who have attained to four-score and over are unconscious but a few moments when dying, and to one who had lived the principles of love and wisdom or true, exalted Spiritualism, how glorious must be the awakening in spirit realms. The heavenly visitors descended to enfold Mrs. W. in their exalted love. I have been three months in my 81st year, and realize that I am approaching the period when I shall take the grandest excursion of my life—to the Summerland, to mansions not made with hands, on beautiful islands floating upon a still finer ether than Mother Earth. TITUS MERRITT.

Mills Hotel, N. Y.

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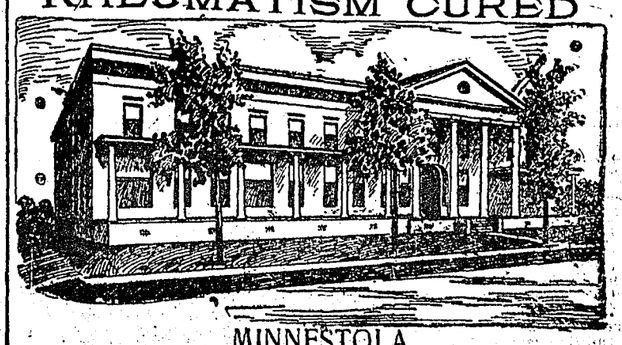
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HUMANITY'S EFFORT TO GAIN LIBERTY.

Rev. G. W. Kates Preaches at First Spiritual Temple on "From Bondage to Freedom."

At the First Spiritual Temple, on Franklin street, Sunday, September 21, Rev. George W. Kates, the pastor, spoke on the subject, From Bondage to Freedom." He referred to the history of humanity as one incessant effort to gain personal and mental liberty, saying in part:

National life has been an incessant bondage for the people under dogmatic powers, until serfdom and slavery were common conditions in human history, whilst privileged classes enjoyed special rights over the bodies and souls of peasant subjects. And such nations were allied with church rule as the superior power, from which the state gained its prerogatives. The alliance of church and state has ever been for human degradation and the perpetuation of human slavery. The past is replete with the destruction of human freedom. Religious wars have been the most terrible of all human strife for supremacy. Mohammedans have killed Christians for the glory of Allah, and to enforce upon the world Pagan superstitions; and the Christians have killed Pagans in order to gain an earthly kingdom for God and to force the worship of Jesus and the Virgin. The crusades and inquisition will ever stand in history as the greatest evidence of bigoted cruelty. Slavery and crime in the name of God have been terrible blots upon religious, bigoted and superstitious connection of church with state. And yet many ask that ancestral ideas and systems should be perpetuated. Nothing is apt to be more damnable than ancient history.

Shall we worship at ancient shrines, when these terrible events are the natural results thereof. These horrors should be told, because all should be told, because all should know the dangers lurking in religious bigotry. No close union of church and state must occur in this land of religious liberty. All who have suffered and died for the freedom of conscience we enjoy should be held in honored memory, and all who have forced intolerance and cruelty in the name of God should go to posterity in infamy. We hold Roman emperors in infamous esteem for persecutions of early Christians, and the Christian priests who led Christian bigots into the most terrible of slaughter and desecration have no place in our esteem, other than as cruel monsters. But all Christians who met martyrdom for their opinions have our loving reverence. They were convinced of a life beyond this, and that gave the courage and sublimity of character that now should enthuse us to stand steadfast to truth. We should honor all heroes who have sufferred for human progress. Free thought is always a leader from bondage to freedom. Priestly rule has always been toward bondage.

A free republic and free religion are necessarily co-operative, and the one cannot well exist without the other.

Spiritualism leads us out of all bondage, mental, and spiritual, and establishes religion as the only true safeguard: Spiritualism frees us from fear, sorrow, error, bigotry, persecution, ignorance, doubt, despair, an angry God or tempting devil, and from the prospects of eternal damnation.

Spiritualism teaches the caste of character, the religion of deeds, the divinity of humanity, human brotherhood, intellectual culture, demands knowledge to supplant blind faith, and proves progressive development in the continuity of life beyond the grave. Thus selfish heavens are being destroyed, and eternal hells are known to be impossible. A Methodist minister in the back woods somewhere lately thanked God for an old-fashioned hell, and many of his deacons said, "Amen!"

We are glad to say that from the bondage of hell into the freedom of heaven humanity is today being led by scientists, and theologians are following in the wake until the proclamation is quite general that eternity has salvation for all souls.

Cant is losing followers, and the soul-bounds of humanity are being loosened. Truth is winning its way. Mental and spiritual freedom gives no license; for personal responsibility is proven, and vicarious atonement shown to be a scientific falacy! All hail to human progress and the freedom of conscience to worship God according to its dictates!

WHAT IS BEAUTIFUL?

'Tis beautiful to live on earth,
To work, to watch and pray;
To feel its links of love and hope
Grow brighter every day.

'Tis beautiful to look within,
And watch the waves of thought
That come and go in ceaseless tides
By truth or fancy brought.

'Tis beautiful to love and trust
The friends that round us dwell
And thrive, with words of hope and cheer,
Each sorrow to dispel.

'Tis beautiful to die when life
With earthly tasks all done
Glides on as glides a rosy cloud
To greet the setting sun.

'Tis beautiful to wake again
And greet the friends of yore;
To live and love and do the will
Of heaven forevermore.

BELLE BUSH.

Weymouth, Mass.

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, $1.00.

The World's Missionary.

The Pilgrim, Dr. J. M. Peebles, Makes an Elaborate Report, with Suggestions and Advisory Plans for Future Harmonious Work—Addressed to the National Spiritualists' Association Which Will Be Assembled in Washington, D. C., October 14, 15, 16 and 17, also to the 40,000 readers of The Progressive Thinker.

Appointed the World's Missionary-at-Large by the officials of the National Association of Spiritualists of America and Canada, and traveling around the world since in the interest of Spiritualism and germane subjects of reform, it becomes my duty as an unsalaried officer to make a report of my stewardship.

"What dost thou see, lone watcher on the tower?
Is the day breaking? Comes the wished-for hour?
Tell us the signs and stretch abroad thy hand,
If the bright morning dawns upon the land.

Owing to causes unseen, as well as those comprehended, the past year has been a very eventful one, marked by great physical convulsions, political antagonisms, mental activities and fervid religious commotions.

Men under all skies are inquisitive beings. Among ever-recurring questions are the following: What is truth? Where can the treasure be found? Did man in his wholeness—body, soul, spirit—come up through apes and orangs? If he did, will he live after death? and, if so, under what conditions, and where? Do animals exist in the spiritual world? If so, do they progress in love and wisdom? Is it a universal law that all once human beings, now immortal spirits, must through reincarnation or re-births return back into the flesh? Were all angels and archangels once mortals? Does the Bible as a whole do more harm than good? Is a certain intellectual and moral altitude in this life necessary to warrant a conscious existence beyond the grave? Do some spirits so retrograde in the after life as to disintegrate, losing their conscious individuality? Have the locations where reside our mediums, speakers and editors become so spiritually illumined and altruistic that they "do all for others?" Is Spiritualism as an ism making rapid strides in all lands?

The above are live questions, not only in activity among ourselves, but questions that agitate many of the best thinkers of liberal christendom. And these thinkers are further asking what great, momentous questions of the past fifty years and more, have Spiritualists—professedly conversing with intelligent spirits and walking with angels—satisfactorily and permanently settled?

I bring these questions to the front, because during the past year I have to meet the most of them either on the lecture platform, in drawing-rooms or through the public press in different countries.

Leaving my library home, and attending the dedication of that magnificent church edifice in Rochester, N. Y., of which the scholarly Dr. B. F. Austin is the efficient pastor, I soon found myself by railway through Canada in that unique old city, Quebec. The steamers connecting Quebec with Liverpool are literally sea-palaces—faultless, with the exception that nine-tenths of their libraries are novels. Invited, I lectured upon this steamer, once upon "Egypt's Pyramids and Hieroglyphs," and once upon "What Occurs After Death?" This subjected me to a score of questions relative to the phenomenon and utility of Spiritualism. Many listened (two of them were missionaries bound for China) to this subject for the first time.

The passage across these Atlantic waters was delightful except far a two day's storm. Two-thirds aboard were sea-sick—a very unwise habit, largely caused by suggestion and anticipation. Pure air, light diet, and will-power are the remedies.

Reaching London and expecting to leave for Paris and Marseilles to board the steamer for Egypt and India at once, I learned that the steamers were literally over-crowded with those seeking the warm, sunny winter climate of Egypt, and I was compelled to wait five weeks, during which time I lectured every Sunday and a number of week-day evenings in England, Scotland and Wales, receiving in these countries royal receptions and large and enthusiastic audiences.

Spiritualism, be it gladly said, has taken on more of a religious aspect in these British-governed countries than is manifest in America, and this may measurably account for their more solid growth in the unity of the spirit.

The Children's Progressive Lyceums in the United Kingdom, increasing yearly in number, are in a most healthy condition. The Glasgow Lyceum, Scotland, is the best, upon the whole, that I was ever privileged to attend. Others in Britain may possibly be as good. Invited to address this Glasgow Lyceum two Sunday afternoons, I took the liberty of telling the children that lyceums similar to theirs, were clairvoyantly seen in the Summerland by Andrew Jackson Davis, the great American seer, whom I had recently visited in Boston. The compilers of the English Lyceum-Guide exhibited not only a fine discrimination, but manly impartiality in the selection and general make-up of the book. The Lyceum work is most important, considering the sensitive, tender and impressionable minds of the young. All early impressions are more or less lasting.

Leaving London via Paris and Marseilles, I was in a few days aboard a P. & O. steamer, bound for India by way of Egypt. The evenings upon this steamship were devoted to music, lectures and various readings in the salon. During the passage I lectured one evening upon India and one upon Spiritualism, ancient and modern. This stirred up a controversy lasting for days. One Baptist preacher on his way to a missionary field, was offensively bitter in his denunciation. Inviting him into my cabin, we had a two hours' bloodless battle. He admitted that such heathen as lived up to the highest light of their consciences would be saved; but if they heard the gospel of Christ and rejected it, they would be eternally lost. Seizing this point, I begged him to return straight back to Kentucky, as his Christian preaching might be the means of the damnation of thousands of good, conscientious pagans.

Arriving at Bombay, India, and announced by our U.S.A. Consul through the press as a Spiritualist author and missionary, I was besieged in a few days with calls from Hindus and Parsees, the latter a very superior class of people. They were driven out of Persia hundreds of years ago by the Mohammedans, and now, saying nothing of other localities, there are some 40,000 in Bombay. They do not worship the sun nor fire. They regard fire as a symbol of the infinite fire and life of the universe. No Parsee smokes; the practice would be a profanation of the sacred symbol fire. They have fine temples and expose their dead on the "towers of silence" some four miles out of the city. With their Zend Avesta Bible before them, they utterly reject the theory of reincarnation. The editor of their chief monthly, "The Men and Women of India," Byramji Hormusji, a very intelligent Parsee gentleman, arranged to publish my booklet upon "Re-incarnation, Pros and Cons," 100 pages, by Dr. Densmore vs. Dr. Peebles. While meeting a number of Hindu Spiritualists in Bombay, I failed to perfect an organization. These patronize the Hindu Spiritual Magazine, published in Calcutta.

The travel across India by rail, 15,000 miles, though tiresome, was nevertheless exceedingly interesting because of the villages, the cities we called and the varied wayside scenery. The lands were mostly fertile, but the farming was primitive. The buildings were archaic, and school-houses were seldom seen. About the lowest people in India are the aboriginal Gonds. In stature they resemble the thick-lipped negro, yet they have straight hair and Caucasian foreheads. They believe that the sun and moon are gods, male and female. They dance a ring-dance in their worship. They talk with ancestral spirits, good and evil, and some of them have become sufficiently "civilized" to drink brandy and beer, smoke tobacco and swear in poor English.

Calcutta Called the City of Palaces.

Babu Shishur Kumar Ghose of the Hindu Spiritual Magazine and P. K. Ghose of the Amritar Bazaar Patrika Daily Journal, had arranged my rooming-quarters in the castle of His Highness, the Maharajah Jotendra Mohun, Tagore, Bahadur, C. S. I. This Maharajah, or great King, is a devoted Hindu, and yet an occultist interested in psychical research. The Maharajah's palace is just across the street from the castle. My first lecture upon Spiritualism was delivered in this King's palace hall. At his own expense he sent out 4000 printed invitations to personal friends and those whom he considered the elite and learned of the city. It was a splendid assemblage, nineteen-twentieths of whom were Hindus. All of the Hindus whom I met and with whom I conversed (excepting two or three Hindu materialists, disciples of Haeckel) believed in the conscious intercourse between the worlds visible and invisible, Bhutts Pisachas, or Pitris, spirits of their ascended ancestors. The facts of spirit phenomena are the same, or nearly the same, in all lands, climes and tribes, savage and enlightened; but the theories and religious opinions drawn from these phenomenal facts are diversified and widely different.

The Seventh-Day Adventists and Spiritualism.

Soon after its being published in the Calcutta Journals, native and English, that I was lecturing in the city upon Spiritualism, it was announced that an Advent Evangelist would deliver two lectures upon Spiritualism. I employed a reporter to take down the lectures, which proved to be the same old story—the devil; man has no immortal soul; the Lord Jesus is about to come; and the world is to end. I replied to these lectures vigorously; and the editor of the Daily Englishman said I was "unnecessarily sarcastic." Can there be anything "too sarcastic" in giving the orthodox "devil his due?"—For bigotry and dogmatism commend me to Seventh-Day Adventists. They have a little church in Calcutta. Controversy waxed hot in the newspapers, the Presbyterian missionaries taking a part, until I sailed for Ceylon.

Aided by Hindus and a few English Spiritualists, I lectured in the Theatre Royal, the Star Theatre, the Hindu Theatre, twice before the Calcutta Literary Society, in drawing-rooms and in suburban villages, and sometimes an hour was occupied in answering questions after the discourse.

Mrs. Armitage, a Noted Calcutta Medium.

After sharing the Maharajah's hospitality a few weeks, privileged with the use of his library of some four or five thousand volumes, and giving him mesmeric treatments for insomnia, I was invited to the beautiful home of Mr. and Mrs. Armitage. This mediumistic lady has held seances for years, and done some excellent healing through her guide, "Golden Pen." Her seances would be considered unique in America. During the week she magnetizes a bottle of water, and on the day of her weekly seance she takes but one meal. She keeps a light burning night and day in her seance-room under the figure of the crucified Nazarene. When the seance members become seated, she sprinkles each person with this magnetized water. Then a prayer; then a hymn is sung; then another prayer, or invocation; then come the manifestations, such as clairvoyance, clairaudience and inspirational addresses, and closing with the doxology, all rising and facing the cabinet, where materializations have been promised by the spirit, "Golden Pen."

There is a great demand in India by materialistically inclined investigators for physical phenomena. I visited several Yogis while there. They generally live in the suburbs of the city or out in the mountainous districts. They there live for meditation, concentration and self-unfoldment. That they perform astounding phenomena, few if any in India dispute—and they do these marvels for the reason that they live for such results.

Aided by sympathizing workers, such as Mr. Armitage, Shishur Kumar Ghose and others, I was enabled to organize a Spiritualist Society in Calcutta. The Hindu Spiritual Magazine is doing an immense amount of good. Two of my books are being translated, one into the Bengalese and the other into Hindustana.

Colombo, Ceylon.

Ceylon, one of the most important of the British crown colonies, was invaded by the Portugese, then the Dutch in 1658, and then the English. The capital, Colombo, was named from Christopher Columbus.

Colombo is a charming, yet unique city, the most of the people being Singhalese, originally from India. They are all Buddhists. While in this city I was the guest of Mrs. Higgins, an American, and the reigning spirit in the Buddhist School for Girls out at Cinnamon Gardens. Her husband many years ago was a Spiritualist lecturer. Some of us remember him.

I met only two or three Spiritualists in Colombo, unless Theosophists be classed as Spiritualists. This they deny, while their founder, Madame Blavatsky, was not only a spiritist, but a powerful physical medium.

Happening to be in Ceylon when Col. Olcott passed to the higher life from Adyar, I attended his memorial service in the Buddhist Ananda College. Knowing Col. Olcott for nearly thirty years as Spiritualist, Theosophist and Buddhist, I was invited to address the audience assembled in his honor. My address was interpreted, as I delivered it, by the President of the Ananda College. There were about forty Buddhist priests present all clad in their yellow robes.

Melbourne and Sydney, Australia.

Sixteen days from Colombo on a P. & O. steamer, brought me to Melbourne, the largest city in the Australian Commonwealth. It was in 1872 that I visited this country for the first time. There had been a few lectures delivered upon Spiritualism at that time. It had, however, no standing in the press. I remained three months, lecturing Sunday evenings—and what changes, what progress since! On my recent visit I lectured two and a half months for the Victorian Association of Spiritualists on Sunday evenings, and there were twenty-seven other Spiritualist meetings in operation at the same time in different localities. This reveals the status of the cause at the present time in the city. It is not wisdom to mention the dissensions.

W. H. Terry, former editor of the Harbinger of Light, W. T. Stanford, J. Ross, and Chevalier Smith, venerable standard bearers, remain still at their posts. Never did I know a genuine Spiritualist to recant and go back to the beggarly elements of theological sectarianism.

There are several lyceums for our children in Melbourne, and all prosperous, the one meeting in Odd Fellow's Hall having the most members.

In Sydney there are a large number of Spiritualists, but only a few active societies. The inharmonies among those who profess to walk and talk with spirits and angels are deplorable. In this city, noted for its magnificent harbor and thriving business accomplishments, I delivered fourteen lectures, six of them in the Unitarian Church, of which the Rev. George Walters is pastor. This gentleman, preaching to large congregations Sundays, writing for the city press and teaching elocution classes week-day evenings, is an outspoken Spiritualist. His independence and moral bravery are most commendable.

My mission ended in Sydney, I went by steamer to Brisbane, Queensland, getting a severe cold on the passage, ultimating in a case of severe muscular rheumatism, disabling me to walk, and putting me in bed between two and three weeks; and these good people, afire with zeal, took me from my room in a chair, carried me to the carriage, and from thence into the hall and up onto the platform, where, sitting, I addressed the audience Sunday evenings. This Brisbane Society is not only harmonious and energetic, but is composed of a class of harmonial and cultured people. It was a pleasure to address them and their friends, many of which were Theosophists. In fact, the Theosophists and Spiritualists, during my stay in Brisbane, worked together, and why not, is both believe in a future conscious existence, both believe in the return of spirits, both believe in progress beyond the grave, and both believe that Heaven, be it what and where it may, is attained only through good works.

Definition of Words.

Thoroughly endorsing the late H. D. Barrett's and Charles R. Schirm's movement for the "definition of terms," I would intensify the suggestion by naming the following words, not synonyms, yet often used interchangeably by many of our writers and speakers: Soul and Spirit, Jehovah and God, Religion and Theology, Jesus and Christ, Agnosticism and Skepticism. Christianity with its cramping creeds and the Christianity of Christ, who said, "By this shall all men know that ye are my disciples, if ye love one for another." * * * and "these signs shall follow them (my disciples) that believe;" Spiritism and Spiritualism. There should be no juggling of words. Pure language should be used and every word should carry with it a clear and direct meaning in the construction of the sentence.

Spiritism and Spiritualism.

Spiritism—a fact; a well-established fact—is based upon phenomena, occult phenomena abounding under some name in China, India, Korea, Burmah, Africa and America, and relates largely to physical phenomena, such as rappings, concussions, table-movings, planchette writings, witchcraft, oriental superstition with wild, dreamy speculations. Spiritism and Shintoism would be considered synonymous in Japan. Lieut. Col, McClernald, sent by our Government to observe the Russlo-Japanese war, reported the Japanese as "abstemious and industrious, believing in the return of spirit, and worshiping their ancestors. The Vice Admiral Togo, returning to Tokio, Japan, publicly thus addressed the spirits of the dead out by the great temple: "As I stand before you, spirits to-day, I can hardly express my feelings. Your personalities are fresh in my memory. Your corporeal existence has ceased, but your passing from this world was in the gallant discharge of your duty * * * while reporting to our Emperor. I am proud to say that much of our success depended upon you spirits, who sacrificed your earthly existence to achieve our victories."

While lecturing in Sydney I went out one Sunday morning with Mr. Leslie Drumbell to visit a grand, yet unique Chinese Temple and garden, where a Chinese medium was continually kept to give messages. Stepping into the Temple and asking for spirit phenomena, this Chinaman was promptly summoned, and standing before us, his hands and arms became quite spasmodic for a time. Then seizing a small light rod about a foot long and placing it horizontally on the top of his two forefingers with a perpendicular hawk-billed shaped rod, not unlike the Ouija board, the two rods became tremulous and the pointed rod bent down and wrote rapidly upon the table, covered with fine, white sand. The Chinaman in charge of the Temple interpreted the spirit message to us, which was in regard to the welcome of a stranger, the sympathy of races, with a prophecy for me of future good. It is both often and truly said that the Chinese Empire is an Empire of Spiritists.

Spiritistic facts are similar under all skies, but the deductions drawn from them differ in doctrines, which crystallizing into dogmas induce strife, antagonisms and often bitter persecutions.

Spiritism, old in Japan and India, is not only allied to the beliefs, idolatries and superstitions of the East, but to a dreary atheistic materialism in our country, for prominent spiritists teach that no animals of earth exist in spirit life, and that only that portion of human beings that have attained a certain intellectual status will exist hereafter; the rest are doomed to chaotic non-consciousness. And those that pass the rubicon of death and the grave, may disintegrate after a time, losing their conscious individuality—the equivalent of absorption and eternal forgetfulness. It would take more commentaries to harmonize the contradictions of spiritism than it would the old synoptic gospels. The answers to Dr. Caird's question in The Progressive Thinker are in proof. And yet, Spiritism in all lands has its uses.

Paintings must have a background. Crutches are necessary for the lame. Materialists require trumpet tones and repeated seance-thunder-claps and phenomenal furniture smashing to convince them of the existence of unseen intelligences.

Spiritism, with its contradictions and frauds may decline, and later, die, but Spiritualism, being rooted in God, divine in origin, is immortal, and is making rapid strides in all enlightened lands.

True Spiritualism.

Jamblichus, the Neoplatonian philosopher, named and tabulated many spirit phenomena of his time, and Paul, the great Gentile spiritistic apostle, after mentioning in the 12th chapter of the Corinthians, nine spiritual gifts, among which were the "gifts of tongues," "healings," and "the discerning of spirits," says: **"And yet, show I unto you a more excellent way;"** and that "more excellent way" was undoubtedly Spiritualism, based not upon transient phenomena, appealing to the sense-perceptions, but based upon spirit—**pure, essential, immanent and immutable spirit.**

Spiritualism is a truth, a mighty uplifting truth, posited and centered in Spirit. "God," said the martyred Nazarene, "is spirit"—that is, the infinite energy, life, will, wisdom and love of the Universe, and briefly formulated by Andrew Jackson Davis as "the Great Positive Mind."

Herein, then, is the foundation, the very rock of our Gospel: SPIRIT—Spirit, Spiritual, Spirituality, spiritual-mindedness—SPIRITUALISM!

Its phenomena are not commercial but spiritual. It is not from beneath but from above. It is not promiscuous, but orderly and aspirational. It is grounded, not in the material, but in the moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, faith, religion, clairvoyance, clairaudience, clairsentience, spiritual impressions, visions, trances and heavenly messages from the celestial spheres of angelic life. Advanced spirits are termed angels. Spirits are merely mortals divested of their physical bodies, and they take with them to the better land their consciousness, memory, reason, sympathy, tendency—in a word, THEMSELVES; and when in that ethereal sphere they think and act from that plane of consciousness where the justice of immutable law has placed them.

The trend of the spiritual movement is towards religious Theism—towards liberal Christianity, and the trend of christendom is towards a rational, a religious Spiritualism. Joyful will the meeting be when the gulf is bridged. Nonessentials dropped and willing hands will be clasped unitedly working in all the great fields of reform for the world's redemption.

This Is an Age of Research and Soul Expansion.

The past was well; it conspired to make the present. All that was good and true in it lives in golden radiance to-day. Never a truth died. There is no destructipe principle in the Universe. Appearances must not be construed into realities. Annihilation is both unthinkable and spiritually impossible. Wandering comets return to us again. The stars that go down in clouds at night rise in some other portion of the sidereal heavens; the sun that sinks low in the southwest during our winter-time, returns in spring to kiss to life the buds and unseal their fragrant blossoms. The prodigal son went afar, went until he "spent all that he had," but the uprising thought of a father's love called him home. There is a limit to human descent. The ego, the Incarnate God within, will listen sooner or later to the sweet voice of Divine Love—"Come Home"—"Come home, my child."

The orthodoxy of our forefathers' time is dead.

"Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept, to find
His seat o'erthrown."

I repeat, orthodox theology is dead. Do not, O, royal-souled compeers, stir the old toothless cadaver too much. It is only a waste of energy. Do not even stop to bury it. Let the dead bury the dead. The sledge-hammer and the boomerang have done their work in the line of ecclesiastical destruction. Hunt, now, O, toilers in the vineyard, for the hatchet, the saw and the hammer to build and decorate the better.

The thinking world calls aloud for affirmation, for demonstration, for construction, for comfort, and for a religious consolation that will not only cheer the desponding, dry the mourner's eyes, and feed the orphan child, but the world wants a religion to live by—a heaven, now and here—a religion that will put into practice that broad principle of humanity which emphasizes the socialistic truth that every mortal born into this world has the inalienable right to air to breathe, water to drink, soil to till, a home to live in and inviting facilities to educate the children that may make merry his household—equality of opportunities is the inspired watchword of to-day.

What Do Spiritualists in All Lands Most Need?

They need deeper convictions of this mighty truth of present spirit ministries—convictions that the heavens and the hells are all ajar—that they live and walk in the midst of millions of unseen spirit intelligences, and that to-day they are thinking, sowing, planning, moulding the to-morrows of eternity. What a colossal fact—the social retributive relations of this daily life, to life eternal beyond the tomb!

Spiritualists need education and educated teachers, equaling and excelling other religious advocates; and they need, too, a widening of their charities towards other religious organizations. No one cult covers all the world's wisdom. Bigoted narrow-mindedness is just as hateful in a Spiritualist as a Calvinist. Support the good and the true under whatever guise it appears. Names count little in contrast with principles.

Spiritualists need not only genuine spiritual phenomena, but phenomena that appeal to the conscience, to the heart's purest affections and to the intuitive religious convictions of the moral nature. Such phenomena constitute the alphabet, the uplifting stairway for ascension.

Halt not! Go on from phenomena to philosophy, and from this to the higher religious ecstasy of unselfish and universal love.

If you conscientiously believe—If you know the truth of Spiritualism, support it; support it with your influence and your purse This is demanded by manliness, morality, justice and common decency. Put all soul-dragging greed under your feet. Give the moral top-brain sentiments a chance. These are the soul's parlors, the drawing-rooms of angel guests. Meditate, concentrate, cultivate the spiritual. Adjust your lives to the good, the true and the beautiful. Be enthusiastic. Strive to think right thoughts; struggle to unfold the Christ within, that you may come into closer harmony with all that is divine, and so attain measurably, at least, in this life, your soul's highest ideal.

Is a Universal Religion Possible?

Emphatically, it is. Already the morning star is rising. The fig-tree is blossoming. The gateway of human opportunities is ajar; the aspirations for a higher life are aflame with brightness. The light of metaphysics is breaking in from the East to meet the solid science of the West. The Orient and the Occident, the two sides of the shield of truth—that truth which is the highest religion and the holiest shrine, are reaching out fraternal hands. The Christ-spirit of love is in our doors, and loving angels are calling us to come up higher!

Cicero, deriving religion from the verb "religare", to hold, to fasten, as in a ligature, adds: "Persons are called religious because they study into and examine carefully whatever refers to futurity and to the worship of the gods."

The Apostle James defined practical religion as "visiting the widows and fatherless, and living to do good." And as evolution lifts the race step by step onto the higher grounds of investigation and wisdom, religion will bind them into a perpetual brotherhood, and ultimately become universal.

There is no infinite partnership, no divided jurisdiction in this, our mighty universe of order and evolution. The Dvine Presence is one. The Universe is one, and immutable law is one. How grand, how cheering this thought! ONE MIND, ONE WILL, ONE POWER, ONE Conscious Energy, ONE Directing Purpose, and ONE vast procession of numberless intelligences facing the ideal and marching onward and upward in consonance with evolution and rhythmic order towards the measureless immensities of infinity. This is the pealing voice, the slogan of this incoming universal religion. It is heart-fellowship, angel ministries, brotherhood, peace on earth and good will to man in this, and in all worlds, visible and invisible.

"What, then, dost thou see, lone watcher on the tower?
Is the day breaking? comes the wished-for hour?
Tell us the signs and stretch abroad thy hand,
If the bright morning dawns upon the land."

"It breaks, it comes, the mighty shadows fly;
A rosy radiance gleams upon the sky;
The mountain-top reflects it calm and clear;
The plain is yet in shado, but DAY is near!"

J. M. PEEBLES, M. D.

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Professor F. T. McIntyre, a well-to-do scientist of this city, has created a sensation in the hypnotic world. Through delving down in the realms of nature's mysteries he has discovered a delicate but powerful system that seems destined to revolutionize the theories of the most noted authorities on Mind Force. Some people look upon him as a man possessing a strange power, for he has told them how to influence people far and near and to heal themselves and others of their ills as if by magic. He tells them how to protect their thoughts, develop a powerful mentality and build up the mechanism of the body and brain. Doctors and magnetists who have tested the workings of his new discovery admit that it surpasses anything in the history of psychic power.

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Professor McIntyre has a basketful of letters from people in many parts of the world. They are, indeed, startling. Mr. James Kubal, a prominent business man of Chicago, writes the following:

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Mr. Eugene Devenson, Baton Rouge, La., writes: "Having tried your system, I unhesitatingly pronounce it to be and to do all you claim for it."

Rev. E. G. King, pastor Christian Church, Upper Lake, Cal., writes: "I cannot recommend your system too highly, and I am willing to answer any inquiries in regard to it."

Dr. H. A. Lounsburg, Wheatly, Ontario, Canada, writes: "I have thoroughly investigated the methods and inventions of Professor McIntyre, and can say that his system is scientific and surpasses anything in the line of therapeutics that has come to my notice."

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If you wish a free copy of this wonderful book write a postal or letter to Professor F. T. Mcintyre, Dept. 1748, No. 126 West Thirty-fourth street, New York, N. Y. All who write will receive it; no one will be disappointed. It is sent by mail, postage paid, absolutely free.

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SATURDAY, OCTOBER 12, 1907

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MRS. MARY T. LONGLEY.

She will not again be a candidate for secretary of the N. S. A. To say that during her long term of service she has acquitted herself with great honors, is putting the statement mildly.

She will leave the office realizing that all Spiritualists hold her in the very highest esteem as a lady, medium, and secretary. During her administration she has certainly been of great help to our cause. The best wishes of The Progressive Thinker will ever follow her in the grand work she is capable of doing under the ministrations of the Spirit Pierpont.

Wonders Will Never Cease.

The announcement is made that Prof. Geo. Poe, of South Norfolk, Va., has constructed a sort of pump by which oxygen may be forced into the lungs and a sort of artificial breathing may be set up, and arouse all the machinery of life into normal action, provided decay and the breaking down of tissues have not commenced.

It is said that persons drowned, strangled, poisoned, or frozen, have been resuscitated in a few minutes by this novel life awakener.

We find in a late issue of the Chicago Examiner a lengthy account of what is claimed for this recent wonder, and extract from its columns the following account of its action, which is certainly a marvel of science, even *should it prove* but half true. We quote:

To demonstrate Prof. Poe's invention a committee of doctors recently killed a rabbit. First he gave the rabbit an injection of two grains of morphine, then he gave him chloroform enough to kill a man. When the rabbit was cold and stiff he handed the animal to the doctors, who agreed that he was as dead as if an express train had run over him. But for good measure, Prof. Poe threw the body into a tank of acetylene gas, which would have killed a live rabbit in about three minutes.

"After an hour's stay in the deadly fumes the rabbit was removed, as thoroughly dead as any creature could be. Professor Poe placed his invention in connection with the nostrils of the rabbit, and four minutes later it was hopping about the room.

"The doctors eagerly examined it for traces of the poisons it had absorbed. The sickly, menacing odor of acetylene gas was still in the fur, and the little creature shivered from cold.

"But, aside from these traces and a rapid beating of the heart, the little animal seemed perfectly normal. It was truly a medical miracle. Professor Poe has had many chances from time to time to experiment on human beings, and has invariably succeeded."

Oxygen is abundant and everywhere in Nature, and the chemists produce it in quantity at will. It is the sustainer of life, and is supplied to the lungs at every breath. One-fifth of the atmosphere is oxygen. Youmans, in his Chemistry, says:

"Could the oxygen imprisoned in the ocean be set free, it would be sufficient to form an atmosphere around the globe nearly a thousand miles deep."

If all is true that is claimed for Poe's invention, persons may be asphyxiated, a surgical operation may be performed, and then resuscitated.

A well governed mind learns in time to find pleasure in nothing but the truth and the just.—Anon.

Immunity for Crime.

In the entire history of American jurisprudence it is questionable if a greater disregard of law, moral and statute, has shown itself than was exhibited in the late criminal trials, or by those now in progress in Idaho.

During the Haywood trial the principal witness, who expected to be immune from punishment for his many crimes because of his testimony, confessed to **TWENTY-ONE MURDERS.** He attempted to complicate the defendant in those horrible crimes by swearing he was privy and advisory to them. Orchard was probably promised exemption from punishment if he would supply evidence to convict and hang Haywood. The clergy, it seems, came to the aid of Orchard, the multi-assassin, and perjurer, by telling the great criminal that the patriarchs, and King David, "a man after God's own heart," all escaped justice because of divine mercy. Then he was told to believe in Jesus, to wash his hands in the dear Savior's blood, and his sins would all be forgiven; that virtually his murders would only add luster to his crown; Jesus "came not to call the righteous but sinners to repentance."

Now comes another case: Senator Borah, one of the prosecuting attorneys in the Haywood case, is under indictment and on trial at Boise City for frauds in connection with timber claims. Albert Klanop, a government witness, on cross-examination admitted he had committed perjury, and said he had been promised absolute immunity, conditioned he testified against any person, regardless of any knowledge he might have of the person's guilt. Klanop, at last advices, had not shown that washing in Jesus' blood was to excuse his perjuries; but a priestly intermediate between God and man is in that vicinity, and we cannot doubt he will be active in supplying Protestant indulgences, by simple belief in the Lord Jesus. Catholics, before the Reformation, sold indulgences in advance of the crime, for a pecuniary consideration. Protestants go the mother church one better, and grant exemption from eternal burning by faith in the atoning blood of Jesus.

We have a marked case in accepted history, worth repeating: Licinus, a nephew of Constantine; Crispus, his son; Constantia, his wife; Faustus, his mother-in-law, and three others were all murdered by the royal assassin Constantine. In the triumph of power he applied to the pagan priesthood for exculpation from guilt. The enormity of his many offenses precluded forgiveness, and it is said they repulsed him. It was then he turned to the Christian bishop, accepted faith in Jesus, and was welcomed as the head of the church. We dare not vouch for the truth of this story, and very little else that is told in regard to Constantine, and the council over which it is alleged he presided.

Christians delight to apply the title "The Great" to Constantine. The Encyclopedia Britannica, Vol. 6, p. 301, says:

"Tested by character, Constantine stands the lowest of all those to whom the epithet [great] has in ancient or modern times been applied."

Forgiveness for Constantine, and made the head of the Christian church, with his old pagan title of Pontifex Maximus retained, and the murders and crimes of Orchard, and the acknowledged perjuries of Klanop, with the title Christian, will not permit them to escape retribution.

Human justice may pass them by, but Spiritualists are firm in the conviction, strengthened by revelations from the spirit world, that no wrong can escape infinite justice; that there is but one way to evade punishment, and that is by avoiding wrongdoing.

Corner Stones of the Church.

Why will not our Christian friends read the inspired volume the preachers so name, and learn for themselves its teaching? We have quoted frequently of late the declaration of Jesus, in which he is reported to have said (Luke 14:26) that no man can be his disciple unless he HATES his father and mother and all near of kin, including his own life.

Only seven verses further on, to-wit, Luke 14:33, that same Jesus is reported to have said:

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

There is no evading the issues presented in these cited passages. They harmonize with every other passage in which the subjects are mentioned. The rich man who had kept all the commandments from his youth up, was told by Jesus: "One thing thou lackest: Sell all thou hast and give it to the poor." Dives, the rich man, who was sent to hell, is charged with no offense save being rich; while Lazarus, the very personification of poverty, is given a place in Abraham's bosom because of that poverty. These passages, like a thousand others equally objectionable, were written by Catholic prelates. Their object was to feather the nests of the priests, and they were very successful in accomplishing their purpose. The book was not written for Protestants; but, through ignorance of its contents, it was adopted into their service, and all the subsequent years have been vainly employed to try and make it harmonize with itself. But truth and error will not blend.

The Wonders of Science.

It is not prudent in these last days to declare anything impossible, or deny any claim of scientists or inventors, however wild and seemingly impossible the statement. A glance backward at modern discoveries, and of new ones daily coming to the front, tell what human genius, given time and opportunity, is capable of wresting from Nature her most profound secrets. Every new discovery is but a stepping-stone to another. A few days ago the car of progress was propelled by wind. Yesterday it was driven by steam, and to-day by lightning or gas. What will be the agency to-morrow we cannot conjecture. The human eye revealed countless stars in the firmament, and the book claimed to have been inspired by God said they were made to give light by night. The telescope revealed the fact that each star is a sun, the center of a great solar system, with a multitude of planets revolving around it. About six millions of these suns were visible to the naked, and fifty million were seen through the telescope.

Then came photography. The celestial world was photographed, and the suns swelled in number to a hundred millions, and the philosophers conclude there are other suns so remote that their light, coming at the rate of 168,000 miles a second, may not yet have reached us.

These reflections followed reading the announcement that a French scientist claims he has photographed thoughts, and exhibits their pictures as displayed on the sensitized sheet. He shows all manner of fantastic forms — those displayed by anger, hate, love, and even such as are made by the devotee at prayer.

Announcement of such revelations seem an impossibility. So did wireless telegraphy seem an incredible proposition, as did telegraphy itself when the first communication was flashed from Baltimore to Washington.

All these marvelous discoveries in our own day have tamed expression, and now we dare not assert that anything is impossible.

Should it be asserted that the school men have discovered a process for perpetuating youth, making it immortal by some chemical action, who would assert to the contrary in view of the daily revelations of science?

Profanity, with Part of a Priestly Specimen.

The chief of police in a neighboring town has made public his determination to arrest and bring before the proper authority every person guilty of an infraction of the city ordinance relating to profanity. This is as it should be. The habit is a foolish one; it is offensive to ears polite; it is unnecessary, and should be suppressed. The habit was borrowed from the preachers, and would never have gained currency but for them. It is only Christian countries that have profane words in their vocabulary. The "heathen," wherever located, coming in contact with Christian civilization, learn profane words in advance of all others.

Who would suppose the sacrilegious wretch, when angered at a fellow, and exclaiming "G— d— you," had Bible backing? But read John 15:7:

"Ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

A practical specimen of profanity may be seen in the curses of his holiness the Pope when excomunicating some offender, who, in the name, and "by the authority of Almighty God, the Father, Son and Holy Ghost, and of the Holy Canon; and of the Undefiled Virgin Mary, Mother and Nurse of our Savior; and of the Celestial Virtues, Angels, Archangels, thrones, dominions, powers, cherubims and seraphims; and all the holy patriarchs and prophets; and all the apostles and evangelists; and of the holy innocents; and of the holy martyrs, and the holy confessors; and of the holy virgins; and of all the saints, together with all the holy and elect of God;" who join in cursing, anathematizing and damning every member and every act, however private, of the offender, etc.

ATTENTION!

Delegates and Visitors to N. S. A. Convention in Washington, D. C.

Those who desire to attend the great Convention of the N. S. A. in Washington, D. C., October 14, 15, 16, 17 and 18, and wish for board and rooms outside of the hotel, can secure accommodations by addressing Mrs. Collins, 702 H street, N.-W. Breakfast, dinner and sleeping apartments for $1.50 per day. Full particulars from Mrs. Collins.

MARY T. LONGLEY,
N. S. A. Secretary.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought—filling the world with mercy, justice and joy.—Robert G. Ingersoll.

AN IMPRESSIVE LETTER.

It Will Interest the Spiritualists of Michigan, as the State Association Has Repudiated an Important Agreement, and the Great Mass of Spiritualists There Seem Unwilling to Contribute Even 25 Cents a Year to Aid in Sustaining the Truth—Alas! What Next?

To the Spiritualists of the State of Michigan:—I am informed by the Vice-president of the N. S. A., Dr. Geo. B. Warne, that he has been notified by the secretary of the Michigan State Spiritualist Association, that they repudiate their agreement with the N. S. A. to stand one-half the expenses, and receive one-half the proceeds of the Goff will, in case they win it, and sustain the will. This will was sustained by the Probate Court, set aside by the Circuit Court, and their decision reversed in our favor in the Supreme Court, and sent back for a new trial, which is set for November 4, 1907.

Now, friends and Spiritualists of Michigan, it is not a matter of dollars and cents for the State and National Association that we are interested in, but

IT IS A MATTER OF YOUR RIGHTS AS SPIRITUALISTS.

If you are SPIRITUALISTS, you certainly should stand up for your rights in this matter.

There is ample evidence, which was ruled out, or otherwise not allowed to appear in the last Court, to make a strong case in our favor, and I wish to ask YOU, as Spiritualists of Michigan, **DO YOU WISH TO SEE THIS WILL AND YOUR RIGHTS SUSTAINED,** or do you prefer to ignore the case, and forever place a blot on the name Spiritualism, and give away your rights that the N. S. A. has been **STRIVING TO SUSTAIN** throughout the land, and for which purpose the State and National Associations were organized, and without whose assistance there would have been laws long before this prohibiting the exercise of mediumship, and especially the power of healing.

You may not believe this, but if you do not, it is simply because you do not know, for these are the facts.

We want the assistance of the Spiritualists of the State, regardless of the Association—those of you who are able—to help support this case. I have already given over $100, mostly in cash, in the former suit, to carry it up to the Supreme Court. Brothers O'Dell and Underwood, the other two of the appointed administrators, have done the same as myself in this respect, for we believed that when the Spiritualists of the State really saw how matters stood, they would only be too glad to assist in the matter. I am worth, probably, $2,000, and do not feel that I can carry this case without some assistance, yet I will put up $10 if 99 others will do the same, to furnish the means to carry this case through the courts, and will give five days' time to looking up the required evidence, if need be, which would be equal to another $15.

I think it is a **SHAME AND DISGRACE** for the Spiritualists of Michigan **TO REPUDIATE THEIR AGREEMENT; but the officers of the State have done their best;** they cannot carry on the case without your assistance, and you—many of you—are not willing to give even 25 cents per year per capita tax to assist them in their work. Many of you are not willing to pay even the 10 cents heretofore charged. Now, if you are Spiritualists, and value your right to hold property, and do with it as you wish, as being of **any vital importance to you,** then stand up and join me in this matter, and assist the N. S. A. to sustain this will, and make a test case of it that will be of prime importance in future cases. I am aware that there are several hundred Spiritualists in the State that are better able to pay fifty dollars than I am to pay ten, but that is not the question —**my rights** are just as much to me as though I were a millionaire.

Join us and we will win the case and be able to hold up our heads as Spiritualists; if you will not, then step down and out, and no longer proclaim yourself a Spiritualist, and no longer seek to communicate with the loved ones gone before, for the law will soon put an end to spirit communion by its action against mediums. Send your money to me and receive my receipt, and every cent will be turned over to the Goff Will Fund, and your name and the amount donated will be sent to The Progressive Thinker for publication, so you may know that it is going where it belongs.

It is reported on good authority that at the present time the Goff estate has paid the expenses, such as were incurred to date, and allowed to be taken from the estate, and still has not fallen below its original appraised value of $40,000.

Very truly yours,
One of the chosen Administrators,
H. L. CHAPMAN.
Marcellus, Mich.

The Mote in Thine Own Eye.

Dr. Inman, a late English author, says in one of his publications:

"The Turks and Hindoos, in every position of life, are as morally good as common Christians. Missionaries compare the most vicious Mohammedan and Brahman with the most exemplary Christians; but I take in the whole mass, and assert there is as large a percentage of good folks in India and Turkey as there are in Spain, in France, in England or America."

This being a fact, with crime on the rampage in all Christian countries, if the missionaries have any reformatory influence they should exert it at home, and labor to rescue the fallen of our own kith and kin from ruin, instead of wasting their efforts among strangers.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. —Horace Walpole.

THE RIDDLE OF ETHER.

Interesting Particulars in Regard to the Same.

The riddle of the ether is the biggest puzzle before the wiseacres of the moment. The view now accepted provisionally by all scientists is that matter is made up of electrons or infinitesimal masses of ether, moving about freely and endowed with a definite mass and bulk. If our eyes possessed many million times the power which is theirs we should see in a lump of platinum a space closely packed with atoms the size of footballs in unceasing movement. Could we magnify these footballs to the size of a church, instead of solid substance we should find emptiness. In each of the atoms, now raised to the size of a church, some thousands or tens of thousands of electrons, each no bigger than a period, would be whirling around with inconceivably rapid movement. These electrons would hold empty space like a garrison and prevent all intruders. Sir Oliver Lodge has distinguished support when he arrives at the conclusion that there is a sense in which what we call the ether may turn out to be fifty thousand million times the ordinary material density of platinum. So that the ether would be the heaviest, the most solid substance conceivable; and what our senses represent as mass and weight really would be the comparative absence of mass. The theory which Prof. Osborne Reynolds laid before the scientific world in 1904 was similar. Matter he held to be the deficiency of mass. The universe was made up of cosmic grains, which are the electrons, or ether under another name. Where the space between the grains was large the surrounding masses of grains pressed upon this space and formed what our senses feel to be matter. This theory had a rare merit of giving an intelligible account of gravitation, a force which as yet has eluded scientific explanation. Because of the immense paradoxes involved, this theory did not find immediate acceptance, but toward it the world now is moving.

JOHN A. HOWLAND.

SPIRITUALISM.

It is the Groundwork of All Religions.

There is no longer a debatable ground left regarding the immortality of man's soul since science, by careful deductive reasoning, has fathomed the intricate subject, and even by crucial experiments weighed the soul as an embodiment of ethereal substance. Thus it has come to pass that philosopher and scientist support the religionist to-day in his faith and the claims which Modern Spiritualism has put forth in the past half century have been substantiated by science and reason.

This is the age of wonderful discoveries, and scientific research is finding new principles of growth in the vegetable kingdom of fruits and flowers, while the telescope flashes upon the eye revelations of undiscovered worlds heretofore unknown, and the mysteries of the mind and spirit are continually revealing new wonders in the universe of Nature.

But science does not prove everything, for man has intuitive perceptions which transcend the limitations of the mind and outweigh everything else, as the conviction of consciousness in the soul can never be extinguished, for it belongs to man and is a part of the infinite. But thoughtful Spiritualists welcome these present-day facts and experiments in psychic research as wholesome corrective of religious bigotry and gross materialism. Meager as have been the messages from the spirit world, yet to know there has flashed over the mystic wire a word or signal from the land of souls, however trivial, sends a thrill of gladness through the heart of the world, and adds to the wealth of the soul's happiness, and leads up to God. Great as was the discovery of Newton of a natural law of Nature, the living man's immortality as a scientific fact of another life practical and contiguous to this is all-important and ennobling, and makes for righteousness and the higher virtues of civilization and progress.

Death is being robbed of its terrors by this sensible view of man's destiny, and the wasting away of the physical body is no longer considered repellant, since we know the chemist of the soul is rebuilding a spiritual body far more perfect and by the order of the inherent powers of the mind and spirit inborn and deathless.

Death is no longer viewed as destructive, but constructive, as well, since we know that death is but a beautiful change and the soul has wings as well as tired feet.

The belief, aye, the knowledge, that the unseen world is not far removed from this world, and the conditions of the life to come are similar to this life, makes human existence something more than a passing dream of the physical senses, but increases man's desires for knowledge and the cultivation of the higher faculties, to broaden the vision of spiritual consciousness.

It is not enough to know our immortality a certainty, but instead of a vulgar, inordinate curiosity to penetrate the future state, we should concern ourselves with human life and its needs and the duties we owe each other, and build up our immortality, not at a single bound, but step by step in the ladder of progress in the true and simple life.

The Christian believer to-day, not satisfied with the old faith and dogma, is happily coming to the philosophy and scientist and finding their support and renewed life in the new theology built on reason and common sense. Not all who receive the truth of spirit communion can be led up the spiral stairway of progress, or can put the great truth to practical use and obey the mandates of their higher conscience and follow the golden rule always. But Spiritual truth, like grains of gold, falls like drops of rain all about the world and in every condition of life—some on stony soil and some on rich soil, to bring forth its harvest according to conditions and surroundings. That class of minds that are led by their emotions only, and act from impulse, will fail to appreciate the full significance that the message brings, and like Peter of old, deny the Master when the great need of faithful adherents comes. Modern Spiritualism has come to the world, not as a sect, nor rival religion, but the religion of all religions. It is more than a religion, more than science, more than philosophy. It is the light that lighteth the world. Broken and divergent as its light often is, yet it contains the prismatic shades of all minds of all nations and peoples, and is in harmony with Nature, with deific life everywhere, and its mission is to compass the world and unite all hearts in the spirit of divine love.

BISHOP A. BEALS.
Summerland, Cal.

The N. S. A. Convention.

Stirring Words From President Barrett.

ATTENTION, SPIRITUALISTS!

Do you know that the Fifteenth Annual Convention of your Movement is soon to assemble in the City of Washington, D. C.? It will open October 14 and close five days later, holding fifteen meetings in that period, Masonic Temple, corner of F and 9th streets, N.-W., will be the place in which your delegates are to assemble. Do you know that it is your duty to see that every society in the United States and Canada is represented in that convention? Do you realize that **YOU** are the only people in America who take little or no interest in the subject of Spiritualism? Why is this? Are you aware that the columns of the secular press are teeming with references to your religion and to the scientific phases of your thought? Are you aware of the fact that mediumship and phenomena are being unsparingly condemned by those who know nothing about either one of them?

The writings of Hereward Carrington, David P. Abbott, C. W. Bennett, Will Irwin and James Creelman are ample evidence that there is more than a passing interest in the subject of psychism on the part of the masses. Books are being written, analyzing and classifying your phenomena for you. **THE TRICKERY OF CHARLATANS IS HELD TO BE OF THE SAME CHARACTER AS THE WORK OF THE GENUINE MEDIUM!** The discrimination that should be made between these two classes must be made by **YOU!!** No one else is qualified to do it. Read the recent articles in Collier's Weekly, in the Washington Post, in the New York Herald, in the Springfield Republican, in the New Orleans Picayune, in the Minneapolis Tribune, in all of the Hearst Papers, and you will see that there is great need of action on your part. Every one of you owes it to the angel world and to your conscience, either to attend the convention in person, or to see to it that you are represented there by one or more delegates. When you were members of the Christian churches, you esteemed it a privilege, as well as a pleasant duty, to make sacrifices for your religion. Is Spiritualism of so little value to you that you selfishly withhold from it what you willingly gave to your church?

The coming convention is the most important gathering of the kind ever held in the United States. It means more to Spiritualism than any five of its predecessors taken together. The world is looking to **YOU** to see what you are going to say upon the important issues under discussion in the secular press bearing directly upon your religion.

Has not the doctrine of "Laissez Faire" prevailed long enough? Do you not really feel that it is really time for **YOU** to do something? Will you not act? A crisis is at hand! The writer is no alarmist, neither is he chanting the swan song of despair. He sees Spiritualism in danger from enemies within its own ranks, and from its mistaken opponents on the outside, and therefore feels it is the duty of the Spiritualists to do something for themselves. This is their golden opportunity. They can speak to the world in plain terms through their National Convention. Its voice is accepted as the voice of authority by all classes of people. It may be that some Spiritualists do not so consider it, but the fact remains that the civil authorities, ecclesiastical bodies, litterateurs and men of science, do so accept it, hence its proclamations have weight with the children of men who think for themselves.

If anyone can read a recent article entitled "Behind the Scenes with Spiritualism," and then remain away from the convention, or refuse to contribute to the support of the cause, there is but little hope for his soul here, or hereafter. Of course, it is true that many are so situated that they cannot come to Washington to attend this all-important gathering. It is also true that a few cannot even afford to send $1.00 to aid the good cause, but it IS true, and more than true, that every one CAN send a kind thought and a helpful suggestion, either by written word, or by the "psychic telegraph," that will become a power for good when it reaches the convention hall. It is a fact of more than ordinary moment that every Spiritualist in America, with very few exceptions, can afford to give something to the support of our movement. All who can attend the convention owe it to themselves, to their angel friends, and to the Infinite Intelligence of the Universe, to send some loving thought accompanied by a contribution in cash, if possible, to the secretary of the N. S. A., in order that this convention may be made the success it deserves to be.

The transition of such noted workers as Rev. Moses Hull, Mrs. Jennie H. Brown, Theodore J. Mayer and Hon. A. Gaston, is evidence that there is need of reconsecration to the cause of truth on the part of their friends who are yet on earth. The work these arisen ones left unfinished must be carried on to completion. Spiritualists of America, **YOU** are the ones to do that work. Come to the Convention and help do it. If you cannot come, send your dollars—they will speak for you. Consecrate yourself anew to the principles of Spiritualism. Remember the devotion of our arisen leaders and do something for their sakes, for the cause they loved. Demosthenes, the Athenian orator, when asked the secret of eloquence, answered: "Action, Action, ACTION!" "Action, Action, ACTION!" will prove the secret of success to YOU, my Spiritualist friends, if you will but heed the great orator's suggestion. Let us hear from you! Come to Washington in person! Send some written word if you cannot come, and let it be accompanied by the coin of the realm, so that our beloved cause may reach the goal of success in safety.

HARRISON D. BARRETT.

THE N. S. A. CONVENTION.

Next week the N. S. A. Convention will be held at Washington, D. C. The Spiritualists of Chicago would be delighted to learn that Dr. G. B. Warne has been elected president. His wide experience, his excellent judgment, his fine ability and wonderful success in everything he undertakes to accomplish, would make him an ideal president. However, any other person, if elected to the position, will receive the cordial support of The Progressive Thinker.

If Harrison D. Barrett fails of reelection as president for the sixteenth time, his great service to the cause of truth should entitle him to recognition in some other position in connection with the N. S. A. where the pecuniary reward will be a fair equivalent for his valuable services. To say that he has been a tower of strength to pure Spiritualism is putting it mildly.

LOOK OUT FOR THE PROGRESSIVE THINKER NEXT WEEK. IF WE MISTAKE NOT, IT WILL SHAKE SPIRITUALISM FROM CENTER TO CIRCUMFERENCE WITH THE INFORMATION IMPARTED. Every SPIRITUALIST IN THIS BROAD LAND SHOULD READ THAT ISSUE. THE TIME HAS ARRIVED FOR ACTION IN VARIOUS WAYS!

Black Magic and White Magic.

Black magic, as I understand, is any power that prevents or retards our moral or spiritual unfoldment, such as being hypnotized by a spirit, or mortal, and willed to see, hear, or believe, anything that our own developed moral and spiritual senses cannot comprehend, or understand, therefore darkens our minds, by hypnotizing our finite senses.

White magic is the cultivation and unfoldment of our own moral and spiritual senses, which reveals the truth to our spiritual understanding, independent of all the priests or holy bibles ever written by man.

If there is a God, then Nature's divine law is his will, and it is all-mighty, and the sooner we learn to obey it, the less we will be punished, and the more we will unfold the light of our spiritual consciousness. Call that light white magic, or what you will, it will pilot your bark over life's rough sea, and land you in the harbor of peace, and reveal to your spiritual understanding the immortality of your soul, that will live in a spiritual body after you leave the physical form you are now living in.

It is only by the unfoldment of the spiritual senses that you can understand spiritual things, for the finite senses cannot comprehend infinite or spiritual things. A. C. DOANE.
Summerland, Cal.

Infidel and Christian: A Contrast.

Shelley, the poetical agnostic predecessor of Col. Ingersoll, in his Queen Mab, says:

"Were it virtue's only meed to dwell in a celestial palace, all resigned to pleasurable impulses; immured within the prison of itself, the will of changeless Nature would be unfulfilled. Learn to make others happy."

The Christian: "Believe Jesus is the Eternal Son of God, co-equal in power and wisdom with the Father; that though born less than 2,000 years ago, and died on a cross, yet he was without beginning of days, or end of life; and he who doubts these statements shall be damned."

Spiritualism and Modern Thought.

An Address Delivered by the President, Mark A. Barwise, at the Opening of Temple Heights Spiritualist Camp-meeting, Maine.

Mrs. Vive-president, co-workers and friends:—Last year as we met for the formal opening of our camp meeting I took "Spiritualism and Its Critics,, as the subject of my presidential address. The greater part of my remarks was directed toward showing the inadequacy of the various theories which the opponents of Spiritualism put forth as explanations of mediumistic phenomena. Spiritualism was then approached from its negative side. We concluded that it was philosophically sound because it survived all the tests under which its rival theories failed. To-day I wish to approach the subject of Spiritualism, perhaps still from its negative side, but along quite another avenue, and have chosen for my subject **"SPIRITUALISM AND MODERN THOUGHT."**

In the short time which we have before us, little more than the merest outline of the picture can be attempted.

I shall leave it to you to fill in all the fine shadings and cloud tints to give color in one place and in another to tone down spots that in our haste have been left altogether too glaring.

Let it be understood in the beginning that in speaking of "modern thought" the philosopher of our time makes no reference to the so-called "New Thought," or "Mental Science," or "Spiritual Science," or "Christian Science," or "Metaphysical" healing cults or propagandas; but the term "modern thought" is used for the **MATURE** thought of the human race—for the world-conception which the last six centuries of scientific research, experiment, exploration and invention have patiently built up.

In the days of Dante and Chaucer the human race, mentally, was just casting off its swaddling clothes. To all but an isolated few this world was then a very small affair, only a few thousand miles across in any direction. The Ptolemaic astronomy was not generally diffused among the masses. The universe was regarded as a three-storied structure—the gilded city above, inhabited by God and his angels, and inclosed within jasper walls; next below the earth, which was flat, like a trencher; and beneath this the underworld where fires raged and fiends tormented the multitude who did not satisfy priestly requirements. The air was filled with spells and enchantments, goblins and elves ran riot, and crucifixes and saintly mascots were as thick as leaves in autumn. The Pagan pantheon had been supplanted by the Christian saints, and superstition was at its height.

MEN LIVED CRINGING AND COWERING AMID A VORTEX OF CONTENDING FORCES. GOD AND HIS ANGELS ON THE ONE HAND, AND THE DEVIL AND HIS IMPS ON THE OTHER, EACH WAGING ETERNAL WARFARE FOR THE MASTERY OF THE HUMAN SOUL.

No such thing as natural law or order in the sequence of events was dreamed of at this time. Everything that happened was due to the agency of a demon or a friendly power. Potent charms, hallowed sayings, trinkets that had been blessed, and relics of saints were resorted to to ward off all sorts of ills and approaching calamities. In fact, try as we will, we cannot mentally put ourselves in the position of the common people of the fourteenth century.

Slowly and painfully through the centuries has superstition given way to natural law. Here a discovery, there an exploration, now an experiment, then an invention, each proving the open sesame which unlocked storehouses of knowledge yet undreamed. With every new truth established the world's knowledge increased on a geometrical ratio. Merely to mention the sacred names of science brings to mind the remarkable achievements of these men, and emphasizes the paucity of knowledge before their age. Copernicus, Kepler, Columbus, Galileo, Newton, Priestley, Joule, Darwin, Wallace, Huxley, Tyndall, Fiske, and many others, each have opened up new realms of truth and added so much to what we know of the nature of things that it is impossible to conceive what the course of knowledge would have been if either one had never lived.

Because of the labors of these men, and men of science in general, our universe to-day is incommensurably greater and grander than anything the Middle Ages could grasp. Everything that occurs now, whether it be the formation of a raindrop or the launching of a planet, takes place in obedience to natural law. Boundless, illimitable space stretches out on all sides. Myriads of suns surrounded by myriads of planets are scattered through unexplored depths. Myriads of nebulae in all stages of condensation in the fullness of time will make other suns. The awful drama of creation is actually going on about us.

The great universe is not inert, quiescent, dead, but is throbbing and pulsating with energy, animation, life. Instead of the fallen nature of Calvin, merely an inert machine, it is one stupendous, living organism, teeming with activity and giving birth to new forms of life.

FROM THE STAR-DUST TO SIRIUS, FROM THE AMOEBA TO THE ANTELOPE, FROM THE PROTOPLASMIC GERM TO JESUS, SHAKSPEARE AND HERBERT SPENCER, THERE IS NO BREAK IN THE PROCESS, NO CREATIVE CAPRICE, NO SUSPENSION OF IMMUTABLE, INEXORABLE LAW.

God on this new view is not an enlarged Hebraic personality, eternally clothed with dictatorial powers, but the great Soul of Nature permeating every minutest part—animate and inanimate—as much the source of the oratorio or the mother love as of Niagara or the Alps.

> "All are but parts of one stupendous whole,
> Whose body Nature is, and God the soul."

Christ has been reduced from the Godhead to a man with an advanced spiritual unfoldment, such as Buddha, Confucius, or Zoroaster. Heaven and Hell, as definite localities in the universe, do not exist in modern thought. The evil in our natures is seen to be an inheritance from our brute ancestry, which, as ages come and go, is being slowly eradicated. From beginning to end, from primordial firemist to the modern university town, there is nothing capricious, nothing supernatural, nothing extra-natural, enters into the universe of the modern scholar. Everything unfolds from the preceding, slowly, gradually, naturally, just as the rosebud becomes the full-grown flower, in accordance with unvarying, unchangeable, unhastening law.

The only test of truth in these days which we may apply to a single idea, or a system of ideas, is whether or no it squares with what we know of the sum total of things. This is as true of the generalizations of philosophy as in the affairs of everyday life. A rumor on the street, testimony in court, or the newest theory of comets, is accepted or rejected because of its congruity or incongruity with accredited facts.

On this test of truth the Spiritualist has no apology to make for any of his views. The teachings of Spiritualism are in complete harmony with the world-conception of the modern thinker. Ten years before the advent of the "Origin of Species" Spiritualism was proclaiming universal progression here and hereafter. It relegated Satan and his abode to the limbo of forgotten superstitions. It robbed death of its hidden terrors and demonstrated the continuity of life. It transformed the orthodox god, who took pleasure in tormenting nine-tenths of his children, to the beneficent energy which is immanent in all things. It taught that none was so high but what greater heights may yet be attained; and none so low but what in the fullness of time, through their own soul-strivings, they would attain a well-rounded, mellow, spiritual unfoldment. It destroyed vicarious atonement and forgiveness of sins, and pointed out that every sin leaves its scar, which must be slowly and patiently outgrown; that our own better nature is our only savior; that strength of character comes only through self-reliance, and not through calling on Christ to bear our burdens.

IN A WORD, THE TEACHINGS OF SPIRITUALISM IN RELATION TO GOD AND THE WORLD, AND THE LIFE HERE AND THE LIFE TO COME, IS IN PERFECT CONSONANCE WITH THE ESTABLISHED TRUTHS OF MODERN THOUGHT.

If the test of truth of any idea is its congruity with accredited facts, the modern world-conceptions, being a grand resume of the sum total of accredited facts, is the best possible measure of truth. And as Spiritualism in every point of its contact with other divisions of knowledge is in perfect harmony with our modern world-conception, it follows that we have a proof presumptive for its truth of the highest degree of validity.

So much for the relation of Spiritualism to modern thought taken as a whole. We will now consider it in relation to one or two of the larger divisions of modern thought.

EVOLUTION.

First with respect to the law of evolution.

It is considered among students of philosophy to be a strong point in support of any doctrine or theory if such doctrine or theory is able to live through any great revolution in general philosophy. Spiritualism has not only lived through the mightiest revolution in the history of modern thought, but has gained added strength and support from the new system. During the decade from 1858 to 1868, when evolution was becoming established, theological doctrines were knocked helter-skelter, and religious idols were scattered on all sides. Andrew D. White has well said that the "Origin of Species" came into the theological world like a plow into an ant-hill, and the little theologians hurried and skurried about to save what they could from the general doom. Darwin's epoch-making work knocked the last prop from under the so-called "natural theology" school of thought, and God as an anthropomorphic being ceased to exist in modern philosophy. The Copernican astronomy, the laws of Kepler, and the Newtonian gravitation had previously relieved God from the immediate direction of the "dead matter" section of the universe. The last great stronghold of personal divine supervision, according to Paley, Bell, Chalmers and Whewell, was in the nice contrivances and beautiful adaptations of the innumerable species of plants and animals to the complex conditions in which they live. But when the adaptability of a species to its environment, all the nice adjustments to surrounding conditions, were seen to be the result of the survival of only those individuals that through slow modification were adapted to their changing environment, and not to intelligent contrivance, the de-anthropomorphism of the Deity was wellnigh complete.

For more than ten years previous to 1860 entranced mediums were teaching this same view—that God was not anthromorphic, not in the form of man, not centralized in one personality in some far-off heaven, but was the great life-force, the great Over-soul permeating the whole universe, giving itself expression in all the beauties of Nature and in all the activities of matter. Spiritualism, unlike its sister religions, had nothing to unlearn when the doctrine of evolution became established.

Not only does evolution as a whole Harmonize with the teachings of Spiritualism, but certain milestones in the progress of the life development of this planet are especially striking.

Spiritualism teaches that man has an ethereal body, something like his physical body, only so rarefied and attenuated that it is not discernible by our physical senses when we are in a normal condition; that when death takes place the physical body only ceases to be animated; and that the ethereal body escapes and continues to live in the spiritual realm, where the mind retains all its faculties and affections, and where mental and spiritual unfoldment may continue ages to come.

Many materialists have hastily asserted that the idea of a soul or spirit apart from a physical body in the light of evolution is preposterous; but a little careful study of some phases of evolution will show that the idea is not quite so outre or preposterous as might at first appear.

If eons and eons ago a prophet could have viewed the matter which has since been evolved into our sun and his attendant planets, when all was a nebulous gas, much more attenuated and rarefied than ordinary chemical gases, how preposterous it would have seemed to have prophesied that out of that filmy vapor could have been evolved anything so stable and solid as Mt. Waldo!

Again, when the earth became a sphere and sufficiently cool to retain water on its surface, the prodigious leap from the apparently non-living to the living had to be made. Somewhere the cosmic energy became focused and polarized in such a way that out of inorganic matter sprung the living protoplasmic germ, the forerunner of all our fauna and flora. How preposterous, indeed, would it have seemed to an observer to have been told that out of the black, oozy mud of an Eocene ocean was springing the potential orchid and rose, the antelope and the lark!

Likewise when the mammalian order had dominated the life of the world and mastodons roamed as kings, how strange it was that one particular species of ape-like beings should have had the peculiar nervous organism which was capable of unfolding an intellect. What a delicate and long-sustained balance of conditions was necessary to have crossed the great gulf between a non-thinking and a thinking being! How preposterous it would have been for even an archangel to have prophesied that from **THE CROUCHING, CRINGING, HALF-APE, HALF-HUMAN BEING, WHO WAS JUST ABLE TO THINK OF GRASPING A CLUB AS A WEAPON OF DEFENSE, THERE SHOULD BE DESCENDED A LINCOLN, A DARWIN, A SPENCER, A SHAKSPEARE, A BUDDHA, OR A JESUS.**

Enough has been said, I think, even in these scanty paragraphs, so that it will be seen that there is no reason on antecedent grounds for thinking that there would be anything outre or preposterous in the evolution of a spiritual body which might exist independently upon the death of our physical body. The gulf is much narrower than many which evolution has bridged. The first organism that could move itself through its own exertions was the forerunner of Stevenson and Fulton. It had started on the first steps of its career which later was to render it independent of grosser matter. In all stages evolution has been from the unorganized to the organized, from the dependent to the independent.

When our Silurian ancestors were wriggling about in the water, would one of them, if it had been possible for him to ponder on the subject, ever dared to dream that a form of life could be developed that could live in such a rarefied medium as air? Would it ever have seemed possible that out of those forms of life of the cuttlefish variety a form could be developed like that of the swallow that dips and dives through the air currents in utter abandon?

The perfect independence and freedom of action with respect to its former environment is what makes the idea of a spirit to some minds seem unnatural. Yet Nature has produced greater leaps from the gross to the ethereal over and over again.

FROM THE LOATHSOME CATERPILLAR, WHOLLY GROSS AND LIMITED IN MOVEMENT, WHOSE WHOLE LIFE IS TAKEN UP WITH GOURMANDIZING, SPRINGS THE BEAUTIFUL AND ETHEREAL BUTTERFLY THAT FLITS AMONG THE FLOWERS SO AIRILY, AND WHOSE MATERIAL WANTS ARE SUPPLIED BY NECTARED SWEETS.

Someone may say, all this may be true, but how does this prove the existence of a spirit?

I would answer that we are not occupied this afternoon with proving the reality of spirit existence, for such proof rests on wholly independent, complete and adequate evidence, but with pointing out that an evolutionist on a priori grounds has no reason for ignoring the philosophy of Spiritualism.

If in these few paragraphs it has been possible, in however small a degree, to clear your minds of the supposed incongruity between Spiritualism and evolution, I shall have been pleased.

We will now take up the relations of the teachings of Spiritualism to our modern ideas of

MATTER AND MOTION.

Nature, although completely unified as one existence, may be divided, for our purpose, into two great sections: the organic and inorganic—the so-called living and dead matter. The study of organic life on this planet in all its various forms, vegetable and animal, has culminated in the doctrine of evolution, and as we have just seen, this doctrine is in complete harmony with the philosophy of Spiritualism. Now let us see if what we know of the nature of inorganic matter and its laws of motion contains anything antagonistic to, or in harmony with, this philosophy.

Following the conception of Greek speculative thought, educated men universally held, until within about three centuries, that matter was "dead," and only exhibited motion as acted upon by some extra-natural power. When Newton proclaimed that each particle of matter exerted gravitative force on every other particle, **directly as their masses and inversely as the square of their distances**, the clergy with one accord declared that he had removed God from the universe, and substituted "blind force" for intelligent control.

One after another of the discoveries in astronomy, in chemistry, and in physics, have reduced the entire universe of inorganic matter to the reign of law. And it is not necessary to point out that this is in accordance with the Spiritualist's idea of the universe and its mode of existence.

The modern physicist affirms that all matter is atomic, and that the various degrees of solidity are due to the distance the atoms are from each other and the rapidity of their motion. That is, a piece of steel or granite is not one homogeneous mass, but is made up of millions of atoms which are vibrating very rapidly. If we can increase these vibrations in any way, the nature of the matter is at once changed. For instance, if we subject a certain piece of metal to intense heat it becomes molten; if we still further apply heat, the liquid will become gas. All that we have done in applying heat is to increase the pitch of atomic vibration, and what seemed solid and material has become so rarefied and attenuated that it is imperceptible to our sense of vision. That is to say, by increasing the atomic vibration of any piece of matter we can cause it to pass from the perceptible to the imperceptible. And it thus dawns upon us that perhaps the grossness of materiality is not such a hard and fast matter as we have hitherto supposed.

Conversely, if the pitch of vibration in an imperceptible substance can in any way be lessened, matter will pass from the imperceptible to the perceptible, or from the seeming nothing to something substantial.

Now, it is not necessary for me to point out to a body of Spiritualists that this is apparently what takes place in the phenomena of materialization—out of the imperceptible appears the perceptible, and disappears again into the imperceptible. All that is needed to be assumed is a slowing down of the pitch of atomic vibration, and not that something suddenly has sprung into existence from nothing. The universal testimony of controlling intelligences is that nothing has been created in producing the phenomena of materialization, but that there is merely a utilization of matter already existing. Thus we see a striking conformity between a particular phenomenon of mediumship and a fundamental doctrine of modern thought.

Another axiom of modern science is known as the persistence of force, or the conservation of energy. This doctrine proclaims that not even the smallest amount of energy is ever annihilated; that energy arrested in one form must reappear in some other. A hammer is raised and brought down on an anvil and molar motion is arrested, but it reappears in the form of heat on the face of the hammer and the surface of the anvil. Thus molar motion may be transformed into molecular or atomic motion. Instances could be multiplied.

Contrariwise, atomic motion may be transformed into molar motion. Witness the locomotive and the trolley car.

If we are to think of energy at all in the spiritual realm, we must needs think of it as vibratory, that is, as causing atomic motion. And as we have seen, an arrested atomic motion may reappear as the movement of a ponderable mass, we have the explanation, at least on its physical side, of what takes place in the seance when ponderable bodies are independently moved. Another striking example of the complete congruity of Spiritualistic phenomena with known laws of matter and motion in general.

Spirits, whether controlling an ignorant girl in a backwoods kitchen, or a society queen in a Fifth Avenue drawing-room; whether controlling an untutored boy or the learned William Stainton Moses, invariably claim that they live in a finer degree of vibration; that the spirit world is just as real as ours, but that everything is more attenuated; that they are free from the trammels which grosser matter imposes upon us, and that when they control a medium's brain, to a certain extent he becomes clairvoyant, that is, perceives things which are beyond the powers of the normal physical senses. Let us see what modern science has to say on the range of vibration and its effects on consciousness.

Pasing over the three lower senses, as having to do with that which is nearly or quite contiguous with our physical bodies, we may accept the dictum of science that all we know of the universe is borne in upon our minds on vibratory waves of a definite pitch. Waves producing the sensation of sight and sound are now measured almost as accurately as yards of calico. A vibration less than sixteen times per second does not appear as a tone even to the most acute ear, while from sixteen up to twenty-four produces the very lowest bass notes. Each octave on the piano represents many hundreds of vibrations per second above the octave next below, and the highest tone which the best trained ear can catch is vibrating at about 30,000 times per second.

There is a wide gulf between sight and sound, and the medieval saying that "there may be things in heaven and earth of which we have never dreamed" may be only too true. However, as the pitch of vibration reaches 458 trillions, out of the imperceptible emerges the color red. Infra-red vibrations appear as actinic or heat rays. Each succeeding color in the order of the spectrum appears as the pitch of vibration increases, violet, being the last, vibrates at 727 trillions per second. Beyond this the normal and unaided senses cannot go. What we know of the universe immediately surrounding our lives compared to what we do not know may be infinitesimally small. Whatever may be going on, if not within a definite range of vibration, is wholly unknown to the mind of man.

But happily we are not wholly dependent on the normal senses; and in the last few years science has discovered aids to them which allow us to penetrate a little farther into the realms of the unknown. The Crookes tube in the X-ray apparatus is merely an appliance for separating vibrations beyond the violet end of the spectrum from the coarser ones, and directing them through any given piece of matter. Although spoken of as "rays" of light, the X-rays are not visible to the eye; but only the shadows which they cast in passing through varying densities of matter are seen. That is to say, a very rapid pitch of vibration may pass through matter vibrating at a lower pitch and reveal an imbedded substance vibrating at a still lower pitch.

Differently from other denominations, this transcendent fact was neither new nor startling to Spiritualists. Our psychics for half a century have been enabled, when in clairvoyant condition, to penetrate so-called solid matter.

Just as the X-ray, which has increased the world's knowledge of matter, is found beyond the violet, so photographic rays are ultra-violet. These, too, have increased our knowledge of matter. It is a commonplace in astronomy that nebulae and stars too distant for the most powerful telescope to reach are revealed on the delicate photographic plate. And since the researches of Sir William Crookes, Alfred Russel Wallace and Lombroso, spirit photographs are poo-hooed only by the uninformed. Sir William is the greatest living chemist in the world to-day, the inventor of the tube above referred to, and is credited with a long list of chemical discoveries. In one of his books he gives an account of getting several distinct photographs of a spirit, using five separate cameras with simultaneous exposures. Hundreds of lesser names have had like experiences.

As to clairaudience and impressions which psychics receive from the spiritual realm, wireless telegraphy and recent psychology ought to render such ideas less startling to the intelligent student. The controls say that the mind of a medium must be in exactly the right condition to receive an impression from them. Recent experiments in wireless telegraphy show that if the coherer vibrates even one in a million out of tune with the transmitter, the wave rays are not able to be received and there is no message. Similarwise when Prof. and Mrs. Sidgwick,

(Continued on page 8.)

AFFLICTIONS OF THE EYE

Successfully Treated By "ACTINA"

Eyeglasses May Be Abandoned.

There is no need for cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.



Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes. "I am 74 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Mrs. T. F. Moyle, Waterford, Wis., writes:—"About two years ago I was taken with Iritis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflamation out and my eyes are now well.

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Appliance Co., Dept 342L, 811 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

The Wonders of Life.

By ERNEST HAECKEL, Author of "The Riddle of the Universe." This book is confined to the realm of organic science, and treats of "The Knowledge, Nature, Functions and History of Life." Price, [illegible] 50.

"AS IT IS TO BE."

A Very Suggestive Work Which Beams With Spiritual Truths.

This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein:

The process of Dying; Light and Spirit; The Law of Attraction; Senses of the Spirit; What Is unconscious Will; Fear; Astrology; The God-Soul of Man; The Drama; A Day in Heaven. **Price $1.00.**

SIX HISTORIC AMERICANS.

A Book That Every American Freethinker Will Delight to Own.

By John E. Remsburg.

The work consists of two parts, "The Fathers of Our Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical freethought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in the rejection of Christianity as Paine and Ingersoll. That Washington was not a Christian nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more than one hundred witnesses.

The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin, Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant; also portrait of the author.

This book contains 365 pages, printed on heavy paper, well bound in cloth. **Price, $1.25. For sale at this office.**

MODERN ARCHITECTURE

PRACTICAL BUNGALOWS AND COTTAGES FOR TOWN AND COUNTRY

This book contains perspective wash drawings and floor plans of one hundred and twenty-five choice homes, ranging in price from $500 to $2,000, and is invaluable to the home builder, furnishing many new and up-to-date ideas and suggestions in modern architecture. Every plan advertised is made by a licensed architect and been built from to the entire satisfaction of the builder and within the estimated cost invariably. Blue prints are furnished at moderate cost, ranging from $5.00 to $10.00 according to the cost of erection, consisting of floor, roof and foundation plans, front, side and rear elevations, with complete typewritten specifications. Arranged and edited by Fred. T. Hodgson. 12mo. Cloth, 250 pages, 300 illustrations. Price, $1.

Psychic Light

BY MAUD LORD DRAKE.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: **"PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE."** It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only $1.50, postpaid.

COMMON SENSE By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1770, with explanatory notice by an English author. Paper, 15 cents.

The Development of the Spirit

After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Price, 10 cents.

General Survey.

The Spiritualistic Field—Its Workers, its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

WEST SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY IN THE DISTRICT OF HUMBOLDT PARK, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARE OF THE PROGRESSIVE THINKER, 40 Loomis Street.

E. W. Sprague and wife are now at their home in the city of Detroit, Mich., where they expect to remain in the missionary, and other fields of work for the grand cause of Spiritualism. Mr. Sprague's services may be secured for Sunday or week-day meetings, weddings and funerals, anywhere in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs. Sprague will also respond to calls for meetings and seances. They are both well known platform test mediums. Individuals or societies desiring their services can address them at **1082 Trumbull Ave., Detroit, Mich.**

The ladies of the Illinois Sunflower Club will hold a Bazaar on Sunday, November 30, in Jefferson Hall, Fraternity Hall building, No. 70 East Adams street. A fine supper will be served at 6 o'clock. All Spiritualists interested in the cause are requested to lend their aid.

Mrs. Alice C. Barry, speaker and message bearer for the Clinton society of Spiritualists, will respond to calls for funerals within reasonable distance of Clinton. It is on these occasions that Mrs Barry does her very best work.

Mrs. Dr. M. E. Lane of Buffalo, N. Y., has moved to 723 Prospect Ave.

W. F. Schumacher writes: "The services of the Spiritualist Church of the Students of Nature, at Van Buren Opera House, Sunday, September 29, was well attended. Brother T. C. Warner gave an inspired address, which was soul-stirring and uplifting. Mrs. M. Schumacher, the pastor, gave the flower messages, resulting with such success and satisfaction being expressed by the audience."

Titus Merritt writes from New York: "Mrs. M. Gaule-Ridinger, at the Sunday meeting of the 29th ult., paid a beautiful tribute to the late Hon. A. Gaston of Meadville, Pa. He was formerly president of the Lily Dale Camp Meeting, and ex-Congressman. Our society feels a deep regret of the fatal accident. Mrs. Reidinger gives a flattering report of the Lily Dale Camp this season. God speed the right."

A course of nine lectures on "Cosmic Consciousness," will be delivered by Sakharam Ganesh Pundit, A. B., of Bombay, India, on Saturday afternoons at 3 o'clock, during the months of October and November, 1907, at 6558 Stewart avenue, Chicago, Ill. Course tickets, $5.00. Single admission, 75 cents. First lecture on Saturday, October 5, 1907, at 3 p. m.

The San Bernardino Society of Spiritualists, California, celebrated its fortiety-ninth birthday, on October 6, with an all-day meeting at the Temple, corner Sixth and C streets. The Psychic Society of Riverside, attended in a body and assisted in making this a happy occasion. A good program was prepared and a general invitation extended. The Sunflower League Ladies served tea and coffee.

C. P. Follett writes from St. Paul, Minn.: "The St. Paul Alliance will open its regular winter meetings on the first Sunday in October at Odd Fellows Hall, Wabasha and 5th sts., St. Paul, Minn. The meetings are held regularly every Sunday until the last Sunday in May, 1908. Lyceum and conference meeting 11 a. m.

The St. Paul Alliance opened its Hall in the Odd Fellows Block for regular services on Sunday evening, October 6, at 8 o'clock. Miss Alice Wickstrum lectured on the subject, "What does Spiritualism Bring to Human Life?" Mrs. E. A. Sauer gave spirit messages and spirit descriptions. The St. Paul Sunflower Lyceum also started its regular meetings Sunday morning, October 6, at 11 o'clock.

Mr. Rufus A. McCurday, of Portland, Me., was in the city last week. He is a well know lecturer in the East in behalf of our Cause and being young he is destined to make an excellent impression for good on the world. He is an exceptionally bright young man. He lectures for the First Society of Spiritualists in Philadelphia, Pa., during the month of October.

Correspondent writes from Springfield, Mass.: "It is with pleasure that I report the very auspicious opening of the lecture season of 1907 and1908, of the First Spiritualist Ladies Aid Society of Springfield, Mass. We were fortunate in securing the services of the eminent trance speaker, Oscar A. Edgerly, while our expectations were high, they were indeed more than realized, as we listened to the glorious inspiration of the illuminated souls who constitute his spirit band. It is the consensus of opinion of our people that those who are so fortunate as to listen to any of Mr. Edgerly's lectures are indeed truly blessed. Mr. Edgerly goes from here to his new field of labor, Columbus, Ohio. It is our hope that his glorious presence may again at some future time grace our rostrum."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

Prof. W. M. Lockwood's permanent address is No. 723 Prospect avenue, Buffalo, N. Y.

Rev. G. C. Love of Portland, Oregon is now in Chicago, and would like an engagement either in the city or between Chicago and Washington, D. C., as he is on his way to the N. S. A. Convention. Mr. Love is one of our ablest lecturers. Address him at No. 4707 Calumet ave., Chicago, Ill.

E. Fautsch writes: "The Progressive Spiritual Society holds its regular meeting on Sunday evenings at the old and well known corner of North avenue, and Burling street. Good spiritual mediums are always present to assist our pastor, Mrs. B. Hilbert. They always find a welcome hand at the rostrum. Everybody who is willing to feed his soul is welcomed at the door of the supplyhouse."

A correspondent writes from Braintree, Vt.: "Mrs. Laura Cummings from Hardwick served the society here the 15th and 28th, with fine success. Her lectures were very instructive, and her psychometric readings were wonderfully interesting and correct. We hope to have her with us again soon. Our society is small but the church people join with us in attending the meetings, and help defray the expenses, showing that liberalism in thought is permeating the whole universe."

Rev. Katie Hussman-Harveston writes cheerfully of her reception at San Diego. She is pastor of the First Spiritualist Church of Santa Cruz, Cal.

Emma A. Ellis writes: "Thursday, September 26, was the crowning day of Spiritualism in Chicago. Many welcomes have been celebrated to honor Mrs. Cora L. V. Richmond, president of The Band of Harmony, but all present on that day conceded it was the greatest. The meeting of the Band of Harmony held on the above date was the first regular meeting after the summer season, and was largely attended. The afternoon was given over to felicitous speeches by Mrs. Chandler, Hair, Stone and others. Each and everyone was glad to greet the President after her return from "The Hague." Before and during the supper the social spirit was manifest everywhere. When the evening session opened everyone was in a mood to enjoy the program, which consisted of singing, violin solo and duet. Mr. Lombard deserves special mention for his singing of "Oh, Are Ye Sleeping, Maggie?" Both afternoon and evening all were charmed by the interesting experiences of the President during her trip to the Peace Congress. Mrs Ashton gave expression to many beautiful spiritual thoughts. All were loth to adjourn, but after their spiritual feast carried home many beautiful flowers. The next meeting of the Band of Harmony will be held October 10, room 309, Masonic Temple.

S. B. West writes from Elgin, Ill.: "The Progressive Research Society held a very enthusiastic meeting, Wednesday, September 25, at the home of Mr. and Mrs. West. Dr. and Mrs. Caird were with us. The doctor gave a very interesting talk on the plans of the F. O. O. S., and also on the Fraternal Camp Association which was well received by our members. Mrs. Caird gave some messages that were very convincing to several invited guests, and started them on the right road. Our home medium, Mrs. D. L. West, finished the evening by giving a few good tests. We hope to increase our membership this Fall and Winter, and we pray for the success of our cause."

A. G. Cleveland writes: "The Society of the Psychic Forces, at 361 E. 43rd st., Wilcox Hall, was well attended on Sunday evening, September 29. Dr. C. A. Burgess, president of the Spiritualists' League, was the speaker for the evening, and we were pleased to see Dr. and Mrs. George B. Warne present. Dr. Warne gave us some inspiring thoughts for the upliftment of our cause, and Dr. Burgess was very interesting to all those present. We hope to have him with us again soon in the near future. Mrs. Isa Cleveland gave some spirit messages which were all readily recognized. Strangers can always feel welcome. Come."

J. C. F. Grumbine has been invited to speak next season at the Mt. Pleasant Park Camp Meeting, of Clinton, Iowa. He is anxious to hear from other camps in the west. He is open en tour for lecture engagements during the months of July and August, and will serve any society during September. Mr. Grumbine has always proved a drawing card at camp meetings and at Lake Brady, Lily Dale, Chesterfield and Mt. Pleasant Park he is very favorably known. Mr. Grumbine is a Spiritualist of the old and the new school and his message of inspiration will no doubt be received with enthusiasm by all concerned. Address him at once at 24 Strathmore Rd., Brookline, Mass. He is speaker for the First Society of Boston, Mass., where he has served for the last eight years.

Carrie M. Hinsdale of Ft. Worth, Texas, and Mrs. Edith Cummings have been appointed delegates to attend the National Convention of Spiritualists at Washington.

Mrs. M. E. Hanvey writes: "The afternoon meeting of the Golden Rule Spiritualist Society, at Star Lodge Hall, 378 S. Western avenue, was well attended September 29. Short talks by Nellie Kusserow and Mrs. Nora Hill, with messages by both. Evening service, lecture by Nora Hill, entranced by one of her Ancient guides, subject "Progression in Mortal and Spirit," which was well received. Messages were given by Brother Schmidt and a visiting medium, Mr. Frank Emitsberger of the Church of the Soul, Louisville, Ky. The Kentuckian is a young man with great promise. Our speaker for Sunday night, October 13, will be Dr. J. H. Randall."

TAKE NOTICE.— Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

WANTED: One steam heated room with breakfast for gentleman. Address E. P. J., No. 40 Loomis st.

Ferd C. Suhrer writes: "The opening service of the First Society Fraternal Order of Spiritualists for the season of 1907-08 was held Sunday, October 6. Mrs. Cora L. V. Richmond was with us in the evening and will favor us with an address again on next Sunday evening, October 13. Other special features for that time will be soprano solos by Miss Gertrude McKinley, and Miss Bessie Johnson, both artists of note. A full account of our first service will be given next week. There are quite a number to be initiated next Sunday and we ask that all be present at 2 p. m. sharp. Hygeia Hall, 406 Ogden ave., corner Robey st., top floor.

Central Spiritual Church holds service every Sunday evening at Trimble Hall, 1977 West Madison street, near 40th Ave., commencing at 7 o'clock, conducted by Mr. and Mrs. Howes.

Frank T. Ripley is now serving the Spiritual Temple Society at Cleveland, Ohio, for October and November. He can be engaged for lectures and messages within one hundred miles of Cleveland, on week evenings. Address all letters to Cleveland, O., General Delivery.

Dr. M. E. Lane, 218 Virginia st., Buffalo, N. Y., has moved to 723 Prospect ave.

S. A. Huntington writes of the Progressive Spiritualist Society of Mal-Mass.: "Mrs. A. M. Whall of Everett, Mass., was the speaker and message bearer on Sunday evening, September 29. She chose for her theme, "What Has Spiritualism Done for Us?" giving a very instructive address, after which she devoted 45 minutes to giving many fine messages. Mrs. B. W. Belcher of Marlboro, will be the speaker October 6, and Mrs. Annie R. Chapman of Brighton, the 13th. On September 30 we held our usual Sunday meeting and election of officers for the ensuing year, as follows: President, Mrs. F. S. Sheriff; first-vice-president, Mrs. M. J. Eaton; second vice-president, Mrs. F. M. Shipp; recording secretary, Mrs R. P. Morton; assistant recording secretary, Mrs. Bertha L. Parker; treasurer, Mr. F. S. Sheriff; assistant treasurer, Mrs. A. M. Carter; corresponding secretary, S. A. Huntington; assistant corresponding secretary, E. J. Patch.

Mrs. E. H. Thompson writes: "The Fraternal Daughters held their semi-monthly meeting at 406 Ogden ave., Wedneday, October 1st. The following mediums took part: Mrs. Dr. Caird, Mrs. Adams, Mrs. Helyett, Mrs. Lichtig. At 6 p. m. supper was served, after which was held a short meeting. Our next meeting will be held on Wednesday, October 9, at Hygeia Hall, 406 Ogden ave. Come and bring your friend."

E. A. Dierkes writes: "The Church of Spiritual Revelation resumed its meeting Sunday, October 6, at Butler's Hall, 57th Court and State street. Lecture and spirit messages at every meeting by various mediums. I will try and conduct this meeting upon the highest standard, with good test mediums and lecturers. I will open the meeting every Sunday evening at 8 o'clock sharp. Conducted by Edward A. Dierkes."

AN IMPORTANT QUESTION.

Illustrating What Spiritualism Has Done to Redeem the World.

"What has the world benefited by the promulgation of the Spiritual Philosophy?" is a question which not far in the past was often heard. At this time we occasionally hear it from religious bigots, but compared with former years, rarely. If such inquirers are sincerely desirous for information, they can easily obtain it by reading spiritual and liberal publications; yes, even by careful comparison of sermons heard weekly in orthodox churches and those given to the public before and for a considerable time subsequent to the so-called "Rochester Knockings." Anyone interested could not but perceive the gradual change in the character of sermons delivered by the majority of ministers of evangelical churches.

Little by little, **HELL AND THE DEVIL** were eliminated and were heard no more. They learn that hell is **a product of their own making, and is within themselves.**

The minds of their hearers who allowed themselves to investigate, became broadened and anxious for "more light." Many ministers of the gospel began to have glimpses of the future, saw the "handwriting on the wall," and heeded the warning. Those who still adhered to the old orthodox teachings found their congregations gradually diminishing in size until their sermons were given to nearly empty houses. Very rarely were heard preachers expounding the "eternal damnation" doctrine.

Not long ago I saw a statement in a paper that a certain divine in a conference of ministers urged that they must return to the former teachings from the pulpit; that if they wished to stop the decadence of the church they must preach "hellfire" for all it was worth, and again arouse the fears of their hearers who were **fast losing their fear of death through Spiritualistic teachings and the glad tidings from friends who had crossed the divide.**

A number of years ago a prominent lady of SanDiego, who was an active Spiritualist, was approached by a "Reverend" with the question, "What good has Spiritualism done?" She replied: **"It has knocked the bottom out of your orthodox hell."** She then turned and left him to digest her reply as best he could.

Spiritualism has loosened the creedal shackles that so long have held the world in bondage; even the powerful Roman Catholic church is feeling its influence, and at this time many Catholics claim the right to think for themselves.

To-day the whole civilized world shows the influence of Spiritualism in the broadmindedness of the reading public. Thousands now speak their minds freely who but a comparatively short time ago would have been ostracised from the society of religious people. Now preachers dare teach from the pulpit liberal thought, and those who do so invariably draw the largest congregations.

A few years ago I received a call from a minister of an orthodox church. Being called away for a short time, I excused myself, requesting him to amuse himself for a few moments until I returned. Upon my return I found him in my library looking at Spiritualism books. When I entered he smiled, saying: **"I mean it; I would like to give a month to the perusal of these books."**

That clergyman preaches liberal Christianity, although his denomination has always been classed as the most bigoted. He draws the largest congregation in the city where he is located. He called upon me about a month ago, and I was surprised at the liberal thought he expressed. The church of another city not long since "called him," offering a larger salary, but his church would not part with him.

When the question is asked you, "What good has Spiritualism done?" you can reply: It has taught the world that "man cannot save man;" that all must bear their own burdens; that you must suffer a penalty for every misdeed; that you will be rewarded for all acts for the benefit of others. It teaches to lend a helping hand to those in need; to lift our brothers and sisters from the mire of degradation and assist them to become useful members of society; that "as ye sow, so shall ye reap;" that you make your own heaven or hell. Tell the questioners to read and reflect, cast off the shackles of bigotry and think for themselves. Thousands are now seeking more light; go ye and do likewise.

E. W. HULBURD.

Descanso, Cal.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage 12 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical terms or phrase. Price, 25cts.

IMPORTANT NOTICE.

Delegates and visitors to the N. S. A. Convention are hereby notified that stop over of ten days will be permitted at Washington, D. C.—either direction—on Jamestown Exposition tickets. This operates on all railroad lines throughout the country. Full details concerning these Excursion tickets can be obtained from any ticket agent at all points.

MARY T. LONGLEY.
Secretary, N. S. A.
Washington, D. C.

TAKE NOTICE.

Amendments to be Presented for Action at N. S. A. Convention, October, 1907.

1. Individual members through associate bodies to pay to N. S. A. one dollar annually instead of 25 cents as heretofore.

2. In place of two dollars for each society belonging to State Associations, State Association shall pay five dollars.

MARY T. LONGLEY, Sec'y.

The N. S. A. Convention.

It is the intention of our party here and from Muncie and Peru, to leave Cincinnati for Washington, D. C., Saturday evening at 9:15. Rates from Chicago are $22.50; from Indianapolis, 19.25; from Muncie, $18.50; from Peru, $19.70. Buy your tickets over the Big Four, via C. & O. Jamestown Exposition Excursion Fifteen Day Tickets. Our state Secretary and I will be glad to meet a good crowd and have a good time. Will wear a yellow ribbon so as to be recognized. Make arrangements to all meet in Cincinnati as early as possible so we can get together in one car. I hope all who contemplate going will let us know by postal. Mrs. Carrie Mong, 415 South Franklin street, Muncie, Ind., or Mrs. Martha Woolsey, 127 West 16 street, Indianapolis, Ind. M. W.

Letter from Rev. G. C. Love.

To the Editor:—A call came to me to visit this pleasant, thriving city and hold a series of parlor meetings, and I responded to the call, and arrived here on last Sunday morning.

Since my arrival at Coshocton I have held meetings in a hall on Sunday afternoon and on Wednesday night, and on Sunday night a parlor meeting.

I will hold a meeting in the hall on Saturday night, next, and perhaps again on Sunday and Sunday night.

Yesterday I received a letter asking me to give Baker City, Ore., one Sunday on my homeward trip from the N. S. A. Convention, which I will do. This makes my ninth call to Baker City to lecture for the Spiritualists of that place.

I am expecting to go to Washington on Monday night to attend the Convention, and then go direct to Oregon. On leaving Baker City I am expecting to go to Cove, in Union County, and Walla Walla, in the State of Washington, if plans made on my way east are carried out. I may hold a few meetings in Union, Ore., after my visit to Cove. Here in Coshocton I am visiting with Capt. James H. McMillan and his daughter, Mrs. Dr. Stacy, whom I have known for many years in Oregon, prior to their coming to Coshocton to live.

Dr. Stacy is one of the leading physicians of Coshocton, with a large practice. The Doctor and his good wife, and Capt. McMillan, are making my stay here with them a very pleasant one indeed. One of the daily papers of Coshocton was represented by a reporter in last night's meeting, and in making notes of my lecture highly complimented me as a lecturer.

My next address will be Washington, D. C., 600 Pen Ave., S.-E.

REV. G. C. LOVE.
Of Portland, Ore.

A BREEZY LETTER.

It Comes From Los Angeles, Cal., and Presents Refreshing Thought.

To the Editor:—Some time ago Prof. Hyslop came to our city, and as a Spiritualist, he gave his views on the subject. He left an impression on a class of people who could in no other way be reached. He came as the papers announced at "the request of the orthodox ministers," and what they had expected of him we are not able to decipher, but what they got we are certain. So to the ministers of Los Angeles belongs the credit of the visit of the above named logical gentleman, and we are glad he came.

Just previous to the visit, one of the ministers who claims the credit for the appearance of Prof. Hyslop, spent one hour of his good and valuable time in ranting, howling and condemning Spiritualists, and it is said of his congregation that a large majority—the same who allow others to do their thinking for them wept for joy on the dear divine's shoulder and soiled the skirt of his coat, they were so proud of him and his manly effort, but when Prof. Hyslop came, and the same man signed the call, these same weeping willows were so eager to hear of the phenomena of spirit return and to tell the Professor of their experiences "once upon a time," that they came early and stayed late, and so filled the church of Rev. B. Fay Mills and the hall where the lectures were delivered, that the rostrum was occupied; all aisles were packed, and with the mercury up to about 100, listened to the words of cheer and comfort, and went home filled with new inspiration. So I say, "All Hail to the Professor!" His coming was good, and although he interested a number of people in the search for truth who would not be able to know it when they see it, that was not his fault. It could not be helped.

Then, too, he spoke for the Church Convention and assisted the divines to ease down a little.

We need other men as brainy and logical as Professor Hyslop, and may he continue in his good work.

In my investigations of Spiritualism I have found that quite a large number of "gentlemen" of the cloth who rant and howl about spirit return and denounce it to the gratification of the hysterical as a fraud and fake, are quietly going to the homes and parlors of mediums for a reading, and when they get something from a departed friend sit and cry like spanked babies. It makes me think of a good shepherd dog which I once knew. This dog was a good dog, and played with children, tended the sheep while his master was looking on, and in every respect was an innocent, well behaved dog; but the owner's neighbors learned that the sly old dog was making nocturnal visits to their corrals, and helping himself to the fattest of lambs. The moral is, he liked his own flock well enough to guard them by day as his business, but when he wanted something to satisfy his inner self, he chose to go under cover to something better.

Will these same men continue to visit mediums and go before the little flock which supports them, and tell them it is a fake and delusion? or will they sometime have the moral courage to stand up and tell the truth as they see it? Will theology and creed forever bind down and make stool pigeons of them?

The Pope of Rome admits spirit return, I understand, but he shifts the responsibility to the shoulders of evil spirits. Some of the ministers would be glad to admit even so much, if they dared to do so, but they have been trained to one thing—creed and creed has been their profession, and they are not able to get out into the world and battle with those who have been trained in self-reliance. They have depended on their God until the muscles have become flabby, and now they are not capable of coping with the seen forces of man.

I have no quarrel with any man who teaches what he believes, but for those who believe one thing and teach another, even to the extent of condemning that which they believe in fact, I have no sympathy. When we believe one thing and teach the contrary we become base deceivers, frauds and fakes of the worst kind.

The ministers who consult mediums for gain, and believe in the communications, are on a par with the class of fake mediums, and are a stench in the nostrils of humanity.

Again, there are a number of ministers who condemn spirit return, etc., who are honest in their convictions, and only one in ten thousand has made any investigation whatever to ascertain the truth of it. One minister told me it was a delusion, and after some delay about that which he had seen, he finally admitted that all he had seen was in a public hall where some person was holding an entertainment, and said it was legerdemain. The same gentleman during the conversation admitted that he had no faith in the Old Testament, but gave no reasons. It was a subject over which he was sensitive.

It is true that there a large number of persons who are following the trail of Spiritualism, calling themselves mediums, and who are only **CARRIONS, BROUGHT UP IN THE CHURCH,** seeking to make easy living off the "easy" victims. They come from the teaching that God is the only one to deal with in the end, and for that reason they can deal with fellowmen as they see fit.

There are but few of those fakes and vultures in the ranks of Spiritualism, but the Orthodox teachers are ever reminding us of all of that ilk, and, too, they are unable to distinguish between a searcher for the truth and a miserable fraud. They cannot say too harsh words about fake mediums to suit me, but they should be careful and not include everybody as fakes.

Let us turn the tables for a moment and cast our eyes to the records of the divines. There is scarcely a day in which we do not read of some eminent minister going wrong; they are accused, and in many courts convicted of all crimes known in the bible and in the penal codes of man. Professionally they are accused of robbing more homes of its virtue than any other profession known.

But a short time ago one minister by his eloquence converted an auditor, and when she felt that she was saved, she as the boy says, "peached" on the divine for leading her astray. If it had not been for the minister, perhaps it would not have been necessary for the woman to seek church salvation.

In this city, during the past year, there have been a number of preachers gone astray. Some have deserted their wives and families; others have been in the police court, and it would not do to tell all. What of it? I ask. Nothing! only I suggest that the gentlemen who condemn Spiritualists because some fraud creeps in, not to condemn all, any more than it would be just for us to condemn all ministers, for the wrongs of some of their members and followers.

There was a time when the church people shouldered all the blame and responsibility of "free love" and "affinity" onto our teachings. That was wrong, as Spiritualism never taught such a thing, but perhaps a few did practice it. I do not know, however; If it was practiced by any of our members, it was a habit which was soon wiped out. Just now the followers of the orthodoxy are taking it up as a popular fad, and no less than a dozen instances have been brought to the minds of the people by the daily papers within the past week. If any Spiritualists ever did practice free love, he or she has only one consolation, and that is, that after many years of quietness in a grave dug by Spiritualism, it has broken out like spotted fever in the army of the church followers, and it will be necessary for us to aid them in suppressing it, as we are helping them to suppress many other evils.

Spiritualism never has taught, and does not now teach, anything other than right living and self-reliance, and if we follow those precepts we will live right.

We have no devil to blame, and no mediator in heaven to carry our burdens. We must shoulder our own responsibility, and bear our own misdoings. We are taught that not only one person may see our doings, but that we have friends on the other side who are watching us every minute, and as we unfold and take in the truth, we are better for it. If we follow out our own dictates and the teachings of our spirit friends, we shall have no need of prisons; there will be no need of chaplains in penitentiaries to administer unto us or the unfortunates. There will be no need of salvation and the unnecessary shedding of blood to atone for our wrongs.

In this city we have one newspaper which has some bitter things to say about mediums, but every Sunday and during the week it has large advertisements of the wonders of certain mediums, so-called, and all those who have proved to be frauds, have helped to pay the dividends on the stock of this same paper by alluring advertisements.

There are mediums in this city who give public readings, and who are good and honest, and there are many mediums here who give no private or public readings for money, but who are investigators and give their time for truth's sake. Mrs. Rose L. B. DonnElly, Mrs. Green, Mrs. Weston, Mrs. Briggs, Dr. Green, Mrs Sanford Johnson, Mr. and Mrs Howe, Mrs. Vlasek, Nettie Howell, Mrs. Kratz, and others doing good and effectual work, and I for one am glad to see the good work go on.

J. C. CRAIG.
Los Angeles, Cal.

HOME.

As Illustrated by Bertha M. Richter.

No matter if it's in a flat,
Quite small and crowded, too,
There's no place in this world so sweet
As Home, Sweet Home, to you.

In castle grand, with riches rare;
In cottage by the sea;
In hovel poor, no matter where,
It's Home, Sweet Home, to me.

It's Home, Sweet Home, to you or me,
In our Heavenly Home above,
Where pain or sorrow enters not,
To sadden trust and love.

That Home we'll go to by and by,
As soon as God may call,
And there we'll find sweet peace and rest,
The Home, Sweet Home, for all.

BERTHA M. RICHTER.
333 Broadway, Toledo, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to spirit life in San Jose, Cal., September 21, 1907, Philip S. Weeks, only son of Mrs. Lucy Weeks. Spiritualist services were held, Mrs. Nettie P. Fox officiating. The remains were cremated. H. L. B.

The funeral of little Ernest Marchant McFadden, aged 11 months, who passed from the earth life Monday, September 23, was conducted at the home of his grandparents, Judge and Mrs. Ella Marchant, on Seventh St., San Bernardino, Cal., Tuesday, September 24, at 3 p. m. The services were in charge of Mrs. Lily M. Thiebaud, who took for her text, "In My Father's House Are Many Mansions," and "Suffer little children to come unto Me, for of Such is the Kingdom of Heaven." This little one was the son of T. M. and Alice E. McFadden, whose many friends extend to them deep sympathy in their natural sorrow over this separation.

Passed to spirit life, September 22, in Chicago, Mr. Robert E. Smith, aged 34 years, son of Mr. Wm Smith of Clinton, Iowa. The body was brought to the home of his birth, No. 233 First Avenue, Clinton, where transition services were held in the presence of a large number of relatives and friends, many of whom followed the remains to the beautiful Springdale Cemetery, where the casket with its drapery of fragrant flowers was given back to the enfolding arms of mother nature. Alice C. Barry, pastor of The Clinton Spiritualists' Society officiated. A. C. B.

Henry C. Eberthauser, a prominent Spiritualist of Sandusky, Ohio, left the earthly form on Tuesday, September, 24. He was for many years a regular attendant at Lake Brady camp, and was known to thousands who frequented that charming spot. The funeral was held September 27, Rev. Thiersch, a personal friend, conducting the service. Beautiful floral emblems showed the esteem in which he was regarded by the community. He leaves a widow, a medium, who has brought the truth of spirit communion to a host of friends.

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SUNDAY MEETINGS IN CHICAGO.

Societies of this city, holding meetings in Halls are requested to send in notice. They must be brief

The Church of the Soul, Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to receive callers.

Central Spiritual Church holds service, Trimble Hall, 1977 West Madison street, near 40th avenue, commencing at 7 o'clock, conducted by Mr. and Mrs. Howes.

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.

First Church Psychical Resource meets in Kenwood Hall, 4308-10 Cottage Grove avenue; meetings every Sunday from 3 to 10 p. m. Dr. Schaeffer, president, 2003 Indiana avenue.

The Fraternal Order of Spiritualists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; evening, 8.

The Church of Spiritual Revelations. Meeting at 8 p. m., at Butler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence 743 N. 66th street.

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This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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Price, Cloth, $2.25.

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BY CARRIE E. S. TWING.

Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I most lovingly dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, $1. For sale at this office.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Religious Student.—Q. What was the origin and date of the Christian Israelites?

A.—This sect was founded in the latter part of the seventeenth century. Its high priestess was Johanna Southcote, an English peasant, born in 1749, and in youth engaged in domestic service. She was not as illiterate as Ann Lee, founder of Shakerism, for she could read and write, and in 1801 published a book containing a narrative of her life and other writings, principally doggerel verse, which she claimed was "inspired by the same spirit that inspired the Bible." She was forty-three years old when her first visions came, and she began to prophesy. Gradually she became possessed with the idea that she was "Jesus Christ in woman's form," but this she abandoned when "Jesus appeared to her and told her she was his chosen bride," and became the father to the child, virgin born, to which she was to give birth.

It is a singular fact, although no more singular and unaccountable than what the present time presents, that the crude and verbose writings of this woman attracted attention of cultured men and clergymen, and that she gained a respectable following.

At a meeting of her disciples, held in London, twenty-four men were chosen to decide on her writings and their verdict was that they "were of divine origin," and then began the promotion of societies under the name of Christian, or True, Israelites.

Great expectations were raised in the minds of her followers for the man-child which was to be the sign and seal of her mediumship. The great event was postponed from time to time, but in 1814 she died, and post mortem examination showed that what had been mistaken for a coming god was dropsy. The societies nearly went to fragments under this staggering blow, but a leader arose, one George Turner, and silenced the dissension by proving himself the true "Messenger of God," and his prophet, and by visions wherein he saw "Johanna and her son in glory." He proclaimed that the son, Shilo, would come in person. The day appointed came, but not the son, yet the deluded followers continued to believe, and other leaders came to carry on the fraud.

Some writers on Spiritualism have introduced Johanna as a medium, like Ann Lee, Mrs. Eddy, and others. It strikes me that anyone who reads her writings and the blatant prophecies attributed to her can not otherwise than regard her as an ignorant, vain and conceited pretender. There is nothing in her thoughts or language above the low sphere in which she was born and reared.

If we admit that she was under control of spiritual beings, they must have been of the same grade as herself, and enjoyed the credulous devotion of the dupes. Astonishing manipulation of the weakness of human nature, but what will not mankind believe if in the garb of religion? What will it not do at its command and in its name?

Harvey Brown.—Q. Does Spiritualism teach that as soon as the spirit is disembodied it sees and remembers clearly all past thoughts, words and actions, and that spirits see clearly the thoughts, motives and actions of others from the beginning of their lives?

A.—It does not. Memory may be more active than in this life; it may be lethargized. For spiritual beings to read each other's thoughts, they must be on the same plane—attuned alike, or in harmony. This law once and for all puts an impenetrable wall around every spirit, which can only be broken through when there is mutual co-operation, otherwise the future life would be one to awaken terror for its unknown tortures. It has been accepted as proven by psychologists that memory holds latent, if not active, every thought and action of the past life, but a very small part are vividly recalled. It thus may happen that at some future time, when the right conditions call them out, the memory of every forgotten event will awaken. But this will not be at once. It does not occur at death. The old saying that "a dead man knows more than all the living" is an erroneous statement, like the most of current sayings. Some things the dead know which are unknown to mortals, but as a whole their knowledge is of the same kind, and often is even more limited. As illustration, take one from any trade or art to which they have exclusively devoted themselves. When they depart they awake to find they have no use for the pursuits which gained them sustenance and honor here, and in everything else they are as children.

Joseph Challand.—Q. I have heard it remarked several times that the Japanese, as a people, are such liars that the merchants of New York will not ship them goods without a guaranty accompanies the order. Are they not as truthful and as reliable in such matters as other nationalities?

A.—The Japanese are not Christians, and therefore the attempt is made by the abettors of the missionaries to show they are immoral and in great need of conversion. To do this, misrepresentation is resorted to, and it is a forgiven sin to lie about the heathen. There have not been as many crimes committed in Japan since the founding of its empire, as many robberies and murders, as occur in this country in a single year. Crimes of personal violence are almost unknown.

The statement in regard to their business honesty is one of those assertive libels most difficult to meet—difficult because of its falsity.

It is possible there may be dishonest merchants, but they are less in number proportionately than in this country, as the ratio of criminals is astonishingly less.

After all the missionary labor, and the constant assertion that there can be no true morality or correct living aside from Christianity, to find a nation entirely outside of its pales, who from remotest times have never been subject to its influence; who have a religion distinctively their own, yet with a standard of moral excellence at least equal to that held forth by Christians, is humiliating and destructive to all foreign missions.

J. R. S.—Q. M. was a gentleman whom I would have married had he lived. During his illness, which lasted a week, and of which I was totally ignorant, I had frightful dreams of hanging over an abyss or clinging to precipices. I at times thought I was dying. One day M.'s brother came and said he had died the night before of smallpox. He had been taken to Brother's Island and died without relatives or friends near him. The night before his death my dreams assumed more horrible form. I was awakened by a choking sensation—a feeling as though my breath had left me, and I thought I was dying. How can this be explained?

A.—Volumes might be easily filled with a record of dreams similar to this, and their explanation is by the telepathic influence of mind over mind. It is not a mystery how the receiving instrument of the wireless telegraph responds to the influence sent out by the transmitter. By exactly the same process and law, a receptive mind receives vibrations from another. The one condition essential is that it be in a receptive condition. Applying to this instance, the attachment of the lady would predispose her to the receptive state, and the patient, alone, and suffering, would think intently of her. Yet in his condition his thoughts would go out, not clearly, but carrying impressions of pain, gloom and disaster, which would be reflected on her mind, impressing the sensations of death.

The question may be asked, why are such manifestations confined to dreams? They are not exclusively, but in such instances the recipients are more impressible in the border-land of sleep than when fully awake. They do not reach true sleep, but an intermediate state, where their spiritual faculties partially escape the influence of the physical body.

GROWING OLD.

they tell me that my hair grows gray;
That wrinkles burrow in my cheek;
My eyes are dimming day by day;
My voice is broken as I speak;

That I no longer stand erect;
My step has lost its springing tread;
That those my childhood did respect
Have passed unto the silent dead.

If this frail house of clay were I,
I would admit their words were true;
But no! I hear my soul reply,
And answer bravely back to you:

"This tenement has much endured—
Its windows stained, its walls askew,
But when my harvests are secured
I shall remove to one anew.

"Not I, the one of whom ye speak
'Tis only that which I possess,
I am not feeble, old or weak,
Nor time may wrinkle or repress;

"My childhood friends whom ye call dead,
Have merely wrought their work and gone;
Moved into mansions on ahead
Where youth's immortal day-springs dawn.

"And I approach so near the line
That I can hear their silent tread;
Their voices answer back to mine
Assuring me they are not dead.

"Ah, no! friends, I am young and strong,
Tho' bound by time's dull cordage here;
When Death shall break the weakened thong
Then youth and liberty shall cheer.

"Ah, Death! thou rider, pale and cold,
I do not fear thy gentle touch,
Thou only canst the bars unfold
Which hinder now my progress much.

B. F. SLITER.

"HOW SHALL I BECOME A MEDIUM?"

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Missionary Effort On Osmon Island

Starting a New Religion, and What Came of It. By Hudson Tuttle.

I shall never forget that Sunday morning. We thought it was Sunday, for we had lost our reckoning, having neither calendar nor almanac; it really was Friday. In no part of the world is the sky as blue, the sea as green, the shore as dreamy. The tide was at full and the water smooth as an inland lake. Coswell marched from the church followed by the entire populace down the pathway to the white strand. Pausing, he offered prayer, then walked into the water, the two chiefs following, disputing for precedence.

He quickly decided by seizing one with his left and the other with his right hand and plunging them into the water. When they reached the shore he beckoned, and one by one he immersed the throng, with more or less haste, repeating "In the name of the Father, Son and Holy Ghost."

Weary as he must have been, after such excessive exertion, he wrote in his diary regarding his work, stating that over six hundred souls had that day received the rites of baptism and been emancipated from sin. Had it been possible for him to have sent report of his work to the religious press at home, it would have been read by pastors when the boys went around for pennies for the missionary cause, greatly to the increase of the contribution.

Every convert believed he or she was made an especial ward of the titular God, and of the trinity knew nothing and cared less. Religion teaches humanity; with the converts it fanned their arrogance. The meetings were always crowded, for there was nothing to do in that favored isle. It was an endless play-day. They sang religious hymns as they did war songs, and no doubt felt the influence, the delight, in some scant measure, of awakening thought. The religion, however, they accepted, was not Christianity. It was a blend of their own and Christianity; and had they been allowed to explain their views, would have been an astonishing system. I hold that we had founded a new religion, which, if it had been planted in a wider field and properly protected, might have blossomed into world-wide acceptance. The foundation had been laid. By what to the natives was superhuman—hence divine—power we had established our claims. Every religion rests its evidences on miracles, as we rested ours. It had demonstrated its adaptability by gathering in the entire populace.

Bimbumbo had advised the delay of the expedition for a year. If they were going, they should have followed at once, he had told them. The advice seemed good to them. Coswell mingled with the people, was one of them, and had their confidence. He settled their petty disputes, chided them if cruel, and had their love—as far as that sentiment holds with such people.

With the coming up of occasions he might have introduced "Thus saith Bimbumbo" until a set of laws had been given, usages and customs established, and imparting his secrets to his son or successor, an order of self-elected priests been established, to aid the rulers and hold the people in spiritual, as well as physical, bondage.

What had been done in six months! What could be done in a lifetime—in a hundred years! A sprinkle of wisdom and common sense would preserve the conditions of growth, and the historian a thousand years hence would record the story of their unknown wise men claiming divine mission, landing on the island and founding a new religion.

Such were my reflections one sunset, as I watched the red orb plunge slowly beneath the horizon's edge, and thought of the morning rays just awakening my old home. As for physical enjoyment, this was Eden, yet this is only the beginning, the first coarse husk of the inner spiritual kernel. The old, hard life was preferable to this idleness, the cold, northern clime to the softness of the isle. I knew well the danger of an attempt to escape unless successful, yet felt the time would come when I would be driven by necessity.

As I said, the government had rapidly consolidated, and there was every promise of continuance and stability. It required tact, common sense, and a rather shrewd knowledge of savage character: what they would bear with and what object to.

In these qualities Rev. Coswell was wofully deficient. He had been taught in a theological school, and not in practical life. He knew more about creeds and commentaries than savage mentality. He did not know when he had pressed to the limit, and was not content unless he had full toll, and the grist into the bargain.

Had the Rev. Coswell only stopped with baptism! Had he only had the ordinary common sense to have known when he held trumps and played the game! He did not. The opportunity was too alluring to be resisted.

From the beginning of his labors among the islanders he had objected to the fashion of their clothing. His modesty was shocked by the wisp of grass girdle or palm leaf apron. As there was no cloth, except that laboriously woven from grass fiber into narrow belts, there appeared no way out of the difficulty. There was no need of garments for protection. There was more comfort without them, and he found his own a burden and a weariness, yet it was ground into the tissue of his mind that somehow, because of the fall of Adam and Eve, everybody should have on European clothing. If Adam had worn a dress coat and stovepipe hat, he was fully persuaded, the temptation would have been rejected, and Eve, had she worn a long skirt and high-neck dress, would have remained in the Garden of Eden, tending the fig trees she afterward stripped of their leaves for an apron. To his perverted eyes there was something essentially vulgar in the human form, and he would put a Mother Hubbard on the exquisitely-moulded Venus Medici, and a frock coat on Apollo.

He was constantly bringing the subject up, and I as constantly endeavoring to make him see that a custom so consonant with the climate could not be changed. However he might regard it, the natives thought nothing of it, and it would be pervertive of other thoughts to make them clothe themselves, on account of modesty—a feeling they knew nothing about. He was obdurate and threatened to appeal to Bimbumbo.

"It will be our ruin if you do," I hotly exclaimed—"our ruin and yours. You must never make the god run against racial traits or traditions. A god is supposed, even by the most credulous, to have common sense. You can't make a people take a god not one of them."

The Captain beseeched more than reasoned, yet all we said was unavailing. Bimbumbo talked to a full assembly:

"Thus saith the great Lord: I have borne with you long, but now, your women must wear cloth, and your men gather the rush and fiber of the cocoa and weave cloth to cover you. You must make a skirt for your loins, ye men, and ye women a waist as well. Only two weeks I give you, and every one not thus clothed I will smite as I smote the foe of the northern isle."

Now you may be sure that the week following was a busy one. All the women knew how to weave. It was by hand, a sort of plaiting. They knew nothing of the loom. They were not accustomed to continuous toil, and rebelled against it like children.

The chiefs were first to don their new attire. At first they put on airs, and plumed themselves. As the coarse fiber chafed and the heat increased they became disgusted and threw them off. Then they met Coswell.

"Where are your clothes," he asked sternly.

"We can't wear them—too hot—too bad feeling."

"You are not to rebel against Bimbumbo, are you?"

"Bimbumbo is our father, and hence is like us, and I know he would not wear this grass cloth when he felt better without it. He'd never command us to do so. If he has, he's been lied to—you have lied to him. I go to him. I tell him that with such clothing living is not a pleasure, but a torment."

The rebellious spirit was rife, and the chief of the village on the opposite side of the island, who had been a medicine man, or priest, and as such a leader until Coswell came, fomented the discontent.

"What misery is ours, with these hot garments," was the moan, and then followed: "If we are to keep ourselves clad in this manner it will be work from morning till night."

"Don't do it," whispered the discontented chief. "Return to the old Bimbumbo, and shame this mockery.

And thus it happened that on the fatal day when all were to come in the new attire, not half the assembly had on more than a waist-band, and some had none.

Coswell was fairly or unfairly caught. The terrible threat of Bimbumbo could not be executed, and if it was not, deception and weakness was confessed. He had prepared for this denouement by an excuse given by the "phono." It began to speak, and was received with derisive shouts and mockery.

The rebellious Medicine Chief addressed the people: "If Bimbumbo talked to us, would he not speak our language correctly?" The wily savage waited for this question to be well thought over, then went on: "Did this Bimbumbo? He made mistakes; he made the mistakes the missionary does in talking to us. They are funny mistakes for a man; we have laughed at them. What do you think of Bimbumbo making them? He is the missionary's god, not ours."

Fatal brogue! Coswell had not as complete a knowledge of the language as he thought he had. In the liquid glide of vowel sounds his harsh consonants grated harshly, and the natives, when their attention was called to it, saw through the trick. Their god must speak their tongue correctly, for he had given it to them.

I had in mind this very thing when I so closely questioned the missionary as to his ability to speak the language. He could make himself understood, but he spoke in an ungodly brogue, which revealed the donkey set up for Bimbumbo.

Riotous madness raged around the Chief. He went to the horn and shouted defiance into it. As he remained unscathed, others came and struck the instrument. It was knocked from the pedestal. With this, rage seized on the assembly—a sort of insanity and cruel lust for blood. Someone threw embers from a fire in the open court against the grass thatches of the temple, and like a flash it was in flames. In scarce the time of telling, only ashes remained—ashes and the post on which the "phono," now ashes, rested. It was hailed as an omen. "See! see!" cried the rebels, "the fire burns the false Bimbumbo. His sacred emblem remains unscathed!"

Then, as though seized with one thought, they cried: "Seize the messengers; we will make sacrifice of these traitors." The Captain and I had slowly withdrawn from the crowd, and seeing the surging, angry tide rise higher and higher, in the confusion accompanying the fire had ran to our boat and pushed from the shore, taking time to throw in a few cocoanuts from another near by. Scarcely had this been done than we saw Coswell running toward us, pursued by a swarm of natives. He had no chance at all, and was pinioned and dragged back.

At that moment we became objects of attention, and they swarmed down to their boats. Had we had only our oars to depend on we would have been easily captured. They could send their light canoes with the paddles with flying speed. The wind blew strong off shore, and we ran up the big sail, which no sooner felt the strain than our boat seemed to jump from the water. None too soon, for they were already alongside. Luckily for us, they had for once, in their haste, left their spears. The Captain could not repress his delight, which he expressed in a word they could appreciate:

"Wah! Good riddance, ye pirates!"

We were safe, but poor Coswell was beyond our aid. To have returned for him would have been to share his fate. That fate required no prophet to foresee. He would be sacrificed to the old Bimbumbo he had mocked. The Missionary Board would never receive his florid report, and his translation of Matthew met the fate of his palm-roofed cabin. His congregation of six hundred Christians might petition for another good missionary as tender as the missing one.

Thus perished one of the most promising attempts to found a new religion; perished, not for want of material, but want of tact in uniting credulity and deception in proper proportions, and by pressing measures in too radical conflict with traditions, which must be allowed to be outgrown, and cannot be obliterated by fiat of man or the gods.

The story I set out to relate has been told. The reader may be interested to know how we managed to save ourselves from the perilous position of an open boat, unprovisioned, in an unknown sea. Briefly, for two days the cocoanuts sustained us. For the next two we were hungry and athirst. The wind blew steadily and we made good speed, and at the sunset of that final fourth day, saw a ship's sail rise on the western horizon, and before the dusk, hailed, as by miraculous fortune, a free sailer like our own good vessel and found ourselves safe on board.

As I said in the beginning, I have had my experience; others may go converting the heathen; it is of no interest to me.

THE END.

WEATHER PROPHECIES.

Are Not All Prophecies, Whether Made in Spiritualism or Out of It, Founded on Law, Like that of the Weather?

The why of the weather is on the verge of a great advance; first through the possibility of a general daily survey of pressure the world over, which will enable meteorologists to make a chart covering the whole of the northern hemisphere; and, second, through a clearer understanding of the relation of variations in the sun's radiation to change from season to season in the weather and climate. The weather in the northern hemisphere runs eternally from west to each in a great swirl around the poles. Once there is a chart covering all the pressure centers of the northern hemisphere, the weather to the eastward of any given condition can be predicted accurately for several days, and, on special occasions, for relatively long periods. If the weather man knew more precisely just what sort of barometric pressures were making weather in Siberia, China, the mid-Pacific, and Alaska, in connection with India and eastern Europe, they could provide a far more exact weather prophecy than now for the United States, since the movement eastward of the weather over the United States is determined by these antecedent conditions lying west of the Pacific coast. The subsequent pathway across the United States, and later toward western Europe, is due to a further interaction with the Atlantic conditions; and the Atlantic weather again is a result of the interaction of conditions farther eastward; so that until the whole zone is understood with one comprehensive chart the weather man is much handicapped. The hot summer in the United States is due to an increase of pressures in the sub-tropics. A summer of this type means a strong, persistent circulation of air from the south with the interiors baked under excessive sunshine and hot sirocco winds which have been known to blast vegetation in twelve hours. These variations depend on the changes in Old Sol himself. So Old Sol himself is being studied by Prof. F. H. Bigelow of the United States weather bureau.

JOHN A. HOWLAND.

What Constitutes Religion?

The Medford, Okla., Patriot, gives this sensible view of the matter:

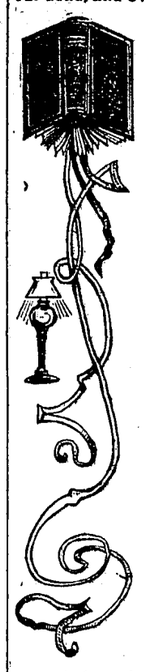
"It is not that men are less religious that they do not attend Sunday services and observe the Sabbath with sanctified airs. Many men are religious 365 days in the year who scarcely ever attend church, while others are religious only one day in a week. Religion does not consist alone in attending church and posing with a sanctified countenance one day in seven. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' The world needs more who are religious seven days in the week, those who spread out their religion seven days instead of reserving it all for one day in seven."

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SPIRITUALISM AND MODERN THOUGHT.

(Continued from page 3.)

of Cambridge, conducted their experiments in telepathy, they demonstrated that one mind can act on another directly through thought-vibration.

Thus we see that whenever the teachings of Spiritualism come in contact with modern physics there is a complete congruity between them, and in fact what comes very nearly at times approaching an explanation. The line of demarkation between the material and spiritual is not always distinct. With intelligent study all the uncanniness and weirdness of Spiritualistic phenomena disappears. Spirit manifestations are seen to differ from ordinary vision just as ordinary vision differs from sound.

In the phenomena of mediumship there is nothing unnatural, nothing supernatural, nothing extra-natural. Mediumship merely opens up a new province of nature, that is all. Out of the multifarious orders of being, of which mankind kens only the scantiest rudiments, another region has been won over to the domain of knowledge. All things in the universe are equally natural and under the reign of immutable, inexorable law.

In closing I wish to pause a moment to touch upon the

SCIENTIFIC METHOD.

It is not enough in these days that a theory or doctrine itself must harmonize with modern thought, but the method by which such theory or doctrine is arrived at or built up must likewise be sound. It is now thoroughly established that what is known as the scientific or inductive method, in contradistinction to the theological or deductive method, is the only means by which real knowledge is gained.

All through the centuries down to the rise of modern science, any proposition in philosophy was considered sound, if it could be deduced from certain ancient dicta which had become hallowed by tradition. Very few ever thought of questioning whether the dicta themselves were in accordance with actual facts or not. For instance, the size and shape of the earth, the number of planets, and other purely physical facts were determined not from a study of actual phenomena, but by quoting scriptural texts and the authority of the Fathers. And, too, the whole body of Christian theology was built up through the process of deduction from the Athanasian trinity, and when Arius and his followers called this dictum in question they were at once listed as arch-heretics. The neglect of the objective and the slavish following of the subjective method had its culmination in the vagaries of German Hegelianism, which virtually declares that anything conceivable is actually real. The subjective method still has its place in philosophy, but only after every step in the process has been rigidly tested by the objective method.

The only method of knowledge which is now recognized as independently valid is the scientific method. This method is:

First, phenomena are observed.

Second, a provisional theory or explanation arises in the mind.

Third, with this provisional theory as a working hypothesis an extended examination of all phenomena of a similar nature must be made, and if after years of study the theory explains all, or nearly all, the phenomena in question, it is regarded as scientific explanation and is called "law."

I have said "nearly all" facts must be explained: Any facts not explained must be neutral as respects the theory. One single well-defined fact which militates against a theory destroys that theory.

If two or more theories arise in the mind which equally well explain the facts, that principle of logic which Sir William Hamilton called the law of parsimony compels us to adopt the one which is less strained, the most natural—that is, the one most in accordance with what we know of Nature in general.

To illustrate: When Darwin was in the Galapagos Islands the differences between the species and varieties on either side of deep or shallow channels was such as suggested to him a community of descent. Armed with this provisional hypothesis he spent a lifetime of study on the fauna and flora of the globe, and every new province of biology yielded up a multitude of confirmatory facts. To-day the law of natural selection is as firmly established as the law of gravitation. But if, as St. George Mivart thought, the eye of an octopus had really been the eye of a true fish, and accordingly not descendable from a totally different structure, this one little fact would have demolished descent with modification through natural selection. A considerable body of neutral facts have no effect on this theory, because future study may reveal that they are explicable on that or some other principle in harmony with it.

Again, as between natural selection and creative design, the law of parsimony compels us to adopt the one involving those forces near at hand, and which are known to be in operation, rather than appeal to a more remote cause.

That the scientific method is the method of the intelligent Spiritualist needs scarcely to be pointed out. First, in the seclusion of our own homes, by our own firesides, the mother, son, or daughter, is controlled by an intelligence not his or her own.

Second, the manifestations are of such a nature that the conclusion is forced upon our minds that we are somehow in communication with the personalities of deceased friends.

Third, with years of study and experimenting with many mediums, multitudes of similar, as well as new and varied, phenomena are explicable by our hypothesis, and the theory of spirit communication becomes firmly established on experiential and experimental facts.

The only way in which the spirit theory can be overthrown is by the discovery of militant facts, or by the establishment of a more natural theory, broad enough to explain the varied phases of mediumship.

In this age of agnosticism, when the creeds and dogmas of the older religious sects are crumbling and withering in the crucible of scientific criticism, it ought to be a source of gratification to us that our religious philosophy is in harmony both with the ultimate laws of organic life and the ultimate laws if inorganic matter. It can be said without hesitation that Spiritualism alone offers the world the only evidential basis for a belief in personal immortality.

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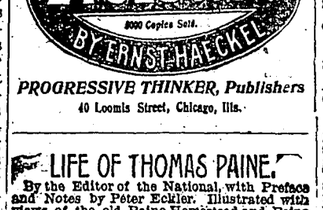
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Texas State National Spiritualist Association

The Texas State Association of Spiritualists.

The Eleventh Annual Convention of the Texas State National Association of Spiritualists met in Houston, Texas, September 20, 21 and 22, 1907. The secretary, Mrs. Annie J. Quinn, being ill in Philadelphia, Pa., Miss Miriam Campbell, of Dallas, Texas, was appointed secretary pro tem. Only routine business was transacted the first morning. The committee on credentials made their report after the opening of the afternoon session. Number of accredited votes 21, being a gain over 1906 of five votes. The president's report was read and approved, and a brief financial report from the secretary was also approved.

Dr. J. H. Wroughton, of Houston, sent in his resignation, which was accepted, and Mr. H. B. Enos, also of Houston, was elected treasurer. Mrs. Carrie M. Hinsdale and Miss Edith Cummings, both of Fort Worth, were elected delegates to the N. S. A. convention.

On Sunday afternoon two little ones were "christened" and commended to the care of spirit friends. The ceremony was very impressive and beautiful.

Sunday evening at 8 o'clock Mrs. Cora B. Noyes and Mr. Martin Sabrasula (the latter a Bohemian) were ordained ministers of the gospel of Spiritualism.

The evening services were well attended, and Sunday evening Mrs. Carrie M. Hinsdale, president of the Association, spoke to a packed house. Her address was listened to with profound attention, and many of those present came after the lecture to offer congratulations and thanks.

The Houston Spiritual Society exerted itself to make the meeting a success, and from the moment a delegate arrived, he or she was taken in charge by some member of that society and made to feel at home. Indeed the entire delegation were guests of the Houston Society.

The press of Houston gave extended notices of the meetings, and altogether it was one of the most successful and harmonious meetings held in recent years.

The committee on resolutions extended thanks to the Houston Society, the Houston press and The Progressive Thinker, and a motion was made and carried that the president's report be sent to the latter, with a request for publication.

Many regrets were expressed at the absence of the secretary, Mrs. Annie J. Quinn, who is a faithful officer and one of the most earnest, devoted workers we have in Texas.

The next place of meeting is Dallas, Texas.

MISS MIRIAM CAMPBELL,
Secretary pro tem.

President's Report.

To the Officers and Delegates of the Eleventh Annual Meeting of the Texas State National Association of Spiritualists,

Greeting:

In writing a report of my work as president of the Texas State National Association of Spiritualists, I am forcibly reminded that to do any work one must have tools.

If we were to employ a carpenter to work for us and give him no tools, we could not expect him to accomplish much.

If a farmer should attempt to raise a crop without plows, hoes and other instruments, his effort would result in failure.

So, I must begin my report by saying that I have been without tools—that is, money, with which to advance the cause of Spiritualism in Texas.

Mrs. Isa W. Kayner organized a Bohemian society at Kovar, Bastrop County, and the leader, Mr. Martin Sabrasula, made application for ordination as minister.

The by-laws of our State Association require that application for ordination shall be voted upon "at some annual meeting."

Mrs. Kayner asked authority to ordain Mr. Sabrasula, and I pursued the same course as before, i. e., sent questions to the Executive Board, and each voted to abide by our by-laws. Mr. Sabrasula was so notified by the secretary of the State Association, Mrs. Annie J. Quinn, to make application at this convention.

As stated, the former secretary of the State Association, Mrs. Minnie Malone Sayers, was called away at the opening session of the convention and Miss Edith Cummings, delegate from Fort Worth, was appointed secretary pro tem, who faithfully performed the duties of the office.

In the hurry of leaving, Mrs. Sayers in some way mislaid or lost the cut of the seal of the Association, and as it must be used in printing letter heads, badges, etc., the secretary, Mrs. Annie J. Quinn, and your president, had to take the responsibility of having a new one made, at a cost of 75 cents.

In January, 1907, I received a call to go to Sulphur, Ind. Ter., where I lectured for two weeks. Many people there are interested in Spiritualism, but like all others who seek this knowledge, they want proof mediums. On my return home I received a letter from Springfield, Mo., asking my terms, and desiring to engage me as speaker. I replied, but there being some delay in hearing from them again, I had a call to go to Galveston for the month of March, and at the end of that month I was engaged for three months longer. Some weeks after reaching Galveston I received a call to go to Springfield, but had already promised to work for the Temple Society.

A pleasant part of my work in Galveston was naming the little daughter of Mr. and Mrs. Wilson. The ceremony was at the home of the parents, and we earnestly prayed that the little woman might indeed be baptized with a shower of spiritual blessings.

Sunday, March 31, being the anniversary of the modern advent of Spiritualism, and also Easter, we combined with the two anniversaries a memorial service, and chairs were decorated with flowers in memory of loved ones passed from the mortal life. At the evening service I ordained Mr. Samuel A. Chambers, of Galveston, a minister of the gospel of Spiritualism.

My work in Galveston closed a month earlier than was anticipated, urgent matters at home claiming my attention.

During the year two societies have been chartered: Bohemian Society No. 1, of Kovar, Bastrop Co., and Bohemian No. 2, of Taylor, Williamson Co.

Our Bohemian friends have many of them learned the truth which makes for happiness here and hereafter.

Letters came to me from the census bureau of the United States government asking information concerning Spiritualism and Spiritualists in Texas, and I wrote personal letters to Spiritualists in every city and town where I had acquaintances, begging them to fill out the blanks sent them by the secretary of the State Association, she having been supplied with these blanks by the census department.

It is a puzzling thing to try to explain the apathy of the vast majority of Spiritualists with regard to the progress of our philosophy and religion.

President Barrett of the N. S. A. has a standing notice in The Progressive Thinker calling upon Spiritualists all over the United States to "stand up and be counted." Yet, I am sure not even half the number in the United States have been sent to the census bureau, and the result will be that all other churches and denominations will have a FULL COUNT, and will far outnumber us.

Spiritualists, WAKE UP! For your own soul's sake, look at your life since you became a Spiritualist.

Have you done your duty? How much of your time and money have you given to the cause which has made you happier, broader, better than you were before? Remember, you cannot count your money on the other shore; time lost now can never be recalled. We must all "lie down in the narrow couch of death." What can you take with you to that other life? When you awake on the silent shore of eternity, will you be naked and a beggar? Answer, to your own soul. What have you done? Is the world a better place to live in because you have helped to make it so? Is there anyone who is better, nobler, for efforts you have made? Good deeds, kindly words—these alone can you take into the realm of infinite life. How much will you carry with you?

O, friends, if we but do our duty, each one of us, Spiritualism will stand before the world under different aspects. Have we no gratitude? If anyone on earth does us a kindness, do we just accept it and make no effort to repay it? Then, surely, we owe our best efforts to those blessed spirit friends who have shown us the way "out of darkness into light." The angel hosts are striving, striving, ever striving to teach this truth to man—this truth we call OUR Spiritualism; this knowledge of a continuity of life and love. But they must teach it through material channels; we cannot reach up to the spiritual altitude upon which they live; so they must come to the grosser plane of existence, and must have the help of mortals to reach mankind with this truth, fraught with more stupendous import than any other thing given to the world for centuries.

Let us do our best, with heart, hand and pocketbook, to give them the help they need on the material side of life.

On my return home from Galveston I took up the work at Fort Worth, where for two years I have lectured every Sunday night when at home, with the exception of about two months. Nearly two months ago I sent a notice to The Progressive Thinker, asking Spiritualists all over Texas for donations to aid in the work of the State Association, which notice I supplemented by personal letters to forty or fifty of our people who, I believed, were able and willing to contribute. Up to date I have received from Mr. and Mrs. Chas. W. Newman $1.00; Mrs. Luella A. Coburn $1.00, all of San Antonio; Mr. and Mrs. Fulcher $1.20; from Capt. and Mrs. Joe Weaver, Orange, $2.00; Mrs. Sophronia Beverly, Killeen, 50 cents, and from Mrs. G. C. McGregor, of Waco, $5.00, making $10.70, in response to an URGENT appeal for help!

O, friends, is the cause dying? There are thousands of sad hearts, thousands of burdened lives, many grief-stricken homes, to be brightened, comforted, strengthened. Can you withhold your hand from these stricken ones?

Help us to help others. There is no selfishness in this plea. It is not for myself that I beg, but for those who know not the glorious relief, the comfort, the lifting of the burdens of life, which comes with this knowledge.

I would recommend that officers and delegates confer on this subject, and devise ways and means to secure sufficient funds to enable the State Association to employ good, reliable mediums to travel over Texas and give the proof of life beyond the grave to the thousands of anxious hearts, who will "rejoice and be exceeding glad" to learn that which has comforted us, made life better and sweeter to us.

May the angel hosts gather with us here and impress upon the souls of all present the crying NEED for concerted action.

Let us do SOMETHING; let us show the "stuff we are made of;" let us join hands, dropping all personalities, and work together for the advancement of mankind, the uplifting of humanity, the betterment of the world.

During the past year I have written 370 letters pertaining to the business of the Association, and all through the year letters have come to me asking about mediums.

I cannot close my report without tendering to the secretary of the State Association, Mrs. Annie Quinn, my sincere thanks for her faithful work, and the great assistance she has been to me in my work. There are few more faithful, earnest Spiritualists in the world than Mrs. Quinn, who has for years given freely of her time, money and labor, working untiringly for the local society in Dallas, and for the past year for the State Association. She is just recovering from what physicians said was typhoid fever. Starting on a summer vacation she reached her brother's home in Philadelphia, Pa., and has been under the care of doctors and trained nurses ever since.

Mrs. Isa W. Kayner has done good work in our State, and has been with The Truth Seekers society of Dallas for the last two years. It is a pleasure to have workers of Mrs. Kayner's ability and moral character in our State, and there is no easily explainable reason why nearly every city and town in Texas should not have such a worker.

Friends, officers and delegates, I would like to do some good for our cause; you have elected me president of your State Association, but alone I can do nothing.

YOU must help me. YOU must hold up my hands in the good work. May peace and harmony abide with you. Very truly,

MRS. CARRIE M. HINSDALE,
President Texas Association of Spiritualists.
R. R. 5, Box 61,
Fort Worth, Tex., Sept. 10, 1907.

TRIED TO KISS MISS SCOTT.

And the Result Has Kicked Up Trouble.

The East Ohio Conference of the M. E. Church now in session in Cleveland, will have some weighty matters to decide among the clergy. Rev. C. B. Henthorne, presiding elder, is charged by Rev. W. B. King of Uhlrichsville, with having tried to kiss Miss Scott, of the church, against her will. Elder Henthorne retorts that Rev. King chews tobacco and then denies it. Miss Scott, it is alleged, was intimidated into signing the retraction of her charges. Brother King says he was chewing licorice for his throat. Also that one of his ex-members took a trip with a woman not his wife. The entire Conference, we are told, has taken sides, and much dirty linen will be aired in the star chamber trial, which is being conducted under true Russian military style.

In the opinion of this writer it will require a great deal of white-wash to make Brother Henthorne as "white as wool," even though his sins be as scarlet. He is the immaculate teacher of the gospel who opposes Spiritualism with tooth and toe nail. We can stand his ridicule.

C. H. MATHEWS.
New Philadelphia, Ohio.

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And Destiny Fulfilled. By W. J. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail decoration.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., OCT. 19, 1907 NO. 934

A Remarkable Book.

Accompanied With a Remarkable Statement.

BOOK A SPIRIT GIFT—SO SAYS THE CELEBRATED DR. VAN DYKE, A PRINCETON PROFESSOR, WHO INSISTS THAT HIS "STORY OF THE OTHER WISE MEN" IS THE WORK OF DIVINE INSPIRATION. HE SAYS ARTABAN [A SPIRIT] WENT WITH HIM WHILE HE TOILED THROUGH A SCORE OF VOLUMES OF ANCIENT HISTORY AND TRAVEL. HE SAW HIS FIGURE WHILE HE TRAVELED ON THE MOTIONLESS SEA OF THE DESERT AND IN THE STRANGE CITIES OF THE EAST.

ALL THIS COMPREHENSIVELY ILLUSTRATES THAT OUTSIDE OF SPIRITUALISM AS A DISTINCT SECT, SPIRIT RETURN IS BEGINNING TO BE COMMON—SO COMMON THAT THE WHOLE WORLD SHOULD ACKNOWLEDGE ITS TRUTH. IT HAS BEEN PREDICTED BY WISE SPIRITS THAT SPIRIT RETURN WILL BECOME SO DIFFUSIVE THAT SPIRITUALISM WILL NO LONGER BE REGARDED AS A DISTINCT SECT.

"It was sent to me, and it has seemed as if I knew the giver, though his name was not spoken."

In these words [as set forth in the Chicago Tribune], in a new preface to his "Story of the Other Wise Man," Dr. Henry Van Dyke lays aside the credit for literary creation and makes a complete and definite claim to inspiration more specific than that advanced by any writer of the Bible except St. John, the divine, in his explanation of the origin of the apocalypse.

"The Story of the Other Wise Man," hitherto printed and widely circulated as an exquisite work of the imagination, has been translated into German, French, Armenian, Turkish, and other foreign tongues, to say nothing of its reproduction in a modern phonetic language.

But with its present reprinting in an edition de luxe the work attains new and startling significance because of this explanation of its origin.

Is Professor at Princeton.

Although Dr. VanDyke is professor of belles lettres at Princeton University, he is known as a New Yorker. He was formerly pastor of the Brick Presbyterian church.

He is an enthusiastic fisherman and has written many stories of his experiences in angling for trout in Canada.

Dr. Van Dyke returned to America last June after a tour of the holy land.

"I have been asked to tell where the story comes from," the preface reads. "I do not know where it came from—out of the air, probably. One thing is certain, it is not written in any other book, nor is it to be found among the ancient lore of the east. And yet I have never felt as if it were my own. It was a gift. It was sent to me, and it has seemed as if I knew the giver, though his name was not spoken.

How the Story Came to Him.

"The year had been full of sickness and sorrow. Every day brought trouble. Every night was tormented with pain. They are long—those nights when one lies awake and hears the laboring heart pumping wearily at its task.

"Well, it was in one of these long, lonely nights that this story came to me. Of the Fourth Wise Man I had never heard until that night. Then I saw him distinctly, moving through the shadows in a little circle of light.

"His countenance was as clear as the memory of my father's face, and I saw it for the last time a few months before. The narrative of his journeyings and trials and disappointments ran on without a break. **Even certain sentences came to me complete and unforgettable, clear-cut like a cameo.**

"All that I had to do was to follow Artaban, step by step, as the tale went on, from the beginning to the end of his pilgrimage.

"Though the story of the Fourth Wise Man came to me suddenly and without labor, there was a great deal of study and toil to be done before it could be written down.

Fourth Wise Man Went With Him.

"Artaban went with me while I toiled through a score of volumes of ancient history and travel. I saw his figure while I journeyed on the motionless sea of the desert and in the strange cities of the East.

"The story is that of one of the magi, or wise men of the East, who came to worship at the birthplace of Jesus. The man never reached Jesus until the day of Calvary, for he spent his time and his resources on the way in doing acts of saving kindness and mercy. It was to this wise man, according to the story, that the immortal words were spoken, 'Inasmuch as thou hast done it unto the least of these, my brethren, thou hast done it unto me.'"

"Story of the Other Wise Man."

Dr. Van Dyke's "Story of the Other Wise Man" was published first in 1896. His original foreword follows:

"You know the story of the Three Wise Men of the East, and how they traveled from far away to offer their gifts at the manger cradle in Bethlehem. But have you ever heard the story of the Other Wise Man, who also saw the star in its rising and set out to follow it, yet did not arrive with his brethren in the presence of the young child Jesus? Of the great desire of this fourth pilgrim, and how it was denied, yet accomplished in the denial; of his many wanderings and the probations of his soul; of the long way of his seeking and the strange way of his finding the one whom he sought—I would tell the tale as I have heard fragments of it in the Hall of Dreams in the palace of the Heart of Man."

When Herod was King of Jerusalem.

Dr. Van Dyke recounts that in the days of Augustus Caesar, when Herod ruled under him as king of Jerusalem, there lived in the city of Ecbatana, in Persia, a man named Artaban, a medium. He says Artaban had "the brow of a dreamer and the mouth of a soldier, a man of sensitive feeling, but inflexible will—one of those who, in whatever age they may live, are born for inward conflict and a life of quest."

Artaban held council with nine men of the ancient priesthood of fire worshipers, the magi, to whom he said: "We worship not the fire, but him of whom it is the chosen symbol, because it is the purest of all created things. It speaks to us of one who is Light and Truth."

Following some talk about the stars, in which Ligranes, one of the magi, said: "The stars are the thoughts of the eternal," Artaban said: "Now again the two great planets are meeting. This night is their conjunction. My three brothers are watching at the ancient temple of the Seven Spheres at Borsippa, in Babylonia, and I am watching here. If the star shines again they will wait ten days for me at the temple, and then we will set out together for Jerusalem to see and worship the promised one, who shall be born king of Israel. I believe the sign will come. I have made ready for the journey. I have sold my house and my possessions and brought these three jewels—a sapphire, a ruby, and a pearl—to carry them as tribute to the king."

Artaban Sets Off Alone.

Artaban pleaded with each of the magi to go with him, but all made excuses, and he finally set off alone on Vasda, the swiftest of his horses. After traveling far through a rough country he came upon a poor Hebrew who seemed to be dying. He battled with himself a long time as to whether he should hurry forward to the king or succor the man.

"God of truth and purity," he prayed, "direct me in the holy path, the way of wisdom which thou only knowest."

He turned back to the sick man, gave him water and a potion of healing herbs. The Jew raised his trembling hands and blessed Artaban and added:

"I can tell thee where the Messiah must be sought. For our prophets have said that he should not be born in Jerusalem, but in Bethlehem of Judea. May the Lord bring thee safely to that place, because thou hast had pity on the sick."

Artaban hurried away to the temple of the seven spheres, but the other wise men had gone. He found a piece of parchment which read: "We have waited past the midnight and can delay no longer. We go to find the king. Follow us across the desert."

Find Mary, Joseph and Jesus.

Bewailing the fact that his horse was spent and fearing that he would never see the king because he had tarried to show mercy, the traveler still pressed forward through the shifting hills of treacherous sand.

Artaban returned to Babylon, sold his sapphire, bought a train of camels, and resumed his journey.

He arrived at Bethlehem the third day after the three wise men had come to that place and had found Mary and Joseph, with the young child, Jesus, and had laid their gifts of gold and frankincense and myrrh at his feet.

Artaban entered a cottage and found a young mother hushing her babe to rest. She was telling him of the wise men when Herod's soldiers came and the cry went up: "They are killing our children!" He helped the mother to hide, held back the soldiers, and said to them in a low voice: "There is no one in this place but me and I am waiting to give this jewel to the prudent captain who will leave me in peace."

Gives Up Second of His Gems.

He showed the ruby glistening in the hollow of his hand like a great drop of blood, and the captain took the gem. Then Artaban wailed:

"God of Truth, forgive my sin! I have said the thing that is not to save the life of a child, and two of my gifts are gone. I have spent for man that which was meant for God. Shall I ever be worthy to see the face of the King?"

The weeping woman said, gently:

"Because thou hast saved the life of my little one, may the Lord bless thee and keep thee."

Artaban traveled through Egypt looking for the household that had come down from Bethlehem. He went to the foot of the pyramids and to Alexandria, and once he took from his bosom the pearl, the last of his jewels. As he looked at it a mellow luster, a soft and iridescent light, full of shifting gleams of azure and rose, trembled upon its surface. It seemed to have absorbed some reflection of the colors of the lost sapphire and ruby.

Thirty-three years of Artaban's life had pased away, and he was still a pilgrim and a seeker after light. Worn and weary and ready to die, but still looking for the King, he had come for the last time to Jerusalem. It was the season of the Passover and there was a tumult among the Parthian Jews.

"We are going," they said to Artaban, "to the place called Golgotha, outside the city walls, where there is to be an execution. Two famous robbers are to be crucified, and with them another called Jesus of Nazareth, a man who has done many wonderful works among the people so that they love him greatly. But the priests and elders have said that he must die because he gave himself out to be the son of God."

Gives Away His Last Jewel.

Artaban followed the multitude and came upon a troop of Macedonian soldiers dragging a young girl with torn dress and disheveled hair.

"Have pity on me," she cried, and save me for the sake of the God of purity."

One thing only was sure to Artaban's divided heart—to rescue this helpless girl would be a true deed of love. He took the pearl from his bosom and gave it to the men who held her. An earthquake came which shook the buildings down around them. When Artaban regained consciousness his wounded head lay on the girl's shoulder. Then there came a voice to him in the twilight, small and still. Then the old man's lips began to move as if in answer. He said, in the Parthian tongue:

"Not so, my Lord! For when saw I thee an hungered and fed thee? Or thirsty and gave thee drink? When saw I thee a stranger and took thee in? Or naked and clothed thee? When saw I thee sick or in prison and came unto thee? Three and thirty years have I looked for thee, but I have never seen thy face, nor ministered to thee, my king."

The Words of Christ.

He ceased and the sweet voice came again. And again the maid heard it faintly and far away. But now it seemed as though she understood the words:

"Verily I say unto thee, inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me."

A calm radiance of wonder and joy lighted the pale face of Artaban like the first ray of dawn on a snowy mountain peak. One long, last breath of relief exhaled gently from his lips.

His journey was ended. His treasures were accepted. The other wise man had found the king.

A Ringing Communication.

Touching On the Modern Scientific Methods, by a Chicago Physician.

The attention of the believers in the spiritual philosiphy in the United States has been called to the fact that in the next few years the different State legislatures will have bills introduced restricting or entirely prohibiting the practice of mediumship, and Spiritualists are warned to be on the alert if they wish to offset this inimical legislation.

It is a well-known fact that since scientific methods have been applied and attempts made at classifying the different phases of the phenomena by scientists like Podmore, Meyer and Mrs. Sidgwick, that the modern press has become more lenient, and the public generally are therefore inclined to lay aside a great deal of their former priestly-made prejudice and are really desiring to know more of the wonderful phenomena.

It is an actual fact, however, that I, myself, have observed, over and over again, of even the better class of mediums, that they show a jealous disposition toward each other, and one may think that a certain medium has wonderful gifts, or remarkable phenomena, only to hear her condemned as fraudulent by other mediums.

It is true that environments are against many people believing even that which they see with their own eyes, and therefore they cannot even believe themselves, much less someone who is ridiculed and denounced as a fraud, even by those who should be their truest and stanchest friends. This was thoroughly understood, perhaps, by Jesus when he said: "I have yet many things to tell you; however ye cannot bear them now, but when he, the spirit of truth, will come, he will lead you to all truth."

IT IS EQUALLY TRUE, TO THE DETRIMENT OF THE CAUSE, THAT THERE ARE MANY FAKERS IN THE FIELD, AND ONE SUCH CHARLATAN BRINGS DISGRACE TO THE WHOLE, BECAUSE THE PUBLIC CANNOT SEE THE DIFERENCE BETWEEN THE REAL AND THE GENUINE PHENOMENA, AND AFTER HAVING BEEN TAKEN IN SEVERAL TIMES, AND ESPECIALLY AFTER HAVING PUBLICLY EXPRESSED THEIR BELIEF IN CERTAIN PHENOMENA ONLY TO FIND OUT LATER ON THAT THEY WERE THE VICTIMS OF A SHARPER, IS IT ANY WONDER THAT THEY BECOME ENEMIES AND WISH TO CONDEMN IT ALL?

CAN YOU CONDEMN THE HONEST INDIVIDUAL FOR WISHING TO BE PROTECTED FROM THE HORDES OF FAKERS THAT ARE NOT ONLY PREYING UPON THE HIGHEST SENTIMENTS POSSESSED BY MAN, BUT ARE FLEECING HIM OUT OF HIS HARD-EARNED MONEY AS WELL, IN THESE FRAUDULENT PRACTICES?

From reliable reports we are justified in our assertions that the whole country is overrun with fake materializing mediums, fake trumpet mediums, fake billet readers, fake bluebook readers, and every other kind of fake that can be worked upon a sincere but ignorant public. It is not enough to fake them in these matters, but direct attempts to defraud by selling worthless mining stock, giving advice in disease where, in the majority of instances, the one who gives the advice is absolutely ignorant of even the cause of the condition, and frequently does more harm than good.

Can you really blame the honest individual for wishing to be protected from them, and as there is no way that we can know **the true from the false,** is it any wonder that we condemn it all?

This is exactly the state of affairs that brought it in disrepute and caused the Jews to restrict it, except among the priesthood, and it is the same cause that made the early Christians the sect everywhere spoken against, and for which, no doubt, they finally dropped this unreliable part of their religion altogether.

These fakers all call themselves Spiritualists, and the public naturally think they all belong to the same crowd, and therefore they are all under suspicion.

Modern scientists are beginning to use the same line of critical investigation to these phenomena as they are at working out problems in other sciences, and they soon become satisfied that there is much in the phenomena that merits careful and painstaking investigation, and with a little help from honest mediums they will do much to lift it out of the mire that it has been sunk in in former times.

The Christian church has always opposed science and scientific methods because it was constantly afraid that science might show some things to be different from what its views were. Are the Spiritualists also going to follow out this line of policy, and err on the wrong side? Were it not better to let the scientists make some few mistakes?

The people to-day, however, are ignoring the church and pinning their faith to science, and everywhere there is a demand for experts along certain lines, because the specialist is taught how to properly do certain lines of work.

The crucial test is coming in the Spiritualist ranks when the honest individual will insist in some way to be distinguished from the charlatan, because the opprobrium is very hard to bear.

A better and a higher organization is needed.

AN ORGANIZATION IS NEEDED THAT WILL AID SCIENCE IN EVERY WAY POSSIBLE. AN ORGANIZATION COULD WELL AFFORD TO AID SCIENCE AND THEN APPROPRIATE EVERYTHING THAT SCIENCE WORKS OUT. IT IS A SIGNIFICANT FACT THAT THE SPIRITUALISTIC PHILOSOPHY HAS NOTHING TO LOSE BY SCIENTIFIC METHODS, AND IT CAN AND SHOULD ENCOURAGE AND THEN CLAIM AS MUCH AS POSSIBLE.

An organization is needed that will also define what the Spiritualistic philosophy stands for. President Barrett has made statements that, if carried out, would be uplifting and would do much to place this beautiful philosophy upon a higher plane in America.

By keeping close in touch and encouraging scientific methods they could well deserve to call themselves the **"Spiritual Scientists,"** and if by some distinguishing mark they could show that they encourage and appreciate the work that scientific investigators are doing, and by some manner show that they wish to keep aloof from the faking element that now permeates it, what a growth and encouragement they would receive from those who now keep entirely out of the organized ranks.

EXPERIENCE HAS SHOWN THAT THE BEST ORGANIZATIONS ARE THOSE WHICH ADAPT THEMSELVES TO CHANGED CONDITIONS AND BY GRADUAL GROWTH BECOME STRONG AND POPULAR.

A strong organization is absolutely necessary for many reasons—

1. For protection. Honest mediums must be protected and encouraged.

2. For uplifting and aiding those who now, because of the environments, cannot stand alone, and who soon fall out of the ranks.

3. For aiding and furnishing psychological environments for scientists to work by; for it is the work of the trained mind that counts everywhere to-day.

The next step necessary in the evolution of a scientific religion will be to show the Jew, as well as the Christian, that all they ever had was Spiritualistic phenomena, and that the former personified it and called it Eloah, Yahveh, God, and that the latter called it Holy Spirit. It will be necessary to show the Jew, as well as the Christian, that this phenomena is the very best basis of their religious belief, and that it can be, and is, demonstrated to-day as it was centuries ago. However, before this will be accepted as a fact, it will be necessary for scientists to prove that the phenomena really exists, and that under similar conditions and environments the same phenomena will again occur, and perhaps even more wonderful phenomena than the Jews and Christians had will occur.

When the people once know that this is the very basis of their belief, what an impetus this will at once be to the Cause! What an uplifting of the misunderstood spiritual kingdom that Jesus tried to bring about!

There is nothing new. The old Jews possessed a Spiritualistic hygienic religion, and we are about to go over the same ground again. Medical science is gradually working out the hygienic part, and the modern hospital and dispensary are but the new edition by trained minds of the old Egyptian temple.

SCIENTISTS WILL ALSO WORK OUT THE SPIRITUAL LAWS, AND IT IS A FACT THAT IN EUROPE SPIRITUALISM IS ON A MUCH HIGHER PLANE BECAUSE IT IS ALMOST EXCLUSIVELY IN THE HANDS OF THE SCIENTISTS.

Spiritualists cannot afford to oppose science, even if it may at times require severe rules, yet in the end the truth will not suffer.

DANIEL S. HAGER, M. D.

Chicago, Ill.

PROF. ALEXANDER WILDER.

Dr. Andrew Jackson Davis Pays Him a High Tribute of Respect—Madame Eddy and Madame Blavatsky.

May I be permitted enough space in your overcrowded columns to express, pro bono publico, a few thoughts concerning the truly profound scholar and author, Alexander Wilder?

About the beginning of 1880, when I was addressing every Sunday a large congregation in Steck Hall, on 14th street, New York City, it came to pass that Professor Wilder called upon the writer and presented me a ticket of matriculation to attend (whenever I could spare the time) some lectures by himself and by the other professors in the United States Medical College. At this time the old school of medicine had obtained an act of the New York Legislature making all prescriptions by mediums, magnetizers, clairvoyants, etc., a crime punishable with fines and imprisonment, unless the mediums and clairvoyants aforesaid were duly graduated from some regular medical college, and the possessors of duly executed diplomas.

At this time I was not practicing nor prescribing for the sick in body and soul; but I had knowledge of magnetic and clairvoyant practitioners who, in consequence of the unjust proscriptive law, were compelled to retire from their wonderfully successful practice or be arrested and condemned as offenders and criminal under the law. Under these conditions and circumstances I was moved to investigate the opportunities for obtaining, by a regular course of study, a legal diploma in the United States Eclectic Medical College, located in the city of New York. Accordingly I matriculated and paid for the right to attend all the sessions of the college, and this without interruption for three years, and until the time for graduation and the reception of a legal diploma. And, fortunately, I was able to induce several magnetists and medical mediums to matriculate, and to thus—by obtaining a certified diploma—protect themselves in practice beyond the reach of the old line of doctors.

Before I entered as a student, and by a unanimous vote of the Harmonial Association in Steck Hall, Alexander Wilder was appointed to the chair (adopted by College Board of Trustees) of "Psychological Science and Magnetic Therapeutics." At this period such a chair to a college was a new departure—an absurdity, and a cause of mirth and wonder. But need I assure you that under Prof. Wilder's scientific and literary administration the teachings became attractive and highly esteemed by the entire class?

And now, full twenty years after that unpopular and little-understood branch of true medical education, behold how almost universally the facts of psychology and the laws of magnetic therapeutics are accepted and incorporated in regular schools and colleges. Even in the secular daily newspapers you read frequently of the "psychological movement;" of the mental medicine cures; of the psychical subjects; of the remarkable experiments in the mysterious realms of spiritual intercourse; of tests which overwhelm all theories; of materialization, and not less destructive to the (so-called) established formalities of orthodox theology.

Now please stop a moment and give yourself time enough to render an honest tribute of appreciation and just praise to the masterful teachings of Prof. Alexander Wilder, who, nearly a quarter of a century ago, educated students to understand these occult and now popular subjects.

During the past year the human origin of "Christian Science" has come openly to the plane of common intelligence. It has come to pass, legitimately in the magazines, that Dr. Quimby, of Portland, Me., taught his patient, Mrs. Eddy, substantially all the dogmas and doctrines which she subsequently embodied, with the assistance of competent literary gentlemen, in a very sacred and costly volume entitled "Science of Health."

In like manner, and with the learned literary editorial revision of Prof. Alexander Wilder, the readers of Madame Blavatsky can behold the origin of much of the profound knowledge of oriental religions and occult mysteries with which her great volumes are wonderfully freighted. She was the writer in the premises, but who was it that corrected her errors in oriental knowledge? Who rendered her book correct in facts and in her literary excellence? The well-known modesty as a scholar and editor would save Prof. Wilder from ever making any claim of his part in revision and correction, etc., but it seems to me that he is entitled to as much credit in the Blavatsky literature as the departed Dr. Quimby is deserving of credit in launching Mrs. Eddy's Christian Science.

In this connection, in order to do justice to both Madame Eddy and Madame Blavatsky, it should be admitted that both were, and are, mediums of an impressional and an inspirational character. Nothwithstanding all extraneous helps in their book-making accomplishments, yet there remains ample evidence that, at special intervals, both these women openly manifested the possession of spiritual gifts of a high order. Hence come the true explanation and testimony of their several wonderful works.

In my estimation, Dr. A. Wilder is an intellectually strong man—too independent spiritually to be made subordinate to the disclosures of Swedenborg—too learned and skeptical to be led away by any of the occult mysteries, in which he is ever loyal to the dictates of common sense. He is, like myself, approaching the shores of the Summerland; but he, like myself, is enough faithful to the rules and conditions of physical and mental health to continue at work in this rudimental world of winters. I think he deserves a superior slice of appreciation and prosperity, and here's hoping that what he deserves he will receive in this world, for in the next world everyone is sure of receiving all that he or she is justly entitled to.

A. J. DAVIS.

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THE HOME CIRCLE.

Excellent Results That Flow Therefrom—A Materialist Who Found the Light.

To the Editor:—I have been thinking. A necessary thing to do, if we would enter the highway of progress. I have been sitting behind the intellectual flash-lights photographed upon the pages of The Progressive Thinker for many months past, and have found much enjoyment in the glimpses portrayed by your contributors, and have concluded to offer your readers a bit of my experience.

Only a short time ago I was a Materialist, but through reading your great paper and the little pamphlet published by your social editor, Hudson Tuttle, I became a seeker after the great truths you are contending for.

We have service in our own home each Sunday morning. While I do not pretend to give public tests, we have gotten for ourselves many tests, some very startling ones! I go under control and talk upon many and varied subjects pertaining to this life and the great beyond. I am just beginning to write. I seem to be almost normal when I work, yet I am possessed of a strange vague feeling of only partial consciousness, but when I talk I realize I am far from normal, yet I am conscious of the words spoken. How it will end I cannot say.

When I think how short has been the time since I began getting these inspirations, and how plain and unassuming my life has always been, I feel hopeful of wonderful unfoldment along these lines.

It is strange how unsatisfied we all are with what we can do; but I suppose it is the incentive that helps us to move on.

There are but few in our beautiful little city of Carthage, who are avowed Spiritualists, and but few mediums come here.

We have just had two great mental wonders with us for a week—Dr. Alexander McIvor Tyndall, and Miss Ruth Grey. I feel like an atom compared with this truly sublime man. He is editor of the Swastika Magazine. You have but to read it to realize his true worth to the thinking world.

Coming into the light of this new day, I scarcely can tell of the joy. I trace the lines of beauty out beyond silence and death, or what to some is death, but by the messages I receive I know it is filled with life, the real true life. Even the distorted leaf on the plant beside me, whose beauty was destroyed by a worm, as I remove the withered leaf, I know that its strength is not lost, but added to another; so those loved ones gone, but lend beauty and understanding to our lives when we come into our own.

Each passing moment brings to us a note of harmony or discord; each tangled web is a measure of beauty when we learn to understand, and each joy that comes to us measures our lives in it—to the fullest is ours by right. Do not shut it out by misunderstanding.

As I look out upon the great Ocean of life, filled with beautiful vibrations, I catch the reflection of those voices in that joy-song which is filled with notes of real life and light from that true world; and as yet I know I am only touching the hem of the garment.

What silence teaches us can best be understood by those in the church by turning to the life line of the lone one who wandered along the shores of the river of Jordan. He went into the true silence, and there learned the true lessons of life.

MRS. GEO. W. KOONTZ.

Carthage, Mo.

BEYOND THE GRAVE.

I stood to-day beside the grave
Where we laid my darling, so noble and brave,
And I cried to God to send relief,
For my heart was breaking with its burden of grief.

As I knelt and prayed for sweet release,
My heart grew light with a strange new peace,
As a bird in the pine-trees overhead
Sang softly to me, "He is not dead!"

Oh! was it my fancy, or did I hear
The voice of the one to me so dear?
'Tis not fancy! Once more the accents fall—
Once more I hear his loving call.

I hear these words with bated breath:
"There is no grave, there is no death.
Look up, dear one, beyond the skies,
For the soul is immortal, it never — dies."

Through tears I catch a glimpse of the land
Where we shall wander, hand in hand,
And where at last, by God's own grace
I shall meet and see him "face to face."

MRS. NELLIE M. SEVERNS.

Stockton, Cal.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

Shun passion; fold the hands of thrift; sit still—and truth is near.—Emerson.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

Instead of the workers of every nation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible.—Hoveden.

Things unknown are the true scope of imposture and legerdemain; * * *

Spirit Spheres: Their Forms of Government, and Religious Observances

A Lecture Delivered by Spirit John Pierpont, through the Mediumship of Mrs. M. T. Longley, at Onset, Mass., August 9, 1907. Subject Given by Dr. George A. Fuller, Chairman.

Stenographically Reported for The Progressive Thinker, by Mr. Fred. Baker of Brooklyn, N. Y.

Dear friends, it is always a pleasure and privilege for us to be with you at this beautiful camp, and to extend to you the greetings and benedictions of souls arisen; to voice to you that which we trust will be helpful in your search for light. On Sunday morning last your good chairman presented for our discourse the subject of life in the spirit of those who have gone on from earth, and to-day we are requested to continue on that line in the theme presented from this platform, namely, "Spirit Spheres: Their Forms of Government and Religious Observances."

It is a pleasure to speak to you of spirit world conditions and employments, and of the varying forms of living that are expressed upon these planes of human consciousness. You have had, from time to time, from the teachers upon your platform and in your classes, pleasant and instructive discourses upon the various subjects that lead human thought from the mortal plane; you have had those who gave you pleasing thoughts concerning various schools and cults on metaphysical, theosophical and other lines of present-day research, and if it is reserved for ourselves to speak to you from the spirit world concerning that spirit world, its conditions and people, we are very glad to respond to the request and to bring to you a breath of life from those worlds in space that are peopled by human intelligences who once lived on earth like yourselves, and who, through struggle, have passed onward over that experience which they gained from the tribulations of mortal life, and who have thus been enabled to understand and sympathize with every experience of pain and sorrow, joy and peace, which you all meet here along the roadway of life.

Oh! those worlds in space, how grand they are;
So filled with wondrous light!
They bear the soul in thought away
To yonder mansion bright.
Their people are the souls of love
Who once dwelt here below,
Who gained their happiness above
Through discipline and woe.
They marched along the heights of Time,
And felt the chastening rod,
But now, from yonder heights sublime,
Beneath the smile of God,
They send their benedictions down
On you, dear friends, to-day;
To you they bring the noblest crown
And it shall last for aye—
A crown beset with jewels fair,
The gems of endless youth,
With pearls of love so rich and rare,
And jewels of blest Truth.
Go on, and on, and never fail
To do your duty well;
Remember this: TRUTH SHALL PREVAIL
Far more than tongue can tell;
For endless love that's given you
From angel friends above
Shall lead you all your journey through,
For GOD, HIMSELF, is LOVE!

Our theme, then, to-day shall be of spirit spheres, and concern forms of government and religious observances "over there." It is a vast theme, nor can it be exhausted in an hour's discourse; what could be given on such a subject wiuld fill many a volume and be educational in its force and revelations. We will, however, do the best we can in the time allotted to us.

SPIRIT WORLDS—OR "SPHERES," IF YOU PREFER THE WORD—ARE MANY. WE CANNOT BEGIN TO DEAL WITH THEM ALL; THEY ARE INNUMERABLE, STRETCHING OUT AND OUT AS GLORIOUS ORBS IN THE GREAT SPACES OF SPLENDOR IN THE UNIVERSE. WORLDS UPON WORLDS OF LIVING ENTITIES, FILLED WITH THE POWER AND MAJESTY OF CONSCIOUSNESS OF HUMAN EXPRESSION.

Think for a moment, friends, of all the people that this one little earth has held during its ages of human habitation, and you will realize that not a tithe of that vast number could find even a foothold here in the present day. There would be no room for that immense army; but they are all out in the great spaces of the universe; in those grand worlds of splendor there is ample room for all souls, and none are lost. Not one is quenched, nor consumed, nor taken from the embrace of Infinity—all are cared for, led onward, gathered into the glorious, living, palpitating atmosphere of spiritual life.

These worlds that are nearest the planet earth, or that spirit world most vitally connected with your world, will be that in which probably you will be most interested. Your friends have gone thither; others whom you have admired from the records of their early lives and struggles, historic careers of the centuries that have appealed to you, those of whom you have read and heard, learning of their wonderful productions of intellect, artistic genius and beautiful moral attributes; these you hope to meet sometime when you have sloughed off the body of clay and have entered that imperial world. And Spiritualism teaches of the reality of that world.

Now, friends, if there have come up schools and cults—of learning, if you will—which claim there is no reality, no probability of human life after it slips from mortality, and that human consciousness is merely an abstract term, without form and parts for individual expression, we beg to take issue with them, for we are speaking from experience, from personal observation and from our contact with other advanced human beings who have had experiences like our own. This is the method by which man on earth gains his information, by experience, his powers of observation and study, and by coming in contact with other minds; and we have the same way of gaining knowledge in the spirit world, as well as many other means of adding to our information.

Therefore while we simply present our own opinion on many philosophic questions that are brought to us, and leave our readers and listeners to retain that which appeals to them, and to cast aside whatever they are not ready to accept, yet, especially in these matters pertaining to the spirit world we can speak from absolute knowledge, and tell you, friends, positively, you will find a natural world when you pass from the mortal form.

It is, however, possible that if you desire and prefer to hover around this earth to remain in its physical atmosphere, and live the life that is neither of earth nor of the real spiritual world, you may do so; there will be no law against it. You may live a very vague and intangible existence in a form made up from the elements which you have sent out from yourself while you have been on earth; that can be but a very unsatisfactory state. But if you desire and elect to pass at will into a spiritual world for which you are fitted and adapted—a world with natural scenery, beautiful conditions, uplifting associations, where powers are gained for the advancement and growth of your interior qualities, you can do that; because the aspiration, the desire and tone of mind and of heart-life will lead you on. Many of your dear friends who have gone onward are living in those worlds of light. Their spheres of attraction may be such as correspond with your aspirations and the attributes within you. Perchance they are enabled to tell you of their homes, their employments and conditions of being, because of some magnetic attachment which will make it possible to bring down their line of vibration and thus transmit to you their thoughts and communications that will inform you concerning these things.

Sometimes your friends are enabled to communicate these matters through your own agency, or through some medium whom you have met, and they are happy to do so, for life to them is beautiful; but more so if they can acquaint you with its affairs and cause you to understand something of that life which you may reach by and by.

FORMS OF GOVERNMENT IN THAT SPIRIT WORLD OF WHICH WE SPEAK ARE VERY SIMPLE AND VERY NATURAL; THEY ARE NOT AT THE DICTATION OF ANY MAN OR BODY OF MEN WHO ASSUME TO BE RULERS, AND WHO USURP PRIVILEGES THAT THE MASSES CANNOT HAVE.

The forms of government are for and by the people, in the very nicety of that expression. They are for the good of all, and very simple. There are no emoluments to be gained by any office-holder, because in the spirit world office or position in government, or any line of industry, or of active thought, neither depends upon ancestral glory, nor is it confined to any expression or achievement of one class above another. There is perfect equality between man and man, between woman and woman, and between man and woman, on the spirit side.

You will understand that we are not now speaking of any lower form of spirit life, such as is peopled by those undeveloped beings who have been spiritually warped and misshapened by earth conditions, and who must outgrow those conditions before they can rise to higher states. But we are speaking of those worlds and conditions where happy, peaceful, harmonized and fraternal spirits dwell, and we assume that you are of that character. We assume that if you are not absolutely happy at the present time, you are at least harmonious with yourselves and your fellows, and are trying to do your duty daily as it appeals to you, and that you are at peace with your fellow men, and love to come in contact with them for kindly purpose and social exchange of thought.

Assuming all this, we will say that you are endowed with the qualities that will enable you, when you pass from earth **to rise into an atmosphere of light and beauty on the spirit side,** and to immediately pass onward into this country of souls of which we are talking to-day.

Then you will be able to comprehend that the powers of government there are very simple, nevertheless its people can, if they choose, select one who will be a sort of leader, but unlike the sense in which the word is often understood and employed on earth.

Spiritual leaders are the souls who may be considered to be the centers of great circles and concourses of intelligences; they are chosen by the people to interest themselves as leaders, in the welfare of the general whole. These are chosen by acclaim, by the intelligent wish and expression; not by any electoral vote, nor by any form of choice employed by the nations of earth; not because of pedigree, or prowess, or of worldly station. Our form of government is the fulness and beauty of the best features of government of your American Republic, and of all that are advanced upon this globe. Our officials are chosen for their qualities—I will not say for uprightness, because all who dwell there must be upright, else they would not have been attracted to those planes; they would not have gravitated there were they not filled with the spirit of integrity, honor and peace. We will not say officers are chosen for their intelligence, because all people there are intelligent—some, perhaps, are more advanced in mental development and achievement than others, but all are on the line of intellectual growth and expression or they would not be there.

Again, we will not say their officials are chosen because more loving, more tender and beneficent in their thought and compassion for their human brothers and sisters, because all are loving in those worlds, all are tender-hearted and have the desire to serve their fellowmen when opportunity permits, and therefore they are in accord with those who comprise what we may call the Spiritual Congress, and who occupy its halls of thought and expression.

Perhaps we had better pause here and let it go at that, for the difficulty of awakening in your minds a true conception of life, its methods, motives, purpose and achievements in spiritual worlds, appeals to us. There are no adequate forms of simile and metaphor, no mode of comparison in your world and affairs that we can employ for your comprehension, so we will say those higher-world officers are chosen because they are very wise and understand perhaps a little more fully than their constituents what will be for the blessing and educational advantage of the many. The central figure, whom you may liken to your president of the United States, is chosen wholly for his fitness for the office and for his adaptability in every essential to the needs of the people—for they have needs according to their line of life, as you have needs and demands here.

This executive officer is chosen, then, for his superior fitness in every respect—he is a wise soul, progressive, and is not swayed by prejudice or by minor considerations upon any question that may be brought before him. The same with his confreres and associates—they are wise men of lofty thought. There is no private emolument pertaining to their office, **no gift, no "graft"**—nothing at all that can appeal to selfishness, if selfishness could exist in those Councils of State. Consequently there goes out from those temples of government an influence of beauty and outflow that reaches the souls of their people to benefit and bless.

We do not say there is no prejudice in the minds of any people there—we will not claim there are no self-opinions there, no selfishness in the lives of individuals, for perfection has not been gained by any in that clime; they are still progressing onward, but their aspirations are high and their intentions are good. They desire to know more, to be better guided, to learn more and to rise to grander heights than they have yet attained. They are all open to conviction and amenable to teaching, and these minds of wisdom are selected to advise them how to act for the betterment of the whole, rather than for the blessing of a few.

These advisers have been chosen to be the helpers of the people—the common people, if you like the term; we do, for we love the common people and belong to them—are at any time admitted to the councils of their advisors, and those who hold the affairs of State in hand. Any thought, measure or question the people wish considered can be presented; it may seem at first to touch the welfare of but a few, but if may hold elements of beneficence, when brought to proper expression, for the good of all.

It is therefore very fitting that we should have counselors, especially as those chosen are not only wise and of liberal views, but are also intuitive and sensitive to the influx of wisdom and knowledge from still higher worlds of thought and human consciousness.

THEREFORE WE HAVE SIMPLE FORMS OF GOVERNMENT, A LAW OF ALL FOR ALL AND EACH FOR EACH, LIVING IN HARMONY TOGETHER; NONE SEEM POOR, NONE ARE NEGLECTED, NO ONE HAS TO REACH OUT AND ASK FOR AID TO KEEP WANT AND PAIN AWAY; ALL THINGS ARE FREE FOR HUMAN INTELLIGENCES IN THESE WORLDS OF BEAUTIFUL POSSESSIONS AND GRAND ENVIRONMENTS.

Picture to yourself a country of earth, of fine, equable climate and natural scenery; picture to your minds the most beautiful parks, symmetrical structures erected upon the glowing banks and slopes of streams and lakes, or in the fertile valleys and amid the groves of Nature as presented in her handiwork. Imagine all that life would be in such an Arcadia of favorable surroundings, where peace and plenty dwell, harmony abounds, where love reigns and beauty of thought and high quality of expression are the rule. Try to realize a life where no fear of pain, of sorrow, poverty and want, no hint or taint of crime would ever come. Were you now, friends, in such an Arcadia, you would not care to ever leave it for a higher world or more spiritual realm.

Yet, this is but a faint intimation of what such life is of which we have been talking, in the spiritual realms of activities and realities that are natural and belong to the human souls that have won such possessions, in their journey through this life—and perhaps through other spheres of spirit life.

The counselors and advisers are not continued on through the ages in any particular office—it is best for the development of human progress to have change, and other souls are expanding, growing in attributes that fit them for such offices, so that those who have been distinguished by dignity of position return to the ranks of the common people, serving as teachers and helpers to those in need of guidance and instruction, who receive educational forces thereby, while other officials come forward to fill the ranks of Statecraft.

All advance together, and all are happy. There is no harsh criticism, no denunciation to wound the sensibility of a human soul, but all is loving thought and exchange of affection. If the pupil does not understand, he goes to the teacher, not in fear and trembling, but in confidence and love, as you approach a kind earthly father; he asks his questions knowing that sweetest affection will incline the response and give him strength to understand the problems he desires to solve.

So, dear friends, having this perfect harmony of thought and attitude there is complete oneness between all mankind of those higher spheres, and all are filled with the desire to send forth an influence of helpfulness to those who are, in the sense of advancement, beneath them, and those who are spiritually undeveloped, not having sufficiently thrown off the crudeness of earth to allow them to rise to spirituelle states.

We also seek to aid beings who are groping along the mortal road with the desire to learn more of the life here as well as of the life hereafter. Such souls are sending their influence to illuminate your minds as best they can, bringing to you their sweetness and glory to encourage and comfort you, that you may grow a little stronger and happier, and to make you a little more able to bear the ills of this mortal life, with their benediction of peace, even though you may not know from whence this influence comes.

In closing this portion of our subject, permit us to add that the leaders and teachers in the departments of that good government that maintains on high are **not** confined to the male sex, but are composed of male and female wisdom souls; the question of sex plays no part in the selection of officials there, nor in settling the question of their fitness to lead and inspire.

Religious Observances.

You will observe that as these estates of being in that advanced condition of spiritual life and consciousness are realms of peace and harmony, the **religious** observances—if we can use that term with understanding—will be of a like character; but the idea of religion with us is simply **right living.** We claim for religion that it is living in peaceful association and harmony with our fellowmen, developing the sweet and beautiful attributes of spirituality, love to God—on Infinite Good—and love to man, Altruism in its fullest and highest sense. This, to our world, is religion.

Keeping oneself undefiled and unspotted from the world, visiting the widow and the fatherless with tender compassion and helpful cheer, giving unto humanity the best that is within us and receiving from humanity whatever can be absorbed for spiritual uplifting.

This is a simple religion; it calls for no creed or expression of creed, for no formulas of opinion or expressions of faith. It calls for no traditional assertions; it is simply going about doing good in the humble guise of unselfishness and not in the spirit of self-sufficiency and with pharisaical pride.

You mortals know that as you lift your hands to the morning light, as you raise your hands to the clear, bending skies, as you uplift your eyes to behold the glory of the stars, you pay no attention to your movements; they are involuntary, for you are simply **glad** to be alive. As you breathe in the richness and fullness of the morning upon this beautiful bay of Onset, in the glorious summer time, you are spiritually worshiping the beautiful, the good and the true. So these **spirit people** are glad to be living where such glorious conditions ever exist, glad to breathe in the light and influence of such a life. In doing good they pay no prideful attention to that service; they simply emanate the goodness as you exhale your breath upon this summer air.

But, dear friends, religious observances may be conducted in any form desired or cared for by the intelligent mind. If a company desires to meet in grove or garden, or on the banks of a flowery stream, and exchange thought concerning the spiritual significance of life and the many important questions arising therefrom, they may do so. If a few, or many, wish to meet in a temple erected by **thought** power—for there are many such edifices on high—and express their religious sentiments and emotions, they are free to do so. If, within those beautiful walls that are permeated by magnetic aura, light and intelligent energy, souls come together to sing songs, breathe out invocations to a mightier source of light and love, express interior convictions of life and duty, calling this an expression of religious fervor, they are at perfect liberty so to do. Many do convene in such fashion in the world of light beyond. There is no interference between man and man in the exercise of the devotional nature or what you call the religious emotions and elements in man. Hence, there is no inharmony in the atmosphere growing out of any condition of thought, enthusiasm or religious expression, any more than there is with forms of government or industrial processes and expressions on the spirit side.

AS WE HAVE SAID, THERE IS PERFECT EQUALITY; MAN AND WOMAN STAND SIDE BY SIDE, WALKING ON TO A HIGHER UNDERSTANDING OF LIFE, UPON EQUAL PLANES IN THE HALLS OF CONGRESS, IN TEMPLES OF ART AND MUSIC, IN THE LABORATORIES OF SCIENCE AND IN THE VARIOUS LINES OF EMPLOYMENT AND ACHIEVEMENT.

Man and woman marches on equally in the light of heaven, each doing a personal part, each complementing the other in achievement and aspiration, and both united in the realms of light and love for the benefit not only of the individual, the family, the community and the nation, but for the entire world; and in this we mean not only that world of decarnated spirits, but also this mortal world where there is greatest need of education and advancement of "society" into higher paths of understanding of its own duty toward humanity.

Society here has a duty here which it is constantly shirking. By this word "society," we mean that body of intelligent people that constitute a nation, a state, a city, or any community, and it owes a duty to its constituents that make up its life. It owes an educational force to its people, also a protecting power, and that is what it does **not** afford to them. Such **society** has its prisons for discipline, its houses of correction and its judicial courts; it has its various forms of detention and restraint, all of which are needed by its present conditions for the protection of its citizens who are law-abiding and who are upholding its institutions; but it should have more than this.

We admit that society has its schoolhouses and gives instruction to children and various individuals in a much-needed way, all of which is to be approved, but it owes much more to the world and to humanity. Society owes a system of protection—of instruction, guidance and paternalism to the waifs, the outcasts, those who are of the slums, of the criminal quarters, in order that the high tide of crime may be stayed, and that evil tendencies born in the child shall be suppressed.

When such society comes to an understanding of its plain duty and opens out its institutions of love and education—not of necessity buildings of brick and stone or iron, but of more real **heart-love** for and stone or iron, but of more real heart-love for humanity; and when **society** takes to its bosom the children of the slums and provides them with proper conditions for their unfoldment in higher attributes which will cause the pathways of humanity to open into grander forms of being and wider scenes of beauty on earth, then will the process of regeneration be most complete for individuals, so that when they pass from mortal life they will not be compelled to meet lower conditions of darkness in the spirit world; for all would be then self-centered in the atmosphere of love and peace, for they would then be so impelled forward by the principles of altruistic brotherhood as to be fitted to reach the higher scenes and states of consciousness, activity, expression, companionship, association, achievement and glory in the spiritual world, of human brotherhood.

One word more and we have done. That word is "altruism." We speak of human brotherhood, sing of it, talk of it in our earthly meetings and councils, as do some in spirit life who have not yet attained to its grandeur. All admire and believe in it; as a theory it is beautiful, but its practice has not yet been acquired.

Once the simple practice of the fraternal spirit or brotherhood of common interests is established among men, and we regard each other as brothers and sisters in love; when we desire to see all happy and free from pain, error, sorrow and suffering of any kind, and are willing to share our advantages with each other, our share of truth, knowledge, peace and love, we shall have gained on earth something of that pure condition of things that maintains in higher spheres, and which will clear the way for those forms of altruistic government in your nations, states and communities, that will be for the protection and progress of all, and not for the aggrandizement of the few. Humanity shall then see spiritual conditions more fully in operation on the earth plane, and peace and plenty shall prevail, while the hearts of the people shall be triumphantly illuminated by the grand light and glorious love of the angel world.

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A Remarkable Case.

The Trial of E. W. Vanderbilt---Full Particulars by a Prominent Lawyer.

Mr. Vanderbilt was a widower, and is a wealthy lumber merchant in Brooklyn, New York. He is an intelligent business man, honored and respected in the community where he lives. He is a professed Spiritualist, and has been for many years, and as such, he believes that disembodied spirits of departed mortals can, under favorable circumstances, return and communicate with men here on earth.

He had been in the habit of attending the meetings held by Mrs. Pepper, a medium who drew large audiences in Brooklyn, New York.

He finally married her and conveyed certain property to her, and it is alleged that he made a will in her favor.

Mrs. Pepper-Vanderbilt.

Mrs. Pepper had been divorced from her former husband, Mr. Pepper.

She was a medium held in great esteem by many, gave seances, lectured, and finally organized a Spiritualistic church in Brooklyn, New York. She drew large audiences—drew largely, it is said, from the different churches, and on that account, it is claimed by many, that she incurred the ill will and enmity of Christians generally, and of the different churches in that place. She finally was married to Mr. Vanderbilt, and the finale is yet to be seen.

I never attended any of Mrs. Pepper's meetings or seances, and have no acquaintance with her or with Mr. Vanderbilt. I have never seen either of them, and know nothing of them except what I have read in the papers. So far as I know, Mrs. Pepper-Vanderbilt may be one of the biggest frauds that ever plied her vocation on earth, and the lowest in the scale of humanity, or she may be one of the best and most remarkable psychic mediums that ever lived, and one of the purest and most honorable women of the present century.

Of these matters I have no knowledge sufficient to constitute a belief. I therefore have nothing to say, either in favor of these parties or against them.

I DESIRE, HOWEVER, TO SAY A FEW WORDS IN REGARD TO THE COURT PROCEEDINGS, BY WHICH MR. E. W. VANDERBILT WAS ADJUDGED TO BE INSANE, ON ACCOUNT OF HIS BELIEF IN SPIRITUALISM.

The Complainant.

Miss Vanderbilt, the unmarried daughter of E. W. Vanderbilt, by his first wife, was the complainant. From current reports, and from the evidence taken at the hearing of the case, it appears that the complainant, Miss Vanderbilt, has been a truant at school, a spendthrift, and an ungrateful daughter at home, squandering her father's property and despoiling his estate. She was offended because her father deeded certain property—some claim all his property—to his present wife, Mrs. Pepper-Vanderbilt. It is, however, whispered in various quarters that the daughter was advised, urged ahead, and aided by the churches in Brooklyn, to prosecute her father on the charge of insanity. However that may be, she entered a complaint against her father, charging him with being **INSANE** and mentally **INCOMPETENT** to manage his own affairs, on the grounds that he is a **SPIRITUALIST**, and that he **BELIEVES DISEMBODIED SPIRITS** can communicate with mortals.

The Court.

A Lunacy Commission was appointed, and a Sheriff's Jury impanneled to determine by legal procedure, the question as to whether the respondent was mentally incompetent to manage his property and financial affairs. The complainant introduced a mass of testimony; little, if any, of it was relevant or pertinent to the question at issue. Evidence was introduced and admitted on the part of the complainant to prove that Mr. Vanderbilt is a Spiritualist, and to prove that he believed that disembodied spirits could return and communicate with mortals. The complainant, however, was permitted to go still further. She placed upon the witness stand a woman, called "The Woman in Blue," who was ashamed, or afraid, to reveal her identity. She took the witness stand heavily veiled, and gave her name as Mrs. Darrell, which subsequently proved to be false. Her name was Mrs. Darrow. She gave the location of her residence, which on examination proved to be an uninhabited place.

She was permitted to testify that Mrs. Pepper-Vanderbilt was an immoral woman, that she practiced fraud in her Spiritualistic manifestations through the aid of accomplices. She was permitted to testify that Mrs. Pepper-Vanderbiltt was not a virtuous woman.

This testimony was controverted by witnesses on the part of the respondent. After many days in taking testimony of this character, the Sheriff's jury brought in its verdict, as might have been expected, to the effect that Mr. E. W. Vanderbilt **WAS INSANE BECAUSE HE BELIEVED DISEMBODIED SPIRITS COULD COMMUNICATE WITH MORTALS.**

And here I have no hesitancy in saying, that during a period of more than thirty-five years in active practice before State and Federal Courts, and before the highest judicial tribunals of the land, I have never seen such a travesty of justice as was enacted in the trial and conviction of E. W. Vanderbilt. In justification of this statement let me give you a few extracts from the record, as reported by the New York American:

"The Lunacy Commission called upon Mrs. Pepper-Vanderbilt to produce a Spiritualistic manifestation in Court, so that the Commission and the jury could see for themselves that Mr. Vanderbilt was not the victim of an insane delusion. * * * Over and over it was explained to her that if she demonstrated her claims, her husband's sanity would be established and he would win a complete victory in the pending suit.

* * * "Mr. Ketchum, chairman of the Committee, said to Mrs. Pepper-Vanderbilt: 'Do you understand that Mr. Vanderbilt is said to be insane because he believes that Spiritualists have communicated through you to him? * * * It is claimed that he is a lunatic, and that claim is based in part on his belief in certain manifestations of communications with disembodied spirits."

These monstrous statements made to the witness and jury by the chairman of the Commission conclusively show that the Commission was prejudiced against the respondent; that it was an unfit tribunal to have jurisdiction of the case; that it had no knowledge of the laws of mentality, or of psychic phenomena; that it had no knowledge of judicial procedure, or of the weight or relevancy of evidence. It proved conclusively that the Commission had no intention of administering equal and impartial justice. Think of the preposterous attitude of the Commision! That a man's sanity, or his mental capacity to manage his own affairs depends upon the character or conduct of his wife. Think of it!

If a man's wife is virtuous he is sane; if not virtuous he is insane. If she is an honest person, her husband is sane; if dishonest or fraudulent in her practices, her husband is insane. If a man believes in the philosophy and religion of Spiritualism he is insane; if he does not so believe he is sane. If he believes that disembodied spirits can comunicate with mortals he is insane; if not he is sane. With such declarations as these laid down by that august judicial tribunal (?) to the witnesses and the jury, could it be expected that a verdict or judgment could be reached other than that the **RESPONDENT WAS INSANE?** But think of the monstrous statements coming from the judicial tribunal having jurisdiction of the case, which outrival the judicial actions of the **INFAMOUS SCROGGS** and **JEFFEREYS**. It is a menace to the life and liberty of every man and woman in the State of New York. And if the courts shall ultimately sustain the findings of the Commission, no man, woman or child will be safe under the Constitution and laws of the State. Should anyone desire to "railroad" a man to the insane asylum, or to deprive him of the custody of his property, all that he need do, under the rules laid down by this Comission, is to place his wife on trial and prove that **SHE IS NOT VIRTUOUS**, or prove that **SHE IS NOT HONEST**. All that one need do is to prove that the **PERSON COMPLAINED AGAINST IS A SPIRITUALIST**, or prove that he believes **DISEMBODIED SPIRITS CAN COMMUNICATE WITH MORTALS.**

In view of these things one is led to exclaim:

"Oh! Justice,
Thou art fled to brutish beasts
And men have lost their reason."

Questions of Law.

The Constitution of the United States and of the several States vests every man over the age of twenty-one with plenary power to dispose of his property according to his own judgment. Hence, the fact that a man conveys his property to his wife is no evidence of insanity, and cannot be legitimately used against him in evidence until evidence from other sources tending to prove him incompetent has been adduced, and not then, if conveyed for a valuable consideration, or for love and affection, which under the law is a valuable consideration. The evidence that Mr. Vanderbilt conveyed his property to his wife does not in the remotest degree tend to prove that he is mentally incompetent to manage his own affairs. On the other hand, it may prove his good judgment, prudence and foresight. It is a presumption of law that a man is innocent till he is proved to be guilty; and that he is sane until he is proved to be insane. And under the maxim of law: **Falsus in uno, falsus in omnibus** (false in one particular, false in all), the testimony of **"THE WOMAN IN BLUE"** should have been disregarded by the jury if she perjured herself as to her name or residence.

It is not always necessary, however, to prove a person insane in order to establish the fact of his mental incompetency to manage his own affairs. The law presumes, and it is so enacted in the Statutes, that a male under twenty-one years of age is incompetent to manage his own affairs, or to convey his property. Now, how would you prove in Court that such a person is incompetent to convey his property? Under this ruling laid down by this Commission you would prove that he is a Spiritualist; that he believes in some kind of a religion or philosophy that the Judge presiding at the trial does not believe, or you would prove that his mother, or his sister is a prostitute. The legal process, however, would be to prove that he is under age. In case of a man over twenty-one, the fact of his incapacity to manage his own affairs may be proved, not by proving the bad character of his wife, nor by proving his religious or philosophical belief, but rather by the testimony of business men who have had dealings with him in the line of his vocation, or who have examined him in business and property affairs, in values of property, and in the varied intricacies of business and financial affairs. Let such men testify as to his business capacity. No man's mental capacity can be established by proving the bad character of his wife or relatives.

SPIRITUALISM.

The belief that the human spirit survives the dissolution of the body, and under certain circumstances can return and communicate with men on earth, is as old as the human race, and this constitutes the distinctive belief of Spiritualists. The believers in Spiritualism are numbered by millions, and are to be found in all lands, and in every country upon the earth's surface. Within its ranks are some of the most brilliant intellects of the twentieth century of civilization. Within its ranks are presidents and professors of colleges and universities. It numbers among its adherents statesmen of the highest order, monarchs and rulers of nations. Many ministers of the Christian churches are Spiritualists, but they dare not announce it to their congregations. The churches to-day are honeycombed with Spiritualism, but the members of these churches have not the manhood or womanhood to publicly announce the fact. And where the old style Christian preaching of eternal torture is had, the congregations are depleted, and the pews are vacant. But are these men—are any men—to be judged insane because of their religious or philosophical beliefs? If that be so, the next step will be to re-establish the **ROMAN INQUISITION**, and to send men to the rack, the torture and the stake, on account of their beliefs. Was Socrates, whose name shall live with illustrious glory through all the coming ages, insane? He believed that a spirit attended him through all his life, prompting him to pursue the good and to shun the evil. Yet Socrates was condemned to death by ignorant and superstitious men 399 years before Jesus walked the shores of Galilee or stood upon the Mount of Olives, because he believed in spirits (gods) which the Athenians did not believe in. Was Homer, the glory of whose name will never die; was Homer, who wrote the never-dying songs: the Odyssey and Illiad; was Homer, who believed that disembodied spirits could communicate with mortals; was Homer, I say, insane because of these beliefs? Were Sophocles, Euripedes and Aeschylus, the immortal tragic poets of Greece, insane because they believed in the intercommunication between disembodied spirits and mortals? Were Phidias and Praxiteles, the greatest artists the world has ever known, insane because they believed that spirits could communicate with mortals? Was Jesus **INSANE** when, on the Mount, he believed that he held converse with the disembodied spirits of Moses and Elijah? Were Peter, James and John **INSANE** when they believed that Jesus held converse with the disembodied spirits of those Hebrew prophets? **IS IT ANY MORE EVIDENCE OF INSANITY TO BELIEVE THAT A DISEMBODIED SPIRIT CAN HOLD CONVERSE WITH MORTALS THAN IT IS TO BELIEVE THAT AN UNEMBODIED GOD CAN SPEAK TO MAN?** On almost every page of the Bible you find it recorded: "And God said unto Moses," "And the Lord said unto Aaron," "And the Lord said unto Samuel"—and so on throughout the Old Testament "God said unto" all the prophets and priests of Israel. I therefore repeat, is it not as much evidence of insanity to believe that an unembodied God can converse with men, as it is to believe that a disembodied spirit can speak to mortals? If it be a fact that a man is insane because he believes he can converse with disembodied spirits, then all of the prophets and priests of Israel were insane—the entire Jewish race was insane.

If a man is insane because of such a belief, then Jesus and his apostles were **INSANE**, and all Christians are hopelessly **INSANE**.

But away with such nonsense. The time has passed when men shall be condemned, or led to the **INQUISITION** or **STAKE**, or be adjudged **INSANE** because of their beliefs. We expect that the findings of the Commission which had jurisdiction of the Vanderbilt case will be reversed, and that the Commission and its chairman will be relegated to their deserved oblivion.

GEORGE W. LEWIS, A. M.
550 West 173d St., New York.

Returned Home.

A Glowing Tribute to the Life of Hon. Athelston Gaston.

"I sometimes hold it half a sin
To put in words the grief I feel;
For words, like Nature, half reveal
And half conceal the Soul within."

It is next to impossible to find words that will fittingly express our grief and horror over the seeming accident that has taken our beloved friend and co-worker, Hon. Athelston Gaston, from our midst. He has been a familiar figure for so many years among the Spiritualists of the Nation that it hardly seems possible that he is to be no longer with us in bodily form. He has taken his departure in the sunset time of life, when his wise counsels were most needed among his brethren. As a mortal he has fallen asleep just at a time when life's shadows were lengthening toward the west; when night's purple curtain was wrapping itself around the years to conceal them from his gaze. He had become weary of his earth's journeyings and no doubt longed for the rest that is now his.

The way he went wrenches our hearts because of the suddenness of the shock of his vanishing from our sight. Perhaps there was no other way for him to go back to the home whence he came nearly seventy years ago. He had made this earth of ours a visit of almost three score and ten years, as we measure time—busy years, years of hardship, of defeats, of joys and of sorrows; but he has harvested them all now and their lessons are clear to the eyes in his new life beyond the shadows. His daughter and his beloved wife, two brothers and all of the dear ones of his father's household were there to give him greeting, to explain to him in his bewilderment some of the things he could not quite understand. Ever since he was seventeen years of age he has been a devoted Spiritualist; hence the life immortal was not a strange one to his interior being. He was bewildered, solely because of the sudden change from the mortal to the spiritual state.

Athelston Gaston has left his mark upon this earth of ours. He has shown us what a clear brain, willing hands and determined will can accomplish. He fought the battle of life bravely and won many material and spiritual victories. He was on the unpopular side in religion and politics, and his success in his many undertakings is more to his credit because of that fact. His residence city was opposed to his political views, yet he was twice elected its mayor, each time by a large majority, and was honored with other official positions that were within the gift of that municipality. In 1898 he was the democratic candidate for Congress from the 25th Pennsylvania District, and although it was usually republican by 4,000 majority, he was triumphantly elected and served his constituents with conscientious fidelity in the House of Representatives in Washington.

In the business world he made right and justice his motto and endeavored to follow the old rule of "live and let live". As fortune came to him he was willing to share with those less favored than himself, and many are there who are able to-day to bless his bounties to them, given, as they always were, in secret. He was a lover of children and always had a cheerful, pleasant word for them whenever he came into contact with them. He made his religion a part of his daily living, and inspired those who associated with him to do likewise. I met him for the first time September 28, 1887; from that day to the present he has been my friend, his home was ever open to me whenever I desired to come to him as a guest, and he and his good wife never wearied in their efforts to cheer and inspire me to persevere in my undertakings in life. When trouble peculiar to school life vexed me, it was his voice who comforted and cheered me on. His admonition always being, "Let your conscience be your guide". He hated expediency, for he believed in principle. It was through his influence that I first went to Cassadaga, where, for many years I was identified with the public work of Spiritualism.

Mr. Gaston was connected with that Camp from 1881 to 1902. During seventeen years of that period he was president of the Association. It is more than probable that he held the honors he received from his friends at Cassadaga in higher esteem than he did any of those that came to him in other departments of life. He contributed liberally to the support of the movement at that point, and was a generous giver to various public charities at other points. During the past fourteen years he has frequently attended our National Conventions, and on several occasions was a working delegate. He felt, however, that his work was with Cassadaga Camp, rather than with any other activity. He recently published a valuable work containing some of the choicest spiritual gems of thought I have ever seen in print. This book cannot fail to do those who read it a world of good.

It seems to us as his friends that he might have been spared to us ten or fifteen years longer to give us the benefit of his cheery presence and to inspire the younger workers to persevere in their endeavors to serve the cause of truth. It was not to be, however, and we must now accept the fact of his departure and learn the larger truth of reconciliation a little later. He now has the light of the soul world to guide him as he goes forward over the roadway of eternal progression. Upward and onward will he take his course. He has made this world of ours better for his brief visit to it and his return home ripe in years and rich in the treasures of the soul.

No doubt he had his failings, for all mortals make mistakes, but he had the ability to rise to great heights in his spiritual thought and made every experience a step upward. We shall meet him no more in the mortal. Ours will now be the blessed privilege of greeting him in our inner lives in the spirit.

I shall miss my friend, helper, counsellor and brother during the remainder of my own earth journey, but memory will sacredly hold in store all of those helpful and blessed associations of the bygone years. We are parted in the mortal, but even that is not for aye. He is simply gone before me a little time, stolen out of the night of earthly environments into the beauteous day in the Eden of God. To me he is saying:

"Then steal away; give little warning;
Choose thine own time;
Say not Good-night, but in some fairer clime
Bid me Good-morning."

In loving memory.

HARRISON D. BARRETT.

HE IS A SPIRITUALIST.

But Kicks Violently at Any Attempt to Force a Church or Jesus Upon Him.

To the Editor:—In No. 932 of The Progressive Thinker, third page, fourth column, is an article headed "Spiritualism and Religion," written by Dr. Edward Page, of Boston, which I read with a great deal of satisfaction, as he voices my sentiments exactly.

What is a Spiritualist?

To be one, a person must believe or know that man has a spiritual part as well as physical; that the spiritual survives the death of the physical; that under proper conditions the spiritual, after the death of the physical, can communicate with those still in the physical form. If a person believes these three points, he or she is a spiritualist.

Spiritualism is either a scientific fact, based upon natural law, the same as any other science, or it is a delusion and a humbug, and in either case has no more connection with religion, morals, or any code of ethics than has chemistry, pneumatics, or any other of the sciences. It is simply a means of communication between two individuals, one in the form and the other out.

If Spiritualism is a religion, so is the telegraph, telephone, post railroad train, mail coach, and every barefooted messenger boy.

Like the doctor, I have been a Spiritualist for fifty years and more, and have watched with shame and sorrow the change going on in our ranks.

Spiritualism don't owe Christianity a cent; it has always been our foe and persecutor, and now, "tell it not in Gath," we have a church of our own, and a Jesus, and are crowding in with the other churches, so as to be respectable, and be called "reverend" and get half-rate R. R. fare.

The trouble with many people is that they confound the terms "religion" and "morality," when in fact there is no connection there. Religion is faith, superstition, form and ceremonies, while morality consists in doing as you would be done by, and acting up to the dictates of conscience. It often happens that in countries and among people where there is the most religion, there you find the least morality.

DR. E. A. PALMER,
1311 N. Broad St., Philadelphia, Pa.

TRENCHANT ARTICLE.

The Writer, a Lawyer, Gives His Impressive Views of the Divorce Question.

To the Editor:—I have just been handed a copy of your paper containing an article entitled "The Divorce Evil, So-Called," with the request that I answer it from the standpoint of a lawyer.

In the first place, so far as denying its assertions are conceded, I have no answer to make. The writer, Mr. R. A. Dague is obviously correct as far as he has gone; his only error being that he in the handling of the subject has left half the truth untold.

The Romish church as a unit, and many (I thank God not all) of the Protestant clergy have so far forgotten the God they claim to represent, that upon the Sabbath day they proclaim Him from their pulpits to be the God of Love, Tenderness, Happiness and Charity, while throughout the balance of the week in innumerable channels, by act and utterance, they emphatically repudiate their pulpit philosophy.

There is a bit of advice as true as it is old. It is, "Always tell your physician and your lawyer the whole truth."

Supposing, for the sake of argument, that the women I have represented in numerous divorce actions, have suppressed, through motives of modesty, one-half the truth—even then the tales of debauchery, cruelty, torture and horror that have reached my ears from the lips of poor, frail, trembling wrecks of women, would bring tears almost to the eyes of a sphinx.

If the lawyer were to advocate the enactment of a law subjecting women to a condition of slavery as understood previous to the civil war, the press and pulpit, from ocean to ocean would hurl anathemas of righeous indignation upon his head, yet with hundreds of thousands of women existing, not living, in a condition that is a veritable hell, suffering the tortures of the damned and the agony of the doomed, the holy (?) creatures cry, HALT! to any advocated law, or the enforcement of any law that will break their chains, cure their affliction, and bestow upon them the indescribable joy of the peace and freedom that the Almighty God intended they should have.

I can and do now and here declare without a moment's fear of successful controversion, that the condition of thousands upon thousands of these poor creeatures is worse than was that of the negro slave before the war. Of my own personal knowledge in the trial of divorce cases, I know whereof I speak, and were it not for the fact that common decency forbid the publication of such details in a paper of this character, I could and would offer a fund of evidence of acts, facts and conditions so damnably horrible that even the minister of Christ (erroneously so-called) would throw up his hands in horror over the revelation of truths, to which he is at present a stranger, and of facts in his own bailiwick, of which he has lived his life in ignorance.

The eagerness of a certain portion of humanity to criticise and sit in judgment upon matters of which it is totally ignorant, is a well known fact; but the proneness of the clergy to discuss questions, and formulate conclusions of fact, when it is woefully and conspicuously ignorant of matters in the premises, is truly painful, and yet these so-called disciples of God, who believe in subjecting woman to an existence too horrible to contemplate, and in protecting the fiend who holds her captive, dares to lift his hands in prayer and supplication to God, and to send missionaries to Europe to Christianize races who can and do show the true spirit of real Christianity to a far greater extent than can be found in the homes of these reverend gentlemen.

And yet almost weekly the wail of the pulpit orators is heard with the old familiar query, "Why are we preaching to empty pews?" Ordinarily intelligence can answer this:

Because, although posing as the minister of God, you are not preaching and teaching the true, obvious will of the Almighty Creator, nor can you so long as you stoop so low as to advocate throwing innocent women and children into a cauldron of agony and torture and putting the lid on to keep them there.

May the pews of such creatures become emptier even than they already are, and the iniquitous causes thereof relegated to a welcome and deserved oblivion.

Most respectfully yours,

C. A. R.

Good Books OF ELIZABETH TOWNE.

JUST HOW TO CONCENTRATE.

This book tells how to use the wonderful forces of being to promote a happy, harmonious and healthy life. It is practical, helpful. Tells how to develop and practice concentration, train the emotions, improve the memory and direct all powers for the betterment of conditions. The very thing for those who feel tied to a life of barren drudgery. Contains the key to better conditions of mind, body and environment. Bound in dove color and green heavy paper; 31 pages. Price, 25 cents.

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If you are looking for cut and dried advice on marriage and harmony in the home you won't find it in this book. Most books on marriage are about as much alive as salt codfish. This book isn't that kind. "Happiness and Marriage" is alive, and deals with life. It treats of the every-day problems that confront all married people, and tells *how to solve them successfully*. It is not a book of theory, but of practice—based on practical experience. Altogether this is one of the most original and striking books the author has yet produced. "Happiness and Marriage" is well printed on heavy laid paper, and contains a portrait of the author. Paper covers, 80 pages. Price, 50 cents.

JUST HOW TO WAKE THE SOLAR PLEXUS.

This unique booklet teaches that the Solar Plexus is a Center or Storehouse of Energy and Power. When this center is normally active it Radiates Life, Health and Strength to the whole body, as the sun radiates warmth and life to the vast system of worlds of which it is the center. The Solar Plexus may be called the Sun Center of the Human Body. The Hindoos of India say that the soul functions through this center The book gives deep breathing exercises of great value, and teaches how to awaken the Solar Plexus to fuller life and mortal activity. Ella Wheeler Wilcox, the most famous woman author in America, says of this book: "It contains a fortune in value if you practice the simple exercises given. It is complete in itself, and is not an introduction to, or advertisement of a larger work. It contains in itself the full teachings of the author upon the subject of the Solar Plexus. Price, 25 cents.

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To the thoughtful reader who loves spiritual and inspiring themes, the books of Lilian Whiting especially appeal. They are full of helpful thoughts, and as Prof. Louis J. Block has said of them, "A stimulant to generous action, and an avenue to spiritual heights from which the outlook is broad and cheering."

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Verses of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

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By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary"; Author of "The Widow's Mite, and Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through;" and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." Price, $1.00.

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SATURDAY, OCTOBER 19, 1907

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENTS each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

MODERN SPIRITUALISM.

Modern Spirit Return burst upon the world like a bright morning sun upon the darkness and fog of a beclouded atmophere. The darkness of ignorance and the fog of superstition held and enveloped the mind of the civilized world.

Spirit Return is at once the grandest est and most beautiful fact known to mankind. That those who have passed from human sight, whose fleshly bodies have been consigned to their kindred dust, do yet live in realms unseen by mortal eye, and can return and make their presence known in various ways, must be recognized by the thoughtful mind as a fact of wonderful interest and importance, and possessing a grandeur entirely its own.

And that the dearly loved ones who have passed out of our earthly lives, whom we can no longer hear nor see with our physical senses, can come to us and again commune with us and thus again enter into our lives, with the proved continuation of their affection, friendship and love—what thought can be more beautifully helpful and soul-inspiring than this? It cannot be otherwise than that the world will be made better by this knowledge, if allowed its natural and proper influence in the lives and characters of people.

The influence of modern Spirit Return in dispelling the long taught unnatural and superstitious dogmas and errors of so-called orthodoxy, can hardly be over-estimated. Old-time beliefs have been toned down till scarcely a vestige of them remains except in moss-covered, outgrown creeds of churches whose members, from clergy down to laymen, are actually ashamed of the dogmas formulated in days of former ignorance and inhuman beliefs embodied in creeds to bind the minds and consciences of the people. The minister who now believes and preaches the former common belief in hell and the endless damnation of sinners, is a rara avis, and is looked upon as a "back number" by his clerical brethren.

So it is that spiritual light and truth is spreading and the joyful news brought to the world by Spirit Return is advancing in all quarters, the churches included, and the world of scientists not omitted. The poet, J. C. Underhill says:

In our haste and in our blindness oft
in sadness we have said:
"Better that we grope in darkness
than be numbered with the dead."

Now a light is shining 'round us—
lo! the angel world is here!
Death is shorn of nameless terrors—
spirit loved ones now appear.

Angel friends have built a ladder
from the mortal to the skies,
And descending and ascending, fill
our souls with glad surprise.

Lo! the night of gloom is ended,
banished by the light of day,
And the brightness of the glory
melts the shadows all away.

Set the bells of heaven ringing, echoing over land and sea,
Ringing out the night of sadness,
ringing joy that man is free.

Please take notice what Spiritualism has accomplished under the present and past unfavorable conditions, and then with bowed heads consider how much more advanced in everything it might be to-day, if the fakes and frauds had been driven from our ranks at the start.

A New Leaf in the History of Spiritualism

An Impressive Portraiture of the Actual Condition of Our Cause.

THIS ISSUE OF THE PROGRESSIE THINKER ILLUSTRATES IN AN EXCEEDINGLY MARKED DEGREE THE ACTUAL CONDITION OF SPIRITUALISM WITH REFERENCE TO THE CLASS WHICH HAS INFESTED OUR RANKS FOR THE LAST FIFTY YEARS, AND WHOSE SPIRIT MANIFESTATIONS ARE ENTIRELY OF EARTHLY ORIGIN, HAVING NO CONNECTION WHATEVER WITH THE SPIRIT WORLD, THUS BRINGING OUR CAUSE INTO DISREPUTE, AND THROWING A DARK CLOUD OVER IT. THE TIME FOR ACTION ON THE PART OF THE N. S. A. HAS ARRIVED.

Facts, and Facts Alone, are Outlined in the Following, Touching on the Actual Condition of Our Cause, and Thus Enlightening All Spiritualists in Reference to Its Status. It is Only by Looking Squarely at Defects, and Realizing Their Existence, that One Can Devise a Remedy Therefor.

There is nothing more important in the material universe than to thoroughly understand, so far as possible, the nature of the object you are critically examining or controlling. The engineer, in whose hands are placed the lives of many on the train which he is propelling at terrific speed, is ever vigilant, active and thoughtful in his efforts to detect defects in the engine he is controlling. In fact, whenever the engine is at rest for a few hours, skilled mechanics, with painstaking care, examine every part of it, **SEARCHING FOR DEFECTS**, and if found, remedying the same before human lives are entrusted to its propelling powers in moving a train.

DEFECTS must be remedied wherever they exist, or something disastrous is sure to follow.

In the electrical connections, if any **DEFECT** therein, how fatal to life and limb is the "live wire."

The aeronaut discovers too late the **DEFECT** in his balloon, and a cruel death results.

The engine was **DEFECTIVE**, an explosion followed, the steamboat was ruined and hundreds meet a watery grave.

In all the multitudinous walks of life, **DEFECTS** stalk forth like **DEMONS**, and are equally as dangerous.

A DEFECTIVE bridge, a **DEFECTIVE** bolt of iron, an **IMPERFECT** connection of parts in any structure, or the least little weakness of certain material, may end in a terrible catastrophe.

A single sentence may result in a terrific war, and a defective brain center blind the action of the mind.

A religion that can't **DISROBE ITSELF** for fear of **DEFECTS** being plainly discerned, is destructive in its tendencies.

To continually look for the beautiful, the perfect, the good, the refined, the soul-elevating, ignoring evil in all respects, one becomes blind to **DEFECTS**, dwarfed in his development, ignorant of the actual condition of the world, and cannot possibly be an effective instrument to carry on the work of reform.

He who has a knowledge of what constitutes a **DEFECT** in the various departments of life, is prepared to advance rapidly.

If no **DEFECTS**, there would be nothing to improve.

The one who constantly looks on the bright side of life, ostracizing the dark side, the imperfect side, the side of crime, poverty, degradation and misery, becomes spiritually blind in certain directions, and is only half developed.

If one grows spiritually, the defects of his nature must recede in the exact proportion as he advances.

We are led to this line of thought by the tendency of many Spiritualists to COVER UP the dark spots of what is known as Modern Spiritualism, and rising in open rebellion against those who make it their business at any time to expose its defects.

When we commenced the disagreeable task of exposing fake mediumship there was a commotion all along the line; dire distress was manifested, open rebellion in fact, fearing that we would injure the Cause beyond repair. The **DEFECTS** we have pointed out were startlingly impressive as well as alarming. For fifty years there had been a **rotten current of fraud, deception, trickery and falsehoods** bearing the cognomen of mediumship, in physical phenomena, in the exchange of tests, in the dark seance, in leading people astray, in making ruinous investments through the advice of Jesuitical spirits, etc., etc., etc., until we resolved to thoroughly examine the **DEFECTS** in our system of philosophy and religion, and devise a remedy therefor. First, there was a large pamphlet published under the startling title of **"THE VAMPIRES OF ONSET."** It detailed most minutely the fraud and deception carried on there some twenty or more years ago. The author of the work makes the following prefatory remarks:

"The compiler of this little pamphlet **IS NOT** an opponent of Spiritualism; on the contrary, he has for many years been interested in the study of psychical phenomena. He is proud to say that he counts among his steadfast friends many well-known Spiritualists, and has their approval of this work. He fully believes all rational, law-abiding men and women among Spiritualists and sympathetic investigators will indorse all efforts to show up the records of some of **THE VILE CREATURES** who, under the mask of mediumship, have been coining money from the most sacred feelings of the human heart; who, with diabolical cunning and all the artifices of the mountebank and prostitute, have plied their wiles to victimize and demoralize heart-broken mourners seeking knowledge of their beloved dead.

"The claim sometimes made that these venders of spurious wares, these destroyers of manhood and womanhood, and wreckers of virtue, have mediumistic powers **MAY WELL SEEM ABSURD** to ordinary common sense, and those who admit the claim should regard them as all the more dangerous on that account. That **such vermin are permitted among people claiming to be civilized and respectable** is a matter of profound astonishment to a large number of Spiritualists, and to the world at large; but that **THESE PESTS** should be publicly recognized and treated with consideration and courtesy due only to decent people, and this by officers of the Onset Camp and leading representatives of the Spiritualists in Boston and elsewhere, is a **MATTER FOR SERIOUS ALARM AND ENERGETIC PROTEST.** If this brief but authentic compilation shall assist in awakening virtuous Spiritualists to the deplorable state of affairs at Onset and elsewhere, so inimical to public morals and proper study of psychical phenomena, the purpose of its publication will have been accomplished."

Boston, Mass.

At that time the frauds had great control in all the various camps. They had to be considered from every point of view. To antagonize them was dangerous, and "very injurious to the best interest of the camps and the Cause," was by many asserted. Not a single paper dared to wage an inveterate war against these vampires. The Banner of Light, under Mr. Colby, quietly and without remonstrance, let the tricksters prevail. The Religio-Philosophical Journal, after a spurt of opposition, like a sick kitten, subsided and finally died,

"THE VAMPIRES OF ONSET" was a most startling production, and should be read by every Spiritualist—too bad that it is now out of print.

IS IT WRONG TO POINT OUT THE DEFECTS OF AN ENGINE, AND THUS SAVE, PERHAPS, THE LIVES OF HUNDREDS?

IS IT WRONG TO POINT OUT THE DEFECTS OF A BOLT, OR CERTAIN CONNECTIONS IN THE MACHINERY OF AN OCEAN STEAMER AND THUS SAVE A WRECK, AND A TERRIBLE LOSS OF HUMAN LIFE?

No! a thousand times no!

Can it be wrong, then, to point out the **DEFECTS** in Spiritualism—some of them most glaring—and thus save people from being led astray by bogus messages, or badly swindled?

No! a million times, No!

"But "The Vampires of Onset" was a timely book. It started a new vibration and set the masses to thinking as never before. But it did not complete the task of exposing the **DEFECTS** in our ranks, for they were **MOUNTAIN HIGH.** Then came the exposure of Hugh Moore, Mabel Aber Jackman, and others, at Lily Dale, showing conclusively that their "spirit" manifestations were entirely of earthly origin—simply the work of human beings. This exposure shook the camp from center to circumference, and shocked Spiritualists everywhere. Some of the management at the camp were timid, afraid that disastrous results might follow, but instead the camp flourished financially and spiritually, and Lily Dale gradually recuperated from the dire experience it had. Since that time scores of materializing mediums, one after another, have been exposed time and again, and **IN EVERY CASE—NOT A SINGLE EXCEPTION!—the spirit proved to be the medium or a confederate dressed in artificial toggery.**

Had Lily Dale, Onset, Lake Pleasant, and other camps, this year caught the materialized spirits, in nine hundred and ninety-nine cases out of a thousand they would have proved to be human vultures imposing on the credulity of a long-suffering public.

That our camps still need a cleansing process—a purifying process—in relation to the dark seances, is evident.

Since **"THE VAMPIRES OF ONSET"** was published, other pamphlets and books have followed explaining the tricks of those mediums who resort to fraud.

One pamphlet, of 64 pages, is by a life-long Spiritualist, one esteemed for his sterling character and devotion to truth, and whose wife is a most excellent medium. The title of the work is **"Mysteries of the Seance and Tricks and Traps of Bogus Mediums."** It contains much that is valuable to every reflective mind that is investigating occult subjects. In his introduction the author says:

* * * "There are thousands of these to-day—good, honest, liberal souls, who are **gifted with fine psychical powers**, and in a great measure depending upon their mediumship for a livelihood, who are dragging out a hand-to-mouth existence, because the bogus medium with his or her sensational tests and clever trickery draws away the test-hunting and phenomena-chasing element and gets the dollars. The local societies, too, favor the bogus one in too many instances. These societies, in their early struggles for existence, were glad enough to get their honest home mediums to give tests for them and help them out, but when the sensational fake came along with his brilliant work, he or she could pull in a crowd and fill the coffers of the society. Thenceforth, except in times of adversity, the societies have no use for the home medium. We can name several societies now paying big salaries to fakes, knowing them to be such. Yet they call themselves "Spiritualists." What a travesty upon the name!

"WHEN SPIRITUALISTS LEARN TO TAKE CARE OF THEIR TRUE AND HONEST MEDIUMS, AND KICK OUT OF THEIR ORGANIZATION ALL THE FAKES AND THEIR ASSISTANTS, THEN WILL THE CAUSE STAND SOME SHOW FOR RECOGNITION BY THE WORLD, AND THE INTELLIGENT ONES WHO KNOW ITS TRUTH WILL NOT BE ASHAMED TO BE CLASSED AMONG ITS NUMBERS.

"There are many in the Spiritualist ranks who oppose any mention of the fraudulent work of crooked mediums and resist any attempt to expose or do away with them, and all who insist upon honest work only, are denounced as "fraud-hunters." Most of them acknowledge, however, that **there is much fraud.** As there is no question in the minds of honest, intelligent people regarding the propriety of denouncing fraud in all its guises, no apology is offered for this work. The statements made herein are true and can be verified by anyone who will investigate with his eyes open, and use ordinary common sense in so doing. If all Spiritualists would but turn "fraud-hunters" there would soon be no frauds to hunt.

"With malice toward none, and charity for all."

This pamphlet by Mr. Lunt has been instrumental in doing a most excellent work.

The next book published detailing the rotten trickery and fraud in our ranks is by David P. Abbott, of Omaha, Neb. His gentlemanly deportment, suavity, and gentleness of manners make him at once a favorite with any medium, genuine or otherwise; in fact, he is a typical investigator of Spiritualistic or occult phenomena. The Open Court Publishing Company of Chicago, a leading firm, sends forth this remarkable book of 350 pages. It is neatly and substantially bound in cloth. The firm sends us the following advertisement which appears in the next column, and explains itself:

Of Stupendous Importance.

The Beauty and Grandeur of Spirit Return.

THE FACT THAT SPIRITS CAN RETURN TO EARTH AND COMMUNICATE WITH MORTALS IS ONE OF STUPENDOUS IMPORTANCE. IT TRANSCENDS IN VALUE, INTRINSIC MERIT, IN FAR-REACHING EFFECTS AND POTENT INFLUENCE IN ALL THE AFFAIRS OF LIFE, ANY OTHER FACT EVER PRESENTED TO THE CONSIDERATION OF MORTALS. WE HAVE, EVER SINCE A MERE BOY, BEEN BROUGHT IN CLOSE TOUCH WITH THE SPIRIT REALMS, AND HAVE HAD A GLIMPSE OF THE BEAUTY AND GRANDEUR OF THE SAME, AND KNOW WHEREOF WE SPEAK. SPIRIT RETURN IS A SUBLIME TRUTH, TRANSCENDING IN IMPORTANCE ANY OTHER TRUTH EVER UTTERED BY MORTAL LIPS, AND THE PROGRESSIVE THINKER IS LOUDLY INSISTING THAT AN ERROR, OR A LIE, OR AN INFAMOUS TRICK, OR DECEPTION, OR A BOGUS SPIRIT, SHALL NEVER BE ALLOWED TO APPEAR DRESSED IN THE COSTUME THAT TRUTH ALONE SHOULD WEAR.

(Advertisement.)

'Behind the Scenes with Mediums,' Those Claiming to Be Such.

By David P. Abbott.

Many years ago two little girls, the Fox Sisters, startled the world with their mysterious rappings. This was the beginning of Modern Spiritualism.

Soon after this mediums began appearing all over the country, who could cause raps to sound on furniture, tables to tip, etc.

Next, professional mediums began traveling over the country giving exhibitions of rope-tying and CABINET MANIFESTATIONS. Later came the slate-writing, the billet test mediums, etc., until at the present day there are many **HUNDREDS OF PERSONS** following this profession for a livelihood. There are several hundreds of them in Chicago alone.

In the present work, Mr. Abbott has given the public a collection of the most **VALUABLE SECRETS** of fake mediumistic work in existence. Never before in the history of Spiritualism have such **VALUABLE SECRETS** been made public.

Many secrets of the kind have from time to time appeared in books on the subject; but heretofore the trick mediums, and the dealers in secrets for the use of mediums have succeeded in keeping out of print their **most valuable secrets.**

Most of the secrets revealed in this book were obtained by Mr. Abbott directly from fake mediums, while he purchased not a few of them from dealers at exorbitant prices. He has given his **VERY BEST SECRETS** in this work; and being a practical performer himself, although not a medium, he has included only **up-to-date secrets** that are thoroughly professional and practical and such as are actually being used by **many professional performers** and alleged mediums of the present day, in mystifying an innocent public.

For the magician and performer this book is invaluable, while for the **honest Spiritualist it is a boon long needed.**

Honest believers in Spiritualism do not desire **TO BE DUPED** by impostors and charlatans. In this book many tricks of such persons are so thoroughly exposed, that by studying its pages anyone may become a competent investigator of any phenomenon of a super-normal appearance.

That the reader may understand how the secrets herein revealed have been **TREASURED AND GUARDED** from the public heretofore, and of the value placed on them by performers, we will state that the value of the secrets contained in this volume estimated at the prices charged for them by dealers, would run **into hundreds of dollars.**

Not a few of the secrets contained have sold at **twenty-five dollars each,** while a number of them have never even been offered for sale. The little chapter on **"VEST TURNING,"** contains a secret that is being sold to-day for two dollars and fifty cents, while the secret contained in the chapter, **"Performances of the Annie Eva Fay Type,"** was sold to a medium of Mr. Abbott's acquaintance for two hundred and fifty dollars.

Many of the slate tricks are worth at least **ten dollars each,** and the book is very complete in its exposure of fake slate-writing and billet work. The exposure of the **BILLET TESTS** of certain Chicago mediums of the present day is **of great value.**

It is impossible to enumerate here all the **VALUABLE SECRETS** which this work contains

Owing to the bearing of the subject on the question of personal immortality, the work has a certain philosophical import; and in addition to this, descriptions are presented in a very interesting manner.

Mr. Abbott is a member of the American Society for Psychical Research, and has written on the subject for the Journal of that society.

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The Price of this Remarkable Book is $1.50; ten cents postage. Address Dept. P. T., **THE OPEN COURT PUBLISHING CO., 1322 Wabash Ave., Chicago, Ill.**

The above work is most valuable, as it fully exposes the subtle tricks of the Fakes.

The next work, and the largest one, is by Hereward Carrington, a leading member of the American Psychic Research Society, at the head of which stands Dr. James H. Hyslop. In many respects he is a most wonderful man. Calm, dignified, urbane, critical, clear-minded, highly cultured, and thoroughly in earnest, he is with those qualifications a typical investigator of psychical phenomena, and his work will create a profound sensation. The following advertisement by the publishers explains more fully the character of the work, and where it can be purchased:

(Advertisement)

"The Physical Phenomena of Spiritualism, Fraudulent and Genuine."

Being a Brief Account of the Most Important Historical Phenomena; a Criticism of their Evidential Value and a Complete Exposition of the Methods Employed in Fraudulently Reproducing the Same,

By HEREWARD CARRINGTON.

Member of the Council of the American Society for Scientific Research; Member of the English Society for Psychical Research, etc.

One of the most valuable books ever published dealing with psychical research phenomena. The first portion of the book describes in great detail **THE TRICKS AND FRAUDULENT DEVICES** employed by mediums in order to **DECEIVE THEIR SITTERS.** The author has for many years made a study of **LEGERDEMAIN** as a pastime and is a connoisseur on the subject. Slate-writing performances, materialization, roping, sealed-letter reading, mind-reading performances, etc., are considered at great length, and the fraud fully exposed. The completeness and detail of this part of the book render it **INVALUABLE TO ANY INVESTIGATOR.**

The second portion of the volume deals in a most interesting manner with the apparently genuine phenomena—raps, movements of objects without contact, trance phenomena, and the mediumship of D. D. Home, which the author considers genuine.

This massive work is elegantly bound in cloth, is illustrated, and contains 420 pages. It is an **ENCYCLOPEDIA** of the legerdemain tricks of dishonest mediums. Its references are **INVALUABLE,** and its conclusions **INVINCIBLE.** The great object in the publication of this book is to assist each one in their investigation of psychic phenomena, and is in no wise opposed to honest mediumship where the results are wholly genuine. The price of this remarkable book is **$2.16. Address the publishers,**

HERBERT B. TURNER & CO.,
683 Atlantic Avenue Ave.,
Boston, Mass.

The above work is most remarkable in its especial line, and will well pay perusal, as it illustrates in a most comprehensive manner the rotten frauds that have been practiced in our ranks, much to the detriment of our Cause, and to the great disgust of the Angel World.

The above four books graphically explain how people all along the line of Modern Spiritualism during the last fifty years have been swindled by rotten fake mediums, palming off their tricks as genuine manifestations of spirit power.

And now comes some startling information as follows, which will shake Spiritualism from center to circumference in Michigan, equally as bad, as when Maybee, the materializing medium, was tried, found guilty, and sentenced to prison for 90 days for masquerading as a spirit.

A Potent Illustration.

Explaining How "Generals" and "Next" Have Been Utilized to Bring Disgrace Upon Our Cause.

MR. FAUROT'S AFFIDAVIT, AND THE ACCOMPANYING COMMUNICATIONS FROM HIS PEN WILL CREATE A DECIDED SENSATION IN MICHIGAN, WHERE SO MUCH DECEPTION HAS BEEN PRACTICED. POOR MAYBEE! HOW HE DECEIVED FOR YEARS THE GULLIBLE SPIRITUALISTS OF THAT STATE; BUT HIS END CAME WHEN THE "SPIRIT" WAS GRABBED AND HE WAS FOUND TO BE DRESSED IN ARTIFICIAL TOGGERY PERSONATING A SPIRIT.

SPIRITUALISTS, CONSIDER!

A Sworn Statement of Experience with Phenomena, "So Called."

After sitting continuously for three years in developing classes conducted by Mrs. Belle Fuller, "Trumpet Medium" (two years), and Mr. Emmet Forbush, "Materializing Medium" (one year), I hereby set forth the results as given me by Mr. Forbush.

His first demand was a financial consideration of one hundred dollars; one-half to be paid in certain personal property and the other half in cash when earned by giving "seances."

This agreed to, the following disclosure was made to me by Mr. Forbush: **THAT ALL MATERIALIZATION, TRUMPET WORK AND A LARGER PORTION OF ROSTRUM MESSAGE WORK WAS PRODUCED BY FRAUD.**

Materialization is produced by covering the face with a piece of cheesecloth, the use of false beards, cheesecloth robes for ladies, a piece of cheesecloth or a handkerchief over the shirt front and tie, and a small piece to cover the hair for producing gray hair. The different heights are accomplished by getting on the knees for the height of children; stooping in different heights, and standing erect. Extra tall forms are made by standing on tiptoes. Fat men and women are produced by bowing the body outward, but they cannot come outside the curtain. Dematerialization is done by drawing the hands down the inside of the curtain quickly. Materializing through the floor is done by placing the head as near the floor as possible, then through the curtain and rising up. Luminous paint is used for illuminated forms. The singing of the audience is for the purpose of drowning the noise made by the medium in making up.

In trumpet work the "medium" or confederate does the talking.

Information known as "Generals" are written out and circulated among the "mediums" (John Brown, Sister Mary, Father, Brother, Uncle George, etc.). The materializing medium carries his paraphernalia next to his body under his clothing, except when going to give a "test," when he resorts to other means of concealment. I was also informed that I was eligible to admittance to any seance anywhere free of charge. I had simply to tell the medium in charge that I was "next."

"Grand Rapids, Kent Co., Mich.

"Personally appeared before me, a Notary Public in and for Kent County, Mich., Edward Faurot, and made affidavit that the above statement is true.

"E. EDWARD FAUROT."

"Subscribed and sworn to before me this 17th day of September, A. D., 1907. E. GAYLORD WARNER,
"Notary Public,
Kent County, Mich."

The foregoing statements are made for the purpose of showing the actual conditions which Spiritualists are daily fostering, and which is strongly supported by a large class of Spiritualists who are willing to be swindled and will not believe the facts when proven to them.

After several years' investigation and intimate connection with mediums of various phases, I make the broad statement that there is no materialization or trumpet work other than is set forth in the above sworn statement, and I challenge them all

(Continued on page 5.)

The Four Volumes,

"THE VAMPIRES OF ONSET"; "THE TRICKS AND TRAPS OF BOGUS MEDIUMS," BY E. D. LUNT; "BEHIND THE SCENES WITH THE MEDIUMS," BY DAVID P. ABBOTT, AND "THE PHYSICAL PHENOMENA OF SPIRITUALISM," BY HEREWARD CARRINGTON, CONSTITUTE FOUR VOLUMES OF INTENSE INTEREST TO EVERYONE WHO IS INTERESTED IN THE WELFARE OF SPIRITUALISM, FOR THEY EXPLAIN HOW DECEPTION HAS BEEN CARRIED ON IN OUR RANKS. IT IS A MOST PITIABLE TALE THEY TELL, OF FRAUD, TRICKERY AND DECEPTION THAT HAS BEEN PROMINENT IN OUR MIDST, AND THOUSANDS OF SPIRITUALISTS CAN TELL OF PARALLEL CASES.

Fraud and Deception.

Their Strange and Poisonous Occult Influence When Practiced in Daily Life.

IT IS INTIMATED BY A HIGHLY ENLIGHTENED SPIRIT, THAT WHEN A NATION, THROUGH ITS OFFICIALS AND LEADING MINDS, BECOMES THOROUGHLY STEEPED IN CRIME, FRAUD, DECEPTION AND SELFISHNESS, IT THEN EMITS A SUBTLE, OCCULT POISON, THAT CAUSES ITS DOWNFALL.

IT IS STATED ON MOST EXCELLENT AUTHORITY THAT PERSIA PERISHED WHEN ONE PER CENT OF THE PEOPLE OWNED ALL THE LAND. EGYPT WENT DOWN WHEN TWO PER CENT OWNED NINETY-SEVEN HUNDREDTHS OF ALL THE WEALTH. BABYLON DIED WHEN TWO PER CENT OWNED ALL THE WEALTH, AND ROME EXPIRED WHEN 1,800 MEN POSSESSED THE KNOWN WORLD. IT WAS NOT WEALTH THAT CAUSED THEIR DESTRUCTION, BUT THE FRAUD, DECEPTION, SELFISHNESS AND CRIME CONNECTED THEREWITH. WHILE THE GREAT MAJORITY OF SPIRITUALISTS ARE THE MOST MORAL PEOPLE ON EARTH TO-DAY, YET THEY HAVE TOLERATED IN THEIR MIDST A CLASS OF FAKE MEDIUMS AND UNSCRUPULOUS RASCALS, AND THAT TOLERATION HAS RESULTED IN EMITTING A SUBTLE, OCCULT POISON THAT IS ACTUALLY PREVENTING THAT COHESION IN OUR RANKS WHICH WOULD OTHERWISE RESULT IF OUR HEAVEN-BORN TRUTH COULD EXIST IN ITS ANGELIC PURITY. SEE, SPIRITUALISTS, THE COHESIVE PROPERTIES OF OUR GLORIOUS CAUSE IS GRADUALLY DIMINISHING, AND WILL SO CONTINUE WHILE THE FAKE ELEMENT IS TOLERATED IN OUR MIDST.

THE BANNER OF LIGHT, WITHOUT ANY SERIOUS OBJECTION, TOLERATED THE ROTTEN FAKE ELEMENT IN BOSTON AND ELSEWHERE, AND IT WAS COMPELLED TO SUSPEND PUBLICATION. THE RELIGIO-PHILOSOPHICAL JOURNAL WINKED AT THE CRIMES OF DISHONEST MEDIUMS, AND IT DIED THROUGH ITS SINS OF OMISSION. THE LIGHT OF TRUTH FAVORED ALL THE FAKE MEDIUMS IN THE LAND, AND IT EXPIRED IN THE AGONY OF AN UNWELCOME DEATH. ON THE CONTRARY THE PROGRESSIVE THINKER, WHICH HAS WAGED AN UNCEASING FIGHT AGAINST THE FRAUD AND DECEPTION IN OUR RANKS, PRACTICED MORE OR LESS ALL ALONG THE LINE, HAS PROSPERED EXCEEDINGLY WELL, WITH AN INCREASING CIRCULATION.

(Continued from page 4.)

to sit under the test conditions which I name and produce anything.

E. EDWARD FAUROT.
43 Dudley Place,
Grand Rapids, Mich.

Another Statement by Mr. Faurot, Giving Fuller Explanation.

To the Editor:—Your favor of recent date, acknowledging the receipt of my sworn statement, at hand, and desiring to offer a little further explanation that you may have a clearer understanding of the case, I write you again.

It was my misfortune to be classed with the "EASY MARKS" in the spiritual religion, and I became an enthusiastic supporter of all work which appeared to be honest.

Under the direction of Mr Forbush ("his Guides") I organized a developing class with a membership of ten or twelve. This class continued through the space of two years, or nearly one year after he gave me the "development." It came to a sudden end by my exposure.

In the meantime, (before I got my "development") I became a boarder in Mr. Forbush's family, by his urgent invitation. Gradually he gained confidence in me, and on account of the many things did by me in a benevolent way for him, he decided to reward me by making a "medium" of me. There were one or two conditions, however, that I must agree to, before I secured this "development:" That I give him certain property (one book case and set of books, value, $25.00. One gold filled watch, cost $16.00, and $7.00 yet unpaid on a suit of clothes purchased by me for him, AS ORDERED BY THE "GUIDES", and fifty dollars in cash when earned by giving seances, and that I MUST KEEP ALL MATTERS A SECRET!

I did not keep the secret, for I considered a promise to withhold a matter which was instrumental in deception and the securing of money under false pretenses, would incriminate myself, if not by legal action by being conscious of supporting crime.

After much thought and study, I decided that if I made an exposure at once no one would believe me, so I concluded I would GET INTO THE RING by entering the work myself for a short time, and get evidence against other mediums through the exchange of "Generals."

BY GIVING THE SAME WORK UNDER THE SAME CONDITIONS FOR A TIME, THEN TELLING THE PUBLIC THAT MY WORK, AS WELL AS MR. FORBUSH'S AND THE "TRUMPET MEDIUMS" WAS NOT GENUINE, I WOULD HAVE GREATER INFLUENCE WITH THE PEOPLE THAN I OTHERWISE WOULD.

Mrs. Belle Fuller, whose "spirit manifestations" I brand as entirely of earthly origin, says that "anyone who declares Mr. Forbush is not a genuine medium, is a fool," hence, under the circumstances, the better class of Spiritualists of Grand Rapids, together with myself are classed in that category by this "medium;" but if such brazen-faced deceivers as Mr. Forbush and his accessories are examples of wisdom, I thank the eternal stars that I am a fool.

Mr. Forbush has never given a test under any but conditions which he named himself, and either at his own home or the home of some other fake medium. He explained to me how he removed a window sill, and arranged it so he could conceal his traps therein, loosely replacing it so he could easily get his robes, etc., after the audience had searched him and his cabinet. No one would think of a window sill being loose and the stuff hidden under it.

The cheese-cloth or mosquito-netting test is no better than Mr. F's tests. The "medium" simply carries a supply of needles filled with different colored thread, and after the light is out, he pulls the thread out of the cheese-cloth where it is sewed up, steps out, takes the trumpet and produces the finest kind of manifestations; then steps back through the opening, sews it up after him with the same color thread that was originally used, then when the light is turned on, the test is complete

Mr. Forbush has been challenged to prove his honesty, but remains silent. He has been offered ten dollars (by Mr. Fred Terry) to produce anything under strict test conditions, but fails to accept.

I have openly declared that all his spirit manifestations are of earthly origin, and he dares not face me in an effort to make me prove it. His silence proves his guilt. Hoping for the elimination of all deception from our society, and above all for the success of the greatest eliminator, The Progressive Thinker, I am.

Yours Sincerely,
E. EDWARD FAUROT.
43 Dudley Place, Grand Rapids, Mich.

Mrs. Belle Fuller's Spirit Manifestations of Earthly Origin.

To the Editor:—In regard to Mrs. Belle Fuller, I will say that I have conclusive evidence against the genuineness of the "spirit" manifestations given in her presence, through the fact that she freely exchanged "Generals" with me, knowing that I was doing the same work that she was. However, I did not detect her methods while I was a member of her class, for the reason that I was confident, at that time, of her genuineness as a medium, and did not suspect any deception. In fact, I would not have been susceptible of believing anything wrong at this time, had Forbush withheld his revelation. There is another fact that is evidence within itself of Mrs. Fuller's methods. When Mrs. Spencer was on trial, Mrs. Fuller went to the witness stand and testified to her honesty.

After I became acquainted with the trick work, I became quite familiar with Mrs. Spencer, and she came to my house and held a seance, which Mr. Martin sent you for publication. In this seance the supposed guides conversed with one another. I DID THE TALKING IN ONE TRUMPET AND MRS. SPENCER IN THE OTHER. Mrs. Spencer's "spirit" manifestations are wholly of earthly origin, and Mrs. Fuller knew it at the time that she was on the witness stand.

She has also opened her house from time to time for such tricksters as John Mabee and Mr. Forbush.

I hold in my possession about a half bushel of material which Mrs. Spencer left at my house when she went west. It consists of information of various kinds, on people of this city and different parts of the State—newspaper clippings and written "Generals."

There are those in this city who will stand by such characters, no matter what or how much evidence is produced against them. I feel I have done my duty as best I could, and now if they choose to follow the same old rut, that is not my fault.

Trusting that my information is satisfactory to you, yet willing to assist you in any way I can, I am

Yours sincerely,
E. EDWARD FAUROT.
Grand Rapids, Mich.

WOMEN LOATH TO DISINHERIT.

Few Mothers Leave Wayward Children Out of Their Wills.

"One feature of women's wills is the infrequency with which they disinherit their children," said a lawyer. "It is quite unusual for a mother to cut off a child. Fathers frequently exhibit such spurts of temper. A son or a daughter may do something that displeases him and to get even he simply wills the disobedient offspring five dollars and lets him go. But mothers can't do that. They are too soft. If ever they show any partiality at all it is in favor of the black sheep of the flock. No matter what a child may have done or how deep his disgrace, the mother only wills him an extra slice of her property to make ducks and drakes with. I have written hundreds of wills in my time, many of them for women. Often I have known my client to begin the interview by declaring: 'Now, there's Willie. He has behaved very badly. I shall cut him off without a penny.' I never remonstrate against such a cold-blooded proposition; I don't need to, for before the will is half written her heart has conquered her head and Willie has been given the lion's share of the estate."

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

What Other Conclusion Can You Come to?

THE MATERIALIZING SEANCE IN MANY CASES HAS BEEN THE HOTBED OF CRIME, OF LICENTIOUSNESS OF THE WORST KIND, OF DEBAUCHERY, BOGUS "SPIRITS" OFTEN MARRIED TO SENILE GULLIBLES UNDER THE "AFFINITY" ACT, AND CIVILIZATION MADE TO BLUSH WITH SHAME AT THE OUTPUT. THIRTY OR MORE "SPIRITS," AT AS MANY DIFFERENT MATERIALIZING SEANCES, HAVE BEEN GRABBED, AND IN EVERY CASE—NOT ONE EXCEPTION—THEY HAVE PROVED TO BE THE MEDIUM OR A CONFEDERATE DRESSED IN ARTIFICIAL TOGGERY. IF THIRTY MATERIALIZING MEDIUMS, ONE AFTER ANOTHER, HAVE ALL PROVED TO BE FRAUDULENT, WHEN GRABBED, IS IT NOT ABOUT TIME A CHANGE OF PROGRAM SHOULD BE INAUGURATED BY THE N. S. A.?

A BAD STATE OF AFFAIRS.

Spiritualism in Decatur, Ill., Illustrating What Our Cause Has to Contend With in Every Large City in the United States.

To the Editor:—I would like to tell the readers of The Progressive Thinker why Spiritualism never advances in our city; it is simply this: There has been a Professor C. E. May who advertised himself as being the "Most Wonderful Psychic Medium of the Day," "being in perfect harmony with God and the angels, asking the people to come to him in all business investments, delays in marriage, domestic affairs," etc., etc., all material instead of spiritual advice. If he only realized how many hearts had been made sad, how many homes been made dreary by just such a common "fortune teller" as he giving advice, and the poor "fortune hunters" doing as they are advised, he would surely hunt other means of making a living. This Professor has been out at Dreamland Park for the past four months. This park is an amusement place, patronized largely by the lower class of people, but being outside the city limits he escapes paying a license. Before he came, H. M. French was here about three months, "telling fortunes," and having a good time, and in the meantime, Chas. Winans has been here four times since January 1st. Some of the older and more sensible believers have quit him after seeing his false beards, etc., but there are always a few new ones to take their places, and pay out their money for fake materialization.

Now, the first two named professors are tramp mediums, claiming not to belong to society or organization of any kind; as Professor May said, he "didn't think they were on a fair basis."

Now is it any wonder that when a Spiritualist wants to do a little missionary work among outsiders that they are met with this rebuff: "The religion of Spiritualism is fine, but I don't want to mix with "fortune tellers." It is just such mediums as these that are ruining Spiritualism in Decatur.

Hasten the day when mediums will not be allowed to go over the country lecturing until they are strictly qualified for it, or at least belong to some State association.

E. M. BARBER.

CHRIS SCHAWACKER'S CANE BRINGS THE "DEAD" TO LIFE.

Undertaker and Bondsman Relieves Dead Wagon of Its Task After It Arrives—The Lesson Imparted.

Chris Schawacker, undertaker and professional bondsman, has his own method of resurrecting the dead.

When a "dead wagon" from the Coroner's office went Wednesday afternoon to the rear of 213 South Main street, where a man was said to have fallen dead, Schawacker was among the spectators that gathered about. The man lay apparently lifeless, there being no indication of pulse. He was said to be William Patterson, a steamboat stoker.

Just before the men loaded the body into the wagon Schawacker stepped forward and struck, with a cane, a brisk blow on the worn sole of the man's shoe, and the man arose and walked. Suspended animation from alcoholism is said to have caused the man's condition.—St. Louis Post-Dispatch.

In the year 1907, the second day of October, the above incident occurred in the United States. It would have been accounted a "miracle" in the days of Moses and Aaron, those pious old frauds of Egypt. Surrounded by the proper "religious atmosphere"—the mystifying murmurs of muffled priests, the proper purrings of pulpiteers, or the siren sighs of sanctified sisters—this little occurrence would have been a "genuine indication of favor from the Most High," and the fat, pudgy priests as well as the rest of the "God-favored" gang would have crowed about it for many days thereafter. It would have become "a remarkable answer to prayer," and any other polite lie that "God's own" could think of at the time the reporter eagerly questioned them.

It's too bad to have wasted all this fine miracle material on the desert air outside the walls of a church!

I guess the pulpit-pounders and the adipose near-men known as priests haven't got a monopoly of the miracle business just yet. No, indeed, not while St. Louis has citizens like Chris Schawacker to do the "get thee up and walk" industry a good turn!

If old shrewd Pharaoh (Egypt's John D.) could have witnessed this scene just a few minutes before Aaron did the vaudeville snake-and-cane stunt, wouldn't Egypt's monarch have cried, "Get the hook!" and wouldn't Aaron have received the merry ha! ha! at the conclusion of his feeble imitation of a real miracle?

FRANK XAVIER MITCHELL.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

OBSESSION.

Impressive Views in Regard to the Same—How the Spirit Gets Possession Under Peculiar Conditions—Interesting Cases.

The condition of obsession is not always due to psychological influences from the spirit side of life alone. I have been studying the causes and collecting evidence from many and various experiences of different people. I have made a special study of the treatment of these cases, and know we must deal with spirit intelligence to effect a cure, but how did the controlling or obsessing influence get hold, and how to relax that hold, is a serious consideration.

Mental laws are at work in a universal way, and we understand very little of the power of the mind. But the individual soul is able to balance its relations if it has ordinary physical conditions to operate through, and more attention should be given to the perfect development of the physical temple of the soul, through which we must learn the kindergarten lessons of life.

The imperfect physical relations of the organism is sure to precede the undesirable spirit influence. Many cases date from an operation where ether or chloroform lowered the vibration of the spiritual forces working through the patient's body, and opened the door for another personality to step in and take control. I will give you two cases for illustration:

A lady came to me a few years ago, learning that I was teaching and helping people along these lines, and asked if I could explain what ailed her. She had been in the hospital for a slight operation nearly a year previous, and after the chloroform had been administered she floated into space for a time, then gradually became aware that she was in her body, yet unable to move or speak, and while lying in this physical stupor she became conscious that a voice spoke to her; some invisible being, yet knowing all about her present and past conditions of life. From that time the voice had never left her, but had directed her to do strange things. She felt a peculiar hypnotic influence that made her desire to be alone and listen to the strange teaching of this voice. I asked what the teaching was, and at once the controlling intelligence spoke through her lips and began expounding spiritual laws of reincarnation. The relation of atoms; how our bodies were builded; how the mother thought she was holding to her breast her own babe, and in reality she was nursing some murderer who was reincarnated in it.

The lady herself had not been a student of Theosophy or Spiritualism, and the ideas were strange to her, but in a disconnected manner she expressed what some are teaching along those lines, and asked if I could explain or understand what it all meant. The voice had warned her not to talk of these things, or of its presence with her, to most people, but directed her to come and talk freely to me, as I would understand, but others might think her insane. The voice did not tell who it was, but claimed that the lady was to do a great work. That the world was now ready to be taught, and she was the instrument that was to be the teacher.

She had left her home in a distant city and come to Washington. Her friends did not know where she was. She said she did not feel anxious about her two little children; they were with her mother, and her husband could get along without her. She was so peaceful and happy, she said, she did not want to see the city or talk with people, but lay most of the time in her room and listened to this voice, and saw such a bright light—bright as a noonday sun, yet she had looked at it till it did not dazzle her eyes. Her money was gone and she had pawned her wedding ring, but was assured that it was well, and that she was to be enabled to do a great work.

The other case I will mention is also one who went to a hospital for an operation, but a different kind of personality got hold of her. She was controlled by someone who had been poisoned and thought everything—even her clothing—poisoned. She became partly herself and partly someone else, in such a way that her doctor said she was insane. She would talk to invisible people, apparently hearing them talk and answering, proving a condition of clairvoyance and clairaudience, which had not been, till the ether held the physical entranced and confused her own mind.

There is such a condition as the loss of one's own soul consciousness. The dominion of another strong enough to blot out the individual self, for a time, at least. How great that time may be, no one can tell. It may be a higher influence or a lower one in spiritual unfoldment. But that which has the strongest electric power will dominate. If we are capable of holding our own individual consciousness, we can become one, so to speak, with any intelligence that may touch us, gaining from them their experience, and the oneness of the Divine Soul of all Nature becomes ours. It is the true meaning of the Orient who tells of losing his selfhood in the Eternal self.

This principle of blending of the psychic consciousness needs much study, for it is the "Way, the Truth and the Light" that Jesus tried to teach; it is the salvation of the individual, also the progression of each from lower to higher unfoldment. It is the law which contains the principles of hypnotic power. Diseases of both body and mind are received or rejected through its use. It is the fundamental principle of Christian Science, through which Mrs. Eddy has done a great work, yet she has only used a little of its power, and few of her followers understand the real method by which they are healed. The ignorant use of a law of Nature that brings good to human life is better than not using that law at all; but an intelligent knowledge of the law, and power to use it, may bring untold blessings.

MRS. MAY A. PRICE.
Washington, D. C.

EVIDENCE OF SPIRIT POWER.

Excellent Tests Illustrating Spirit Guardianship.

I believe in spiritual or occult power, but was a skeptic up to 18 years ago. I believe there is something in it, but I am not satisfied.

Prior to this first incident I am going to relate I was very bitter against so-called Spiritualism, as a short time previous to this members of my family had drifted into it, which had caused much unpleasantness. At this time I was living in a little town in central Texas. One morning I awoke feeling very much depressed, and with the impression that there was something wrong with my father; that he was either very sick or dead, and I told my husband how I felt at the time, but he only laughed at me, and said I was homesick, which I knew I was not; but the impression was so strong I could not cast it off at once, and in the course of three of four days I received a letter from a brother stating that my father was very ill, had been expecting him to die, but that he was better.

Two years later I visited at Austin, Texas, and while there I had a dream that I was in the bedroom of a neighbor of mine at home. It was dimly lighted. Watchers by the bedside of my friend told me that she was dying, which I saw at a glance, and on my return home I was informed that she died that same night.

Again, four years ago I and my family were off on a recreation trip, and one morning early I began to feel very much depressed, and as the morning passed I grew more so, and at 10 o'clock I felt almost as if I should die. I could not be still for a moment, and told my family and those with us that I would be compelled to go home; that I knew there was something wrong there. But we could not start until the next morning, as we had to go all the way by water, and those with me said it was only my imagination, but I knew better, and when, on our way home the next morning, the mail launch that carried the mail between the two towns, hailed our boat, and the carrier handed me a letter from a brother at home, stating that he had received a message the evening before that our youngest brother had died that morning at 10 o'clock, near Phoenix City, Ariz. None of the family, nor I, knew he was sick. My mother, who was only a short distance from me, had the same experience that I did.

I have frequently had similar impressions, and in recent years have felt an unseen presence near me, but I have never developed anything further, or gotten anything like satisfactory results of spirit communication except through the mediumship of others. MRS. A. JETER.
Apalachicola, Fla.

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Spirit Return.

It Is Increasing the World Over.

IT IS AN UNDENIABLE FACT THAT SPIRIT RETURN IS INCREASING THE WORLD OVER. SCIENTIFIC MEN, MEN OF SUPERIOR INTELLIGENCE AND WIDE-AWAKE EXPERIENCE, HAVE COME TO THE CONCLUSION THAT SPIRIT RETURN IS A GRAND TRUTH, BUT THEY ARE UNWILLING TO BE TAGGED AS SPIRITUALISTS, AND TO SO TAG THEM WOULD AROUSE THEIR BITTER OPPOSITION, AND BE REGARDED AS AN INSULT. WE DEEPLY REGRET THIS ATTITUDE ON THEIR PART, ARISING CHIEFLY IN CONSEQUENCE OF THE DISREPUTABLE FAKES IN OUR RANKS, WHICH HAVE GIVEN RISE TO FOUR VOLUMES DETAILING THEIR CRIMES. READ THE FOLLOWING IN REFERENCE TO A FAMILY OF NEGROES, WHICH ILLUSTRATES IN A MARKED DEGREE THE DIFFUSIVENES OF SPIRIT RETURN, THE LEADING PERSON THEREIN BEING A MINISTER OF THE GOSPEL.

THE COLOR LINE.

It Cannot Be Drawn When Spirit Return Is Considered—A Colored Minister and His Four Little Picaninnies the Center of Remarkable Spirit Manifestation.

To the Editor:—Mrs. E. T. Delbach, of Millen, Ga., furnishes a most remarkable narrative, setting forth that a family of negroes living near the historic old village of Alexandria has been discovered to possess remarkable mental powers. So wonderful have been some of their actions that the whole section of the state is acquainted with the facts.

The data for the following account of this family have been secured from Mr. W. S. Godbee, a kinsman of Mr. Russell J. Godbee, on whose plantation the father of the family was raised. Mr. Godbee is one of the most prominent planters of Burke County.

The family of "Georgia wonders" consists of father, mother and four children.

Rev. Ezekial Burke, the father, is gifted with magnetic or hypnotic power that enables him to perform effectual cures of almost all diseases man is subject to.

He has stopped the most intense pain in a few moments and with a few treatments has effected a cure from ordinary troubles.

He discovered his powers in November, 1905, by curing a bad case of neuralgia for his wife.

He was born and reared on the plantation of Mr. Russell J. Godbee, near Telfairville, and is 32 years old. His grandparents were the slaves of M. Billy Bates, of the sixty-eighth district, the father of Hon. John F. Bates. Julia Burke, the wife, was born 26 years ago in Augusta, Ga. She is not gifted with any extraordinary power, but is quick and bright. She is the daughter of one of the handsomest mulatto women ever reared in the South.

Four Remarkable Children.

This couple have four children, Emma, 9 years old; Norman, 7; Ezekiel 5; and Walter, 3. These four "little picaninnies" are gifted with mental telepathy to a remarkable degree. They can communicate with each other at any distance and are never lost from each other. Many of the best men of this section have fully tested them and will certify to this fact. Aside from "thought wave" or mental telegraphy, they are the most perfect mind readers, mediums and interpreters that have ever possessed the gift. They are absolutely perfect. It is impossible to mislead them.

It is said that they can put a person in communication with the dead or the living, and can perfectly describe persons and places that they never saw or heard of.

Interview With General Wright.

Judge Godbee, of Millen, visited "the wonders." He asked the two oldest children for an interview with Hon. Wm. A. Wright. Upon being informed that he was in his office, he told them to ask Mr. Wright to please step to the door, he wanted to see him a moment. The boy said, "he say he can't come."

The judge asked why. Both said, "He say he can't walk. He is crippled."

"Well," said the judge, "how does he walk?" They gathered sticks and boards and improvised crutches and described the mode of locomotion of Mr. Wright.

They described Stone Mountain on one side, Kenesaw on another, and gave a perfect description of the panorama of Atlanta as viewed from the Candler building.

The girl was discovered to possess this power last November. She told her mother she could tell her all about her grandparents, whom she had never seen, and repeated conversations that her mother and grandparents had had before she was born.

A few days after this the girl and her mother were at a spring about three hundred yards from the house. Her mother wanted a bucket from the house and told her to go for it. The girl said she would tell her brother to bring it, and began to play about. Her mother scolded her for not calling the boy, but the next moment he was there with the bucket.

Many Tests Made.

Since then thousands of tests have been made by the hundreds who have visited in the woods near Sapp's Old Mill. Both the father and the children are seemingly ignorant of any power out of the ordinary and can make no explanation of their wonderful gifts. The girl was first gifted with the powers and then discovered it in all the other children. She can "go in" and can then see the others as they "come in."

No one who has visited them can explain the powers of the mysterious little darkies.

Everyone comes away perplexed. The people of this section are astonished at the wonderful power and wisdom exhibited by these four little innocent and ignorant darkies.

Thus it is that Spirit Return is being manifested everywhere—even through four "little picaninnies." Would it not be wise to stop dubbing Spirit Return an "ism," in view of the fact that it is the result simply of a natural law, just as much as is the vibration of the telephone?

What common term would be applicable to those not in our ranks, but who firmly believe in Spirit Return?

T. RUTH.



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AFTER HER DEATH.—A Story of a Summer. Price, $1.00. The ideas in the book will afford comfort to many, and should bring positive aid in sorrow to such as will receive its message.—Hartford Post.

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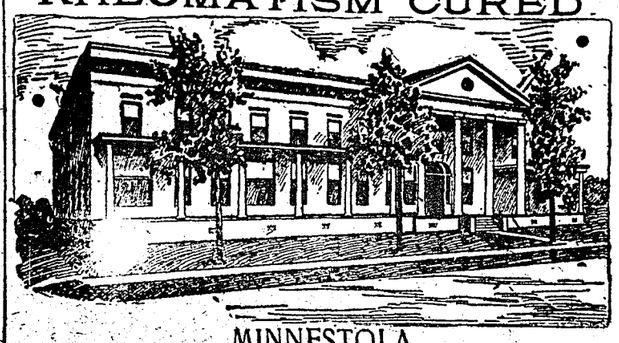
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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

WEST SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY IN THE DISTRICT OF HUMBOLDT PARK, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARE OF THE PROGRESSIVE THINKER, 40 Loomis Street.

E. W. Sprague and wife are now at their home in the city of Detroit, Mich., where they expect to remain in the missionary, and other fields of work for the grand cause of Spiritualism. Mr. Sprague's services may be secured for Sunday or week-day meetings, weddings and funerals, anywhere in Michigan, Ohio, Indiana, or Canada, in places not too far away from Detroit. Mrs. Sprague will also respond to calls for meetings and seances. They are both well known platform test mediums. Individuals or societies desiring their services can address them at **1082 Trumbull Ave., Detroit, Mich.**

The ladies of the Illinois Sunflower Club will hold a Bazaar on Sunday, November 30, in Jefferson Hall, Fraternity Hall building, No. 70 East Adams street. A fine supper will be served at 6 o'clock. All Spiritualists interested in the cause are requested to lend their aid.

The Third Annual Harvest Festival and Dance will be given under the auspices of the Golden Rule Pleasure Club, at Star Lodge Hall, 378 So. Western ave., Saturday evening, November 2, 1907. Tickets 25 cents, including score card. Music by W. W. Kirkland; Supper extra.

D. G. Hill writes: "The Golden Rule Spiritualist Society met in its new home on Sunday afternoon, October 6, with Mrs. Nellie Kusserow and Mrs. Golden as the principal workers. In the evening we had with us our own faithful worker, Dr. Geo. B. Warne, as our speaker. His subject was along the line of present conditions and the immediate needs of the Spiritualists. He held the attention of the large audience for over one hour, and the friendly welcome after must have made him feel that his lecture was fully appreciated. Prof. A. W. Kirkland and his estimable wife gave us a number of beautiful renditions with violin and piano, which brought the hearty approval, followen with messages by our well known sister medium, Mrs. C Kirchner, and another stranger sister, Mrs. Nicholson, from California. Their messages were fully enjoyed. Our speaker for Sunday evening, October 20, will be Dr. J. H. Randall, the well known speaker of our city, at Star Lodge Hall, 378 So. Western avenue."

Dr. Schaeffer writes: "The opening service of the First Church Psychical Research, in Kenwood Hall, Cottage Grove avenue and 43rd st., was a success in attendance, in enthusiasm, and financially. Several good mediums were present to give messages of greeting and love to all in the hall. The interest was certainly encouraging, and all returned to their homes glad of the opportunity of meeting with us. Several gave their names to become members of the society, and will be received into the church Sunday, October 20.

Titus Merritt writes: "The First Association of Spiritualists of New York City, had a large attendance at 3 p. m., a very convenient time to assemble. Elk's Hall is a part of Majestic Theater Building, situated on the S. W. arc of the Columbus Circle, its furnishings and appointments are harmonious and the officials of the order do all in their power to make it agreeable for the society. Another advantage in the locality is that the Rev. Madison C. Peters, one of the rational scientific ministers of the present age, holds services in the Theater, 11 a. m., closing 12:30, a grand opportunity for refreshments, then walk in Central Park or have a social greeting in the hall until 3 p. m. The pianist and violinist give us fine music which attracts a fine class of spirits and no Diakka. Mrs. Newton being an excellent reader, does her part well. Mrs M. Gaule-Reidinger, in her psychometric readings, brings consolation to many hearts, and illustrates the beauty of harmonial Spiritualism."

Titus Merritt writes from New York that the Spiritual Ethical Society has resumed its meetings. Miss Chushman is president, and Mrs. Helen T. Brigham, the highly gifted inspirational speaker, will occupy the rostrum. In the near future Mrs. Shepard Lilly is expected to address the society, she, too, being an eloquent speaker.

Miss E. R. Fielding writes from Washington, D. C.: "The First Association of Spiritualists held its first meeting in the Pythian Temple, with Mr. L. A. Wood as president, and Mrs. H. D. Morgan, secretary. Mr. Harrison D. Barrett opened the meeting with an able address, followed by Mrs. Mary T. Longley, two very pleasing speakers. Washington Spiritualists are looking forward to the Annual Convention which is to be held in the Masonic Temple. Mrs. M. J. Stephens, Mrs. Collins, Mrs. M. Keeler, Mrs. Price, Mrs Julia Warneke, and Mrs. White have opened their meetings for the winter. During the convention mediums cards will be found on the book table. Come prepared to subscribe for The Progressive Thinker. Mrs. Collins

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

The Progressive Thinker goes to press one day earlier this week, in order that the paper may reach Washington at the commencement of the N. S. A. Convention. This accounts for the delay in several items.

can accommodate some 25 people in her home during the convention, 725 H. st., N. West.

Harry J. Moore organized a class for instruction in Spiritualism in Grant's Pass, Ore. He writes that he has under contemplation the organization of similar classes in several more places, having already organized them in four cities.

W. D. Noyes writes: "Upon our arrival in Galveston we were received at the Spiritualist Temple by Brother Frise, the genial president, and introduced to the members by Sister W. H. Dean in a few well-chosen words, which were responded to by Mrs. Noyes and the writer; then followed ice cream and cake, and a social visit. Sunday evening the Temple was filled with friends and Christians. We are now settled for the season, and will officiate at funerals and perform marriage ceremonies, and do whatever is expected of speakers and messagebearers. Address me at the Spiritualist Temple, Galveston, Tex."

Mrs. J. H. Severance writes: "I would like to announce to my many friends, readers of The Progressive Thinker, that I have changed my residence to New York City, in order to have my daughter, Lillian Stillman, with me. I am located at 544 West 147th street, New York, where I can now be addressed. I will answer calls to lecture in the East or West or make engagements for the camp season."

W. T. Schumacher writes: "The Spiritualistic Church of the Students of Nature at Van Buren Opera House was well attended on Sunday, September 29. Prof. M. E. Norrington, M. D., of Wheeling, W. Va., gave us inspiring thoughts for the uplifting of humanity. The pastor, Mrs. M. Schumacher, will serve the society Sunday, the 20th, and spiritual messages will be given by Sister Smith and other mediums at 7:30 p. m."

W. Z. Hatcher, of Cleveland, O., writes: "I have succeeded in repairing an impaired reputation, having sent in a new subscriber for each year, only missing the last one, to your most valuable paper, The Progressive Thinker. I hope you may live many years to publish the good news that our dear friends do communicate with us from the other life, with the testimony of thousands from both the educated and the uneducated."

M. Lizzie Beals writes in reference to the Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl St., Worcester, Mass.: "Services were resumed Sunday, September 22. Mrs. N. J. Willis, of Cambridge, served our society the last two Sundays of September. She has given us an excellent course of lectures, which appeal to the thinker and student in every walk of life. We hope to again welcome her to our platform in the near future. For the month of October Mr. Alfred H. Terry, Miss Susie C. Clark and Rev. Juliette Yeaw will be our speakers."

Vine H. Hickox writes: "The First Spiritual Society (now termed a church) of Niagara Falls has progressed well during the past five years under the leadership of Mrs. A. G. Atcheson of Buffalo. This lady has labored hard during that period of time to plant the truth of Spiritualism in this city. The consequence is, the Maccabee Hall is crowded by large audiences every Sunday evening to receive messages from their departed friends. A mssage that is worthy of note was given to a Lady on Sunday evening, September 8, through the psychic powers of Sister Atchesen. The lady in question, Mrs. W. C. Krell, of 1658 Ontario Avenue, this city, received a message from her father that astounded her. Sister Atcheson described him to perfection. The lady, not knowing that her father was in spirit life, thought that the medium was mistaken, and declared he was alive and well. However, the next morning Mrs. Krell received word that her father, Mr. Giles Rogers of Jamestown, N. Y., passed away from earth life by drowning in Cassadaga Creek, on Saturday, September 7, the day before the message was given to his daughter."

Spiritualists visiting Buffalo, N. Y., will find comfortable, pleasant home accommodations at The Spiritual Retreat; 723 Prospect avenue. Mrs. M. E. Lane.

S. A. Huntington of Malden, Mass., writes of The Progressive Society: "Mrs. B. W. Belcher of Marlboro, Mass., was again with us on Sunday evening, October 6. She chose for her theme "What Spiritualism Is Doing for the Advancement of Humanity," giving, as she always does, a fine instructive address. After the conclusion of her lecture she devoted forty-five minutes to giving many evidences of the continuity of life. Mrs. Annie R. Chapman of Brighton, Mass., will be the speaker and message bearer on Sunday evening, October 13, and Mrs. Alice M. Whall of Everett, Mass., on the 20th."

Correspondent writes: "Mrs. De Loux desires to announce that she has opened her meeting for the next year at the New Grove Club Hall, 40 E. 31st, near Cottage Grove avenue. Her first meeting was a great success, the hall being filled. All are welcome at these meetings, and every endeavor will be made to have them conducted along true spiritual lines."

Mr. Belding, a prominent Spiritualist of San Diego, Cal., passed through the city last week on his way to Washington, D. C.

Mrs. Cora L. V. Richmond left Chicago last Sunday night for Washington, D. C., to attend the National Spiritualists' Convention held there this week, to which she has been invited to make a report of her work at The Hague as the delegate of the National Spiritualists' Association to the Peace Congress held there this summer.

Mary B. Hill writes: "The Band of Harmony meeting held October 10 was very pleasing and interesting, as Mrs. Richmond gave an account of her travels and experiences while at the Peace Conference. The exercises of both afternoon and evening are both pleasing and instructive. The next regular meeting will be held October 24, in hall 309 Masonic Temple. The society decided to hold a bazaar December 12, 1907, in the same hall. We hope all friends and members wil bear this in mind. Those who live in other places are invited to remember us if they are not able to be with us."

Dr. and Mrs. Geo. B. Warne, Dr. C. A. Burgess, delegate of the Illinois State Spiritualists' Association, Mrs. Cora L. V. Richmond of the Church of the Soul, Mrs. Alice Sexsmith, Mrs. J. R. Francis, and others from Chicago, are now in Washington, attending the N. S. A. Convention.

A. Booth writes from Rockford, Ill.: "The Psychic Research Society commenced its meetings, after a vacation of four months, on Sunday, September 29. We were very much pleased to note that there had been no removals by death or otherwise from our midst. The officers of the society were in attendance, and there was a good audience for the opening night. The outlook for the coming season seems to be very promising, and we are endeavoring to give people of Rockford a feast in spiritual things. The official board are at work securing the best talent they can possibly afford, and hope that their efforts will be sustained by the various workers that come to our rostrum. The first worker with us is Mrs. M. A. Helyett, late of Lynn, Mass., now a resident of Chicago. This was her first visit to the society and proved a very pleasant one, both to the society and to Mrs. Helyett. Her work in giving tests and messages was excellent, reading from sealed questions, every description and message being fully recognized. She will serve the society again next Sunday, October 13, and also hold a test circle on Tuesday, October 15, and we hope she will be greeted with a very large audience. On Sunday, October 20, Mrs. Dr. Caird will be with us, and we hope that she will be able to give us as good a meeting as she did last spring. Other workers, including Dr. Warne, who comes to us the first Sunday in November, and we hope to see H. D. Barrett in that month, also. Due notice will be given through the columns of The Progressive Thinker."

Hattie F. R. Peet, secretary, writes: "The regular monthly business meeting of the "Illinois Sunflower Club" was held as usual, at Lincoln Hall, Tuesday, October 8, at 2 p. m. Our beloved president, Mrs. J. R. Francis, also Mrs, Isa Cross, vice-president, were absent, as they are attending the National Spiritualists' Convention, at Washington, D. C., Mrs. Francis having been appointed by our Club as delegate, and Mrs. Cross as alternate. But we had a goodly number present, and all are interested in making our approaching Bazaar a success. This Bazaar is to be held at Jefferson Hall, 70 Adams st., on Saturday afternoon and evening, November 30. The following committee are appointed to serve at the Bazaar, and contributions to the different booths are solicited from our friends and patrons. Mrs. Isa Gross, general manager; Mrs. A. W. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myers, on aprons; Mrs. Helen A. Musser, on fancy work; Mrs. Skinner and Mrs. Nash, on handkerchiefs; Mrs. Kirchner, on dolls; Mrs. Goodrich, toilet articles and cosmetics; Mrs. Lichtig on psychic readings and mediums; Mrs. Sidell, on candy. Our next Tea Party will be held at Lincoln Hall, 70 Adams st., Tuesday, October 22, from 2 till 5 p. m. Mrs. L. Deitz will preside at the urn. Some of our best mediums will read the cups. Each 10 cent cup of tea served gives you a reading. Join us with your friends on these most enjoyable occasions. Friends will please send their contributions to approaching Baazar to No. 40 Loomis st., care of Mrs. J. R. Francis, president."

Geo. S. Derr writes: "Since I have been a subscriber to The Progressive Thinker, I have been a reader of Hudson Tuttle, and I like him because he is so candid, so truthful and fearless in all that he writes, and therefore I preface this by stating that it must not be considered a criticism or a correction, but only calling attention to an error that everyone makes who is not familiar with nautical phrases, and sailors who delight in a story that will show up in a true light what they call a "sky pilot" (teacher or priest), laugh when they discover any nautical name wrongly used. I don't want them to laugh at Hudson Tuttle. I want him to send a story among them that will take their souls into our spiritual harbors in fleets. Mr. Tuttle makes use of the word "sheet" as the sail; there is no name for a sail, but "sail," with the prefix denoting its kind or place. 'Sheet'' on small boats is merely a rope made fast near the outer end of booms (if there is a boom) or outer lower corner of sail (if it is a sprt sail), but on large vessels it is a block and tackle, to shift jibs or fore and aft sails from side to side, or to suit the wind. When a vessel is sailing the sheet sometimes extends far outboard, and as the vessel rushes through the water the spray wets it, hence,

A wet "sheet" and a flowing sea,
And a wind that follows fast,
And fills the white and rustling "sail"
And bends the gallant mast.

With success to Spiritualists and all connected with The Progressive Thinker."

THE CAUSE GAINING.

Under the Efficient Services of Alice C. Barry.

To the Editor:—The local society is still hammering away at the old stand. Its meetings have been held continuously during nine months of the year for the last three years, and as Brother Peck expressed it at the Clinton Camp, the past summer, "It would be impossible to estimate the good accomplished through the efforts of this society."

The meetings opened shortly after the close of camp, and we are looking forward to a successful season's work.

We have lately formed a Sunflower Social Club, whoch, for the coming year, will be under the efficient management of Mrs. William Smith, for many years an ardent Spiritualist, and and one ever ready to lend her good right hand and bright intellect for the advancement of truth.

Mrs. Stockwell, our organist, and a fine pianist as well, is highly appreciated by our people.

I will soon begin my fourth year's work with this society as speaker and message bearer, and have gone with them heart and love, and given all I possessed of intellect and spiritual gifts, to spread the light of truth in this conservvative church-ridden city of Clinton, and we know that a lasting impression for good has been made.

Three years ago the gatherings usually numbered about fifteen. Our notice in the local papers advertising Sunday meetings, were nearly always to be found wedged in between the advertisements of beer-saloons or rooms to let (the latter rather suggestive), while at the present time the meetings are well attended, and our notices placed along with those of other religious denominations.

So we realize we are gaining the respectful hearing of the thinking people, and are moving onward and upward, most of us trying to exemplify in our lives the truths we are so earnestly seeking to promulgate.

Let me say in closing, that I will answer calls for funerals within reasonable distance of Clinton. Address me at 233 First Avenue, Clinton, Ia.

ALICE C. BARRY.

A Wave From Oklahoma.

I trust there may be space in the columns of your valuable paper for a notice of the work in our little city of Blackwell, I submit a brief report of the Psychic Research Society, which, as an organization has a record of nearly two years' standing, although, as yet a small membership. Nevertheless we are holding fast to that which is good, knowing we must work if we would win a firmer foundation in the time to come. Through the kindly interest of one of our leading merchants, Mr. Fred Hoppe, a little hall is furnished "without money or price" for weekly meetings, under the leadership of Mrs. Edna Bacon, who by precept and example, has helped to bring the knowledge of spirit return to many.

On September 20, 21 and 22, we were especially favored by the ministrations of Mr. Will J. Erwood. As an advocate of the Christ principle, his forceful reasoning and sound logic he received the undivided attention of all his hearers. With surprise and delight many listened who came to ask, and received the understanding of what true Spiritualism stands for.

In numbers the attendance increased at each successive lecture. Mr. Erwood also gave some fine tests as proof of spirit return, and left us with the only regret that he had not made a week's date in Blackwell, but promises in the near future to return for another series of lectures, which we hope will give added strength and honor to the cause in this part of Oklahoma.

Mrs. Josephine Bruer, secretary of the Kansas State Association, was present, also voicing some beautiful thoughts in an earnest, impressive manner.

Mrs. Bessie Bellman of Winfield, Kan., who has served our society as speaker a number of times during the year past, will again be with us the second Sunday in October. With her rare gift of inspiration and charming personality, Mrs. Bellman is listened to with the utmost pleasure and satisfaction by all who come into her presence. We hail her coming with glad welcome for the feast of good things she has to offer.

VIRGINIA S. HINMAN.
Sec. Blackwell, O. R. S.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to spirit life from Lyndon, Vt., September 19, 1907, Helen Chamberlain Way, aged seventy-one years. To a naturally intelligent and refined mind were added sterling virtues and a genial disposition. She had been for many years a consistent and earnest Spiritualist and was a good medium. Both Mr. and Mrs. Way seized every opportunity which presented itself to aid in the dissemination of the Cause so dear to their hearts. The funeral transpired at the home Sunday afternoon. Mrs. Emma Paul, a friend of many years, officiated; a male quartet discoursed choice music. The profusion of beautiful floral tributes soothed the solemn hour and inspired the bereaved hearts with the exalted hope she would have wished. The husband with whom she had passed fifty years, and the beloved children and grandchildren keenly feel their earthly loss, but are sustained by the sweet assurance of her spirit ministration and a happy rehappy reunion. G.

Mrs. Abbie Roy passed to the higher life September 19, at Jackson, Mich., Aged 25 years. She was a devout Spiritualist. She received many messages that were consoling to hearts that had grown weary. She longed to go, having an assurance her loved ones would meet her in the land of the Lehli Service was conducted by Laura L. Crawford, of Detroit, Mich.

W. D. Moore passed to spirit life, September 25, at his daughter's, Mrs. F. C. Peck, in Osceola, Iowa. Funeral was held in the M. E. Chruch, September 26, at Decatur, the remains were taken charge of by the I. O. O. F., and laid to rest in the Decatur Cemetery. Rev. Lockwood preached the funeral sermon to a large concourse of friends. He was a veteran Spiritualist, born December 25, 1827. G. M. PAUL.

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

FIGHTS WHITE PLAGUE WITH A LITTLE BEAN.

Rare Plant From Africa Forces Assimilation of Fats Taken Into Stomach.—Nebraska Physician Is Growing It and Believes Its Use Will Check Tuberculosis.—Republished By the Request of a Physician Who Feels a Deep Interest in Suffering Humanity.

Omaha, Neb.—The eyes of the scientific world are fastened upon the little town of Ashland, Neb., where Dr. S. von Mansfelde is bringing to a close experiments with a new cure for tuberculosis—experiments which promise great things to those who suffer with consumption. The doctor is a member of the American Association for the Advancement of Science, and holds membership in various medical associations, both state and national.

Dr. Mansfelde has discovered a plant having properties for which he has been searching many years—in which search he has been assisted by the department of agriculture at Washington and by Dr. David Fairchild, the eminent botanist and agricultural explorer. This plant is fenugreek, and its home is in the arid portions of Tunis and other north African countries. The property for which Dr. Mansfelde has been searching so long and which is possessed by fenugreek, is that its fattening powers are so great that even under the ravages of consumption the patient puts on flesh and gains strength steadily while taking it. Remaining strong, the patient then has an opportunity of throwing off the germs of consumption and becoming entirely well.

"I believe fenugreek is what I have been searching for for thirty years," says von Mansfelde.

While reading an article by Dr. David Fairchild of Washington, who had been traveling in Africa and had written about fenugreek, Dr. Mansfelde was struck by the following paragraph:

"The seed of the plant (fenugreek) curiously enough is eaten by the Jewish women of Tunis in order to make them fat, and no young Jew of that region will think of marrying a girl until the use of the grain had increased her weight to the fashionable figure of 250 to 300 pounds."

That was what Mansfelde wanted—something of great fattening power. So he wrote Dr. Fairchild, asking about fenugreek. Fairchild had a few grains of the seed with him and immediately sent them to the Nebraska doctor. Then Mansfelde went to far-away Tunis for still more of the grain, and also to inquire how the women ate it.

Instead of being eaten in great quantities, Mansfelde was surprised to discover that the grain was taken very sparingly and its fattening properties were not in the amount eaten, but in a certain element or chemical which it contained and which forced the assimilation of fats taken into the stomach by the patient.

The difficulty which physicians in the past have tried in vain to overcome in a consumptive is that the fats are not assimilated and the patient loses flesh rapidly and practically dies of exhaustion and weakness.

But von Mansfelde found great difficulty in securing enough fenugreek with which to carry on his experiments. He had the grain sent him in large quantities, but found it so badly adulterated as to be of little use. To meet this difficulty, he planted some of the seed in sandy soil on his ranch near Ashland, and to-day is raising a first-class crop of the plant, which never grew outside of the desert before. The doctor hopes that when his crop is harvested, he will have enough fenugreek to carry his experiments to a successful end.

Fenugreek belongs to the pea or alfalfa family, the leaves looking not unlike the ordinary garden pea and the grain growing in pods like a bean. In taste, it is very bitter. An analysis shows the bean to contain only 7.12 per cent fat oil; and this fat has little or nothing to do with the efficacy of fenugreek in forcing the patient to take on flesh.

As soon as the year's crop of fenugreek is harvested, it is Mansfelde's intention to take several tubercular patients in various stages of the disease, and treat them together, in order that he may observe the effect. These cases will come from different portions of the country, if possible.

Although he is very enthusiastic about the effects of fenugreek on tuberculosis patients, Dr. Mansfelde does not claim he has discovered a cure for consumption. He only says "wait." M. D.

LOVE IS LOVE.

Love is love, the round world over,
And hearts the same in every clime,
In those of noble birth or the worldly rover,
Love builds within a holy shrine;
And starry worlds gleam on above
On mountain heights of splendor,
To tell the old, old tale of love
In words sweet and tender.

In mart of trade, in selfish greed,
In business and in pleasure,
Love's gentle voice comes oft to plead
For profit and for treasure;
For that which makes for real gladness,
Is not of selfish, sordid power,
But that which soothes the heart of sadness
In life's trial hour.

As long as stars shine out above,
And rivers seek the sea,
Fond hearts will tell their tale of love,
Wherever they may be.
The world's brave hearts have ever been
Inspired by love and beauty,
And woman's truest sphere is when
Leading mankind to duty.

BISHOP A. BEALS.
Summerland, Cal.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. **Price 75 cents; postage 12 cents.**

WARNED IN A VISION CAPTAIN GIVES UP SEA.

August Richter Surrenders Command of the Liner Kronprinz Wilhelm After Receiving a Message by an Unearthly Visitor.

To the Editor:—I am glad that I can find outside the ranks of Spiritualism as much to sustain Spirit Return as I can find inside of our ranks. The following from the Record Herald of Chicago speaks for itself, setting forth that, warned by heavenly powers, as he declares, to give up seafaring, Captain August Richter, known to thousands of Americans as the commander of the North German Lloyd steamship Kronzprinz Wilhelm, has retired from the service. It was after the great ocean greyhound's collision with an iceberg early this summer that Captain Richter received his supernatural visitation.

The Kronzprinz Wilhelm came into this port Tuesday under the command of Captain R. Nierich, and comment upon the absence of Captain Richter, who had been with the Kronzprinz since her maiden voyage, elicited this amazing explanation.

It is a curious coincidence that Captain Richter's brother Herman abandoned the business twenty years ago for the same reason. His ship, the Saale, struck an iceberg in a fog on the Grand Banks, and upon reaching port he resigned, declaring that he had received an uncanny message compelling him to this step.

Captain Richter's warning came upon him on a voyage that began at Bremen July 2. Four days later, while the Kronzprinz was steaming through a dense fog on the Grand Banks, she crashed into an iceberg. Only the fact that the berg, having reached the southern limit, was crumbling and that the steamer struck it a glancing blow prevented a terrible disaster. While Captain Richter was resting in his state room that night, sleepless and under a great nervous strain, the supernatural warning to give up the sea came upon him.

Under the command of Captain Richter the Kronzprinz Wilhelm, which is one of the great North German ocean flyers, has established several records for trans-Atlantic travel. His retirement has caused several shifts in the captains of the line. Captain Polack has gone to the Kaiser Wilhelm der Grosse, relieving Captain P. Wetten, and Captain H. Bleeker of the Frederick der Grosse has gone to the Koenigin Luise, relieving Captain O. Volger, who takes command of the Prinzess Alice.

DIVINE WRIGHT.

"WHERE SPIRITUALISTS ERR."

The Writer Wants the Beautiful Truths of Spiritualism Impregnated in the Lives of Each One.

Where we Spiritualists as a whole err, is in that we all want to do too much for the Cause of Truth. How often do we hear individuals say, "Well, I am doing all I can for the Cause," and still another will say, "O, I have worked for the Cause so many years, and I am going to continue to do all I can for it the rest of my life."

Now, what a sad mistake we are making in trying to do so much for the Cause, and not let the Cause do more for us.

Spiritualism is based on actual knowledge, but most of us Spiritualists are living in ignorance, simply because we want to do too much for the Cause, **instead of applying the Cause of Truth in our every-day lives.**

While Spiritualism has brought a great number of people into its ranks as believers, in the last fifty years, yet how few are there among this great number who actually apply the beautiful philosophy to their every-day lives? I am sure that if we had let the Cause do more for us in our individual lives the number of Spiritualists would have been far greater than it is, and there would be less fakers in the ranks than there are now.

Are not many so-called Spiritualists only pretenders, and but little in advance of the fakers?

Even among certain workers in the field, there exists the greatest jealousy, envy, pride.

Now, I will not say that Spiritualism is not respectable, but I will ask this question of each one individually: Are we as Spiritualists respectable in the sight of the public, when we claim to be what we are not? By their fruits ye shall know them. Now, then, let us reverse our sentiment, instead of us trying to do so much for the Cause, **let us apply the beautiful philosophy and teaching of Spiritualism in our own lives from day to day, and we will all become glittering stars of truth, and as the stars at night shine forth into the darkness and illuminate the blue sky, so will we shine forth into the darkness of other lives, if we will but let the Cause do more for us with the beautiful principles of truth.**

Then we will become a force, and not until then.

To-day, as a whole, we can only see the splinter in the other fellow's eyes; never stop to look at the great beam in our own eyes. Now, let us change things and all look within our own homes, the Temple of the Spirit, and apply in good strong doses the beautiful Cause of Truth, and I assure you, sisters and brothers, that we Spiritualists will make such a great stride in advance that the eyes of the world will be turned upon us, and in the next ten years we will grow in greater numbers than we have in the last fifty-eight years.

Let us become practical Spiritualists, pure and simple, and we will make this old world a real sweet place here and now.

DR. R. T. HENDRICKS.
San Diego, Cal.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the life beyond. Price $1.50. For sale at this office.

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Address all orders to
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SUNDAY MEETINGS IN CHICAGO.

Societies of this city, holding meetings in Halls are requested to send in notice. They must be brief

The Church of the Soul, Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to receive callers.

Central Spiritual Church holds service, Trimble Hall, 1977 West Madison street, near 40th avenue, commencing at 7 o'clock, conducted by Mr. and Mrs. Howes.

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.

First Church Psychical Research meets in Kenwood Hall, 4308-10 Cottage Grove avenue; meetings every Sunday from 3 to 10 p. m. Dr. Schaeffer, president, 2003 Indiana avenue.

The Fraternal Order of Spiritualists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; evening, 8.

The Church of Spiritual Revelations. Meeting at 8 p. m., at Butler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence 743 N. 66th street.

The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 p. m., mediums' meeting and conference. 8 p. m., lectures, music and messages.

MRS. W. BROCKWAY, Pastor.
Residence 2962 Prairie Ave.

The First Spiritual Temple, New Grove Club Hall, 40 East 31st st., meets every Sunday night at 8 p. m. Messages for all. All welcome.

THE SELFISHNESS of Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

MANUAL of Magnetic Healing. Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25 cents.

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Mr. Berrier has long made a study of magnetism and the occult power of mankind. His books are well worth attention and study.

WOMAN: Four Centuries of Progress. A Lecture delivered at the Freethinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price 10c.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Oliver Proctor.—Q. What constitutes "personality"?

A.—In everything which is written by my pen, words are given with strictly the meaning assigned by the dictionary. The meaning given to personality is the individual, as a whole, and conscious being, distinct from a thing or animal. It is the same of everything which goes to make the distinctive character of man or woman.

What it is may be arrived at by elimination. Take a man of fine mental and moral endowments, and possessed of large means. Strike off his fine equipage, his house and lands, his bonds and stocks; everything he possesses, yet his personality remains unchanged. How much of his physical body might be spared without interrupting or modifying his personality, has not been determined. If life is continuous, then the entire physical body may be discarded, and by that means a higher and more absolute personality attained.

The personality is the conscious self, and the word should be given no other meaning. But in philosophical treatises the writers usually start with a stock of words to which they give new meanings, and without a full acquaintance with their vocabulary, their writings are not understandable. As each of these writers makes definitions to please himself, I have no disposition nor desire to repeat or discuss the merits or truthfulness of the various systems. Each must answer for itself.

I have often questioned, when attempting to read the various metaphysical treatises, whether the writers had any clearly defined and definite ideas, or were they just juggling with words, making them so befog the reader that he abjectly bowed before the fog-bank of profundity.

Leroy Jones.—Q. I am greatly perplexed by the conflicting and imperfect communications and answers I have received. How can they be explained?

A.—Our correspondent is not alone in his trouble. At some time in the investigations this experience has come to nearly everyone. Yet it really has little weight when a full knowledge of spiritual law is gained.

A few evenings ago an old-time friend came in and began, in half-earnest, half-joking tone, to combat the belief that spirits could return and communicate. He is one of those who are by organization agnostics, and become vain of their unbelief. They "do not know," and are proud that they do not know.

"Have you studied and investigated the subject?" I asked.

"Oh, yes, until disgusted with the contradictions and lies I received. Plainly there is nothing back of these so-called manifestations."

"I have, on the contrary, found that there is unfathomable intelligence," I replied.

"Did you ever identify this intelligence?" he asked.

"I think I have, many times."

"It is a mistake. I do not doubt your sincerity, but you are mistaken. Once a medium told me that my father was present. I asked him to give his name. He wrote 'J-o-n.' My father not being able to spell his own name correctly! And when I asked him about things he ought to know, he blundered a while and then was silent. Not a word could I get! What am I to conclude? What can anyone conclude, otherwise than that the whole thing is a delusion and there is nothing beyond the so-called medium?"

"You are one of the unfortunates, and the conditions have been against you."

"Oh, ho!" he laughed; "Conditions! That's a baby refuge. When you are driven to the limits and have no other excuse, the "conditions" are evoked as cause of failure! Did you ever hear a scientist complain of conditions? — an astronomer, chemist, electrician? They are above and beyond such petty subterfuge."

"I think I have heard them make just such complaints. I have heard of astronomers going to the other side of the globe to take observations on the sun during an eclipse of that luminary, and returning with the complaint that the conditions of the clouds made it impossible for them to catch a glimpse of the sun, to say nothing about observing the eclipse. I have heard of chemists having the most elaborate experiments fail because of some unknown impurity in the reagents employed. I have heard of electricians—. Just then the telephone bell rang, and on taking the receiver, there came an indistinct muttering, with the first syllable of a name, and then silence. I endeavored to call up Central, without response. It proved afterward that the wire had broken at the very moment the message began.

I turned to my agnostic friend and said, in dictatorial tones, "This telephone is a fraud. We have been deluded into the belief that our acquaintances and neighbors talk with us over the wire; I have found many times contradictions, and received falsehoods and fake news; now there is a complete breakdown, all of which points conclusively to me that there is no one at the other end of the line, and if not now, there never has been."

He sprang to his feet in astonishment. "Have you gone daft?" he cried. "Why, some little thing is the matter with the line—a broken wire, or branch of a tree touching it. It will soon be repaired."

"Out with your broken wire!" I replied, "and the idiotic remark that the touch of a branch of a tree can prevent communication."

"Why, my dear sir," he said, in a tone as though talking to a child, "electricity is a mysteriously delicate thing to handle. We may know very little of the conditions which control it. It looks to me as though your mind is giving way when you jump to such conclusions."

"Conditions," I retorted, "that is the subterfuge of fraud. I tell you it will not go down with me. You said, not a minute ago, that 'conditions, are 'baby refuge,' and that, too, when dealing with phenomena far more subtle than electrical. I did not see anyone at the other end of the line. I heard an indistinct muttering and one syllable of a name, and then came blank failure. The spirit was more successful with you, for he succeeded in giving his name, though spelled wrongly, and continued talking, though not as you think your father would. If I am daft in my conclusions, you must be quite demented, for they have the stronger support. The medium may be only partially controlled—we will say a poor conductor—or by surroundings like a broken wire, or the spirit unversed in the methods of dictation."

"I beg your pardon," he said, "I really thought you were in earnest in condemning the telephone."

"And if you freely expressed your mind, my conclusion was very silly?"

"To be candid and outspoken—was it not?"

"It was very silly, as the conclusion that because there are conflicting, untruthful and vapid communications, there is nothing back of the manifestation, or that they are the work of evil and obsessing spirits."

THOUGHTS BEAUTIFUL.

Beautiful thoughts; fair and bright in the morning,
Sung by the voices of angels anear,
Beautiful gems of the soul's pure adorning,
Bring ye to bless, to enlighten and cheer.

Beautiful thoughts, as ye come in the even,
When the soft light lulls to silence and rest,
Bring ye a message of gladness from heaven,
Calming our spirits with balm of the blest.

Beautiful thoughts in the still hours of slumber,
Come ye in dreams or in visions of light,
Voices of angels, in sweet tuneful number,
Sing to our souls songs that gladden the night.

Beautiful thoughts in life's bright hours of gladness,
Breathing the incense of sweetness and love—
Angelic goodness dispelling our sadness,
Tuning our hearts for the heaven above.

Beautiful thoughts, in the hour of affliction,
Bring ye a message of peace and of love—
E'en in the hour of the soul's crucifixion,
Angels bring help from the bright home above.

Beautiful thoughts, ye are blessings from heaven,
Winged by the angels of mercy and peace—
Thoughts of the angels to earth's weary given,
Bringing to sorrow a soulful release.

Beautiful thoughts, fairest jewels of morning—
Fairer than all that flecks night's starry scroll—
Purest of gems for the soul's pure adorning,
Robing with beauty the beautiful soul.

Beautiful thoughts, pure and sweet inspiration,
Moulding our soul's to the good and the true—
Ever ascending, a holy oblation,
Ever returning our life to renew.

Come when ye will, heaven's thoughts, angels bringing
Fullness of blessing to brighten life's scroll,
E'er as we listen the angels are singing
Beautiful thoughts in the beautiful soul.

JAS. C. UNDERHILL.

Hammond, Indiana.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

The Science of Thought Transference.

As Illustrated by the Great Scientist, Sir Oliver Lodge, in the Chicago Sunday American.

The progress of science may be likened to the ascent of a mist-covered mountain of unknown and perhaps infinite height, up the sides of which we are slowly and laboriously groping our way, making our access as secure and permanent as we can; in some parts, indeed, constructing a good broad road. The clouds are very dense ahead of us, though there are legends of their having broken at times and let a nimble-footed traveler rush on far ahead. And such a one has sometimes blazed the trees or painted the rocks as he went, hoping thereby to assist us in following him; but we feel no security as to his destination and distrust his marks. As scientific workers, we know no better nor safer plan, in the long run, than to map out our own slow route, ignoring all previous tracks, and making sure of the ground we have already covered by continually crossing and recrossing it in all directions.

The slope is not always ascending—there may be level tracks occasionally; sometimes we have actually to descend, in order to cross some stream or other depression. Not every knoll, again, lies on the direct route to the summit, but the clouds are so thick that the only way to detect the character of each minor hill-top is to explore it. Some choose one route and some another, and the multifarious cries resounding on all sides as to the most advantageous path are often most perplexing.

Whenever the land in front of us seems to descend, the outcry is especially noisy; and yet such minor descents may be really an effective way of ultimately gaining the summit.

Down such a depression of skepticism we of the middle of the nineteenth century have confessedly gone, though there are not wanting signs that we have touched bottom, and that the ascent on the other side is already beginning—though some there are so pleased with the ease of the descent that they apparently hope it may last.

If this is indeed a real route to some of the higher peaks, a large number of camp-followers must similarly make the descent, and it will probably be for them a far more wholesome discipline, and lead more directly to ultimate progress than standing still on points of vantage already attained, and being therewith content.

The knolls, or minor elevations, are crowded with satisfied people, who glory in the little achievements and perceive not that to make progress they must partially descend. An era of doubt is essential.

Those who have gone groping onward, and apparently downward, are already, it may be, higher than those left on the other knolls; but vision is impossible through the mist, and shouting is very misleading, so they will not believe but that the temporary descent is leading the reckless and advancing spirits into some fearful abyss. The shoutings are called a conflict of science and religion, and are given other sounding titles, but they do not amount to much on either side. The best plan is not to waste breath in shouting, but to forge on ahead, and try to make a decent road, or even a bridge, for the weaker brethren. Not that I would deny the existence of real chasms and crevasses, which some care is needed to avoid. The subject I have chosen is a rugged and difficult cliff, with chasms lying all about its foot, strewed with the bones of explorers, and by many persons thought to lie off the track of profitable advance. By others it is thought to be crowned by a plateau of amazing extent and fertility, richer than anything we have yet attained, and well worth the labor and danger of ascent.

How much truth there is in either of these opinions I have no means of deciding. Every person engaged in the quest of truth must trust his instinct and ascend the elevations that come in his way.

It is unwise to turn your back on any real rise of ground, for you thereby run the risk of wilfully losing your way.

Every path must be explored in the interest of truth.

By thought-transference I mean a possible communication between mind and mind, by means other than any of the known organs of sense; what I may call a sympathetic connection between mind and mind, using the term mind in a vague and popular sense, without strict definition. Now, what do I mean by sympathetic connection? Take some examples:

A pair of iron levers, one on the ground, the other some hundred yards away on a post, are often seen to be sympathetically connected; for when a railway official hauls one of them through a certain angle, the distant lever or semaphore arm revolves through a similar angle. The disturbance has traveled from one to the other through a very obvious medium of communication, viz: an iron wire or rope.

The pulling of a knob, followed by the ringing of a bell, is a similar process, and the transmission of the impulse in either of these cases is commonly considered simple and mechanical. It is not so simple as we think; for concerning cohesion we are exceedingly ignorant; and why one end of a stick moves when the other end is touched no one at present is able clearly to tell us.

Consider, now, a couple of tuning forks, or precisely similar musical instruments, isolated from each other and from other bodies, suspended in air, let us say. Sound one of them and the other responds, i. e., begins to emit the same note. This is known in acoustics as sympathetic resonance; and again a disturbance has traveled through the medium from one to the other. The medium in this case is intangible, but quite familiar, viz., atmospheric air.

Next, suspend a couple of magnets, alike in all respects—pivoted, let us say, on points—at some distance from each other. Touch one of the magnets and set it swinging, the other begins to swing slightly, too. Once more a disturbance has traveled from one to the other, but the medium in this case is by no means obvious: It is nothing solid, liquid, or gaseous; that much is certain. Whether it is material or not depends partly on what we mean by material—partly requires more knowledge before a satisfactory answer can be given. We do, however, know something of the medium operative in this case, and we call it the ether.

In these cases the intensity of the response varies rapidly with distance, and at sufficiently great distance the response would be imperceptible.

This may be hastily set down as a natural consequence of a physical medium of comunication, and a physical or mechanical disturbance; but it is not quite so.

Consider a couple of telephones connected properly by wires. They are sympathetic, and if one is tapped the other receives a shock. Speaking popularly, whatever is said to one is repeated by the other, and distance is practically unimportant; at any rate, there is no simple law or inverse square, or any such kind of law; there is a definite channel for the disturbance between the two.

The real medium of communication, I may say parenthetically, is still the ether.

Once more, take a mirror, pivoted on an axle, and capable of slight motion. At a distance let there be a suitable receiving instrument, say a drum of photographic paper and a lens. If the sun is shining on the mirror, and everything properly arranged, a line may be drawn by it on the paper miles away, and every tilt given to the mirror shall be reproduced as a kink in the line. And this may go on over great distances, no wire or anything else commonly called "material" connecting the two stations—nothing but a beam of sunlight, a peculiar state of the ether.

So far we have been dealing with mere physics. Now poach a little on the ground of physiology.

Take two brains, as like as possible, say belonging to two similar animals; place them a certain distance apart, with no known obvious means of communication, and see if there is any sympathetic link between them. Apply a stimulus to one, and observe whether the other in any way responds. To make the experiment conveniently it is best to avail oneself of the entire animal, and not its brain alone. It is then easy to stimulate one of the brains through any of the creature's peripheral sense organs, and it may be possible to detect whatever effect is excited in the other brain by some motor impulse, some muscular movement of the appropriate animal.

So far as I know, the experiment has hitherto been principally tried on man. This has certain advantages and certain disadvantages. The main advantage is that the motor result if intelligent speech is more definite and instructive than mere pawings or gropings or twitchings. The main disadvantage is that the liability to conscious deception and fraud becomes serious, much more serious than it is with a less cunning animal.

Of course, it by no means follows that the experiment will succeed with a lower animal because it succeeds with man; but I am not aware of its having been tried at present except with man.

A simple mode of trying the experiment would be to pinch or hurt one animal and see if the other can feel any pain. If he does feel anything, he will probably twitch and rub, or he may become vocal with displeasure.

There are two varieties of the experiment: First, with some manifest link or possible channel, as, for instance, where two individuals hold hands through a stuffed-up hole in the wall; and, second, with no such obvious medium, as when they are at a distance from each other.

Instead of simple pain in any part of the skin, one may stimulate the brain otherwise, by exciting some special sense organ, for instance that of taste or smell. Apply nauseous or pleasant materials to the palate of one animal and watch the countenance of the other; or, if human, get the receptive person to describe the substance which the other is tasting.

These experiments have been tried with human subjects, and they have had a full measure of positive result. But I am not concerned with making assertions regarding facts, or expecting credence at present. A serious amount of study is necessary before one is in a position to criticise any statement of fact. What I am concerned to show is that such experiments are not, on the face of them, absurd; that they are experiments which ought to be made; and that any result actually obtained, if definite and clear, ought to be gradually and cautiously accepted, whether it be positive or negative.

It may be objected that my mode of statement involves some hypothesis. The nerves of an individual, A, are stimulated, and the muscles of another individual, B, respond. How do I know that the brain of either A or B has anything to do with it? Why may it not be an immediate connection between the peripheral sense organs themselves?

I think as we go on you will feel that this is impossible, and that we are driven by probability to ascend at least as high as brain in order to explain such facts as I have been postulating as possibly true. But I have not the slightest wish to dogmatize on the matter, and only to save time do I make that much assumption.

So far I have supposed the stimulus to be applied to the nerves of touch, or more generally the skin nerves, and to the taste nerves; but we may apply a stimulus equally well to the nerves of hearing, or smelling, or of seeing. An experiment with a sound or smell stimulus, however, is manifestly not very crucial unless the intervening distance between A and B is excessive; but a slight stimulus can be readily confined within narrow limits of space. Thus, a picture can be held up in front the eyes of A, and B can be asked if he sees anything; and if he does, he can be told either to describe it or to draw it.

If the picture or diagram thus shown to A is one that has only just been drawn by the responsible experimenter himself; if it is one that has no simple name that can be signalled; if A is not allowed to touch B, or to move during the course of the experiment, and has never seen the picture before; if, by precaution or screening, rays from the picture can be positively asserted never to have entered the eyes of B; and if, nevertheless, B describes himself as seeing it, however dimly, and is able to draw it, in dead silence on the part of all concerned; then, I say, the experiment would be a good one.

But not yet would it be conclusive. We must consider who A and B are.

If they are a pair of persons who go about together, and make money out of the exhibition; if they are in any sense a brace of professionals accustomed to act together, I deny that anything is solidly proved by such an experiment, for cunning is by no means an improbable hypothesis.

Cunning takes such a variety of forms that it is tedious to discuss them; it is best to eliminate it altogether. That can be done by using unassorted individuals in unaccustomed rooms. True, the experiment may thus become much more difficult, if not indeed quite impossible. Two entirely different tuning forks will not respond. Two strangers are not usually sympathetic, in the ordinary sense of this word; perhaps we ought not to expect a response. Nevertheless, the experiment must be made, and if B is found able to respond, not only to A1, but also to A2, A3, and other complete strangers, under the conditions already briefly mentioned, then the experiment may be regarded as satisfactory. I am prepared to assert that such satisfactory experiments have been made.

SIR OLIVER LODGE.

THESE AWFUL PARTINGS.

It is sad that trusting friends must sometime go apart
And rend the very life-chords of each aching, bursting heart,
And yet, down in the silent psychic life there are those sacred ties
Of love that tighten with the tread of time and have no sad good-byes.

The forms may part, the earth roll in between, and yet,
When all the harshness of the shock is past and Nature's sun has set,
Down in the calm, sweet silence, 'mid the angels' voices ring
The whispering tones of love that vibrate on each tightened string.

Nor time, nor death, nor space can break the vibrant chords ingrown
In hearts enwrapt in perfect bond; they ever grasp their own.
No day so bright, no night so dark that soul cannot find soul
In Life's eternal flowing, boundless fountain bowl.

No mountain peak so high that souls once linked shall break
In climbing—lose each other's trail—when they from woe awake.
There is no death to friendship true, though age on age roll by
And friends pass on apart from view; aye! sweet friendship cannot die.

Awake! oh, souls bowed down in woe! there is no place for grief,
And soon in Time's embrace the busy mind will find relief.
A mother loses from her breast a babe and weeps a year,
And Time, the healer, touches her and dries the burning tear.

'Tis sad to part when love enchains, for love its sacred part
Must act in time and space upon the human heart,
In crushed ambitions and dead hopes, that are but higher lights
To beacon on to goals beyond, and lead to higher heights.

At times the soul may fill the eyes with floods of scalding tears,
And anguish rack the form and mind, but in the coming years,
When ev'ry echoing sob has ceased to rend the peacefulness,
Our trials, woes and pains will seem like things that came to bless.

Immortal live our loves, but woe and pain we think so great,
Will paint our futures clear and bright if we can only wait,
And days that seem so dark and drear at noon-time or at dawn,
Will be forgotten as a curse, when they are past and gone.

DR. T. WILKINS.

The Ring-Chism Debate to be Published in Book Form.

To the Editor:—Regarding the Ring-Chism debate, which took place at Headrick, Okla., commencing August 20 and lasting six days, I wish to say that in my opinion it was a victory for our cause, as the calm, gentle and cultured disposition of our good brother John W. Ring won respect for the cause of Spiritualism from day to day; while, on the other hand, the spirit of bluff, braggadocio and clumsy attempt to strut in the garb of the learned, as manifested by his opponent, made the more refined element feel a remorse that any religious sect should be represented by such coarseness.

This debate will be published at once in book form and advertised in all the publications of both sides, and anyone desiring a copy can secure the same. I feel that no Spiritualist need be afraid to help circulate this book, as Mr. Ring, from a standpoint of argument, oratory, and everything that makes man feel and think, was far above his opponent, so it is with the utmost confidence that I recommend John W. Ring, the man and the instrument attuned to the hosts of heaven.

ROBERT G. LEE.

Hedrick, Okla.

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Why It's Hard to Be Good.

Only the big and brawny have a chance among the savages and barbarians [as set forth in the Chicago Tribune]. The rest are neglected or abused or quickly killed off and out of the way. It is only the gentle folk of cultured nations that take pains with their aged and their invalids and weaklings, and build them homes and get them nurses and medicines and curealls, ounces of prevention and pounds of cure and comfort.

The simple barbarian methods are the ways of the selfish and unsympathetic. The elaborate civilized enterprises are the ways of love and kindness. We thoughtlessly may think—and that, perhaps, is the way we do much of our thinking—that it is old-fashioned to be good. But if we only knew it, goodness is the most progressive thing in the world.

It is trite to say that to be good is to go forward; to do evil is to retrograde. We talk of living up to our ideals, of sinking down to lower standards. In living up to our ideals we are putting our best foot forward. In doing evil we are contented with something less than our best. The evil always is the track of the past which properly belongs to the past; to tread it is to retrace our steps. The good is the pathway stretching beyond to our promised land.

Traveling Along Unbeaten Paths.

One reason that it is "hard" to be good is just this, that in being good we are traveling unbeaten paths; we are following roads which are not so familiar as those that have been well worn, not only by all human feet, but as well by the brute and vegetable kingdoms. We can sweep back over our human evolutions as it surges up not only out of the animal kingdom, but the vegetable world too; aye, into the mineral populations themselves, and everywhere we find the same vices—our old foes with other faces.

The sticks and stones themselves have like passions with ourselves. The vegetable people have their murderous instincts, their cannibalisms and rapine, their deceits and cunning. It is only in the animal kingdom that we see the dawning of some such ideals of goodness as we know, signs of tender personal affection as it comes in the gentle bosoms of the monkey mammas, sparks of conscience as intelligent dogs evince. Yet these are only the rudest rudiments of the love and goodness of the saints. Men have traveled far and away from the tendencies they have brought up with them from the beast and plant life when they are good as the human race knows goodness.

Even the Animals Learn Deceit.

Our ideals for truth have evolved by slow degrees into clearer and clearer veracity out of the tangled trickeries that are in vogue all through the brute populations. We can trace our own propensities for deception at least as far back as those early dissemblings of nature where little beasts simulate the appearance of twigs or grass leaves or the soft brown earth so as to elude their cannibal foes. Those little creatures could not live without resorting to deceit. And few are the animals ever since, either great or small, that have survived without some recourse to *false pretense*. Little wonder that the tendency remains in human beings as they emerge out of the brute realm. Little wonder that many people, most people perhaps, still think it necessary to deceive in order to achieve their ends. They see no other way out than at least to tell white lies, or, if not directly, to falsify them at least to prevaricate or equivocate. Or if they are particular about lip veracity, they allow false impressions to pass. But this is crudity and ignorance—not culture and cleverness. It is the clever thing to be able to tell the truth: to be able to wage our struggle for existence while subscribing to the ancient Indian ideal of truth in deed, in word, in thought, in intent.

A newspaper reporter was telling Mark Twain that it required a deal of skill to place a lie successfully. But Mark Twain answered that it took a deal more to get through the world without having to lie.

Among the primitive peoples it is hard to get any sort of reliable footing for doing business. But the civilized man of affairs at least has got far enough to say that honesty is the best policy. He realizes that he can compass his ends better by honest methods than by treacheries—another illustration of the progressive quality of goodness.

It is the same with all the other virtues. They evolve as the tokens of civilized life. Revenge, retaliation, an eye for an eye and a tooth for a tooth long have passed from the categories of the virtues.

Among the tales of old Japan and her ancient chivalries is the celebrated story of the forty-seven knights who pledged themselves to avenge the death of their chief, and they all laid down their lives in accomplishing this. But nowadays we esteem nobler the man who can forgive his foe and do good to them who despitefully use him.

Law Becomes More Merciful.

Even the public vengeance of the law works more mercifully than of *yore*. Punishment is being replaced by reform. In antique China criminals are tortured for the pettiest offenses and are inflicted with the death penalty on slightest pretext. But in modern America, as the English girl remarked, we are not only up to date but up to to-morrow. The latest ideas of penal systems attempt to educate the offenders of the law, to reform them, and, far from taking their lives even for the gravest crimes, would do away with capital punishment and save the evildoer to modify his evil proclivities and give him another chance to become a useful citizen.

One ideal succeeds another, and so we pass to loftier and loftier virtues. Just as the latest autumn dress styles of this season will be old-fashioned next year, so the good of one age becomes the evil of the next, which has evolved higher standards. The virtues of civilizations we have outgrown we now call vices. And many of our own present-day ideals will diminish into pettiness by the nobler coming race. It is by these progressive ideals of goodness, by the progressive virtues, we develop, that we are wafted upward out of the animals we are, into the divine men and women we shall be. By them is ushered in the finer humanity with grander powers and larger reaches of usefulness and joy,

It Pays to be Good.

It seems hard to be good, nevertheless it is worth while. It means all that it can mean to be at the van. It is a supreme prize, a bigger self, a bigger power, a brighter world. If it seems hard to be good it will grow easier, pleasanter. As we excite the goodness in us, it waxes stronger by reason of the practice—becomes more and more efficient. It can do more for us. We find that we can use truth where erstwhile we employed falsities; that we can exploit gentleness and sympathy where formerly we had recourse to rivalries.

And now the values of goodness will be genuinely evident. We see that we have taken the better way. We appreciate all the practical power underlying the poetry and beauty and mystic fascinations of goodness. It becomes more than the figment of a dreamer's mind. New worlds have unfolded, larger forces have revealed. We breathe a purer air. We worship a more glorious sun. We do a greater work. It pays.

ADA MAY KRECKER.

IMPORTANT QUESTION.

Should Spiritualists be Flesh Eaters? —Answered Impressively by G. Tabor Thompson, Pastor of the First Association of Spiritualists of Philadelphia.

DANIEL 1:8—"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

We should not be interested simply in spirit communion; we should be interested in making our bodies fit temples for the use of the angels. We should be interested in every reform which is calculated to benefit humanity and put it in the best relation to the angel world.

The temperance societies have been ringing out warnings from the standpoint of "the king's wine." Let me ring out some warnings about the "king's meat." The people who have stood in the foreground as the advance thinkers of the time along the lines which are for the benefit of humanity, should have been the ones who *should have introduced* this reform.

The time is coming—is coming rapidly—when there will not be any such a thing as cooking in your kitchen, and some of you, perhaps, will like that change. The time is coming when the cooking will be done at wholesale, just the same as the laundry is now. The time is coming when there will be the cooking for a whole town or city outside of the home and the cooking will be by chefs who understand exactly how things should be prepared. We will then have only the things which will be healthful, only the things which will be for our good. Many things which we would like to have are not the best things for us; things which we crave are frequently the very things which we should let alone.

Now let us take up this great subject of flesh-eating for our morning study. We note that when the world was created, according to the account in Genesis (although it is not scientifically true as given there—but there are hidden truths in it), when the world was ready for man and man was ready for the world, we find that this great God, as he is called, or the Overruling Spirit, or Great Absolute, or Father, or the First Cause, looked upon all that was made and declared it was very good, and said: Children of man there are certain things which are good for your physical organisms. He commends the herbs, and vegetables, and fruits; but nowhere does he tell us that we are to eat flesh; and a strange thing, when *speaking of animals*, or the lower forms of life (as we term them), they are not to be meat eaters, and if you look over the animal kingdom to-day you will observe that where animals eat meat, they are the savage, the ferocious types, while the class of animals which do not eat meat, but live on fruits and grains, are gentle—the ones which can be made pets.

The singing birds do not eat flesh, the highest forms of animal life do not eat flesh, and we will see when we get the nearest to Nature's heart, that the best bipeds and quadrupeds are not flesh-eaters.

Another reason we should not be flesh-eaters is, it forces us into a position where we do not value life as we ought to; its sacredness is sacrificed to appetite. Most boys seem to think they are men when they can put a gun over the shoulder and go out into the woods and shoot something. That spirit which is born in our American boys to take life for sport is to be deprecated. We should not be eaters of flesh because we should place too high a value on life to take it needlessly. We ought, as Spiritualists who are thinking people, and as those who are in advance of the common people, to prize life at least as highly as the people who live in India. They are not flesh-eating people; they will not take life.

When we had the great congress of religions in Chicago, and the Hindoo teachers came over from India to this country and saw the slaughter-houses of Chicago, and the poor innocent animals killed under the hand of a brute, and saw the great streams of blood and our people laughing at the animals' fate, they went back to their people and told them that the Christian nations needed to be evangelized, and ever since they have been sending us missionaries trying to civilize us; such rebuke is needed and we should profit by it.

There is one other reason we should not be meat-eaters, of which I would speak. You know very well that the spirit in you is giving you a new body constantly, and there is life and death going on in your organism all the time. What becomes of the bodies in which the spirit materializes? Why they drop off and drop out—they decompose—they go to their grave in little particles, as the body renews. Have you ever thought that the cow which was killed last week, and which you will help eat to-day, had the same change taking place in its organism that we have in ours; that its spirit was dematerializing certain parts of that organism all the time? When this beef is killed and prepared and comes on your table and you think you are eating good meat, remember you are eating the death, the dematerialization, the decomposition, the decay which that spirit was working in that creature, and you can't eat the meat without eating the death which the spirit of that creature was casting off! Terrible to contemplate! If there were no other argument in the universe, that would be sufficient to condemn its use.

Can we longer eat that which the spirit of an animal has condemned to dead death? This is eating a double corpse. It may taste good fixed up with all kinds of condiments, but can it be good? Whiskey tastes good to some, tobacco to others; are these good? May not taste be perverted? Should it not be better educated? Surely we cannot expect the best health, the best mind, and the best spirit so long as we live on such diet. We ought not to eat of these things because the Gods cannot bless death; they cannot bless decomposition; they *cannot bless decay*; they cannot bless that which should never be used.

In order that we may help humanity we ought to have the cleanest, the most healthful, the most wholesome body of any class of religionists in the world. We ought to have a spirit which can come in touch with the angel world and be used by that world for the helpfulness of humanity. Any first-class medium will tell you that the very best results will come to those abstaining from the eating of flesh.

I hope the time will soon come when our cult will not defile themselves with the "king's meat," as well as with his wine. If we want to be like Daniel, "fairer and fatter" than others, if we want to "interpret dreams," if we want to read the "handwriting on the wall," if we want to be advanced in the kingdom, let us live on fruits, vegetables, etc., and our cause will prosper and we live well and live long.

AUTOMATIC WRITING.

A Spirit Wants to Reach His Friends.

To the Editor:—I received the inclosed communication through automatic writing, and the writer requested me to send it to The Progressive Thinker for publication, hoping by this means to reach his friends in the material.

LOA N. RECK.
414 13th street, Toledo, Ohio.

The Message.

I am so glad to get this opportunity to write to the dear friends who are still on the earth plane. My name is Dan Van Kuren, and I passed to spirit life about twenty-four years ago, as you count time, at my brother's home in Whitehall, Mich. They were very kind and good, and I wish to thank them for all they did for me. I want them all to know that I am happy, and would not return to earth life if I could; and I wish to thank this medium for giving me this opportunity, and also all the mediums who so unselfishly give themselves and their time to spiritual work. I was tall and slender, with fair hair and blue eyes, and I hope some dear friend will recognize me.

DAN VAN KUREN.

"BLESSED ARE THEY WHO MOURN."

The religion which the poets teach is a most glorious and rational one. It is the religion of love, and not of hate; of hope, and not of fear. It breathes the ennobling inspiration of truth. It is the divine whisperings of Infinite Power, through its interpreters, to the children of men. The following poem by William Cullen Bryant will be appreciated by all those who have mourned the death of a loved friend:

O, deem not they are blest alone
Whose lives a peaceful tenor keep;
The Power who pities man has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
And promises of happier years.

There is a day of sunny rest
For every dark and troubled night,
And grief may bide an evening guest,
But joy shall come with early light.

And thou who, o'er thy friend's low bier,
Sheddest the bitter drops like rain;
Hope that a brighter, happier sphere
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gifts deny,
Though with a pierced and bleeding heart,
And spurned of men, he goes to die.

For God hath marked each sorrowing day
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.

CARL C. POPE.

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SOMETHING ABOUT MIND.

Vibration and Its Potent Influence in the Universe.

To the Editor:—A recent writer in yor valuable paper says: "Without mind matter could not exist. Mind moves the universe. It is the power which creates form, colors, all that exists, and moves them."

Another states that Prof. McIntosh, an "advanced" English scientist, published a book in which he maintained the electrical theory of motion.

Still another writer says: "Matter in time becomes mind."

Occasionally a writer asserts that in all the universe there is nothing but vibration.

Now, among students of physical science there is a practical agreement as to all the phenomena pertaining to matter and its motion. A plain statement of the accepted theories will evidently serve to clear thinking about some of the points above touched upon.

All scientists agree that vibration is universal. Evidently if there is vibration there must be something that vibrates. The thing that vibrates we call matter.

In all the millions of ages before and since the morning stars sang together, every particle of matter and every body of matter has been in motion. All the phenomena of the physical universe are manifestations of motion of matter.

The human mind has no means of receiving communications from the outside world except through vibration.

The science of acoustics treats of the vibrations necessary to produce sound in all its varying force, pitch, etc. The science of optics treats of those necessary to produce all the beautiful phenomena of light.

Force has been defined as anything that produces motion. The effect is always exactly equal to the cause, else something would come from nothing. Hence nothing but motion can produce motion, and force is but another name for motion. Every increase in the size of a moving body is really an increase in the amount of motion, as it is an increase in the amount of force. Every increase in the velocity of motion represents an increase in the amount of force.

Energy is but another name for force; hence energy, power, force and motion are in reality but different names for the same thing.

When men talk learnedly of eternal energy, they can mean nothing more than eternal motion.

Heat has been defined as a mode of motion. Light, electricity, magnetism and every other force in the universe might be defined in the same way. They are all modes of motion, and for that reason are mutually convertible. Heat produces electricity and electricity produces heat, and both produce light, motion or force, because they are both modes of motion.

The so-called electrical theory of the universe is but another name for the same old theory. Whenever there is a manifestation of force not easily understood, some men imagine that they have explained it by calling it electricity.

We know that mind exists, yet if there were no mind in the universe there is no reason to believe that the great law of inertia would not be just as true as it is now. This being the case, the planets with their satellites would revolve in their orbits about the sun, the winds would blow, the storms rage, the rainbow appear in all its beautiful colors, and all the principal phenomena of the physical universe would continue just as they do to-day. All these things would continue because they are results of the motion of matter that has continued through all eternity.

But mind is something more than the mere motion of matter. All the motion, all the heat, all the electricity and all the matter in the universe are not sufficient to produce a single thought.

Mind exists, therefore it has always existed, else something could come from nothing.

Mind exists, therefore it always will exist, else something can become nothing.

If matter is not mind, it cannot become mind. If it could, some new element would be introduced from nothing, which is impossible.

"There is nothing new under the sun." The universe is a vast kaleidoscope in which new forms are constantly appearing, but always made up of the same old parts.

HENRY HEATON.
Belfield, N. Dak.

The Best English.

It is not very well known, says a noted author, that in the hall of one of the greatest colleges of England there hangs a frame inclosing a few sentences of which Abraham Lincoln is the author. They are considered the best English that was ever written. You or I might read them over and call them very simple indeed. And they are so simple that any child who reads at all can read and understand them. That is one thing that makes them great. It was his being simple and plain that made Lincoln himself great.

Now here is a little paragraph by Lincoln which he made a rule of his conduct. Suppose you try to write it over and see how much you can improve it. See if each word is the right one and try to find a better word for the place. Notice how simple this is, all but two are words of a single syllable:

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., OCT. 26, 1907 NO. 935

CAN WE JUSTLY BLAME?

All Are Victims of Prenatal Organization and of Surrounding Environments.

"As is the organization of each human being at birth, and as are the good or bad, inferior or superior, circumstances in which the being shall be placed from birth, so will be the character and conduct of the individual whom they compel to become what he is at every moment of his existence. As sure as this knowledge shall be sufficiently made known to the public, so sure is there a good time coming."—Robert Owen.

This inspired thought was written by our arisen friend and brother when he was upon the earth bodily, and it should form the subject of our careful study. Is this proposition true? To me it seems almost self-evident. But to others of a different education and organization it may need investigation—it may require careful analysis. No one can pretend to think that a child is to be blamed or praised for being born of either sex, or for being born black or white, or for having its birthplace in this goodly land, or in the Fiji Islands. Neither will anyone think the fault or praise is due to the babe who shall be born of noble and refined or ignoble and base parentage. And yet people of thought and culture are coming to know that all these and many more conditions do affect or form the real organization, and with the after influences such as surround the plastic mind of the child through every stage of its development, from birth until it closes its earthly career, form the character of the human being. Now these statements to my mind are so clear, so true, that the common habit of blaming or praising individuals seems to me wrong; that is, they seem to show a lack of intelligence on this all-important subject.

The poor murderer is most surely a sad victim of antenatal conditions, with the added disastrous circumstances of his home and surroundings. To a person of a better parentage, with more native resistance to evil, or a higher moral tone, the same circumstances of life would not have developed the murderer; though they could not have failed in their effect upon him, they would surely have, with his organization, formed his life and character; would have made him what he was, or is, every moment of his life, just as we each are what we are to-day because of the antenatal conditions of our progenitors from the dawn of human life on the earth, and even from the very constitution of our physical world, as well as our own physical, mental and moral status at birth, and its natural unfoldment under the conditions that have surrounded each of us during every moment of our lives. This, my friends, this manner of development, this action and reaction of each upon all, and all upon each, is God's method of human progress. It is the way the infinite originator of the universe has instituted in the very nature of things for the progress of the race, for the uplifting of humanity into the angelic spheres. When we find fault with these things, we ignorantly, perhaps, find fault with the inevitable, unchangeable, inherent laws of growth which Deity itself has instituted.

Once, while listening to glowing words of inspiration from a most angelic spirit through a refined and lovely medium, I could not repress the exclamation of how much we were blessed, that so exalted, so pure, so holy a presence should come to us, when in sweetest humility the spirit gave answer, "No merit in us; we only began first." Then to my mind came the thought that the last rose which bloomed on the bush was as sweet, was as lovely, as the first one that graced its branches, and were not we just as true to our conditions as were the angels to theirs? Were we not really progressing in all goodness, nobleness and loveliness, as fast as they, according to our organization and environment? If this be so, if we may not praise the good and the noble for being what they are, certainly we ought to withhold our blame from those who through dark conditions and unhappy organizations raise hopeless hands to God and heaven, or if hopeful, hope only of God. They are our friends, our brothers and sisters, our fellow travelers. They affect us, and we may influence them for good. Dare we blame them?

Can we say that we are not, as they are, made what we are by our organization, over which we had no control, and by our surroundings, which affect us only through that organization?

This is not saying that people are not responsible in a degree, because experience is necessary for growth, and the sufferings which must come to all wrongdoers is a means by which they gain a knowledge of life, and knowledge is truly the lever by which human animal life raises itself into the divine or spiritual. The Christian world has been telling us that charity is the greatest of Christian virtues; that if one possessed all other qualifications of a true life and had not charity, they were as naught. Now this knowledge scientifically understood, and lived, will give to us all this greatest of virtues—will, as the writer I have quoted said, bring to us the "good time coming."

SARAH STONE ROCKHILL.
Alliance, Ohio.

We live in a world which is full of misery and ignorance, and the plain duty of each of us is to make the little corner he can influence somewhat less ignorant. * * * If wife and child, the name and fame, were all lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true."—Huxley.

IMPORTANT QUESTION.

Is Death the End of Life?—The Great French Philosopher, Camille Flammarion, Answers the Question.

To be or not to be! Such is the great eternal question posed by the philosophers, the thinkers, the investigators of all times and of all beliefs. Is death an end or a transformation? Do there exist proofs, testimonies of the survival of the human being after the destruction of the living organism? Hitherto the subject has remained beyond the category of scientific observations. Is it possible to approach it by the principles of the experimental method to which humanity owes all the progress realized by science? Is the effort logical? Have we not here to deal with the arcana of an invisible world, different from that which falls under our senses and impenetrable to our positive methods of investigation? Can we not try to learn if certain facts, correctly and scrupulously observed, are susceptible of being analyzed scientifically and accepted as real by the severest critics?

Some months ago, having published some fragments of a work which has long occupied me concerning this vast subject, I received from a large number of readers documents of a certain value concerning presentiments realized, accurate premonitory dreams, manifestations of the dying, facts seen at a distance, haunted houses, and divers psychic phenomena worthy of being studied with care. In connection with these there are naturally many illusions, uncertainties and hallucinations. But the ensemble is interesting, and by eliminating all doubtful cases we have before us a choice of sincere, honest, attentive observations made by people in a perfectly sound state. Who can bring a new light to the question placed at the head of this article?

Taking some of the letters I have received, although coming from people whom I do not personally know, they seem to me in general sincere and in good faith.

A certain number of facts can be due to hallucinations, but not all. When, for example, an apparition manifests in a costume unknown to the observer, and which the dead person nevertheless wears, hallucination or auto-suggestion cannot explain it. When a dead person comes begging you to pay a debt of which you do not know the same explanations must be ruled out of court. When a phantom reflects itself in a mirror or leaves an impress on a piece of furniture, its real existence cannot be contested. When many people are witnesses, see or hear, it is difficult to have recourse to hallucination. Photographs of phantoms would be precious documents if they were scrupulously verified and confirmed. A child of 3, 4, or 5 years old who sees an apparition cannot be accused of being the dupe of his imagination. A phantom that leads a person to the site of a crime cannot be placed under the category of hallucinations. A person who, lying in a room, sees and describes a being exactly conforming to an ancient inhabitant unknown to her who had died in that room, would be served by a strange chance indeed if it were only an illusion.

Beyond doubt these observations have not the rigor of mathematical demonstrations, nor of experiments in physics or chemistry. They have human elements more or less impact, to be weighed and compared. But to declare that there is nothing there but imaginary sensations of diseased brains would evidently be an error, the more so because in general they do not follow the preoccupations of the mind, but spontaneously present themselves to the vast astonishment of the observer.

THE WATER WITCH.

The Writer Thinks There is Great Virtue in It.

In The Progressive Thinker I have noticed a number of articles upon the "water witch," some of the writers attempting to give a solution for the movement of the limb.

I have in past years located many living veins of water by the use of the crotched limb, generally cut from the peach tree. I was so expert, and had so much faith in my ability, that I sunk wells for a stated price, guaranteeing water or no pay.

I never failed but in one instance, and this proved a costly job for me, as I sunk the well to a depth of 96 feet and got no water, but at the indicated depth—33 feet—I struck a stratum of cement rock.

For years afterward I pondered over that failure, and, in fact, never dropped the matter until I found, to me, a satisfactory solution. About fifteen years afterward I helped sink a well and found the same formation, and through experiments I found it to hold nearly as strong an affinity or influence upon the limb as water.

It is an established fact that electricity will leave a wire and follow a stream of water coming in contact with it. Is it unreasonable to believe that the current from the living battery is governed by the same law? I have been led blindfolded, and have had a party on each side of me hold the ends of the limbs, and in passing over a vein of water, had the limb twist in two. I have seen followed a pipe conducting water that was buried in the ground.

Mesmeric subjects claim to feel the current from my hands when at a distance of four to six feet, and have counted every pass when their backs were turned. V. L. CAPWELL.
106 Walnut St., Dorranceton, Pa.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock.

A Message from Mckinley.

President Is Anxious to Reveal Some National Laws Which He Has Studied, and Tells of Trip to Syracuse University.

Alfred Underhill, president of the Temple of Soul Culture, a Spiritualistic society of Syracuse, N. Y., announced, October 8, that through his organism the martyred president, William McKinley, visited Syracuse Sunday evening and was at the Temple of Soul Culture, which has headquarters in The Florence Flats.

Mr. Underhill says President McKinley's communication, which Mr. Underhill makes public, came through automatic writing. The letter tells of President McKinley having visited Syracuse University and stadium with his professor of the university he attends in Spirit Land. The letter, in addition to this, says a reform club in Spirit Land is trying to impress upon President Roosevelt that he should not be a candidate for a third term, and of the discovery of an electric vibration which will revolutionize the world.

The temple of Soul Culture was organized a year ago last winter. A. Robert Cooper is vice-president and Mrs. Cooper secretary. The organization does not hold meetings, but may begin them this winter. Mr. Underhill said last night that it is the ultimate purpose of the society to erect a temple in Syracuse. He says that there is no place in Syracuse suitable for holding meetings of the society.

Last night Mr. Underhill said that he did not know that he was an automatic writer until impressed by his wife, who has been in Spirit Land since a year ago last December.

The letter follows:

My dear friend and brother: This is a wonderful experience to me to know and feel my thoughts vibrating through your soul so gently and easily. I am amazed at the rapidity you receive my thoughts. My teacher and professor in spirit life had promised me he would go with me to earth life when I decided to go.

Last evening when Dr. Richard Hodgson was voicing his thoughts, we entered this peaceful abode of the Temple of Soul Culture prepared by this kind brother and his devoted wife for the purpose of giving celestial angels a trysting place to meet earth's mortals and tell them of the beautiful homes they have in an ethereal paradise that words cannot convey the splendor and harmony that prevails there.

For His Friends in Canton.

I have come at this particular time to give a few thoughts to my friends in Canton who have reared and dedicated to my remembrance a beautiful monument as a reminder of the works that I have done in earth life, which I feel I am unworthy of receiving. But it is created and I must thank you in soul life for this tribute of love to me.

When I passed out of earth so suddenly I did not realize that death was so peaceful, and to me I felt that the individual that caused it, had he known what a blessing he conferred on me, he would not have committed this act, and now he is reaping the tares he sowed in early life.

I have formed a different opinion of spirit life since I entered it, and if all the individuals in earth knew the laws that govern this spirit life they would make a heaven of earth.

Now that I have found the way to earth and an organism that I can send my thoughts back to humanity, I feel it my duty to send my thoughts back to you in a manner that will teach you to enact national laws that will be copied from the laws created here and working so harmoniously that every individual in this celestial realm is continuing the same desires that he created in earth life. Would to God I could persuade every human being to look into this Temple of Soul Culture and see the happiness they enjoy and the thoughts they are trying to impress upon mortal man, and each one trying to reach loved ones in earth life. How happy you would be if you would try to receive the thoughts they are sending to you.

Lessons in Natural Law.

Since I have been in spirit life I have taken lessons in national laws, and I am anxious to reveal those laws to you. In fact I see, since I came into this home, and can look into national affairs, I see a disposition among our great leaders to improve in the carrying out the laws that were in vogue when I was in earth life. Now that I have learned the way to return, I shall come often to impress upon you the higher laws that I found in spirit land.

I have seen many new inventions created here and impressed upon individuals in earth life, and our colleges and universities are studying up and looking up new improvements on the old.

Our professor in the university that I am in was an old friend of Brother Underhill's, and has impressed on his mind an invention that will revolutionize the world.

I am in touch of your past presidents that are here and are meeting each other and discussing on the present laws, and how to impress them on your leaders at the present time of the necessity of improving upon them.

To-day I see the rapid growth and wealth of your government in the short time I have been in spirit life. I have also seen the rapid increase of selfishness and greed and crime in our national affairs, and we feel we must impress upon your leaders the importance of calling a halt. We see the vast amount of graft and the appropriating of the national funds and its products, and individuals betraying trusts have been placed in their hands. This must be stopped or the grand old word America will be tarnished and a by-word among nations. Beware! Beware! To-day you stand at the apex in power and the leader of nations. Look back on the nations that have risen to the zenith that are now disgraced and fallen and will never rise again.

Do not urge President Roosevelt to take another term. He is impressed by a reform club in spirit life, and they say he can do more good in another department of the government.

Visit to Syracuse.

To-day I have been taken around the city of Syracuse by the band of angels that compose the Temple of Soul Culture, and I was delighted with the view of the city as I looked from the altitude of your university. I have seen what I have never seen before: a university equipped with such grand and stately buildings, and a stadium that will compare with any other in the world.

I have been taken through your many large factories that are sending their products all over the world. I have lived many years within a day's ride of this city, and to-day I realize its greatness and its future possibilities.

From now on I shall come from my celestial home to be a student in this Soul Culture Temple where I will learn the laws of the soul and will endeavor to impress their value and benefit to mortals in earth life.

Never while in earth or since I passed into spirit life have I been electrified and impressed with the power I can get here to benefit the world. Here is the electric vibration that will be felt all over this world, which I to-day have learned. I have been in the same sphere as my friend and Prof. Bartholomu is, and to-day he has revealed to me the power he has found here that will electrify the world. I have right here in this sacred temple promised him my determination to help him to carry it out.

Never in the earth life or my celestial home have I been electrified by the vibration that he has harnessed and will send broadcast from this city, virtually set upon a hill.

As I have passed over this city to-day I have seen the need of this electrical vibration here that will create more harmony and more happiness and peace to all its inhabitants.

I wish to say to this kind brother that I have never felt this quiet and peaceful feeling run through my entire soul as I have felt it in this home. May he be spared many years in earth life to reveal his happy thoughts to mankind.

PRESIDENT McKINLEY.
In spirit life.

What Happened when We were Young

[From the Burlington Hawkeye.]

I heard the bob-white whistle in the
dewy breath of morn;
The bloom was on the alder and the
tassel on the corn.
I stood with beating heart beside the
babbling Mac-o-chee,
To see my love come down the glen
to keep the tryst with me.

I saw her pace, with quiet grace, the
shaded path along,
And pause to pluck a flower, or hear
a thrush's song.
Denied by her proud father as a suitor
to be seen,
She came to me with loving trust, my
gracious little queen.

Above my station, heaven knows, that
gentle maiden shone;
For she was belle and wide beloved,
and I a cub unknown;
The rich and great about her throng'd,
and sought on bended knee
For love this gracious princess gave
with all her heart to me.

So like a startled fawn before my
longing eyes she stood,
With all the freshness of a girl in
flush of womanhood.
I trembled as I put my arm about
her form divine,
And stammered as in awkward speech
I begged her to be mine.

'Tis sweet to hear the pattering rain
that lulls a dim-lit dream;
'Tis sweet to hear the song of birds,
and sweet the rippling stream;
'Tis sweet amid the mountain pines
to hear the south wind sigh,
More sweet than these and all besides
was the loving, low reply.

The little hand I held in mine, I did all
I had of life,
To mould its better destiny and soothe
to sleep its strife.
'Tis said that angels watch o'er men,
commissioned from above;
My angel walked with me on earth
and gave to me her love.

Ah! dearest wife, my heart is stirred,
my eyes are dim with tears—
I think upon the loving faith of all
those bygone years,
For now we stand upon the spot, as
in that dewy morn,
With the bloom upon the alder and
the tassel on the corn.

DONN PIATT.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rossitter.

ON PRAYER.

Earnest Desire Brings Bountiful Spiritual Returns.

On the subject of "prayer" a spirit wrote:

"When prayer is sincere and earnest, it is an outflow of the soul—an exhalation that is met by Divine grace and truth and is helpful. It invigorates the soul forces and gives strength for those duties, or to accomplish the object for which petition was sent forth. Behold the processes in Nature's realms. The general rule is, that in accordance with the quantity of vapors drawn by the sun from sea and land, the rain-showers are returned to refresh the earth. So it is in the mind realm. Earnest desire sent out in the silent or open prayer never fails to bring goodly and bountiful returns of needed strength. It is a wonderful process to behold, viz., how souls are nurtured to unfold and grow strong in their attainments of higher and higher consciousness of all that is beneath, about and above them, and the grand parts they are permitted to perform in the whole process of all that is. Beholding this we cry out, 'How wonderful are thy works, O God! Tho didst create nothing without purpose!'

"The more we comprehend of universal operations, the clearer the wise designs impress us with their contained benevolence toward all things, and especially toward man for whom all things beneath and about him are but serve creations and serve supplies.

"But service has its rewards in improvements. All of Nature's products serve wise purposes in Creation's order. All forms, from the least to the greatest, are related in the vibratory network that links all life together and makes the externalization of the contained wisdom possible through thought and speech; then as consciousness is acquired through sense activities, these grand works of God, through Nature and man, are comprehended.

"From the blade of grass to the giant trees, all is needed in Nature's workshop, to serve the earth and elements by their own peculiar magnetisms and graded electricities. They meet and temper each other. Earth's many products—tree's, shrub's, vegetation's and beast's great variety of magnetisms and electricities, become apart from other services they render, conductors for the downward rush of our quantities of elemental electricities and ward off much destruction. There is a space between the earth and elements where electric and magnetic currents meet, these rising and those descending, to supplement each other; but when qualities or grades of magnetisms and electricities are missing, because trees, shrubs, etc., are missing in their parts, there are often injurious discharges which could be prevented by a knowledge of how to prepare equalizing portions where they are missing.

"Thunderstorms or atmospheric convulsions clear the impurities which threaten life of man and beast, and are a blessing, for it is a mode of force regulations necessary to further progress by the removal of objectionable gases, etc. Now, in the mind realm these convulsions are just as much needed to stir human nature from center to circumference and dislodge wrongly conceived and nurtured ideas, so that heart and brain can receive the wholesome mental and spiritual nutriments, thus to become nobler in thought and conduct, and every thought become a prayer and every act its fulfillment."

MRS. M. KLEIN.
Van Wert, Ohio.

THE ATOM.

It Consists of a Whorl of Electricity.

The whole atom squirms with electricity, proclaims Sir Oliver Lodge in the battle royal waged between chemists and electricians. And when the electricity escapes, as in radium, the atom at a certain point will change into something else. There is a scientific party which has come to believe that there is no such thing as matter, that matter is a shape assumed by electricity; that an atom is not a permanent thing, but a sphere enmeshing little units of electricity now called electrons. Helium first was discovered in the sun by the spectroscope. Thanks to this hint from the sun, the Hon. R. J. Strutt and others discovered quite recently that helium is an emanation given off by radium and two other substances. That is said to prove what the old alchemists believed—that a change of matter into another form is possible. Sir Wm. Ramsay made a sensation which it is almost impossible to exaggerate at the British association when he announced the results of his recent experiments with radium emanations. Experiments are now in progress with gold and other substances and may furnish proof of Sir William's belief in the transmutation of elements and of the theory of decomposition.

JOHN A. HOWLAND.

Blamed With Evil Eye.

Sig. Giavanni Giolitti, the Italian prime minister, suffers from a popular superstition that he has the evil eye. Recently Sig. Majorana, minister of the treasury, retired from the cabinet because he had been seized with a serious illness. He is the sixteenth statesman associated with Sig. Giolitti to have been stricken down, if not by death, at least by some serious ailment, since the premier's rise to power. In Giolitti's first cabinet four of his ministers died in office. In his second two died and four others were brought near death's door. In his third administration one minister committed suicide, another died, and Sig. Tittoni was prostrated by cerebral congestion. In the present cabinet disease and death still pursue Giolitti's colleagues.

Justice is the constant desire and effort to render every man his due.—Justinian.

SAN FRANCISCO, CAL.

An Impressive Letter From a Prominent Worker in Reform.

To the Editor:—Your kind words, although few, are like a cool wind blown across the hot desert. Some time ago, someone writing from San Francisco, noted the adverse psychic conditions still existing here, which, then as now, I can most certainly endorse. Several times I have started to write you, but waited, hoping to be soon able to write in a more cheerful and spiritual atmosphere. Alas! I will confess to individual inability at all times to create heaven out of the fruits of the other place, no matter what the effort.

When calamity, the most appalling to be conceived of, overtook us, there was the most wonderful display of the courageous and sublime fortitude and self-abnegation on the part of the stricken people, together with such generosity as the world has never yet experienced on the part of the great hearts of human kind elsewhere on our behalf. It was a revelation on the part of humanity.

Then followed the reaction. Men seemed to forget all that is or ever has been sacred to tradition or to human life. You have heard enough about our corrupt city officials, and are not ignorant as to the general trend of events in our city since our great calamity, but to be fully cognizant of the stress of conditions, would require a residence here during these troublesome months, and particularly since the street car strike the first of May last. Once before since the fire had they struck, and people endured the discomfort good naturedly for two weeks, and no one seemed aggressive, but at this time there has been a most bitter feeling of antagonism that has expressed itself not alone in vituperation and enmity, but in bloodshed and loss of life, nor is there safety from harm for the general public assured as yet, nor immediate promise of it.

As you know, I passed a portion of the time in the south during the civil war, but never met with the same degree of threat and insult then that I have received in my own home, and in a time of supposed peace. The distance between my office and my home is between three and four miles, and I generally took a wagon down as far as they would convey me or the nearest point to my office and walk back. One unfortunate day I succeeded in the uneven streets, and as soon as possible to do so I took the street car line home. This was my crime. I was followed and called the vilest of names for blocks and threatened with violence, by not only men, but women. All sorts of intimidation were tried; my neighbors belonging to the Carmen's Union followed me into grocers' places and forbade them to sell me food, and I was told that if I persisted in riding on the cars I would be hurt.

I presume you can imagine me either fearing or trembling? I set them, as becomes a good American citizen and ex-soldier, at defiance, and told them I should continue in my free-born American rights just the same, and there was not a man among them that could touch me, or harm a hair of my head, and that I would prefer to die if necessary in defense of such rights, rather than live a coward and conform to the dictation of cowards, and I should not starve, or go hungry either. And I have not.

From an individual point of view I do not mind an encounter once in a while, but it shatters the spiritual side immensely, yet with the old Quaker, I am generally so well defended as to be able to say to the enemy, "Friend, if thee will fight, thee must expect to be whipped."

But you can see that life here in the once fair and beautiful city by the sunset sea is not all that could be desired in spiritual atmosphere and development of the spiritual unfoldment of our natures. And if I can make out to sing or compose some songs that will be sung by others during the commotion of spirit that is going on about me, I am sure it will pass as a sort of missionary work I am doing for my own reputation.

Our good Sister York, from the Ladies' Aid Society, called upon me, and stated that they were making an effort to resume the regular meetings of the society which they will no doubt be able to do before the winter months. There is, as you may infer, a dearth of the spiritual here at present, and our souls are hungering for that heavenly manna, yet none are forgotten.

NEVER WAS THERE A FAITH SO SATISFYING, SO BEAUTIFUL, SO SUSTAINING IN HOURS OF TROUBLE OR GRIEF AS OUR DEAR FAITH IN THE SHELTERING ARMS THAT HOLD US FAST TO THE INFINITE BOSOM OF THE GREAT FATHERHOOD AND MOTHERHOOD OF THE IMPERISHABLE LIFE OF WHICH WE ARE A PART.

What a wonderful work you have done, and are doing. Brother Francis. As your years increase so may your blessings, and in the unselfish devotion of your past, I am sure your reward is not delayed till the call to the faithful shall deprive the world of your still needed labors of devotion to truth and the world's advancement.

If angels in mortal guise could lighten your labors with swift prayers for your happiness and successes, your life would be one glorious morning of benediction and blessings, among which and the least of whom yet with most bountiful in tribute would be—your most sincere and appreciative friend,

ADDIE L. BALLOU.
1122 Market street,
San Francisco, Cal.

The ghosts told us there was no virtue like belief and no crime like doubt, that investigation was pure impudence and the punishment therefor eternal torment. They not only told us all about this world, but about two others; and if their statements about the other worlds are as true as about this, no one can estimate the value of their information.—Ingersoll.

LOS ANGELES, CAL.

Anniversary of the People's Psychic Society.

The first Anniversary of the People's Psychic Society was held in the Burbank Hall, Saturday evening, September 28, and Sunday morning and afternoon, 29th.

Never has it been my pleasure to attend a more perfect combination of educational and psychical demonstration than was at that time placed before the people who filled the large hall at each session.

The success of this society is due to unceasing effort of a number of people. The first to head the list is our dearly beloved sister, Mrs. Nettie Howell, a noble woman, who has devoted her life to the betterment of this spiritual movement, fearless, trustful, clearsighted, open-hearted, true—all the ever-demonstrated points of character that make her what she is, a wonderful woman in many ways.

When this sister looked over the field of workers in search of a man for chairman and director, of the People's Psychic Society, she was most fortunate in securing Mr. A. F. Prentice, a man who at all times, is looking for the good in people. He has proved himself to be a blessing, from the moment his frank, open face greeted us, the great unexplored future of this society looked full of good things.

Right here there comes before me as I write, a face strong, tender and true, one you will be sure to see when you step into the hall. His name is Mr. George Silver. But few people know this man, his great loving heart is full of sympathy and tenderness for all, expressions of animal life, he is a true friend at all times and under all conditions. "He that hath gained a friend hath given hostages to fortune."

I speak of these people because they are the foundation upon which The People's Psychic Society rests, as they reach out for timely assistance in conjunction with the activities surrounding this progressive movement, we find brilliant minds along the philosophical in our most worthy Sister, Mrs. Dr. G. Briggs, Mrs. Lettie Allen, Mr. J. C. Craig—all shining lights—unselfishly doing all they can in behalf of the Spiritual philosophy; Mrs. Grace Aitken of Chicago, Ill., Mrs. Sanford Johnson, Miss Greta Geetzer, Mrs. Grant, Mrs. Goces, Mrs. Hutchinson and Mr. J. C. Craig, were the spirit messengers.

We enjoyed a musical treat given by Mrs. Johnson, Mrs. Sullivan, Mrs. Lettie Allen, Mrs. Sanford; I think I am justified in stating the most pleasing to us all was the very sweet songs sung by Mr. Holbrook's son and daughter; the young lad and his little sister took the house, so to speak. We hope we may have the pleasure of hearing from them again.

At the close of the afternoon program all message mediums formed groups about them to satisfy the wants of the people along that line and when I saw the large number waiting to receive just one word, my very soul cried out for more workers in that field.

At the close of the circle work, ice cream and cake were served. In the evening, Mrs. Sanford Johnson held christening services, at which time Mrs. Dr. Briggs gave a most instructive talk upon "Motherhood."

Mr. and Mrs. Sullivan favored the occasion with one of their expressive songs, soon followed with the very convincing test work of Mrs. Sanford Johnson, making a most appropriate closing for this our first Anniversary of the People's Psychic Society.

We as a society, extend to all our friends a most cordial welcome; come let us from all parts of our glorious country meet often, learn more of the great art of loving and serving the highest and the best, through thus uniting we become a greater power for good. I wish we could have a congress of Spiritualists each month, all societies uniting as one, at that time. I have every reason to believe it would result in a greater strength, a clearer understanding of the inner spirit that prompts our every act. I believe a great, true, unselfish love—would spring forth into a more perfect expression than we have ever known in our Spiritualistic movement. ADELAIDE K. BROOKS.
Los Angeles, Cal.

THE GOLDEN RULE.

Read to The Golden Rule Society by by the Author, at Its opening Meeting of the Season.

This world would be a better place to
live in for awhile
If everyone would think aright and
always wear a smile;
If each would keep the body clean,
the mental free and cool,
And bear in mind for all mankind the
forceful Golden Rule.

If man could keep his anger down and
kindness up above,
There'd be no need for cramping
creed, and plenty of use for love;
If man could keep his soul in tune and
smother down the mule,
The only guide he e'er would need
would be the Golden Rule.

If man to man were always just, were
always kind and true,
Each one right here upon the earth
would sometime get his due.
If Love and Wisdom always ruled in
Life's great common school,
Mankind would need no stronger law
than the dear old Golden Rule.

The Golden Rule has won great fame,
As quoted o'er the world,
And every Savior has the name of
having it unfurled,
And yet, were it but lived to-day, no
wars would ever be,
And peace and plenty on the earth
would reign eternally.

DR. T. WILKINS.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

How to Keep Always Young.

Secret Explained by a Chicago Woman Who Has Been a Social Favorite in Six Cities, and Preserves Her Youthful Spirits though Nearly Ninety Years of Age.—She Has Had Experiences That Teach Her that the Spirit World Is Very Close.

Would you like to keep young, gay and charming? It can be done and here's the way a lovely Chicago woman—Madame Lucie D'Episy of the Old People's home and the most exclusive social and intellectual sets of half a dozen large American cities—has accomplished the feat [as set forth in the Chicago Tribune].

A preliminary word about the history of this popular belle, "eighty-five and a half" years old, according to her own statement, vivacious, as a young girl in heart, mind, conversation, and spirit, may not come amiss.

Madame D'Episy was born in Paris. She still is "vraie Parisienne" in all essential matters—and manners—though she left "cher Paris" for good fifty years ago and has never returned, even for a visit. After a happy girlhood, filled with varied good works and devoted to study of the divers great religious and philosophies of the world, the pretty mademoiselle married Dr. Gilbert D'Episy, writer of many scientific volumes, tutor to a number of royal children, among them the boy who afterwards became the Emperor Frederick of Germany, and with him journeyed to America. A Louisiana plantation constituted the first American home of the woman who even then was beginning to formulate and follow the cheery philosophy that has happily carried her through so many changing years and vicissitudes of fortune; when the war had swept away the D'Episy slaves—some of whom, for love of their merry young "Mistis" scornfully refused to consider themselves emancipated, and insisted upon accompanying her "up north"—and a generous share of the D'Episy fortune, a new home was made in Arkansas, the family later moving again to St. Louis, thence to southern Illinois, where Dr. D'Episy died, suddenly and under distressing circumstances. Then MadameD'Episy came, with her children, to Chicago, where she has resided for thirty years, and which city she loves dearly.

From a rich woman she now became poor, finding it necessary to eke out her slender financial support by teaching French and pastel painting, in which she still is efficient. Previous to these trials her two oldest children had died within the space of four days, being slain by "black diphtheria" while the distracted young mother lay helpless with the "bone fever" of the early south, now more precisely diagnosed as inflammatory rheumatism. So it will be seen that the indomitable and brave spirit that always has supported and upheld this gay-hearted young-old beauty has has not remained untested. In later years ill health and a painful accident have contributed their quota of suffering, but "la philosophie" that has proved so potent shows no diminution of comfort or luster.

Troubles Do Not Daunt.

"It is all well," says Madame D'Episy. "It is all well with us always, whether we can see this or not. I have had troubles; I have suffered; I have seen those I love suffer, which is harder to bear than personal distress or sorrow. But I never have been discontented or unhappy, and I never shall be. Life or death, it is all well for me, and I feel that I always shall be young in spirit. To die that would be easy. To grow old in heart—that would be very hard."

Madame D'Episy, who, some years ago entered the Old People's home, because the son and daughter still living quarreled continually over her place of residence, each ardently desiring that she make her home with his or her family, is popular alike with officials, residents, employes, and visitors of the institution. She has hosts of "outside" friends and goes out no little, despite the fall that not long ago resulted in lameness. The circus she invariably attends with her well-loved grandchild and namesake, and a French play—especially when Bernhardt is acting—finds her a delighted, enthusiastic attendant. A daily English and weekly French paper she reads religiously, together with many books of fiction, poetry, philosophy, and science.

In earlier years she has written much, and still works occasionally upon the book of poems her friends are anxious that she should publish. Her little garden is well tended and the joy of her summertime existence, French lessons still are given when opportunity offers and the gentle, clever, aristocratic optimist never lacks time for receiving visitors or for bright conversation. Fifty years easily might be dropped from her apparent age when the sparkling eyes flash over some intellectual problem or play of wit.

Gives Secret for Retaining Youth.

Asked for the secret of her unchanging youth, Madame D'Episy smiled and expressed herself willing to give it for the sake of "les autres" with less experience in the way of keeping young and happy under trying and sometimes distinctly adverse conditions.

"Preserve a good conscience, do all the good you can for and to others, keep occupied, be content, always, and take always in good spirit whatever fate may send."

These she declares infallible rules for maintaining perpetual youth, and she insists, moreover, that the suggested life attitude may be acquired at will. Looking at and listening to her, this is easy to believe.

"Can you change fate or circumstances by complaining?" she asks, earnestly. "No? Then why repine? It will but make the real trouble worse, add unnecessary others, render you unpopular, and push away all chance of happiness.

"It is cowardly and selfish to fret or grumble. Be sure whatever comes is best for us, though this may not seem at the time, possible. Make up your mind to be happy, no matter what happens, and this will become less and less difficult—always supposing your conscience is easy, and this condition each may regulate for him or herself. There always are opportunities of doing good to others, if it is only to be kind to a little child or speak cheery words to the sorrowful. Think of others and you will forget yourself—and keep happy and young.

Sad for Others, Not for Yourself.

"I am sad for others, sometimes, but I have no personal troubles. I have had wealth and youth and social standing. These I have not now, but no matter! I was happy with them, trying to do what little good I might in the world; I am happy now, without them, still trying. Religion? Yes, it is a great comfort. I was born and reared a Catholic, I have been an Episcopalean many years, though I love and respect them all for the sake of the help they give others. For me God is too big for any creed, but I can see his finger in many matters. To be truly religious is of great benefit, a great help if one would keep happy and youthful. There is great and revivifying power in faith and love and charity. I have lived so long and had so much experience that I now judge no one harshly. Who knows how far each of us is responsible for his faults?

Bitterness and Hardness Bring Old Age.

"DEATH? I DO NOT FEAR IT. WHY SHOULD I? IT IS NATURAL AS BIRTH, AND, WHILE I AM NO SPIRITUALIST, I HAVE HAD EXPERIENCES THAT TEACH ME THAT THE OTHER WORLD IS VERY, VERY CLOSE, AND BEAUTIFUL. SOMETIMES, WHEN I AM TIRED OR SPIRITUALLY UPLIFTED, I THINK I WOULD LOVE TO BE DEAD, BUT I LOVE ALSO LIFE AND MY CHILDREN. THEN, TOO, I LOVE THIS COUNTRY SO MUCH THAT I WOULD STAY IN IT AS LONG AS I CAN.

"It is bitterness and unkindness and pessimism and hardness of heart that bring on old age of soul and body, and these are never worth while under any circumstances or conditions. Love, forgive, be cheerful, this is the way to be young and happy, and I wish I could make all the people in the world, especially all the young people, hear and pay attention. I never, never have been bored; I never shall be, while the world is so full of lovely things and nice people, of beauty and music and laughter and little children, or remarkable change and progress.

The True Secret of Happiness.

"I love all the world and have many people to love me, and every moment of life is full of ever fresh interest. Beside such joys, what matter increasing years, failing health, loss of financial good fortune? We always should remain in soul and heart but little children. With the child's eager interest and good will and habit of happiness, we must be always and forever young!"

Madame D'Episy has lived her own philosophy, and offers herself as proof of its soundness. She is young in spirit, young in soul, gay in manner, happy in disposition, and charming. To chat with her is to forget that she is nearly 86 years old, and the gentle charm of her manner the sweetness of her smile and the grace with which she says and does everything leave an impression of youth—and happiness.

STRANGE EXPERIENCE.

He Took the Works of Two Old Clocks, Made a New Brass Frame, and Mixed the Wheels of Both Clocks, not by Calculation, but by Inspiration, and Completed One Set of Works that Kept Exact Time.

Dear Mr. Bicknell:—I received your two cards and thank you very much. I am glad you liked the photo. As soon as I get them I will send you a picture of "The Spirit Clock."

I now sit here and admire my work just as you would, because it seems new to me.

It seems like a dream as I think it over and find how all the material and everything was placed in my way. It is well to believe that I did the work, but it was under the control of an unseen force, known as "spirit." The following will prove what I write.

One day something seemed to tell me that I should make a clock. I did not stop to figure on any material, but went up stairs and brought down some lumber and started the case. I did not figure on what the size of the case should be to fit the works, or anything; I just worked on.

I knew not where to find the next material, the works or any part; I never gave it a thought. Just as I needed anything, I knew where to go and what to do. The result is a clock that runs with the best. It is perfect in design, and in every way is what others would plan and figure out in order to get it, perfect in every way. Mr. Bicknell, you can see that I had unseen expert help. It is just as plain as darkness and sunlight, for it would be impossible for me to put up such a piece of work in any other way, when I knew nothing about clocks and their principles. It is just like a dream. I could sell the clock, but I do not like the idea of parting with it. It seems to be a part of me. I started a letter, but it is nothing but clock talk.

Very truly yours,
MELVIN E. BUCKOUTZ.
La Motte, Ill.

PERSONAL AND IMPERSONAL GODS.

Faith Has No Use for Reason.

Through the knowledge and influence of Modern Spiritualism millions of people have dropped or made radical changes in their faith in dogmas pertaining to a god, a devil, a hell, damnation and salvation by blood atonement. We hail with delight all such changes in the minds of men; yet some cling fondly to their god idea, the most absurd of all.

"The universal fatherhood of God and brotherhood of man," we hear so much about is simply a rhetorical flourish of fiction.

Many people have repudiated the Jewish Jehovah, fair and square, and declare they do not believe in a personal God.

That is good, and we rejoice to learn it; nevertheless they constantly make use of bible ideas, phrases, quotations to vindicate Theism. If they do not believe in Jehovah, why use bible texts to sustain faith in a God? They should, to be consistent, discard the Bible as a source of evidence; because it is called "The Word of God"—one and the same God in Old and New Testament, from Genesis to Revelations. It is Jehovah, the personal god of both Jews and Christians. If they do not recognize a peronal God, they should not use scripture to prove their impersonal God.

If "God is a principle and not a persons," as Theists affirm, why do they always call it "He—Him—Father," thus giving it a personal appearance? It seems to be a principle of male gender; however, men do not worship an abstract principle; their conception of a God is a being possessing human attributes.

They have got a new name for the old God—call it "Infinite Intelligence." However, intelligence implies mind, will, memory, knowledge to manifest it; all attributes of a person. If they want it understood they do not believe in a personal god, the "Intelligence" must be lopped off. It is a personal god in spite of their denial, and only an imaginary being, either way.

If "Men are made in the image and likeness of God," as alleged, there ought to be black, white and yellow gods corresponding to the men. If the men are the image and likeness of the god, it must be a personal god, because men are persons.

The stupid devotees claim to be "children of God," and call it "our Father God;" but no one can prove his or her relationship to any god, either personal or impersonal. Men who saddle their parentage on a god are divine scamps.

The believers in the impersonal god often talk and write about "Jesus Christ the Son of God;" but if he had no personality he could have no son. Every son has a personal father.

Faith has no use for reason. There is no argument too absurd for a Theist.

It takes one false assertion to prove another all the way through Theism; which is the fundamental basis of religious error; devoid of fact; maintained by faith, fallacy, assumption and vehement assertion. The origin of religious ideas is ignorance.

A. H. NICHOLAS.
Summerland, Cal.

SUGGESTIVE THOUGHTS.

By That Veteran Lecturer, N. F. Ravlin.

Cheer up,
Though sorrow's night o'ercast the sky,
And all thy sweetest flowers die,
Cheer up.

Faint not,
Although the way be rough and drear,
And friends prove false you once held dear,
Faint not,

Stand firm,
Though tempests wild sweep o'er thy soul,
And angry billows o'er thee roll,
Stand firm.

Be true.
Though all around you, falsehood reigns,
While truth is sold for sordid gains,
Be true.

Be a man.
Though many sell themselves for naught,
And in the end are snared and caught,
Be a man.

Push on.
Should mountain heights impede thy way,
And inclination bid thee stay,
Push on.

Be free.
While slaves to sin at every turn,
Are spending nightly all they earn,
Be free.

Oh! stop and think what price you pay
For sordid pleasures of the day.
Manhood with its endowment vast,
Down at the shrine of Death is cast.

But clothed as with the sun in glory,
You will oft rehearse the story
Of how you triumphed over sin,
That you the victor's crown might win.

Now Earth, and all that you held fast,
Is gone, forever gone at last,
While with the glad victorious throng
You chant the everlasting song.

Immortal youth you'll hence enjoy,
And pleasures sweet, without alloy,
And while eternal ages roll,
Shall Wisdom guide your mighty soul.

Oh! grand, beyond conception grand,
Are forces now at your command,
Move on, in paths the ages trod,
And search the universe of God.

The mysteries of being solve,
As primal cause, effects evolve;
Whence came the tiny grain of sand,
And whence the Universe so grand?

What finite mind can grasp the whole
Or read as from a book, the scroll
On which is writ great Nature's laws,
From outer to most hidden cause.

Enter the realm where Wisdom reigns;
Where Love strikes off the galling chains,
And thou shalt be forever blest,
Finding in work eternal rest.

N. F. RAVLIN.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

An Interesting Sketch.

The Past and Present of the First Spiritual Union, Norwich, Conn.

As secretary of the First Spiritual Union, I have been requested to write a short history of the affairs of this society from its inception twenty-five years ago, up to the present time, and in looking over the records of the past and considering the affection and devotion of those earnest souls who toiled unceasingly and sacrificed much that we of to-day might enjoy the place in the esteem and respect of the people that we do, it sems but fitting that we should pause in our hurried lives and pay this tribute of respect to their memory.

Twenty-five years ago, by invitation of Byron Boardman and Guilford Parker, Mrs. Abby N. Burnham delivered a lecture on Spiritualism in this city, and such was the interest aroused by the work, that on May 27, 1882, the First Spiritual Union of Norwich, Conn., was organized, with Byron Boardman and his brother James, Guilford Parker, E. W. Dean, R. M. Hubbell, George Miller, Edwin Allen, John P. Avery and George Tufts as its officers, the object of the society, according to the preamble, being to maintain liberal meetings and lectures on Spiritual and other kindred subjects of reform."

As is the case in all movements of a progressive nature along religious lines, more or less antagonism to the society was aroused, and one of the ministers of the city, of the Methodist faith, made it a subject of caustic comment from his pulpit. But these unpleasant experiences are mostly of the past, our elders have fought the battle of prejudice and oppression that we might be free, and to-day, even in this conservative New England town, we command such a measure of respect as must be very gratifying to them.

Twenty-five names were appended to the subscription list of that first year, all but four or five of whom have joined the vast multitude of the unseen, and their earnest, self-sacrificing labors in this cause of religious truth have been taken up by the younger but, we hope, no less earnest generation.

Twelve lectures were given that first year under their auspices, and these have gradually increased in number until now, and for many seasons past, regular Sunday services are held eight months in the year.

In 1889 the Children's Progressive Lyceum was established in connection with the work of the Union, that our children and young people should have the privileges of education and growth in the same line of thought as their elders, and this continues to the present day, their meetings being held each Sunday at the close of the morning service.

On June 5, 1885, the ladies organized an auxiliary society under the name of the Helping Hands, the object being to assist in the support of the Union both socially and financially, and most nobly have they filled their mission. It now admits to its ranks members of both sexes, numbers 62 in membership, and each season makes a generous contribution to the finances of the society. The fortnightly suppers given by them throughout the season, as well as their semi-annual fairs, have earned a reputation for their excellence.

Purchase of Building.

Like most of the Spiritualist societies throughout the country, the Spiritual Union at first held meetings in a hall, Steiner's hall and Grand Army hall having both been occupied by it. But ten years ago the Union purchased and renovated this building in which we now stand, which was erected in 1885 and used exclusively for Scottish Rite Masonry, now fitted up as you see it and dedicated to the use of the higher powers for our betterment and enlightenment. Comparatively few of the Spiritualist societies own their own church home, and we are pleased and proud of ours, simple and unpretentious as it is, our Spiritual Academy, where we hope to learn much, and to teach much of the highest truth.

The building was dedicated with appropriate services ten years ago this week, on October 6th and 7th, 1887, and Mrs. Carrie Loring, Miss Elizabeth Harlow, J. C. F. Grumbine, Mrs. Jennie Hagan-Jackson, J. Clegg Wright and Mrs. May S. Pepper were speakers for the occasion. To Mrs. Chapman, whose interest was so deeply concerned in this society, and who was instrumental in securing the large array of talent present, we are largely indebted for the successful event.

And as we consider all these things and realize the progress that we have made in material success, in spiritual growth, and also in the opinion of the outside world, do we feel to pay a word of earnest tribute to those whose courage, devotion and generosity in the years that have gone, have made this gathering to-night possible. Byron Boardman, through whose instrumentality this society was inaugurated, who served as its secretary until his transition in December, 1885, and who, with his brother James, left a substantial fund for the support of these meetings.

Guilford Parker, treasurer of the Union from its inception until his death in May, 1899, and who was ever earnest and loyal to all the needs of the society.

Mrs. J. Adelaide Chapman, who took the secretaryship as Mr. Boardman left it, holding it for sixteen years, and doing most efficient work in that and every department of interest in the Union. As president of the Helping Hands society she labored untiringly for the support of the Union; and together with her husband, Mr. Sanford A. Chapman, and her mother, Mrs. Julia Houghton, an old-time Spiritualist, were leaders in the cause for many years, until their transition to spirit life a few months apart took an entire family of liberal thinking people from our midst.

But in the last week of her life, with sorrow and all material affairs weighing heavily upon her, Mrs. Chapman arranged the affairs of the Union for the immediate future so far as possible and left a fund of $2,000 for its benefit.

To William F. Bogue, a close friend and intimate adviser, were these interests confided, and with earnest and sincere effort has he followed out these desires; and we as a society feel that with his strong personality and steady judgment at the helm, we may breast the waters unafraid.

Mrs. Nathan A. Brewster has assumed the interests of the Helping Hands as its president, and with a corps of able helpers is a large power in the affairs of the Union.

Many others could be mentioned who have labored untiringly to sustain the cause which means so much to them, and have fought the battles of the past that we of to-day might enjoy our liberty, among the older ones, of whom but few are left are Mrs. Fannie Marcy, Mr. and Mrs. Chas. W. Spalding, Dr. W. W. Clapp, N. Duchette, J. D. Crocker, Dr. S. B. Bulkley, Frank White, T. Y. Winship, Mrs. Almira Schofield, Mrs. R. A. Jennings, and Mr. Robert Parker.

These devoted ones, with the assistance of many others no less faithful, but whom time forbids my mentioning, have supported in the past course after course of lectures composed of the very best talent available on the platform of progressive thought, including J. Frank Baxter, Mrs. A. H. Colby-Luther—great and glorious soul, whose spirit in the beyond must still be working for our spiritual freedom; Mrs. Sarah A. Byrnes, Mrs. R. S. Lillie, who, with her sweet-voiced husband, gave us many mouths of her inspired teachings, living as well as preaching the highest good; Hon. A. B. Richmond, Dr. George A. Fuller—sincere and fearless, H. D. Barrett, president of the National Spiritualists' Association, and Mrs. Mary T. Longley, their worthy and efficient secretary; Mrs. Isabella Beecher Hooker, Hon. Sidney Dean, W. J. Colville, A. E. Tisdale, Mrs. Clara Banks—true-hearted and much interested in our success, and her protege, who, so far as another may, took up the mantle as she dropped it in the mortal, Miss Elizabeth Harlow; Joseph Stiles, J. Clegg Wright, Mrs. A. J. Pettengill, and others.

These and many others have given us of their best thought and endeavor, and have helped open the way for the place we occupy to-day.

Two years ago the management decided that a resident speaker might better serve the interests of the society, and Mr. Albert P. Blinn of Boston was called to fill the position. Fully has the judgment of the society been vindicated, and under the ministrations of Mr. Blinn, ably assisted by those of Mrs. Blinn, his helpmeet in all good works, our society has attained a large degree of success, and harmony and co-operation prevail in our midst.

During the first year with us Mr. Blinn was ordained as a minister of the gospel of Spiritualism, with all the legal rights and privileges belonging to ministers of any denomination.

Last December we were greatly enriched by the presentation of this beautiful pipe organ, which greatly enhances our pleasure and our power for good, and which was given in memory of one of our young and loyal members, Lloyd M. Cobb, Junior, by his mother, Mrs. Annie M. Cobb, a permanent and lasting tribute of love and appreciation of the truth to him so dear, and highly prized by us for many associations connected with it.

Charles A. Dowsett, Mr. Cobb's brother-in-law, has long been our organist, and under his loving touch the instrument often speaks to us of one just beyond, whose work in the mortal still goes on in this subtle way.

The workers of the present we do not refer to individually. Their history is still making; but well do we know it will be a noble one of sacrifice and endeavor, and those who are acquainted with us and this home can see their work, as they gather here day after day, and appreciate it.

And now as we have glanced over the records of the past, have gleaned its lessons, and noted any errors, what have we learned? and what has it all meant to us?

In the early days of our history our workers and mediums sacrificed much as they traveled the country o'er, meeting with many hardships in their wandering life, as well as odium and reproach for the cause they were upholding. But, brave and fearless, this meant but naught to them, as, filled with the fervor of of the spirit, they dauntlessly voiced their highest conviction, advocating noble measures of reform, freedom for all, the upliftment of the masses, the recognition of the equal rights of woman with man, protection for our children, and the right of each and every one to be the master and dictator of his own fate, in so far as mortal may.

These earnest souls fearlessly hurling the truth from their inspired lips, heedless of criticism or reproach, were eagerly listened to, attracted the masses, and held the people—and why?

Were they not teaching the highest and best in the world of truth that it was theirs to receive. Did they stop to consider the policy of this or that, or where it would hit?

Nobly and bravely they advanced the highest revelation of truth as they perceived it, and did it run counter to some of their ancient truths of centuries ago, it was none the less given to the people as a newer and later revelation of Truth, than which there is nothing higher.

We, with our knowledge and the power we recognize of appropriating to ourselves somewhat from the great reservoir of unlimited wisdom, have no need to turn to the teachings of the past, no matter how large a part these teachings have played in the upliftment of mankind in the history of the world.

This belongs to the past; and while we recognize the truth wherever we find it, what need to utilize old and half-formed truths when grander and fuller revealments of Nature's symphony lie about us on every hand.

Let us learn a lesson from these early workers in our ranks—they who so boldly uttered new truths, preached unheard-of reforms, and many times shocked by their progressive utterances the minds of their hearers, but who nevertheless spoke to full seats and to enthusiastic audiences.

People are ready for the best and highest, if given boldly and confidently.

Oh! let us with our knowledge, with the growing development of our powers through an understanding of this knowledge, so draw unto ourselves and utilize the noblest, the farthest advanced thought on all subjects of social and altruistic reform, that we shall be a greater power for good, a stronger force in the world, and that these progressive thoughts which are permeating the minds of man everywhere, shall find in us a worthy center, and shall radiate from us as a bright and shining light.

MARY P. CLAPP.
127 Roath St., Norwich, Conn.

"After Her Death." The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.00.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth $1.50

OUTGROWN CHRISTIAN SCIENCE.

He Quits that Church for Something Higher and Better, and Thereby Exhibits a Good Degree of Common Sense. He says that Spiritualism in Its Purity is the Highest Form of Religious Belief.

Mrs. L. E. Fish went to Los Angeles, October 7, and Mr. Fish followed the next day. On leaving Redlands (Cal.) Mr. and Mrs. Fish, who have been the readers in the Christian Science church in this city for many years, also leave the Christian Science organization.

Mr. Fish has not always been connected with the Church of Christ, Scientist, as the denomination is officially designated. He was for fifteen years a member of the Baptist denomination. "But," as he often expressed himself to friends in talking over the church and his affiliations therewith, "I outgrew that as I progressed with my studies and investigations, and now, after twelve years in the Christian Science church, I have simply outgrown this also. All thinking men and women are outgrowing Christianit. By Christianity," continued Mr. Fish, "I do not mean the teachings of Jesus. The lofty verities He taught can never be outgrown. So, when I mention Christianity I mean the Christian religions as we find them, and Christianity as it is taught among the leaders of the dominant creeds. We take it not as we conceive it should be and as we find it in its origin and first promulgation, but as men have now come to teach it in the great orthodox churches. It is now so grossly materialistic that no reasoning, thinking man, no earnest student and philosopher can possibly accept it and not be a hypocrite. I hold the teachings of Jesus to be the highest of any philosopher and leader of men that the world has ever seen, with one exception. Buddha was a greater, or equally great as a teacher. But this is not the Christianity as it is now taught, or the Buddhism of to-day. These are both corrupted by the grossness of men and some of the doctrines now placed at the pinnacle of faith are the most pernicious that the world has ever seen. Take the two chief supports of most of the Christian churches of to-day, that of "original sin" and the accompanying one of "vicarious atonement" and you will see, on viewing them truthfully, that their office is to lead men from the true religious life and away from the best possible development of the individual. To characterize man as a worm crawling in the dust and dependent upon forces outside the power of man to lift him from his degradation is a base slander upon man and God. To hold up before him the belief that another has expiated his crime is to withhold from him the power which he himself should have and has, if permitted to develop, for growth and for doing good.

"I wish no evil to the churches, the orthodox body or the Christian Science. All are more or less permeated with grossness and materialism. But I cannot remain in them and be conscious, as I am, of insincerity, so long as I do so. Through the earnest study of the leaders in all the great religions I have come to a faith that is for me, and is not confined to any one of the others. Of course I will be called an atheist. Buddha never taught anything regarding God. He did not refer at any time to God, or teach that there was such a being as a God. In so far as I accept the teachings of Buddha I may be called an atheist.

AGAIN I MAY BE TERMED BY SOME A SPIRITUALIST. SPIRITUALISM, IN ITS PURITY, IS THE HIGHEST FORM OF RELIGIOUS BELIEF. STRIPPED OF ITS EXCRESCENCES THERE IS NOTHING BETTER, SO FAR AS IT TEACHES. BUT IT, TOO, IS HONEYCOMBED WITH MATERIALISM AND FRAUD IN THE PRESENT DAY, SO IT IS DIFFICULT TO DEFINE MY POSITION. I ONLY SAY THAT I BELIEVE IN THE UNTRAMMELED AND UNRESTRICTED GROWTH OF THE BEING WE CALL MAN TO THE HIGHEST AS IT UNFOLDS BEFORE HIM."

The above, from a Redlands paper, contains a valuable assertion: "Spiritualism, in its purity, is the highest form of religious belief." Read that over and over, and then see what follows it, and then retire, if you choose, to some secluded place and blush with shame. There is a large measure of truth in what he says, as to fraud in our ranks.

DIVINE WRIGHT.

(Advertisement.)

YOUR REAL LIFE TOLD AT LAST!

Startling Predictions for Everybody, Almost Beyond Belief!

REMARKABLE PSYCHIC ASTROLOGER TELLS PAST AND FUTURE WITH AMAZING ACCURACY TO ALL WHO WRITE, ABSOLUTELY FREE.



HE TOLD MISS T. ST. CLAIRE.

Would you like to know, for the asking what the future has in store for you? Would it be any advantage to you to know how your health will be; how your business will go; whether you will be happy or unhappy; what your weak points and strong characteristics are, and how to improve your condition, financially, socially and physically? If so, here is an opportunity you should grasp at once. It will cost you nothing. If you are pleased, tell your friends. That's all. You will be doing them a favor. Who knows what this will do for you?

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Scenes In Spirit Life.

As Witnessed by Abby A. Judson and Carlyle Petersilea. Given Through the Mediumship of Amelia Petersilea.

Much has been, and is, said about the hells existing within the Spiritual spheres; but I have not, as yet, become cognizant of these hells. They may exist; very likely there is much unhappiness within the lowest condition of spirit life, but it cannot necessarily last very long; for no matter how benighted a soul may be, that soul has some near or dear friend who will feel interested in carrying to that soul light, love, and strength.

Even if that soul has no near and dear friend, there are bands of bright spirits who make it their business to carry light, love and wisdom into dark places, and very few souls will remain in unhappiness, or wicked, dark and revengeful, when they can grasp at a ray of truth and light to save themselves, for the one great aim of all life is to be bright and happy. Ignorance is the cause of all unhappiness, and the breaking of natural laws. But, as I said before, I have not as yet witnessed, and therefore could not give evidence, that such hells exist.

My object in writing this present series of letters is to give evidence of that which I have seen, for even in your courts of justice none are allowed to give evidence unless they know positively and within their own personality of that to which they are called upon to testify. Abby Judson and I both wish to write a series of letters, giving evidence of that which we have seen, and also taken part in, within the spiritual spheres, and we desire to call these communications "Scenes in Spirit Life, as witnessed by Abby A. Judson and Carlyle Petersilea. Given Through the Mediumship of Amelia Petersilea."

Now I wish to say that thought photography is about to become an established fact in the earthly life. It has always been a fact in Nature, and is a great universal truth.

Every thought and thing are distinctly photographed within the ether, and the brain is a mass of convolutions or natural sensitive plates that received the impressions, thoughts and scenes that exist both in the natural and spiritual worlds; and this is called memory; but no photographic plate can receive and register anything that does not have an existence. There must be something to photograph, or it cannot be impressed upon a sensitive plate. Therefore when we impress these scenes upon the brain of our sensitive, they actually have an existence or we could not thus impress them.

Some talk of imagination, but nothing can be imagined that does not have existence somewhere within the great universe of Nature; consequently all these scenes, which we shall picture upon the brain of our sensitive, exist, and we have witnessed them and can give evidence to the truth of that which we have seen; but, together with our scenes we shall give acts, and many of the people who are acting their parts in these heavenly scenes are well known to the present generation of mankind on the earth.

Now, our gifts in spirit life differ one from another, just as the gifts of those of earth do. For instance, although Abby Judson and I were both teachers when in the earthly life, and employed other teachers to instruct pupils in the different branches of education, yet, after all is said, our gifts are different, together with our methods, but we are congenial souls and find our happiness very nearly on the same plane of existence. We are both still teachers — I having founded, together with my earthly co-adjutor, Dr. Eben Tourgee, a grand conservatory of music, elocution, and art. Abby has, together with her beloved soul-mate, or husband, as you of earth call it, a grand school for the young of both sexes, wherein everything is taught that is grand, good, and noble. Not only music, elocution, languages, and art, but morality of the highest order. Not only this, but home life, and the rearing of little children who have come to the spirit life in infancy, and all the way up to manhood and womanhood.

I am well aware that there are some in the earthly life who object to the term "soul-mates," under the plea that soul-mating leads to immorality. If it leads to immorality in the earth life, it certainly does not in the spirit life; and how one of the grandest truths in Nature can lead to immorality, I fail to see. All truths can be twisted, and given a different meaning, just as your fakes pretend they are mediums and twist and distort grand truths into filthy, vulgar shapes. So the minds of many can twist and distort grand truths into filthy, vulgar shapes. So the minds of many can twist and distort the great truth of eternal soul-mates into all kinds of imaginable, filthy ideas; but all these ideas are in the minds of the persons themselves, and they clothe them up in their own filthy, artificial and disgusting toggery; but the great laws of Nature are not contravened thereby of Nature are not contravened thereby.

The earthly life is too crude and ignorant yet to accept in all its immaculate purity the great truth of eternal soul-mates. But here in the spiritual spheres the highest angels know it to be true.

There is a great universal law of strict justice, and if a soul does not find it in the earthly life—and very few do—it will surely find it in the spiritual life, sooner or later. Would it be a just and equitable law that some should be happily united to husbands and wives while others go through eternity all alone, or united to those who inspire nothing but the utmost loathing and disgust? Is it highly moral for a grand, good, noble, affectionate and tender woman to be united for all eternity to a man who in the earthly life abuses her in every conceivable way; who does nothing but abuse her every hour of his life; who is false to her in every way; who provides nothing for his home—if they have a home at all she must provide it; a man who is drunken and villainous in every way, who beats his wife; who tries in many ways to secretly murder her?

Many times wives are not at all what they should be. There are many so-called homes on earth that are nothing but hells. Can anyone wish to carry all such miseries into the spiritual spheres and make hells of them also? O, no; the great universal law of strict justice will not allow of this, consequently they meet with the great law of eternal soul-mates, else all things would be incomplete.

I advise everybody to buy the book, "Oceanides," and read it. Nearly every word in it is true. All pertaining to Rombus and Oceanides is strictly true, but Ernst von Himmel did not exist as a person. The word simply means earnest of heaven, and is allegorical. Yet there really was an Ernst von Himmel, but Oceanides met him years afterward, and he really and truly was her soul-mate. They were united, and Oceanides was as happy with him as she had been miserable with Rombus.

No greater happiness can come to the soul of man or woman than to be truly united—in other words, soul-mated. It is the spirit and soul that must be mated, but the earthly plane is not ready for it yet; but none can rob the spiritual life of this great law of justice, consequently Abby Judson is united to her own, and no one can rob her of that which belongs to her, or to the other half of herself; and no one can rob me of my own other self—my own dear wife who is still left, for a little while, below, that more work through her may be accomplished.

Now the first scene that we shall impress on the sensitive plate, or convolutions of the brain of the medium, is the vast spiritual zone. I say "we," for much of the present work will be done by Abby Judson and myself joining our forces together, for we have more power by working together than singly. There are others, too, who will aid, but these it will not be necessary to mention at present. The first picture, then, is that of a vast, spiritual zone, surrounding your earth, attached to it, and moving with it.

Now the topography of this spiritual zone is exactly like that of its nucleus, the solid, material globe. The seas, the lakes, and oceans, lie exactly above the earthly seas, oceans, rivers, lakes, ponds, and so forth. The spiritual seas and oceans are really emanations from the corresponding ones of earth—the fine, ethereal, attenuated portions.

Some may object and say that the waters, after rising in the form of vapor, condense and return to the earth in the form of rain or snow, dew, and so forth. Yes, a very large proportion of it does, but not all; there is a residue that never returns at all, and this finer substance, which is really in the form of two gases, rises up until it reaches the spiritual zone; it is now beyond the attractive force of the earth, and is held by the great law of attraction to the spiritual zone; this, as all must know, is lighter than the atmosphere of the earth and rises above it.

Now, we cannot give you the exact number of miles, but as soon as it gets beyond the earth's atmosphere, the earth can attract it no longer; and now the great law of spiritual attraction is in force; it is now attracted and held to the spiritual sphere. The great law of attraction, or like attracting like, is operative throughout al the universes of nature; but, as before stated, this spiritual zone is held to the earth, or around it, by this same law of attraction. The spiritual zone attracts to itself all that belongs to it. The material earth attracts to itself all that is heavier or grosser.

Now, as all must see, our zone is many, many millions of miles larger in circumference than the earth, the earth being merely a small nucleus or core, so that, for instance, above your American continent lies another spiritual American continent, many, very many, thousands of miles larger than the material continent, and above all other continents and islands the same, and our oceans, seas, lakes, and rivers, are correspondingly much larger, or in exact ratio corresponding with those of earth, so that we really have everything that you have on the earth, in a fine, attenuated, sublimated condition, with all ugliness, grossness, coarseness and death dropped out; all the heavy grossness falls back to earth to be there worked over until it becomes fine enough to take its place in the spiritual sphere. The earth is the kindergarten wherein all things are prepared for the higher spiritual realms.

There is another great truth that we wish to force home to you of earth, and that is, our spiritual bodies never leave the spiritual zone and visit earth no more than your earthly bodies leave the earth to visit the spiritual realms. The law is as stringent here as there, but the spirit, the soul, the thought, the telegraphy, the phonography, the electrical powers, the photographic power, and many other powers that as yet you do not know about, are all operative, and are the connective links between our zone and your globe. We are not as intangible as you suppose, but are as tangible as you are, and even more so, for we are brighter, more luminous, and far more powerful. Our forms are like your own, or, rather, are duplicates of the earthly forms which we bore on earth, and are as real and tangible as they can well be.

Some seem to think that a spirit is an intangible nothing; but the spiritual form is not, for all spirit must be clothed with matter, and that brings us to the subject of maerialization, or etherealization, which is a universal fact in Nature. Just as we attract and clothe ourselves here with a fine, material substance, so, when the spirit leaves the spiritual zone, for a while, to visit earth, it must leave its body behind. It can there, occasionally, take on another substance for a short time—an ethereal substance which it attracts from the air and other substances, and clothe itself for a short time for some purpose or wish that it has and desires to accomplish.

Some may ask at this point "Why we of earth cannot cannot see these zones or spheres as we look upward?" The reason is this: The human eye is not adapted to see so far away. We cannot tell you just how many miles the first sphere is away from the earth, but too far away for the human eye to see; moreover, the atmosphere of the earth conceals it from the eye, for the eyes of mankind are fixed to the atmosphere of the earth and cannot see beyond it. If Boston and New York were exactly on a level, and one should strain one's eyes all that was possible, one could not, in Boston, see New York, yet New York would be there just the same. There is a limit to the natural sight of the earthly eye.

But, you say, we can see the stars, the moon, the sun, the clouds, and so forth. Yes, you can; but only those whose light penetrates through the atmosphere of earth and reaches the eyes; but when the light of the sun overpowers the lesser lights, one cannot see them. The clouds do not rise above the altitude which the eye can reach, or if some do, they cannot be seen; and then, just think, when there is a fog one cannot see one's nearest neighbor, and vessels at sea often collide because they cannot be seen, by those on board, through a fog, and not even a light can penetrate a heavy fog—not even the light of the sun.

In London, often at midday it is as dark as the darkest night, on account of a heavy fog, and the streets have to be lighted, and even those lights are visible but a very short distance.

Others may ask, at this juncture, why the spirits that materialize or etherealize here on the earth cannot retain that ethereal form or clothing, if they are so clothed in the spiritual spheres, and our reply is, that the light and heat of the sun draws all things upward, and this clothing being very ethereal, is very soon dissipated by the sun's rays and drawn upward; but in the ethereal realms the law of spiritual gravity holds good, just as the law of earthly gravity does; yet even in the spiritual realms all things are tending upward. The spiritual zone is made up entirely of the emanations from the earthly globe. These fine, ethereal emanations are constantly rising to form our spheres; but, like water, you do not see them rise, and when they reach a certain altitude, then the spiritual attraction of gravitation commences, also condensation. Each thing attracts to itself that which belongs to it, otherwise we could not have beautiful flowers, neither trees; in fact, not anything; all would be promiscuity; but, as all ethereal germs gravitate to the earthly globe, there to make their first growth and development by a natural law of like attracting like, so here it is the same, except that these spheres only attract and hold that which has had a start in the heavier matter of earth, for nothing here is propagated from the germ or seed—everything from earthly emanations, for the soul, the spirit, the ego, the identity, rises up to the spheres and then through a great law each attracts that which belongs to itself.

Now there are a great many questions that may be asked: "Do you build houses there of wood?" No; that belongs to the first stages of life on the earthly plane of existence; yet we have homes and houses more beautiful than you have ever dreamed could be possible; but our houses are also built from emanations and put together and adjusted by our thoughts. Thoughts will clothe themselves with these emanations, for thoughts are attractive and attract the proper spiritual clothing.

"We think, after all, that things must be very intangible."

Not so, however. If you look at Jupiter through a telescope you will see it surrounded by a number of belts, but if you were on the planet itself, and looking upward, you could not see these belts; yet they are real and tangible as can be. One looking at the earth from other planets can see our spiritual zones as plainly as we can see the rings of Saturn and the belts of Jupiter. Intangible things strive for tangibility, or to clothe themselves with matter and spirit must forever clothe itself with matter.

Now, one can readily see, from the foregoing, that we here are able to have all that you on earth have; and exceedingly much more; that is, we can have houses, homes, and elegant buildings of all kinds, and as our world is made up from the emanations of the earthly world, we have oceans, seas, lakes, rivers, ponds, rivulets, exquisite gardens filled with all manner of choice and beautiful flowers, trees, shrubbery, forests, hills and dales, mountains and meadows; we also have light, fleecy clouds, dew and occasionally a gentle rain; also an overarching sky, blue as the ether is blue; we have an ethereal atmosphere, soft breezes, and occasionally quite a wind; we surely have lightning, and reverberating thunder in consequence. No one can contradict this, for electricity exists throughout all the universes, and throughout all space—or rather, ether; for there is no such thing as void or nothing. Of course, all things are in an ethereal or sublimated condition, refined and most exquisitely beautiful.

Now we want to tell you about the sun, moon and stars. We can see the sun—or your sun, rather, but it does not look to us just as it does to you of the earth. It looks exceedingly larger, and instead of one golden-colored light, we see that light expressed in all the exquisite colors of the rainbow, the seven primitive rays with all their intermediate shadings, but, as we often told you before, the sun is not a single globe, but there are two globes, one magnetic, the other carbonic, whose forces play back and forth, which causes the blazing light called the sun, and that sun which you of earth see is the focus, or point where these forces meet, which causes it to appear as one body; the real globes, which throw out these forces which you see, and someday science will prove what we say to be true; scientific men and women will begin to see this, at least.

Franz Petersilea, and other spiritual beings, wrote this long ago in the book called "The Disvovered Country," and other writings; but all things must bide their time, yet try to get ahead as fast as you can, so that the people of earth may be happier in consequence.

Now we here can see all the stars, and many more than you of earth can. They also look much larger to us, and, like the sun, shine upon us with all their beautiful coloring. The moon is as near to us as the earth is, and looks to us like a small earth, which it really is; and instead of an old earth, it is a young one—a child of the earth, thrown off from it. It was a ring, at first, around the earth, like Saturn's ring; after breaking away from the earth it resolved itself into a small globe, and is now the satellite of the earth, and where the earth has but one, Jupiter has many, for Jupiter is an older planet than the earth, and exceedingly beautiful the great panorama of the heavens is to us; but as we have now shown what and how it is possible for us to have all that you have on earth, and very much more, we shall commence to enter into the details of our lives, and the beautiful scenes that transpire here.

Some may object and say that the spots on the sun, or "sun spots," prove that the sun is an earthly globe. They prove nothing of the kind, for those supposedly sun spots are really invisible planets, or objects, or material substance that lies between you and the sun, which causes them to appear like spots on the sun.

There are millions of globes in ethereal space that none on the earth can see, for all the stars that are visible to earth, except the planets, are suns to thousands of other planets belonging to them, that are never visible to the people of earth; only the planets belonging to your own system, and the suns of other worlds, are visible to you. Neither Abby Judson nor myself have as yet visited other worlds, so we shall confine our descriptions to the sphere that we inhabit.

I promised my dear wife that when we both should be in spirit life we would take our first trip to the moon. I intend to keep my promise, and not visit any of the planets until she comes here to go with me; but I converse with those who have visited them, and thus learn all I can about them. We have enough to do, at present, to carry on our schools, pay visits to other institutions of learning, and to visit all the renowned and learned ones we have ever heard of. If we did not have eternity before us we should feel hurried, as though we could not do all that we desired to do.

And, right here, I would like to say: Do not add grief to the hearts of those who have lost by so-called death their nearest and dearest friends and relatives, by telling them they must not think too much about their lost ones; for, if they do, it will keep their spirits earth-bound, so that they cannot rise into higher spheres.

To talk thus to those who grieve is adding sorrow to their already overburdened hearts. It makes them feel that their dead are indeed lost to them, somewhat as it does to tell them of the old heaven and hell.

No, no; to know that our friends love and think of us is a joy, and an incentive to greater and grander works on our part.

Now, try to look on our side of the question; suppose a husband and wife have been united for years; they have been inseparable companions; they have filled each other's cup of happiness to the brim—even the separation of a few hours would cause them to be restless; and, at length, one or the other is compelled by so-called death to depart to the spirit world, and the one left on earth tries immediately to forget the one who has departed, putting such one afar off in heaven, or in some very high sphere, and then look about to form other earthly ties. Now, how does the one who has departed into the spirit world feel? If you were here with me, and could see, you would understand.

I am continually meeting with lonely, sorrowful, wandering, restless, spirits, whose husbands or wives have already forgotten, or are trying to forget them, putting them afar off, as though they were really dead, or annihilated, and forming other earthly ties. And why is it thus? It all comes from the old, false teaching. The far-off heaven, and that spirits never return; or the false notion that you must not grieve for the lost one, otherwise you will keep that loved one earth-bound. You must let it soar into heights of bliss.

It would be a supremely selfish soul that could soar into heights of bliss, and leave the sorrowful, helpless one of earth alone; but, where the bliss? What would constitute that bliss? You of earth ought to know.

I hear many talk of the blissful abodes of the spirits, of their ecstatic joys, and so forth. It is high time that the world understood more about these things, and I shall constitute myself one of its teachers. I was a teacher all my life on earth—yes, even from my ninth year, or, at nine years of age I received my first pupil in music, that one being a young lady of nearly twenty years of age. I also played in grand symphony at that early age; so you all see it is impossible for me to be anything but a teacher.

Now I, together with a number of others, have formed here within this conservatory a large class of the previously-mentioned restless, lonely, wandering spirits, whose loved ones of earth have already forgotten, or are struggling hard to forget them; putting them afar off; fearing to hold them down from the seventh sphere, or thinking the dead never return.

Yes, we are forming a large class of these poor souls, and after we have given this class a lesson in harmony, and some of our more advanced pupils have played some ovation to and for them, then we interview them; and from this on will really commence "Scenes in Spirit Life."

(To be continued.)

ILLINOIS STATE ASSOCIATION.

What Has It Done, and What Is It Now Doing?

The above questions often confront the members of the official board of the State Spiritualists' Association, and it is time they were answered.

In the first place, the State Association has organized Spiritualism so far as it IS organized in the State, and with the proper co-operation of the Spiritualists of the State, it will continue so doing until it need not be asked, "What is the numerical standing of Spiritualism in Illinois?"

If those who believe in spirit return and communication will unite in every county and town in the state and become auxiliary to the State Association, as they should, the general cause will be advanced, and the value and standing of Spiritualism enhanced bountifully thereby.

Words are all right in a suggestive way, and in promulgating plans, but work and financial aid mean something, and accomplish much. Our cause is poor, financially. It is better off in this respect in Illinois and in the National Association, and perhaps in many other State Associations, than it was a year ago. But more money is needed to push forward the work in sections where the Cause is still, comparatively, a stranger. We do not advocate making it a business organization, but religious bodies, to be solid, must be well founded financially.

The Illinois State Association has done all and everything that has been done to weed out the false from the true, and to protect the true against the enactment of prejudicial laws that have been proposed. Its President and other officers have been in their places when there was need of action.

Even those who ask such questions could do themselves greater justice by joining the State Association, and helping it to find something more to do. Of course this has no reference to the busy field workers who are subject to calls from every quarter of the globe, but it does refer pointedly to every Spiritualist and every local worker in the State. We cannot compel anyone to work, even inside the Association, but we most cardially invite them to do their duty as they can see it in this connection.

If the State Association lacks the facilities for doing missionary work, it is the fault of the apathetical, so-called Spiritualists who only have words, and usually, words of criticism and contumely, rather than enthusiasm for the success of the cause in all its phases of manifestation and parts of manipulation and propaganda.

No one knows better what is needed to advance, or what tends more to retard the progress of Spiritualism than the officers of the State Associations, the National Association, and the hard-working "infielders."

No one knows what there is to contend with in trying to make a success of such an institution in this enlightened, reasoning, weighing age, better than said officers.

Keep your eye on your State Association, and keep in touch with the whole Cause. You can't do this by kicking in the ranks, kicking in the traces, and kicking over the "dashboard." But you can and will do it if you go into the silence with your own soul, with your own conscience; by looking backward and forward into what has been, what is, and the infinite possibilities of the future.

Reach out in mind and do something; reach out your hand and do something, reach down into your pocket and do something. Help the cause now. Do not wait till you are dead and cremated. Do your duty; do your best now. Don't depend upon the uncertainty of a will. Make out a deed. Draw on your bank account now, lest in some unforeseen fatal moment you suddenly expire unprepared so far as your business and business adjustments are concerned, and you leave for the higher life with a replete treasury—of regrets.

It seems a little singular how some people can love a cause so deeply and do nothing for it. There is plenty of wealth among the people who call themselves Spiritualists, if we can only induce them to be REAL Spiritualists. Just how a true Spiritualist can be grasping and harmonize his own acts with the deepest and sweetest principles of Spiritualism, and the teachings of his spirit friends from the wisdom spheres; how he can harmonize greed and selfishness with charity and benevolence, with reason and conscience, is past all conception of human comparison.

Realize that you are a spirit now, and that your neighbor, your brother, your sister is a spirit now as much as you or they will ever be, and figure out if you can how to make the best use of your faculties and the possibilities lying all around you; whether to hoard and keep it just out of reach of your fellow-man, and with the surplus locked in the vaults of some bank; figure out how you can get free from the earth conditions with greed and avarice, with selfishness and a perverted spiritual nature as a millstone about your neck in the deep, deep sea of life and justice, equality and progress, or even evolution confronting you.

We are not authorized to say what the State Board is planning to do this winter, but venture the assertion that everyone interested in it will be enthused into unusual activity, and while watching The Progressive Thinker for its everlasting fountain of good things, watch for announcements from the Illinois State Association.

We wish to kindly ask each living auxiliary to send in some kind of report to your State Secretary, even if it be but a grievance. We may be able to lift you up if you are down; we may be able, with your own effort, to send you a hustler who can hustle; we may be able to give you some good advice—which is about the cheapest thing in the market.

Let us get a united hustle on us for the next six months and see how we can boom Spiritualism—the emancipator of human souls.

It is not the purpose of this article to "pull the leg" of the Spiritualists who are wealthy, but to arouse each one to the feeling that it is a duty to do all possible for a cause that promises and deals out so much good to the world; that comforts the mourner by restoring a long lost loved one, and giving hope to struggling souls, and souls in darkness.

Is it not worth your effort?

We court the investigation of men of wealth, and invite them to come among us and see and know for themselves just what there is to live by and for, and what there is sacred and holy in Spiritualism. And we do not consider it "impossible for a rich man to enter the kingdom of heaven," if he only possesses the right kind of riches. No harder indeed than for a camel to go through the eye of a needle. But we do contend that material wealth must be properly utilized this side of the grave to be of benefit to the spirit in a future life.

We need the assistance of people financially able and willing to do, and truly solicit their investigation and respectful patronage.

T. WILKINS, Sec'y., I. S. S. A.

THE RING-CHISM DEBATE.

As Depicted by One Who Heard It.

At the close of a sunny summer's day, August 19, 1907, as the eastbound passenger train pulled up at Hedrick, Okla., John W. Ring, with buoyant step and expectant face, ended his long journey from San Diego, Cal., for the purpose of meeting J. W. Chism (Christian) in debate. His opponent had not yet arrived. But at 10 a. m. the following day was the time set for the beginning. This debate had been well advertised and all was expectation, so the news that the Spiritualist had come spread like wild-fire.

The next train from the west brought his opponent, who was met by both Christians and Spiritualists, and soon for the first time the contestants met, whom the close observer might discern inadvertently observing each other.

But the thoughts of each must of necessity be omitted, however interesting they might be.

But their thoughts on the question to be discussed were expressed so that all present could hear, and recorded, that all who desire may read. (The book will be advertised in The Progressive Thinker; look out for it.)

But of all the things that surprised Mr. Ring in the debate was the vague understanding of his opponent as to what the principles of Spiritualism were.

He knew absolutely nothing of our "Declaration of Principles," and after Mr. Ring had taken them up seriatim and shown by passages of scripture attributed to Jesus that he (Jesus) held to principles identical with ours, would, in his dense ignorance and coarse manner call out, "Evidence, please."

"Demonstrate your religion, for if it is true, it is demonstrable, and a thing demonstrable is not debatable."

Now just think of the clouded and undeveloped state of a man's reasoning powers that would ask for a demonstration of the "belief in an Infinite Intelligence," the first principle in our declaration of principles—one of the six principles which Mr. Ring was offering to be identical with the basis of the religion of Jesus.

It would show the same lack of discrimination as it would to ask the Democrat who claims his "declaration of principles" (his "platform") to be identical with those of Thomas Jefferson to demonstrate his politics on the stage. Having never come in contact with a class of people who vibrated on such a low plane of existence, Mr. Ring seemed dumfounded, dazed, and at a loss how to proceed to make himself understood, and, as I thought, cast a side glance of criticism at me, thinking, "What is this you have got me into?" (For I was the one who arranged the debate.)

This is an object lesson to those whose envjronments are that of enlightenment, of the great need of teachers understanding the ignorance of the vast majority of mankind.

Now just think of the benighted state of a people whose leader posing as a shining light among them can not distinguish between the phenomena of Spiritualism and its formal declaration of principles.

The question at issue was not the correctness or trueness of either the teachings of Jesus nor the principles of Modern Spiritualism, but the similarity of the two.

But to see clearly the point at issue and meet it fairly was beyond Mr. Chism, and to one who could understand the environments under which the poor man had grown up, and see with what impudent confidence and tenacity he groaned and labored to bring forth all the vile things with which he had burdened his soul, thinking them to be Spiritualism, was truly pathetic.

The storm of Mr. Chism's spirit might rage in its vehemence till the eyes had all the gleaming of a demon, and the arms and fists might rend the air, and the body contort itself as one obsessed, and vile personalities be poured forth, and yet through it all Mr. Ring kept an even mind.

With a soft answer he turned away wrath. In the gentleness of the Christ spirit as he stood up to speak he seemed to calm the raging psychic storm as Christ on Galilee stilled the wind and wave. So from day to day, for six days, his influence increased, while that of his opponent decreased.

About the first thing Mr. Chism did was to make his boast that he was fully prepared at any time to duplicate anything any Spiritualist might do as a "spiritual gift."

While the question under consideration called for no demonstration on our part, yet Mr. Ring allowed the audience to suggest subjects from which he did some improvisional work, which Mr. Chism at his earliest opportunity pronounced very poor doggerel, and told just how it was done, giving that old auto-suggestion theory, and telling how he could hypnotize people and make them think they were horses, dogs, etc.

So, after this talk of Mr. Chism's, Mr. Ring placed his improvised composition and its method of production as evidence and defied Mr. Chism to duplicate it, which, contrary to his boast, he failed to do.

We thought that perhaps Mr. Chism told the truth when he said he could make his subject act a dog, etc., and so excused him, inasmuch as he did not say he could make him act a poet, for the subject can only think as does the operator, and as Mr. Chism could not think as a poet, of course he could give no poetic inspiration or suggestion but only of that other class which he mentioned.

Surely any sincere man would feel the sting of conscience to boast as did Mr. Chism, and then fail as absolutely as he did.

He that boasteth much doeth little.

Now, anyone knowing of this debate should call the attention of it to his neighbor and let him spend his dollar for it, as he might be benefited and the cause advanced.

ROBERT G. LEE.

Hedrick, Okla.

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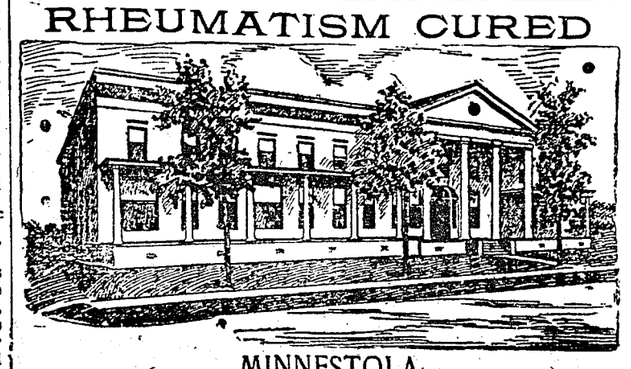
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SATURDAY, OCTOBER 26, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times *safely, and then the next remittance* may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

Back to the Elements.

"Religion has no scientific basis; it is merely a belief." Thus said Dr. Page, and truthfully, in our issue of October 5.

Churchmen are not satisfied with the true and original meaning of this word religion. As with many other terms they labor to change the meaning to meet their needs. The word came direct from the Latin religare, to rebind, to bind back, to bind fast. It was the intention of the priesthood to force on the people their own creed, pretending it had its origin with the Christian fathers. In furtherance of their vile purpose they prohibited the reading of such books as would expose their frauds. The "Holy Bible," now received by Protestants as the "Word of God," was formerly among the prohibited books. The reason given for its exclusion, they claimed it was too sacred to be placed in vulgar hands. They finally brought it out as a necessity. Franklin, in his autobiography, says:

"Our forefathers during the reign of Queen Mary, had an English Bible. To conceal it, and place it in safety, it was fastened open with tapes under and within the cover of a joint-stool. When my great-grandfather wished to read it to his family, he placed the stool on his knees, then turned over the leaves under the tapes. One of the children stood at the door to give notice if he saw the apparitor coming, who was an officer of a spiritual court. In that case the stool was turned down again upon its feet, when the Bible remained concealed as before."

There was not only a church penalty at that time—about 1580—against reading the Bible by others than a priest, but there was a civil penalty against having a copy in possession. Martin Luther, educated for the priesthood, never saw a copy of the Bible till he was more than 21 years of age. It was those early restrictions against the book which made it holy to Protestants.

When the truth shall be learned the collection known as the Bible, had comparatively but recently come from the hands of its sacerdotal authors, and its concealment from the hands of critics was necessary to prevent an exposure of its fraudulent authorship. And then there was the dungeon, the torture-chamber, the stake and the fire-brand to silence the critics of those ages, as a Bruno and a Servetus could attest.

Instead of tracing the derivation of the word religion to its truthful source the priesthood, aided by some of the lexicographers, writing in their interest, have dug up the Latin RELIGENS—revering the gods, pious, religious; and some non-critical, classical scholars have aided in popularizing this false derivation.

Still Coming to the Front.

The French authorities of France, on October 1, issued a decree separating church and state in their colony of Algeria, to take effect and be in force from and after January 1, 1907.

France and Spain, in the past, were the main support of Roman Catholicism. Spain, stripped of her restraining colonies, is now but little behind France in its determination not to be subjected to outside control.

The Terrible Crime Wave Does Not Involve Spiritualists.

Turn which way we may, and consult the news columns of the public press with critical care, and it does seem if an orthodox devil has an existence he is loose at this time. There is no one class of offences that seem paramount, but they range from capital down to misdemeanors of a minor sort. With a very large exchange list embracing the great metropolitan dailies and down to the humble weekly country organ, and the same startling facts greet us. One paper, which is a fair sample of many, says:

"There appears to be no limit to the crime wave which is sweeping over this section, and will result in the October grand jury being confronted with the most sickening grist of criminal cases in history."

We have been told time and again that these moral delinquencies are the product of growing skepticism; but the truth is, the criminal classes are almost invariably churchmen, or indorsers of the orthodox faith. And the numbers of clerical offenders are so great the conclusion would be that the entire fraternity is on the verge of infidelity.

But, observe, it is not the thoughtful, studious preacher, whose laborious researches have made him a doubter, or an open agnostic, who is guilty of crime. Consult the records, and these bold thinkers are our most exemplary citizens.

Look out upon the long list of so-called infidels in all the ages, and we find them without in exception, models of manly virtues.

Omit the frauds, churchmen in belief, in disguise, who have intruded themselves into the spiritual ranks, and are imposing on the world as mediums, fakirs in fact, and there is no class of people of equal numbers in all the wide world, who are stricter observers of moral, social, municipal and statutory law than the Spiritualists. Churchmen may claim they are blasphemers; but when investigation is made, the believers in spirit communion have the most exalted conception of divinity of any people on the globe. Their God is not he who ate and talked, and wrestled with men, and would tolerate no rival; but is the spirit of a boundless universe, that knows no change, cessation or decay.

We glory in the character, the exemption from crime, and from wrongdoing of every sort of Spiritualists; and we pray all to hold their standard high, as they have ever done, and the time will come when our bitterest opponents will concede we have been more faithful to ourselves, to humanity in general, and to natural right, than any other people. Consult the long array of offenders, and note their professed belief, and all will be astonished at the absence of Spiritualists from the long blotted and blackened calendar.

More About the Gods.

In a volume of Hibbert Lectures, published twenty years ago, the learned author discussed the pretended Hebrew Scriptures and their authors. In all the ancient writings prior to the addition of diacritical points, claimed to have been introduced in the 6th century, but which some good scholars insist did not appear until the 16th century, there were no vowels, nothing but consonants, and the words were run together, with no spaces between. The correct rending of the early manuscript by modern scholars is a simple impossibility. Each reader will add vowels to suit his own caprice. The effect was illustrated several years ago by the translation of a passage in Hebrew by two eminent scholars. No person would have suspicioned the two renderings were from the same text, they were so varied in every feature. They neither agreed in language nor ideas. This the secret why translations of the Bible follow each other so closely, and agree so well. The authorized King James' version, appeared two years later than the Douay, or Catholic Bible, and yet, very generally, they agree in language. This came from both having copied from an earlier rendering. The late revisers were cautioned not to interfere with the older renderings. They merely tried to adapt the book to modern knowledge.

If the old Greek and Latin Scriptures had never been translated to guide modern linguists and each scholar had acted on his own knowledge of those languages independent of each and all others, we should have had a very different Bible from that we now possess. Our best ecclesiastical scholars now concede the Hebrew letters J-h-v-h, translated Jehovah, should have been rendered Jahveh. See Kitto's Biblical Literature, article "God." Jehovah was the tribal god of the Jews, and not one remove for the better from the tribal gods of surrounding pagan nations.

And the Elohim of the Old Testament, everywhere rendered God, was a plural noun, and really was the collective name of all the Hebrew gods; yet the translators exerted all their skill to disguise that fact. They wanted the Jews, whose religion they claim to have adopted, to appear as monotheists; whereas they were in truth polytheists. For a time they even sacrificed to the Devil. See Deut. 32:17. And even Solomon, "the wisest of men," as we were taught in our Sunday School days, who has the credit of building the first temple, was a polytheist, "for Solomon went after Ashtoreth, the goddess of the Zionites, and after Malcom, the abomination of the Ammonites;" and he built "a high place for Chemosh, the abomination of Moab, in the hill before Jerusalem; and for Molech the abomination of Ammon." See I Kings 11:5, 6, 7.

The most stupendous fraud of all the ages is the Christian attempt to make the Jews appear the worshipers of but one God.

FROM WASHINGTON.

A TELEGRAM FROM THE N. S. A. CONVENTION AT WASHINGTON, LAST WEEK, GIVES THE FOLLOWING: "DR. GEO. B. WARNE, PRESIDENT; THE HON. CHARLES R. SCHIRM, VICE-PRESIDENT; GEO. W. KATES, SECRETARY; MR. STEVENS, TREASURER. THE SELECTION OF OFFICERS IS A GOOD ONE. ESPECIALLY DO THE SPIRITUALISTS OF ILLINOIS FEEL GRATIFIED AT THE ELECTION OF DR. WARNE. NEXT WEEK'S PAPER WILL BE DEVOTED TO THE CONVENTION REPORTS WITH FULL PARTICULARS.

A Practical Application of the Golden Rule Demonstrated.

Late advices from China indicate a renewal of the Boxer war, which caused so much trouble a few years ago. A cablegram from Shanghai, on the 29th of September tells of the killing of an Italian priest and several converts by the Boxers, in the village of Tawouli. The Lazarist Father's mission, at Manchowfu, has been burned. The missionaries escaped, and telegraphed for aid.

Is it not time this infernal waste of life and treasure, to force an undesirable religion on opposing nations shall cease, in the interest of humanity? China is the oldest, and many times the most populous nation on the globe. It has a system of religion which has made her people the least war-like. Education, adapted to the needs of the people, is widely diffused and the higher classes show a scholarship which will compare favorably with those of the West.

Why not apply the Golden Rule to this matter of forcing a religion on China, or any other nation which has no use for Christianity? Should missionaries representing Buddhism come among us, and threaten our people with eternal torture if they refuse to accept Buddha as a Messiah, and seek every opportunity to assail the dominant religion in the severest terms possible, how long before their temple would be destroyed, and their missionaries lynched?

Even to-day there are localities in the United States where American citizens, educated and refined, dare not openly express their honest opinions of the nunneries, their inmates, and their priestly visitors. They dare not express their convictions in regard to the early founders of Christianity. Should they do so and relate historical facts, the fate of unwise Christian missionaries to China would be theirs.

Instead of asking China to recompense for property destroyed and missionary lives sacrificed by mobs, or compel her by threatening war ships and an overwhelming array of bristling bayonets, let our authorities tell the intermeddlers in the affairs of other nations to stay at home, and mind their own business, else take such consequences as usually follow, and keep silent.

The people of China do not interfere with the natural rights of Europeans, or Americans, who visit them on business or in social interests. And they would be equally tolerant of opposing religions, if its advocates did not appear among them acting the part of dictators, and claiming to voice the will of God.

A SPRINGTIME LOVE.

Oh, morning skies were fair and blue
  in spring's sweet singing season,
And happiness we idly sought with
  all youth's fond unreason;
In gardens gay our joy we met, and
  found in flowerful closes
The love that came with the daffodils
  —and went away with the roses.

For soon the joyous springtime passed
  And left our dream Elysian
Only a fancy unfulfilled, only a fleeting vision;
And dead beneath the immortelles of
  Memory reposes
The love that came with the daffodils
  —and went away with the roses.

—Carolyn Wells.

Another Object Lesson.

Here is another object lesson for Spiritualists to consider. Another materializing medium, who has been puffed in Spiritualist papers by misguided correspondents, has, like Maybe, Wyman, and others too numerous to mention, been grabbed, and as usual the medium's methods were exposed—no spirit from the celestial regions had anything to do with the manifestations. They were all fraudulent. Grab the "Spirit" that comes out of the cabinet and you will 999 times out of 1000 have in your hands the "medium." Read the following from the Daily News, of Clevelaud, O.

A "manifestation of physical phenonemy," by D. B. Jimerson, described by himself as the "noted Seneca Indian Spiritualistic medium," was brought to a sudden end Tuesday night at the home of Samuel Boyd, 3419 Marvin avenue S. W., when the "spirit" was seized by ruthless hands, lights flashed, and the occult force was found to be no other than the "noted Seneca Indian, etc.," himself.

Threatened with exposure and arrest Jimerson broke down and confessed that the spiritualistic seances in Cleveland for three weeks were fakes and that he did all the writing and picture drawing himself. Jimerson and his wife, who was with her husband and who also broke down and confessed the fraud, promised to leave town within 24 hours. They were allowed to go.

"Within the Influence."

Boyd had attended two of Jimerson's seances. At the first performance at Jimerson's boarding place, 1325 Prospect avenue S. E. Boyd had sat "within the influence," and a mystic hand had thrust within his bosom a message from his dead wife. Boyd tried again at another demonstration last Wednesday, and drew a tender note from a deceased daughter. However, Boyd declares that on the second occasion the medium's hand lost its cunning, and he discovered how the trick was turned.

So certain was Boyd that he knew how the stunt was done that he arranged for Jimerson to give a seance in his own house. Boyd invited in about 25 neighbors and newspaper men. Several of the women there were believers in Spiritualism. Jimerson was to receive $15 for engineering the "manifestation."

Hides Behind Curtain.

Across a corner of the room the medium stretched a black curtain about four feet high. This curtain was double thickness and open at the bottom. There were slits large enough to admit one's head through the outer fold, but the inner curtain was, presumably, without opening of any kind. A strip of cloth, a foot wide, stretched above the curtain, and lapped over it a few inches. This paraphernalia, with a card table inside, on which was a tablet, a pencil and a small silver call bell, comprised the "cabinet."

Three chairs facing the audience, were placed at the front of the cabinet. The medium asked two persons to come "within the influence," seating themselves in front of the cabnet. Dr. M. H. Held and wife ventured "within," Dr. Held on the right, Mrs. Held in the middle and the medium on the left. The outer curtain was drawn down over them, their heads emerging through the slits in the curtain like the black man at the country fair at whom you are entitled to throw three decayed eggs for a nickel.

Cautions Perfect Quiet.

Before going into semi-seclusion, Jimerson made a touching speech in which he asked that no one whisper, or cross his hands or feet, as it might make him lose the "control." He warned them that it depended on the audience to make the seance a success. Later, the audience rose nobly to the occasion. Also before covering himself and the two subjects, Jimerson showed how he grasped Mrs. Held's bare left arm with his two hands. He asked that Mrs. Held announce it, if at any time he removed either hand.

The lights turned low cast ghostly shadows on the dusky medium and the expectant subjects. The medium started a low, crooning song in which the elect joined. Suddenly the scratching of a pencil on paper could be heard behind the curtain. A tearing, crumpling sound was heard. Between the curtain and the cloth above a sheet of paper shot forth, and fluttered to the floor. The spectators gasped. Mrs. Jimerson recovered the sheet and in awe-struck tones read:

"Good evening, all. I am Fay." Fay, the medium explained, was the Indian writing control, own brother to Jimerson himself.

Fay Worked Hard.

Fay turned out copy fast. The papers came fluttering over, under and through the curtain. Then "Fay" rested and the picture control, "Ida B.," took up the task. At longer intervals sketches, some of them remarkable likenesses of those present, came pouring out. They were all picked up by Mrs. Jimerson and passed among the wondering spectators. Then "Fay" came back on the job.

"Send me a message, Fay," murmured Mrs. Held.

The scratching of pencil was heard, there was a noise of crumpling paper, like a butcher boy tying up a pound of steak, and the paper emerged from the curtain over Mrs. Held's shoulder and between herself and her husband,

Seized Spirit Arm.

Like a flash Dr. Held seized the arm over his wife's shoulder. A. H. Pendleton, a special policeman, and W. H. Strong, rushed in as the lights were turned on. Women screamed, tables and chairs were overturned, the Indian struggled desperately, but he was overpowered. It was his arm which Held had seized and which he now held up for all to see with the paper still crumpled in his palm.

Mrs. Jimerson, who had fought like a tigress to free her husband, broke down when threatened with arrest. She confessed the whole performance a fraud. Later Jimerson also confessed. Both signed the following statement:

Confesses to Fraud.

We make this statement of our own free will. D. B. Jimerson wrote the messages to-night with his own hand. He has written all the messages since he has been in Cleveland. The pictures were drawn by Jimerson at our rooms and brought here. Both the messages and pictures were put out from behind the curtain by my own husband's own hand.

(Signed)
D. B. JIMERSON,
MRS. D. B. JIMERSON.
(Witnessed)
W. H. Strong,
SAMUEL BOYD.

Mrs. Held explained why she could not tell when the Indian took one of his hands away from her arm, by showing how her forearm had been crushed in the vise-like grasp of the medium until it had lost all feeling. While he was singing before he "got power over the control" he was pinching her arm until she could not tell whether two hands or none at all was holding her. Her arm was black and blue when she was finally released.

Puts on "Psychometry."

Jimerson had been giving seances and demonstration in "psychometry." every day since he came to Cleveland from Salem, Ohio, three weeks ago. He declares he is a Seneca Indian from Salamanca, N. Y.

A pathetic feature of the exposure was the grief and humiliation of those who had believed in Jimerson's powers. One woman, a widow, who had attended many of Jimerson's seances, and who fought for him when the exposure came, cried bitterly when she heard from Jimerson himself that all he had done was a mere trick to obtain money.

"My faith in everything is gone," she sobbed. "You have ruined everything for me."

Jimerson did not get the $15 for the "manifestation."

THE TIME FOR ACTION.

It has arrived. THE PROGRESSIVE THINKER, the largest Spiritualist paper now published in the world, will continue on its good work in its efforts to ELEVATE THE STANDARD of Spiritualism as a cult, as a sect, as a religion, if you so especially desire, or as a grand uplifting and soul-inspiring SCIENTIFIC TRUTH. Notwithstanding the fact that paper has arisen greatly in price, especially book paper, yet The Progressive Thinker will continue to be printed for the present at One Dollar per year, and the premiums sent out as formerly.

It is a fact that no paper the size of The Progressive Thinker can now be started in the United States, and be sustained at $1.00 per year. To endeavor to accomplish that feat now would prove ruinous to the one who undertook it.

The Progressive Thinker stands PRACTICALLY ALONE in this country in size, in circulation and influence, and to-day it is received by the great mass of intelligent Spiritualists with greater favor than ever.

Now we wish to extend its influence, to enlarge its scope of action, and thus be of greater value to the great SCIENTIFIC TRUTH, which those possess who believe in SPIRIT-RETURN. YOU can help us on in the great work we have undertaken by sending in your own subscription, and also by sending in an additional subscriber. The time for action has now arrived.

Quotation from the Word Painter.

Said the great word painter, Col. Ingersoll:

"The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any creed nor any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness so long as Love kisses the lips of death."

Such was philosophy, as rendered by one of its ablest votaries. But a voice has reached us from the other shore, that has banished "darkness and death," and we now know immortality is an inheritance of all life.

Remarkable Narrative.

Mrs. Pepper-Vanderbilt Tells Her Own Love Story; "Bright Eyes" Made Her Wed, She Says.

"MR. VANDERBILT MY SOUL MATE TO THE END OF TIME," SHE DECLARES.—FOR THE FIRST TIME MRS. MAY PEPPER-VANDERBILT TELLS HER OWN LOVE STORY AND GIVES HER REASONS WHY SHE HAS BEEN SO BITTERLY ASSAILED.—IN THE INTERVIEW, GIVEN EXCLUSIVELY TO THE EVENING JOURNAL, SHE TELLS A REMARKABLE STORY OF A REMARKABLE WOMAN'S LOVE IN AN EARNEST, STRAIGHTFORWARD MANNER.

Mr. Vanderbilt is the mate of my soul. Bright Eyes, the influence that controls me, brought us together. I fell in love with his pure, beautiful soul. Our higher selves are mated to the end of time. No sacrifice that I could make would be too great for me to make for him. I am a woman and a wife, and my love is the deepest love because it is the love of soul for soul.

It is not an easy thing for a woman to tell you her own story. She can tell you the story of her wrongs. Most women will do that if you will listen, but her love story is different. She does not know whether you will understand. And mine is not easy, perhaps, for the ordinary person to understand.

There is so much love in the world. It is everywhere. We hear about it constantly, but what is it? It is common, carnal love. That is not love. That is lust. Our love, Mr. Vanderbilt's and mine, is different. Ours is the love of the soul.

To me he is the noblest man in the world, and I will bear anything for him. I will go to jail for him if necessary—why not? If you are not guilty you are free, no matter what you may be. But if you are guilty you are in jail, no matter how free your body may seem. That is my belief.

When She Met Vanderbilt.

I met Mr. Vanderbilt while his first wife was yet alive. His mother had been a Spiritualist. His wife was a Spiritualist. He for years had been a searcher into psychic matters. He believed in the theory of Vedanti. When he came with his wife to hear me at the church Mrs. Vanderbilt introduced us. We talked and I began to realize that I had met an unusual man. Then we began to study together. He led me along lines of thought that I had never traveled and my admiration for him grew. I became interested in the man; not in his physical or mental side, but in the spiritual being I had met. Then his wife died and we studied on together.

There had been no thought of our physical marriage until the idea came from without me. It was practically a command from the power that controls me, Bright Eyes. That is the name the papers have flaunted. She is my control.

Who Is "Bright Eyes?"

Who is "Bright Eyes?" I do not know. "Bright Eyes" is an influence. It may be a sixth sense. It may be sub-consciousness. I don't know. The influence was there long before I believed in Spiritualism. This influence says "I am Bright Eyes." The influence has never lied to me about anything else, why should I not believe it when it says "I am a spirit?" At least a real "You" in us should be able to do much as Marconi has done. It seems no more wonderful to me than that.

At any rate "Bright Eyes," this influence had never failed me. We both believed in it. If I had been able to control it I might not have allowed it to speak. But whatever this power is I do not possess it; it possesses me. I cannot compel it; it compels me. And then, too, I had come to love this man's soul. No one had loved him as I loved him. He is sixty-five years old; I wanted to make the rest of life here happy. And so when this influence told us to marry we obeyed and we were very happy. We are happy.

Persecuted for Her Religion.

The persecution this love has brought me is my religion. I might be the worst woman that walks Broadway, New York, and probably they would have done nothing; but I am a Spiritualist. I am influencing him because I am a Spiritualist. He is insane because he is in love with a Spiritualist. "Oh, he is insane—this man, who has business sense to make a fine living and a soul able to appreciate higher things than his trick accusers can even dream of!

For Minerva Vanderbilt I have no feeling of hatred. I have pity for a daughter who can so forget her duty to her father. She is the victim of bad advisers, while he, because he married me and treated me as he treated his first wife, is insane.

Mr. Vanderbilt has always had ideas regarding his property that might seem original. While the first Mrs. Vanderbilt was alive he made over everything to her, while she, in her turn, made a will leaving everything to him. It was all his, but it was in her name. After her death certain friends of Minerva Vanderbilt had her bring suit for one-third of this property.

Justice Jaycox threw the suit out of court. It had been brought by the same attorneys who are still in the fight against Mr. Vanderbilt. Minerva Vanderbilt had no money for such a suit. Her sister had refused to join with her in it. Mr. Vanderbilt had offered to do anything in his power for his daughter but he refused to divide his property during his lifetime. That was what her advisers wished to bring about. It was a speculation with the advisers, and as soon as they found the court would not consider the claim they took the only revenge—the mean, pitiable revenge—in their power. They brought this action to have Mr. Vanderbilt declared insane.

Wanted to Give Minerva All.

He had given all his property to his first wife and she willed it back to him. It was his and could belong to no one else. But when the trouble arose I begged him to settle. "Give her what she wants," I begged him. "Give her everything if she wants it. I have plenty for us two."

But it was a matter of principle with him. He refused and this suit followed. Now they have arrested me on the charge of stealing this house and lot. The house cost $10,500. Mr. Vanderbilt put up $4,000 and gave a mortgage for $6,500 for the remainder. I am responsible for that mortgage and I spent $2,000 of my own money in improvements, but I am arrested for stealing it.

It was all Mr. Vanderbilt's idea that we should have a home that would be safe, no matter what business reverses might come to him. In order to make it sure he also deeded me the house on Eightieth street with the idea that we could sell that house for enough to pay out the mortgage on this one, and so we would always have a home. Then, just as his first wife had done, I made my will, leaving to Mr. Vanderbilt not only these two houses, but everything I own and made him executor without bonds Could anyone do more than that?

But for "Bright Eyes," this influence, I would have been arrested last Sunday at Lynn. To create a scandal these gentlemanly advisers sent that warrant to Lynn in the hope that I might be arrested before my people, and put to shame.

It might not have been so pleasant arresting me there. But "Bright Eyes" warned me not to go to Lynn. I was here in my house all the time waiting, but they did not come for me.

Religion Based on Faith.

What proofs have I of my religion? Has anyone any proof of anyone's religion? No proof. No one has any proof. My belief in Spiritualism is based upon faith, just as the belief in Christianity is based on faith in Christ, and the belief of the Jews is based on faith in the existence of God.

Moses was a Spiritualist. Every prophet in the Old Testament was a medium. They must have been, though they were not high in the order of Spiritualism. There must be things spiritual as well as things temporal. When you die the real "You" is gone. There must be some abiding place for it.

If there are sound waves, why should there not be spirit waves? The time is coming when all of us will be able to communicate more or less with the other side.

All this is what I believe. Nothing can be accurately proved. I cannot prove this control which holds me. Did I tell you about the pictures of the control of "Bright Eyes?"

She came to me first when I was fourteen. I have always supposed it was because we were about the same age. I did not know what it was at first. I thought the whole matter a joke. You see my father was a Roman Catholic and my mother a Methodist, and that made me rather a queer mixture from a religious point of view. I was examined and re-examined, and for six years I did not know what it was. Then I came to believe in Spiritualism.

The power, control, subconsciousness, or what you will, told me she was the spirit of an Indian girl of the Kickapoo tribe, and that a Mr. Eldridge, in New Bedford, had made her picture while she was alive. I did not know of Mr. Eldridge, but we investigated, and sure enough he had the picture of a little Indian girl of the Kickapoo tribe, who had been known as "Bright Eyes." That picture is the one that has been used in the church ever since as my control.

Her "Free Love" Belief.

"I am a believer in free love. But I am not a believer in free lust. That is the difference. Jesus Christ commanded the people of the earth to love one another. They should do so. It is free lust that is sinful. And now, about Miss Darrow. It is right that I should say something about her, since she said so much about me.

Miss Darrow went on the stand because she was jealous of Mr. Vanderbilt. I think the woman is insane. For a year I could not get rid of her. She is a Theosophist and believes that she is the reincarnation of Napoleon Bonaparte. I did not mind that until she came to believe that I was the reincarnation of Josephine, and she had to treat me well, because she had been so unkind to me in the previous existence.

You see, I only want the truth to be known. But the truth about this is like the truth about Spiritualism—about anything nowadays—the truth must have barnacles on it before anybody will believe it.—Mrs. Pepper-Vanderbilt in the New York Journal.

The Journey of Life.

We start on the journey of life
  Tiny, and frail, and weak,
Not fully equipped for the strife
  We know not what to seek.

The days pass swiftly by, the child
  Grows with the fleeting years,
In sunshine or storm raging wild,
  Hopes run their race with fears.

The sea at times is rough,
  Wild and high the wave
Our venturesome bark to engulf,
  No one in sight to save.

But taking the years all together,
  Weighing the joy and pain,
We mourn not the turbulent weather,
  There is more sun than rain.

And when at last we reach the gate,
  Never again to roam,
We hear the sweet voice as we wait:
  Welcome! Come rest at home.

JULIA BISHOP.

87 Waverly Place, Chicago.

Galaxy of Prominent Spiritualists.

Illustrating the Important Fact that Spirit Return Has Taken a Firm Hold of the World, Never to Retrace Its Steps.

We present here a list of prominent modern Spiritualists nearly all of whom, and especially the scientific men, have arrived at their belief by careful and protracted experimental investigation. Can any reasonable and unprejudiced person, in the face of this testimony, deny that Spiritualism has a scientific basis? If so, we should like to know his reasons.

Professor Oliver J. Lodge, F.R.S., Dr. Sc., Prof. Physics, University College, London, author of Modern Views of Electricity," says: "I went into a state of skepticism as to the reality of Psychical Phenomand produced without apparent contact, but this skepticism has been overborne by facts."

Professor W. F. Barrett, F. R. S. E., Professor of Experimental Physics and Dean of the Faculty of the Royal College of Sciences, Ireland, says: "The impressive fact of the phenomena is in the intelligence behind them and the evidence of an unseen individuality as distinct as our own."

Dr. Robert Chambers, F.R.S., LL.D., author of "Vestiges of "Creation," Cyclopedia of English Literature," etc., says: "Already Spiritualism, conducted as it usually is, has had a prodigious effect throughout America, and partly in the old world also, in redeeming multitudes from hardened atheism and materialism, proving to them by the positive demonstration which their positive cast of mind requires, that there is another world, that there is a non-material form of humanity, and that many miraculous things which hitherto they have scoffed at, are true. I have for years known that these phenomena are real, as distinguished from imposture and when fully accepted, revolutionize the whole frame of human opinions on many important matters."

Professor Herbert Mayo, F.R.S., M.D., Professor of Anatomy and Physiology, King's College, London, says: "Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Dr. Lockhart Robinson, F.R.S., sometime editor of British Journal of Merital Sciences, says: "The writer can now no more doubt the physical manifestations of so-called Spritualism than we could any other fact, as for example, the fall of an apple to the ground, of which the senses informed him."

Alfred Russel Wallace, F.R.S., sometime editor of foremost living European naturalist, says: "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

Professor James Challis, F.R.S., Plumerian Professor of Astronomy and Experimental Philosophy, Cambridge University, says: "The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up."

Professor A. de Morgan, late President of the Mathematical Society, says: "The Spiritualists beyond a doubt are on the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress."

Professor William Denton, the Eminent lecturer on Geology, author of "Our Planet, Its Past and Future," "Soul of Things," etc., says. "Spiritualism is a belief in the communication of intelligence from the spirits of the departed, commonly obtained through a person of susceptibility, called a 'medium'."

Professor Elliott Coues, M.A., M.D., Ph.D., Professor of Zoology and Comparative Anatomy, Norwich University, etc., Professor of Biology in the Victorian Agricultural College, Member of the National Academy of Sciences, author of "Field Ornithology," "Air Fauna," "Columbeana," etc., writes: "Will you have the opinion of such a person as I have described, who for about ten years has studied, watched and followed the phenomena of so-called Spiritualism, and who speaks from personal experience with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially as alleged."

Professor Robert Hare Emeritus Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institution, inventor of improvements in the Oxy-hydrogen blow-pipe, and member of various learned societies, author of "Spiritualism Scientifically Demonstrated," says: "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestation of which I have given an account in my work, I have had even more striking evidences of that agency than those given in the work in question."

Professor Tornebom, Sweden, says: "Only those deny the phenomena of Spiritualism who have never examined them, but profound study alone can explain them."

Professor J. C. F. Zollner, Professor of Physical Astronomy at the University of Leipsic, Member of the Royal Saxon Society of Sciences, Foreign Member of the Royal Astronomical Society of London, of the Imperial Academy of Natural Philosophers at Moscow, Honorary Member of the Physical Association, Frankfort, of the Scientific Society of Psychological Studies at Paris, etc., of the British National Association of Spiritualists at London says: "We have acquired proof of the existence of an invisible world which can enter into relations with humanity."

Professor James H. Hyslop writes: "I shall not remain by the Spiritualistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. * * * There is no other explanation but Spiritualism."

Dr. Ashburner (one of the Queen's physicians), author of "Animal Magnetism and Spiritualism."

Dr. Paul Gibier, Director of the Pasteur Institute, New York, Chevalier of the Legion of Honor, author of "Spiritualism and Fakirism," "Psychism, Analysis of Things Existing," etc. Dr. Paul Gibier, whose recent loss to Science and Spiritualism is deeply to be regretted, contends in his interesting "Analysis of Things," which has for its sub-title, "An Essay Upon the Science of the Future," that the proof of man's possessing a conscience which survives the change called death has been established by the phenomena of Spiritualism.

Dr. J. M. Gully, M.D., Royal College of Surgeons, London and Royal Physical Society, Edinburg, author of "Neuropathy and Nervousness," says "After two years' investigation of the fact and numerous seances, I have not the slightest doubt and have the strongest conviction that such materialization takes place, and that not the slightest attempt at trick or deception is fairly attributable to any one who assisted at Miss Cook's seances."

Dr. J. M. Peebles, M. D., the celebrated traveler, author and speaker, formerly the United States consul at Trebizond, author of the "Seers of the Ages," "Immortality, Our Homes and Employments in the Spirit World," "Three Journeys Around the World," "Death Defied," Christ Question Settled," etc., etc.

Dr. Hallock, New York, says: "Spiritualism is no new problem that ought to have taken the disciples of science by surprise."

Dr. F. L. Nicholls, M.D., F.A.S., author of "Esoteric Anthropology," etc., says: "I have in my possession direct writings and drawings done under absolute test conditions by departed spirits, with whose handwriting I am as familiar as with my own."

Lord Brougham, Statesman, writes: "Even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."

Baron Carl du Prel, Munich, states: "One thing is clear: that psychography must be ascribed to a transcendental origin. We shall find: That the hypothesis of prepared slates is inadmissible. The place on which the writing is found is quite inaccessible to the hands of the medium. This intelligence can read, write and understand the language of human beings, frequently such as is unknown to the medium. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against the proposition."

Camille Flammarion, the famous astronomer, author of "The Unknown," remarks that although Spiritualism is not a religion but a sience, yet the day may come when religion and science will be reunited in one single synthesis."

Mr. (and Mrs.) S. C. Hall, F.S.A., editor Art Journal writes: "The mockers and scoffers at Spiritualism are almost exclusively those who have seen nothing of it, know nothing about it, and will not inquire concerning it."

Hudson Tuttle, author of "Arcana of Nature," "Arcana of Spiritualism," "Religion of Man," "Studies in Psychic Science," etc., remarks: "Spiritualism is the knowledge of everything pertaining to the spiritual nature of man; and, as spirit is the moving force of the universe, in its widest scope it grasps the dominion of Nature. It embraces all that is known and all that ever can be known. It is Cosmopolitan Eclecticism, receiving all that is good and rejecting all the bad."

Harriet Beecher Stowe writes: "One of the deepest and most imperative cravings of the human heart as it follows its beloved beyond the veil, is for some assurance that they still love and care for us. * * They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice speaks to us."

Henry W. Longfellow, poet, says: "The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not save by their influence, or when at times a most mysterious providence permits them to manifest themselves to mortal eyes."

Dr. Adam Clarke says: "I believe that there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

Robert S. Wyld, LL.D., says: "With regard to spirit writing, there is no order of spiritual phenomena which impresses me more powerfully. * * * The evidence that the writing was produced by a spiritual intelligence, without the intervention of human hands, was overwhelming."

Sir Edwin Arnold writes: "All I can say is this: that I regard many of the manifestations as genuine and undeniable, or inexplicable by any known law, or collusion, arrangement or deception of the senses; and that I conceive it the duty and interest of men of science and sense to examine and prosecute the inquiry, as one which has thoroughly passed from the region of ridicule."

Eugene Nus, poet, philosopher, dramatic author and journalist, declared in his "Things of the Other World," "that he had found Spiritualism everywhere and that is is sowing the seeds of a systematic morality which is greatly preferable to the dreary negations which Materialism offers us."

Victor Hugo writes: "To abandon these spiritual phenomena to incredulity is to commit a treason against human reason."

Lord Tennyson, England's poet of the century.

Nicholas, Duke of Leuchtenberg; Abraham Lincoln; Lord Bulwer Lytton; John Ruskin; Sir W. Trevelyan.

Elizabeth Barrett Browning writes: "For theories we get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency. When the phenomena was attributed, for instance to a second personality, projected unconsciously and attended by an unconscious exercise of volition and clairvoyance; I see nothing clearly but a convulsive struggle on the part of the theorist to get out of a position he does not like, at whatever expense of kicks at the analogies of God's universe."

L. Figuer, editor L'Anne Scientific et Industrielle, who had done so much to popularize science, and in whose book entitled "The Day After Death," there is such a fund of spiritual knowledge, wrote as follows: "I hold it for a certainty that there exists intermediate beings between God and man. I am absolutely ignorant as to how they can communicate with the earth, but the fact of such communication appears to be positive."

Alexander Dumas, pere, believed in spirits, apparitions and unseen influences. He always believed that his father's spirit came just after it had quitted the body to say farewell to him. He felt warm breath on his face and heard a voice say: "Alexander, I have come to bid you adieu. Be a good boy and love your mother." (Memoir by Mrs. Emil Crawford).

W. M. Thackeray says: "It is all very well for you who have probably never seen any Spiritual Manifestations to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion."

I. H. Fichte, the German philosopher and author, writes: "I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

William Lloyd Garrison says: "For the last three years we have kept pace with nearly all that has been published on the subject, and we have witnessed at various times many surprising 'manifestations;' and our conviction is that they cannot be accounted for on any other theory than that of spiritual agency."

Hon. Luther R. Marsh states: "It is not enough to know the fact of immortality. It asserts its value only when it so enters into and controls the life as to make the spirit worthy of this immortal and inestimable boon."

Archbishop Whately: "The Archbishop had long been a believer in mesmerism and latterly in clairvoyance and Spiritualism." (Memoirs of Whately. Fitzpatrick).

Rev. Minot J. Savage, D.D., author of "Psychics, Facts and Theories," "Life Beyond Death," etc.

Canon Wilberforce says: "It is a strengthening, calming consideration that we are in the midst of an invisible world of spiritual beings than whom we have been made a little lower. Blessed be God for the knowledge of a world like this. It is evidently that region or condition of space in which the departed find themselves immediately after death; probably it is nearer than we imagine, for St. Paul speaks of our being surrounded by a cloud of witnesses. There it seems to me they are waiting for us."

Rev. W. E. Channing says: "We have good reason to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds."

Theodore Parker says: "It (Spiritualism) has more evidence for its wonders than any historic form of religion hitherto, it admits all the truths of religion and morality in all the world's sects. * * * * Shall we know our friends again? For my own part, I can not doubt it; least of all, when I drop a tear over the recent dust. Death does not separate them from us here. Can life in heaven do it?"

Rev. Adin Ballou states: "Departed spirits have a higher mesmeric, magnetic or psychologic power than have mortals of a corresponding grade. Facts have proven this in many remarkable cases. It will yet be demonstrated to the conviction of all candid investigators."

Rev. E. R. Sanborn says: "There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which unseen lies all around us all. The gloom has been transformed into shimmering splendor, by processes more marvelous than any physicist has found. And souls to whom this world has been a hell, have been suddenly awakened to find it a heaven, surpassing any tale of seer or fairy."

T. B. Barkas, F.G.S., writes: "I have investigated and experimented under every kind of reasonable test my ingenuity could devise. * * * Notwithstanding all tests and all precautions, phenomena have taken place which are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a chemist."

Philip Pearsall Carpenter, Naturalist, says: "I have left off believing in deaths (so-called)."

F. W. H. Myers, Member of Society for Psychical Research, author of "Phantasms of the Living," states: "Not, then, with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their franchisement and know that they are still minded to keep us as sharers in their joy. It is they, not we, who are working now, they are more ready to hear than we to pray; they guide us as with a cloudy pillar, but it is kindling to steadfast fire."

Washington Irving writes: "What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare? I see nothing in it (Spiritualism) that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart."

Charlotte Bronte says: "Besides this earth and besides this race of men, there is an invisible world and a kingdom of spirits: that world is around us, for it is everywhere; and these spirits watch us, for they are commissioned to guard us."

Horace Greeley, editor of the New York Tribune, says: "I have sat with three others around a small table, with every one of our eight hands lying plainly, palpably on the table, and heard writing with a pencil on paper, which perfectly white we had just placed on the table; and we have the next minute picked up the paper with a sensible, straightforward message of twenty to fifty words fairly written thereon. * * Yet I am quite confident that none of the persons present, who were visible to mortal eyes wrote it."

Bellachini, Court Conjurer, states: "I have thoroughly examined with minutest observation and investigation of the surroundings including the table, and have not in the smallest instance found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus."

Thos. Wentworth Higginson says: "If I have not satisfactory evidence of the genuineness of these phenamena which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture."

M. Auguste Vaquerie, Dramatist, Journalist, and Man of Letters, remarks: "I am happy to be able to say, as regards the existence of what are called spirits, that I have no doubt of it. * * * Why should they not communicate to a man by any means whatsoever; and why should not that means be a table?"

Padre Secchi, an Italian priest of conspicuous ability in the Church of Rome, says: "Spiritualism will be the great event of the present century."

Charles Fauvety, also a distinguished French Philosopher and author of "The New Revelation," declared modern Spiritualism to be the force which will regenerate society.

Colonel Count de Rochas d'Aiglun, who is at the head of the great Polytechnic School in Paris, and author of some highly important works on Psychic Science, accepts Spiritualism as "a great scientific truth, and the action of invisible beings upon incarnate intelligences as a demonstrable fact."

General Pix, a French writer who adopts the nom de plume of "Henri Constant," in a work on "The Religion of the Future," observes: "Spiritualism, a doctrine more powerful than all the combined forces which live in the darkness, has ended by triumphing over all its enemies, and to-day it emerges from its protracted lethargy, more vital, more powerful and more robust than ever it was."

Rene Saillie, son of the celebrated explorer who discovered Timbuctoo, published a work entitled "Christian Spiritualism," has written in eloquent terms of the lofty morality which it inculcates, and terms it "the revelation of revelations."

Edouard Grimard, Professor in the University of Paris, ex-Director of Normal Schools, a valued contributor to the Revue de Deux Mondes, and author of that excellent work, "La Plante Botanique Simplifiee," writes in his beautiful "An Escape Into the Infinite," that Spiritualism "occupies itself with the most serious things of science, philosophy, morality and religion; in a word, with the wonders of the invisible world; that is to say, with the loftiest preoccupations which can haunt the human brain."

Madame Rufina Noeggerath, authoress of that striking work, "The Survival," while declaring the reality of the facts of Spiritualism, reminds us that they have the voice of all antiquity in their favor, and are attested in our times by men of the highest authority in science, whose good faith, integrity, and intelligence are above suspicion.—La Courriere, Dr. Nellie Beighle, Oakland, Cal.

LAKE HELEN, FLA.

Notes of the Southern Cassadaga Camp.

Every week brings more people to this mild and salubrious winter home. Northern people are more than ever fleeing from the ice and snow of colder climes.

Mrs. Kate Lowber, who has remained at camp all summer, writes:

Of late Mrs. J. D. Palmer and Mrs. Kellogg have arrived, as well as the Underhill family.

Mrs. Huff has returned and is renovating Hotel Cassadaga from top to bottom. The upper story rooms have been ceiled and all rooms on the third floor will be as good as those on the lower stories.

The rose garden is blooming and fresh bouquets are given daily from the clipping of buds.

Mrs. Carrie Pratt is expected about October 15, and will occupy, for the coming season, her charming cottage overlooking Lake Huff.

Mr. J. D. White and wife are expected about the 20th of October.

Philip Reich, of New Jersey, has arrived, seeking the climate for his health. May the campers extend to him sympathy and cordial sociality.

Mrs. Elsie Stumpf sailed from New York for Florida, October 22; also N. J. Price and wife for Lake Helen on same date, all by Clyde steamers.

Herbert Spencer has bought out Charles Myers' team and is in readiness for teaming in the future. He will meet the trains at the station.

Dr. Brown has rented the Witters cottage, and Mrs. Witters has engaged a room in Apartment building.

Mrs. Bartholomew, the trumpet medium, is well and busy with seances at her artistic home.

Mrs. Frank Johnson, is recovering from her long sickness.

Mr. A. M. Spencer is convalescent.

Mrs. C. D. Barnum has arrived and feels quite at home again.

Scotch Mary has returned from De Land and Hawk Park, and has regained her health.

Mrs. Hardenburg has returned with Mrs. Palmer and will remain with her during the season.

The early campers are indulging in grape fruit, and the oranges are putting on their golden dresses.

The Slater family will soon occupy their new home on Lake Park, one of the most expensive and elegant cottages on the grounds.

Herbert Hollily has taken excellent care of the grounds, adding much to the beauty of the camp. He has carried the mail all summer.

The weather is delightful. Our usual equinoctial storm passed us, so we are not having quite the amount of rain needed, but we have refreshing cool winds, and after all there is no place like Cassadaga Camp in sunny Florida.

My excursions for November sail on the Apache from New York City, November 8, and on the Arapahoe on November 22. Write me for details, rates, etc., enclosing 4 cents in stamps for postage on Clyde folders, etc.

H. A. BUDINGTON.
91 Sherman St., Springfield, Mass.

RELIGION.

How One Devoted Spiritualist Worker Views It.

For some time past your correspondent has been watching the expressions in your columns by those who are looking upon Spiritualism as a science, or a religion, as it seems to suit their fancy.

I have also looked for some of the definitions of religion by Webster, and after all I feel inclined to accept the definition of religion as found in the New Testament.

There is, in my understanding of religion, an action; not simply believing something or thinking something.

I can study the Methodist creed, Baptist creed, Presbyterian creed, or any other creed, but they are not religion. I can believe any one of those creeds, but that does not make that creed, or the belief of it, a religion.

I can live any one of those creeds, but that does not make me religious.

If I live the Methodist creed, it makes me a Methodist. If I live the Baptist creed, it makes me a Baptist. If I live the Presbyterian creed, it makes me a Presbyterian.

But not one of them need make me religious. The New Testament tells us what religion, pure and undefiled religion, is.

It is to "visit the widow and the orphan in distress, and keep yourself spotless before the world."

That means you must DO something. Not BELIEVE something.

All the creeds in the whole world would not make a religion like that mentioned in the New Testament, or make YOU religious unless you DID SOMETHING to prove your religion.

I believe it was Thomas Paine who defined his religion, "TO DO GOOD." He didn't say it was to think good, to believe good, or have any set creed or doctrine, but he made it plain, "To Do Good."

This is almost identical with the New Testament, and means we must do something good.

I wonder if the Spiritualists, or any great portion of them, would object to "visiting the widow and orphan in in distress," as their religion as defined in the New Testament?

I wonder if they, or any portion of them, would object to "doing good" as their religion, as defined by Thomas Paine?

I object to creed, I care not by what denomination it may be offered to me, but it is time we redeemed the word "religion" and show the world that we CAN and WILL "do good," and let creeds go to those who want them.

Perhaps many will still declare that Spiritualism is not a religion, and when they show me that Spiritualism does not mean to "DO GOOD," I will go to and swell their ranks and cry with them that Spiritualism is not religion. REV. G. C. LOVE.
Coshocton, Ohio.

MOURNERS FLED.

Supposed Dead Woman Climbed Out Out of Coffin.

WHEELING, W. Va.—Relatives of Mrs. Fred Hartsell, wife of a farmer of Huntington, were bemoaning her death over the coffin a few minutes before the minister arrived to conduct the last sad rites, when she suddenly sat up and, with a dazed look, climbed out of the coffin. There was a rush of mourners for the open anr, windows being used as exits. They were terror-stricken, and the minister swooned when a pale-faced woman, over whose remains he was called to conduct services, met him at the door. The family were too poor to have a physician, and the woman fell into a swoon, in which she remained three or four days. Her husband thought her dead and sent for the undertaker.

Eyeglasses . . . Not Necessary

Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

WEST SIDE SPIRITUALISTS WHO ARE WILLING TO TAKE PART IN ORGANIZING A SOCIETY IN THE DISTRICT OF HUMBOLDT PARK, WILL PLEASE SEND THEIR NAMES AND ADDRESSES TO E. J. CARE OF THE PROGRESSIVE THINKER, 40 Loomis Street.

The Third Annual Harvest Festival and Dance will be given under the auspices of the Golden Rule Pleasure Club, at Star Lodge Hall, 378 So. Western ave., Saturday evening, November 2, 1907. Tickets 25 cents, including score card. Music by W. W. Kirkland; Supper extra.

John Q. Adams of 323 Pennsylvania avenue, Wichita, Kan., wishes to correspond with trumpet, slate or materializing mediums who are firm, and would appreciate the effort of a co-worker, TRUTH.

The First Spiritualist Ladies' Aid Society has opened its meetings at 9 Appleton street, Boston; good attendance at each meeting and many of the prominent mediums are present. They are preparing for their Golden Jubilee, which will occur the las Friday in October. This society has stood the gale for all these years, and is in a most prosperous condition at the present time. Meetings are held every Friday night; supper at 6:15. The object of this society is to assist worthy Spiritualists, and its record shows many good deeds all the way along. We hope that the Spiritualists of Boston will continue to aid us, so we can carry on the good work. So writes Carrie L. Hatch, Vice-President.

Miss Ada M. Came writes from Cambridge, Mass: "The Cambridge Spiritual Industrial Society held its first regular meeting for the season in Cambridge Lower Hall, 631 Mass. avenue. A fine supper, open to the public, was served, and later in the evening, ice cream and cake. Mrs. N. J. Willis gave a very fine address, assisted by her daughter, Miss Marietta Willis, the talented poetess and reader. Mrs. Merritt and Mrs. Annie Ackers did some excellent work in their special line, and Mrs. Haidie Hall from Brighton, whose voice was at its best, ably assisted with several vocal solos. A general feeling of enthusiasm seemed to pervade the whole company, which argues well for the coming season. The next meeting will be Friday, October 25; when Mrs. Annie L. Chapman will be the speaker and message bearer. Business meeting at 5 p. m.; public suppers at 6:30 p. m.; evening meetings at 7:45 p. m."

Rosetta Gott writes from Wellington, Ohio: "Mr. and Mrs. Morrell of Grand Rapids, Mich., who are now holding meetings at Elyria, Ohio, gave a parlor meeting at the home of Rosetta Gott, on the afternoon of October 11. A large circle of friends were present, and all enjoyed the fine lecture and messages given through the mediumship of Mrs. Morrell, by her controls. Each one present received a convincing message."

The lecturer, W. V. Nicum, writes from his home, 631 River street, Dayton, O.: "I have the month of October, beginning Sunday, the 8th, open for engagements. Any society so desiring can address me at 631 River street, Dayton, O. The dedication of The First Spiritual Temple, last Sunday at Ashland, was a rousing success."

William Richmond writes: "The Band of Harmony held its usual meeting, afternoon and evening, in Hall 309 Masonic Temple, Thursday, October 10. Let it be known that the days of its sessions are changed to the second and fourth Thursdays of each month, instead of the first and third Thursdays, as formerly. There was a large attendance of members in the afternoon, when it was decided to hold a bazaar for the benefit of the church the Second Thursday in December. Let all interested in the welfare of the Church of the Soul take notice, and do their best to make this Bazaar a success. The evening session was particularly enjoyable, after the answering of a number of very interesting questions; and the giving of many spirit-name poems through the mediumship of Mrs. Cora L. V. Richmond. There were interesting remarks from Mrs. A. H. Bliss, Mrs. J. J. Ashton and Mrs. Mary B. Hill. All present emphasized their appreciation of the harmony."

E. R. Kidd writes: "Charles J. Barnes, the old and reliable trumpet medium of Warsaw, Ind, was in Canton last week, and while here held several very satisfactory and convincing seances; satisfactory because proper conditions were made for the manifestation of spirit friends, and convincing because they proved to a few skeptics who were present, that they could return and make their presence known if proper conditions were made for them to do so. Brother Barnes exected to go from Canton to Erie, Pa., but was called home on account of sickness of his wife. We hope to have Brother Barnes with us again within the near future."

M. L. Atwater, corresponding secretary writes: "The Progressive Spiritualist Society held its first public meeting in the Walsh Block Hall, Sunday Evening, October 13, at 7.30 Mrs. N. D. Challen of Toledo, Ohio, lectured. Tests followed."

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

The Progressive Thinker goes to press one day earlier this week, in order that the paper may reach Washington at the commencement of the N. S. A. Convention. This accounts for the delay in several items.

W. H. Hunt, a prominent attorney of Denver, Col., and a lecturer on Spiritualistic and Free Thought subjects, will start on October 31, for Oakland, Cal. Until then he can be addressed at No. 241 Cororonado bldg., Denver, Col.

James Perry writes from Los Angeles, Cal.: "The Society of Spiritual Progression is nicely settled in its new location in the heart of the city, 337½ S. Hill street. Sunday, October 6 was the opening day. Meetings were conducted all day. Those of the morning were well attended. From 2:45 p. m., until 10'15 p. m., the hall was full, at the evening session two very fine talks were given by attorney J. C. Craig of this city, and Wm. S. Bethel of Hollywood. Our pastor, Mary C. Vlasek, followed with messages in her inimitable, pleasing and convincing manner. We are very grateful for a number of donations to our Temple fund, some coming from as far as Ohio. Those helping in this manner are made honorary members, and will thus find themselves among friends when coming to the City of the Angels. Our bureau of information is proving very helpful. A number who advised us of their coming were informed as to getting rooms, range of price, etc. Address all correspondence to Mary C. Vlasek, 121 East 30th st. Our motto is to grow by helping others."

Correspondent writes: "Mrs. G. A. Cowen, the well known test medium, is now in Hudson, Iowa, from October 15 to October 22, giving lectures and messages. She has fully recovered from her burns in the terrible Lotus Club fire, cured by spirit power, a wonderful living test of invisible help. She is a very busy medium and is deserving of much praise for her honest and conscientious work. Chicago address, 1717 N. Clark street."

Correspondent writes: "The Church of Progressive Spiritualists gave their time mostly to Dr. and Mrs. Beverly, last Sunday. There was a good attendance and all seemed interested in the lecture and other demonstrations. The second Sunday in November Dr. George B. Warne will occupy the pulpit there. There is always great enthusiasm among these people. They seem to realize in the teachings of Spiritualism the voice of the Master, and the eternal fitness is theirs to enjoy His spiritual return."

S. A. Huntington writes from Malden, Mass.: "Our services on Sunday evening, October 13th, proved the most interesting of any since the season opened. Mr. Robbins, of Lynn, Mass., soloist at Unity Camp the past season, was with us and took charge of the praise service, also rendered several solos in a very pleasing manner. He has promised to be with us for some time to come. Mrs. Annie R. Chapman, of Brighton, was the speaker and message bearer. She was more interesting than ever in her lecture. After that she devoted three-fourths of an hour to giving many beautiful messages. Mrs. Alice M. Whall, of Everett, Mass., will be the speaker on the 20th, and Mrs. Ruth A. Swift, of Haverhill, Mass., on the 27th."

G. H. Brooks speaks for the Meadville (Pa.) Society the last two Sundays of October; November and December he speaks for the First Church of Spiritualists of Pittsburg, Pa.; January, February and March for the society of which Mr. Ayers is president, in Columbus, Ohio. He has also been in attendance at the Washington convention as delegate of the Wisconsin State Association, and took an active part in the same.

Hattie F. R. Peet, secretary, writes: "The Ladies of the Illinois Sunflower Club" are busy with preparations for their approaching Bazaar, which is to be held at Jefferson Hall, No. 70 East Adams street, on Saturday afternoon and evening, November 30. The following committee is appointed to serve at the Bazaar, and contributions to the different booths are solicited from our friends and patrons. Mrs. Isa Cross, general manager; Mrs. A. W. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on aprons; Mrs. Nash, on handkerchiefs; Mrs. Kirchner, on dolls; Mrs. Goodrich, toilet articles and cosmetics; Mrs. Lichtig, psychic readings and mediums; Mrs. Sidell, on candy; other booths will be added. A fine supper will be served at 6 o'clock. Come and bring your friends. Our next tea party will be held at Lincoln Hall, 70 Adams street, Tuesday, October 22d, from 2 till 5 p. m. Mrs. L. Dietz will preside at the urn. Some of our best mediums will be present. Each 10-cent cup of tea served gives you a reading. Join us with your friends on these most enjoyable occasions. Friends will please send their contributions to the approaching Bazaar to No. 40 Loomis street, care of Mrs. J. R. Francis, president."

Lily M. Thiebaud writes from Riverside, Cal.: "Our anniversary meeting at San Bernardino, Cal., last Sunday, was an entire success. I have come to Riverside to open the meetings for the society here, which I organized earlier in the year. The Riverside Psychic Society is indeed a progressive body of people. The hall was well filled to-day with the brightest of people. I have promised to come again next Sunday, a young medium from Los Angeles occupying the rostrum of San Bernardino Society for me. I wish we might ship you some glorious weather such as we enjoy. We find California more delightful every day. Let me congratulate you on the good paper you are giving us. Long may you live to continue the good work."

A. B. Peden writes from New York: "Have been reading The Progressive Thinker now for nearly a year and every issue seems to increase in interest and value. The October 19 issue is exceptionally good. What a splendid thing it would be if we could clean house thoroughly and get rid of that debasing and ruinous element, the "fake". You are certainly on the "main line", and I do hope you will with the assistance of the true and honorable Spiritualists be able to bring our twentieth century unlimited Spiritualism to the Depot of popularity and respect with marvelous speed. With sincere wishes for increasing help and encouragement from the exalted ones there and here, I remain."

Mrs. Hattie F. R. Peet, corresponding secretary of the Sunflower Club, writes: "General Survey" of your paper, you have published a notice that our "Sunflower Club" Bazaar is to be held on Sunday, November 30th; now this is an error, whoever inserted the notice. The Bazaar is to be held on Saturday, November 30th."

Mrs. Dobson-Barker writes from San Jose, Cal.: "A pleasant social was given by the Social Society of Spiritualists Wednesday evening at Hale's Hall. Recitations and music were given by both old and young. Mrs. Evielena P. Bach and Mrs. May Covell, of Lily Dale, N. Y., who were guests of Mesdames Dr. Barker and Ringlep, were present and added to the meeting, Mrs. Covell giving a reading and words of welcome and encouragement by Mrs. Bach. The evening program continued with games, dancing and refreshments, and all expressed themselves as well pleased with the evening and will come again."

Rev. Geo. H. Brooks, president of the Wisconsin State Spiritualist Association, writes from Washington, D. C.: "Mr. J. R. Francis, Chicago, Ill.: Dear Friend,—Enclosed I send you a short article of my whereabouts, which I wish you would publish. I am enjoying my trip very much. I should have come out to see you when I passed through Chicago, but I did not have the time. All is moving on fine at the convention; wish you could be here. Truly your friend, G. H. Brooks."

Jennie DeLong writes from Columbus, Ohio: "The First Spiritualist Society oened October 6, with a very enjoyable re-union in the Church society room; in the afternoon to welcome back their beloved speaker, Miss Elizabeth Harlow, who had just returned from her summer's travels. Everyone seemed glad that the time had come to begin the winter's work. At 5:30 o'clock the ladies served a most bountiful lunch, and all sat around the large table as one family. At 7:30 the regular Sunday evening service was held. Miss Harlow delivered one of the most eloquent lectures, taking for her subject, "The Gospel of Life." This society is progressing, and stepping right over all obstacles they find in their path. This is, most truly speaking, a society run by ladies. Of course there are gentlemen who belong and work with it, but as one of them said: "We could never have gotten along if it had not been for the ladies. They all take hold and work with all their might, and it is wonderful what they have accomplished. The Ladies' Auxiliary give a supper and dance on Halloween night. Also a Bazaar November 21 and 22."

D. G. Hill writes: "The Golden Rule Spiritual Society had the usual fine attendance Sunday, October 13, with our Brother, Jas. E. Coe, for one of his fine talks, and Mrs. Nora E. Hill and Dr. Burgess for message work for the afternoon service. For the evening Dr. J. H. Randall held the close attention of his hearers, his subject, "The present needs of Spiritualism." The rousing encore showed the appreciation. Mrs. Hill gave Messages for the little time given for that purpose. The speaker for Sunday evening, October 27, will be the Pastor, Mrs. Nora E. Hill. One of the attractions for that evening will be the demonstration of Mrs. Harriett Babcock of Harvey, Ill., in inspirational music. Remember the Hall, 378 So. Western avenue.

Mr. and Mrs. A. W. Bloom did good work in their respective phases of lecturer and message bearer at the services held by the Progressive Spiritual Society,, 183 E. North avenue, corner Burling street. Sunday last. The attendance was fair and the work of Mrs. Hilbert, the manager, was very good indeed. Her messages were all presented nicely and received with a smile of satisfaction. The northsiders ought to pack that little hall every Sunday evening all winter, and there is reason to believe they will. Your reporter made a few remarks, also, and read a poem as an invocation.

Mrs. M. L. S. Chase of West Pullman, writes: "The meetings at Bock's Hall are well attended; interest on the increase. Madam Harper of 3545 Cottage Grove avenue, assisted Mrs. J. L. Longstaff in giving test messages Sunday evening, October 13. Two solos were sung, one in German, which added much to the music, which is very excellent. When the good sister of the society served cake and coffee to the mediums and members and a little social time is enjoyed. There will be other able platform workers at the next meeting, October 27, at Bock's Hall, 1160 Michigan ave. Remember the time and place.

P. O. Chilstrom writes from Crescent, Nevada: "By this time I have quite a bunch of mining men who regularly come to me to see my numbers of The Progressive Thinker. The fact that your able journal, representative of the best liberal Spiritual thought, each issue, is attracting much attention out in this Sandy Desert country. When I say better (for I always deemed it good), I refer to the great diversity of opinions now admitted to your columns on every conceivable subject, and reaching into the occult, all of which concerns humanity far deeper than generally realized, which now is attracting all thinking, truth-seeking minds."

C. S. H. Writes from 9 Appleton street, Boston, Mass.: "The First Spiritual Ladies' Aid Society held its meeting as usual, with the president, Mrs. M. E. A. Allbe in the chair. A very interesting meeting was held in the evening. It was voted to postpone the 50th Anniversary of the society until Friday, November 15. A grand time is planned. Full particulars will be printed later. The Ladies' Aid meets every Friday. Supper at 6:15; price 15 cents."

Mrs. E. H. Thompson writes: "The Fraternal Daughters held their weekly meeting at 406 Ogden avenue, October 16, 2 p. m., and the following mediums took part: Mrs. Dr. Caird, and Mrs. M. Halvett. Our next meeting will be Wednesday, Oct. 23, 2 p. m. We will discontinue our suppers, and have reading in the afternoons, and tests by prominent medium's in the evenings. We extend a cordial invitation to all."

Prof. R. A. Macurda, who is engaged with the Philadelphia Spiritualist Association for the month of October, is desirous of making engagements for the balance of the season with societies in the Middle West. Professor Macurda is an able lecturer, and test medium, and has a clean record, having served all the large societies in the eastern states. Correspondence solicited. Address him at 2013 Brown street, Philadelphia, Pa.

TAKE NOTICE! Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

STATE MASS MEETING.

The Michigan State Spiritualist Association will hold a State Mass Meeting in Grand Rapids, October 26 and 27. Saturday evening session and three sessions Sunday. Good speakers are expected: E. W. Sprague and wife, Mrs. Marion Carpenter, Mrs. Amanda Coffman, Mrs. Belle Fuller, Mrs. Jennie Martin, Dr. A. B. Spinney and others.

Meetings held in Odd Fellow's Hall 12 Lyon street, under the auspices of the Psychical Research Society. Visitors cared for.

MRS EMMA SNOW HOYT.
Sec'y. M. S. S. A.

Report of the New York State Association of Spiritualists.

It is in the eleventh year of its existence; numbers 20 auxiliary societies; 172 individual members, and 20 life members. Since the annual Convention in 1906 there has been a gain of 8 life members; 100 individual members; 7 charters have been issued to new societies; 5 ordination certificates; 3 mediums' certificates. 5 Mass Meetings have been held in different parts of the State with good results.

Our State Missionary, Mrs. Tillie U. Reynolds, brings a good report as to an increasing interest in the philosophy of Spiritualism throughout the State, and the New York State Association of Spiritualists is standing firm for truth, equity and justice.

SARAH A. WOODRUFF, Sec'y.
H. W. RICHARDSON, Pres.

REST.

As Impressively Illustrated by an Unknown Poet.

There is rest. 'Tis but an empty sound—
A dream all shadowless the world around.
Unrest is normal. Every orb or ray,
Greater or less, that beams by night or day,
Sun, moon or star that burns through endless space,
Each in its course runs one eternal race.

God never rests—eternal vigil keeps;
The Eye, All-Seeing, slumbers not, nor sleeps;
All things obedient to one Lofty Soul
Move ever restless as the ages roll.
Unrest is life—hope—action—glory—play:
Rest is but death—cessation is decay.

Unrest is real. The glorious power that spanned
The mighty fabric of the skies and planned
The architectural glories, far and near,
That deck each world and ornament each sphere,
Is constant in its work supreme, sublime,
In restless glory through resistless time.

There is no rest in all the realm of life.
The heated words which drop from human tongues,
The breath that parts the lips and fills the lungs,
Each heart-throb, each pulsation, every thrill
Of joy or sorrow, leaves him restless still.

There is no rest, nor can rest prevail;
The world is in motion—mountain, vale;
The wondrous ocean's restless currents roll
Around the sea-washed world from pole to pole;
The cloud, the storm, the darkness and the light,
Proclaim the restless force and restless might.

There may be peace; the world in stillness may
In awful silence pass the years away;
Long centuries hide in Time's eternal breast—
Peace, silence, stillness, all—but never rest.
Rest is the mildew, the corroding rust,
Hope's faded ashes and Love's crumbling dust.

ASPIRATION.

Come to us, oh! friends immortal,
From your homes so fair and bright;
Open to our view the portal
All enshrined in golden light.

And with teachings pure and holy,
Standing by the open door,
Show us that though sad and lowly,
Soon our sorrows will be o'er.

That beyond the veil material,
That conceals you from our view—
In those holy realms ethereal
We shall yet our lives renew.

Emerging from all pain and sadness,
The inheritance of earth—
Entering into joy and gladness,
Bequeathed to us by second birth.

Progressing ever up and onward,
Guided by our Father's hand—
With aspirations ever heavenward,
We gain at last the Golden Land.

JOHN WESLEY HOWLETT.
Mansfield, Mass.

Fraternal Order of Spiritualists.

After a vacation of four months the Fraternal Order of Spiritualists opened the fall and winter season on Sunday, October 6. Our hall is tastefully decorated, and for this occasion the rostrum was becomingly attired in a dress of white and yellow bunting, flowers, palms, etc. A big friendly audience greeted us and everyone was smiling and happy, glad of the opportunity to again meet and visit with friends in this and the spirit world.

In the afternoon we were favored with a visit by George Booth, the genial secretary-treasurer of the Psychic Research Society of Rockford, who voiced greetings from his society. He expressed himself as well pleased with our methods and purposes, and spoke of the advantages obtained in the interchange of mediums.

Those who read sealed letters were: Mrs. Caird, Mrs. Hilbert, Mrs. Adams and Brother Thompson. All were anxious for the circles, and for an hour the several mediums were kept busy giving evidence of the return of the spirit. The supper tables were patronized as usual by those who had been fed spiritually but now wanted something more material. The song service next occupied our attention and Mr. Hadley, who is organizing our chorus, is doing some good work along that line.

A larger attendance than usual greeted Mrs. Henrietta Lichtig at the opening of the concert at 7. Her reading was much enjoyed. Miss Bess C. Johnson, our soloist, sang with splendid enthusiasm, the encore of which was rewarded with a select reading displaying much feeling and character. Mrs. Caird, as vice-president of the Fraternal Daughters, in a few appropriate words presented the F. O. O. S. with $100, the result of the summer's work holding tea parties, etc. Much credit is due those who worked so faithfully, and to the friends who patronized their entertainments so liberally. The money was given to treasurer Thompson, while the audience showed their sympathy and appreciation by vigorous applause.

At 8 o'clock the ten-weeks-old son of George and Nettie de Chabat was christened or named Lyle Ford, Mrs. Cora L. V. Richmond performing the ceremony. Mrs. Richmond, who was our delegate to the Peace Conference at The Hague, explained the workings of that body, and told of the privileges accorded her as the only woman permitted to attend such a congress. She is a person of keen perception, and her report was much appreciated, at the conclusion of which she was tendered a rising vote of thanks, the entire audience participating.

On Sunday, October 13, another large congregation proved to us that our efforts are being appreciated. Many strangers, accompanied by friends and members, saw our work for the first time, and quite a number have promised to enroll as members. The initiation of candidates took place at 2:30, the different parts of the ceremony proving intensely interesting to those contemplating joining later on. The reading of sealed letters followed, and Mrs. Bloom, Mrs. Lichtig and Mr. Traver were fortunate in having such splendid conditions. Their work was well done. The circles were presided over by Mrs. Hild, Mrs. Y. Zoellmer, Mrs. Bloom, Mr. Schmidt, Mr. Thompson and Mr. Traver. The supper table was an enjoyable scene, and the supper a pronounced success.

Mrs. Frieda Sieber, our pianist, is a valuable acquisition to our song service, which is being entered into more heartily under the leadership of Mr. Hadley. The playing of Mrs. Edith Hill during the concert is appreciated, and the return of Prof. Joseph Singer is hailed with joy. The vocal solos rendered by Miss Gertrude McKinley and Miss Bess C. Johnson displayed rare talent, and the vigorous applause was well merited. We were again favored with an address by Mrs. Cora L. V. Richmond, who was our speaker for the evening. The large hall was almost filled by a sympathetic audience which listened intently to the splendid sermon constructed of questions submitted by the congregation, which made an indelible impression on the minds of those present.

We are abundantly blessed by being in touch with the leading public orators of recognized ability, and offer a program for the coming season which has never been equaled in Chicago. We will take pleasure in presenting to you in November Mrs. R. S. Lillie, of California; for December, Rev. Thomas Grimshaw; for January, 1908, Rev. Will J. Erwood, of Indiana. These orators and instruments are known the country over and need no introduction at this time.

In presenting the philosophy of Spiritualism we have established and intend to maintain the highest standard of efficiency in securing the services of those enjoying the highest merit through experience, whose evidence of ability has been demonstrated many times. We are also in correspondence with C. Fannie Allyn, of Massachusetts, in regard to establishing our lyceum. She is a recognized authority on lyceum work, and her methods meet with success. Our library is also under consideration, so save your books.

Remember, we meet in the same place—Hygeia hall, 406 Ogden Avenue, corner of Robey street, top floor. Come up to the big meeting where big things are being done, and enjoy a visit with friends on this and the other side of life. All are welcome. FERD C. SUHRER.

"A DIALOGUE ON RELIGION."

Between Father John Jutz, a Jesuit Priest, and Dr. T. A. Bland.

This is a booklet of great interest, as it covers the entire ground of the difference between the creed of the Roman Catholic church and her daughters, the orthodox Protestant churches. It comprises, also, a history of the rise and progress of Puritanism, Spiritualism, etc. It is also a defense of Spiritualism against the false theory of the Catholics, Adventists and others, that spiritual mediums are controlled only by evil spirits. For sale now at this office for 15 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

First Spiritualist Society of Tampa, Fla.

At a recent business meeting of the members of the First Spiritualist Society of Tampa, Mr. Wm. E. E. Kates was elected president in place of Mr. J. J. Lunsford, resigned. Bros. J. F. Ireland and J. J. Lunsford were elected as representatives to the N. S. A. convention at Washington, D. C.

While Brother Ireland gives entire satisfaction as speaker to the members of the society, we feel that it would be good for the cause if we could have some good speaker and test medium with us for a time. There is a fine field here, and much inquiry; so with the proper one to minister to us, much good would be likely to follow.

During the warm summer months the society has held regular meetings in the parlors of Brother Ireland. But on the first Sunday evening we hope to be able to open for the winter campaign in a suitable hall down town. Brother Ireland feels a desire to have some other speaker than himself officiate on that occasion, therefore any workers in the cause who may contemplate coming south for the winter are cordially invited to correspond with either the president or secretary.

We have the most harmonious society here that it has ever been the fortune of the writer to be connected with. All public workers who have been with us sense the same, and often speak of the harmonious influences.

Address Wm. E. E. Kates, president, Box 22, Route 2, or Mrs. M. E. Kirk, 2104 Mitchell street, Tampa, Fla. COR.

Second Anniversary Celebration.

The Ladies' Spiritual Temple Fund Society celebrated the second anniversary, Sunday, October 6, 1907, at their Temple on Fullerton street. The place was beautifully decorated with palms and cut flowers, sunflowers, and the American flag decorated the rostrum. Special musical program, Mrs. Flora Henwood director. Mr. Herder gave several violin solos, others rendering vocal selections. Dinner and supper were served by the ladies in annex.

The speakers were Mrs. M. S. Greenamyer and Frank Ripley; both outdid themselves, their eloquence holding their audience spellbound. Every seat in the Temple was filled. Both speakers remarked about the beautiful harmonious condition; their message work gave comfort and consolation to many an aching heart.

The secretary read the financial report for the year, which showed the society in a healthy condition. Received from October, 1906, to October 1907, $1,480.60; disbursed from October, 1906, to October, 1907, $1,213.54; balance in bank, $267.06.

Beside a mortgage of $1,200, we have no debts.

The officers and members thankfully appreciate the large attendance, the liberal contribution, and all who assisted in making this celebration a decided success financially as well as spiritually.

As this closes the engagement of Mrs. M. S. Greenamyer for this season, we bid her godspeed, thank her for good work done, cheerfully recommend her as a good speaker and splendid test medium. In appreciation of her good work the society extended to her a call for the months of October and November, 1908.

Brother Frank T. Ripley will take charge of our rostrum until first Sunday in December.

C. A. SOLLINGER,
Secretary L. T. F. S.
Cleveland, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Our little daughter Emily, born December 28, 1904, passed to spirit life, September 18, 1907. She was a child of great intelligence, wise beyond her years; always so happy and jolly. We are so sad and lonely now. Our knowledge and belief in spirit return and eternal progression, makes us believe that the parting is only a brief one and that holds us up.

Brothers and sisters of The Progressive Thinker, send us your loving thoughts.

J. E. and DELIA J. McMAHAL.

At his home in Wamego, Kansas, October 9, 1907, the Angel of Mercy came and called for our brother Julius Leach. He was an honest and upright man and a lifelong Spiritualist. The funeral was largely attended by loving friends, including two sons from Chicago. Brother Leach was eighty-three years old, and his passing was almost instantaneous and without sickness. Funeral address by the writer, A. Scott Bledsoe.

The funeral services of Mrs. Alice Hendley were conducted by her pastor, Lily M. Thiebaud, at the home on 9th street, San Bernardino, Cal., at 2 p. m., October 10. Mrs. Hendley was born in England; one of the early pioneers of this city, and she outlived many, being 90 years of age. She had been a devoted Spiritualist for many years.

THE PATHWAY of the Human Spirit, or the Pathway of the Spirit Traced, by Dr. J. M. Peebles.

Did it pre-exist and does it reincarnate again into mortal life? When did it enter the body? What is its form—how does it relate to the soul body? Can it leave the human body and return again? Can it live in and control another mortal body? These questions and many others are asked and answered by the Doctor in this, his latest book, of two hundred pages. Price 75 cents; postage 12 cents.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.00.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 420 pages. Price $1.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

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THE EVOLUTION OF THE GOD and Christ Ideas. Price, $1.25; postage 10 cents.

EMMA ROOD TUTTLE.

THE LYCEUM GUIDE.

For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for organizing and conducting Lyceums, instructions in Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc. A book by the aid of which a Progressive Lyceum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid.

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ASPHODEL BLOOMS AND OTHER OFFERINGS.

This volume is dedicated: "To those whose thoughts and longings reach into the Unseen Land of Souls this handful of Asphodels, mixed with common flowers is offered, hoping to give rest and pleasure while waiting at the way station on the journey thither." It contains one hundred and thirty-nine poems, and twenty storiettes, a part of the latter by Clair Tuttle, in her most charming style. 285 pages, six full page illustrations, among which are likenesses of the author and Clair Tuttle; beautifully bound in blue, with silver embossing. Price, $1.00, prepaid.

ANGELL PRIZE-CONTEST RECITATIONS.

To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the prize medal; some prominent citizen presides; other prominent citizens act as the committee of award, and a small admission fee, ten or twenty cents, pays all the costs, and leaves a handsome balance. Price, 25 cents postpaid.

Address all orders to
HUDSON TUTTLE, Berlin Heights, O.

SUNDAY MEETINGS IN CHICAGO.

Societies of this city, holding meetings in Halls are requested to send in notice. They must be brief.

The Church of the Soul, Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to receive callers.

Central Spiritual Church holds service, Trimble Hall, 1977 West Madison street, near 40th avenue, commencing at 7 o'clock, conducted by Mr. and Mrs. Howes.

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.

First Church Psychical Research meets in Kenwood Hall, 4300-10 Cottage Grove avenue; meetings every Sunday from 3 to 10 p. m. Dr. Schaeffer, president, 2003 Indiana avenue.

The Fraternal Order of Spiritualists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert, 7; evening, 8.

The Church of Spiritual Revelations. Meeting at 8 p. m., 50 Butler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence 743 N. 66th street.

The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 p. m., mediums' meeting and conference. 8 p. m., lectures, music and messages. Mrs. W. Brockway, pastor; residence 2962 Prairie Avenue.

The First Spiritual Temple, New Grove Club Hall, 40 East 31st st., meets every Sunday night at 8 p. m. Messages for all. All welcome.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite. Meet at 8 p. m., at Kenwood Hall, 756 E. 47th st.

The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Sunday from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor.

The Progressive Spiritual Society holds services at 8p. m. every Sunday. 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

THE CAUSE GAINING.

Under the Efficient Services of Alice C. Barry.

To the Editor:—The local society is still hammering away at the old stand. Its meetings have been held continuously during nine months of the year for the last three years, and as Brother Peck expressed it at the Clinton Camp, the past summer, "It would be impossible to estimate the good accomplished through the efforts

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price 25 cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price, 25 cents.

"The Truthseeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. M. E. R.—Q. If man came up by evolution from the savage, what about the "lost arts" and the statement of science that all modern inventions and knowledge was possessed by the ancients?

A.—This correspondent is misinformed. Science does not teach that there is nothing new. That belief sprang from the foolish assertion recorded in the Bible: "There is nothing new under the sun." It is safe to say that the "wise men" of ancient times woud be children compared to the thinkers of to-day. There is the steam engine, and all the machinery that goes with it, and all the appliances of electricity, wholly unknown to the ancients. Of physical science their ideas were those of children. The wisest men of Greece amused themselves telling riddles! As for the lost arts, there are none. The present, in intellectual force and achievements, surpasses everything in the past.

A useless pyramid—a monument of superstition—is one of the wonders of the ancient world, but the labor it consumed was not as much as that required to build the Siberian railway, or the Northern Pacific, and these have not only the advantage of being for use, but are expressive of the people's high moral and intellectual culture.

Ludwig Wrangell.—Q. Why is it that most test mediums are controlled by Indian spirits?

A.—It is claimed that the spirits of the red man are nearer to the earth plane, and hence better endowed to deal with physical things. It is not the fact that they are in a majority. Some of the best mediums never receive communications from Indian spirits.

J. S. Cameron.—Q. What was the age of the Mormon prophet Joseph Smith at the time he claimed, through the instrumentality of an angel, to discover the golden plates from which the book of Mormon was translated? What proof is there outside of the few men whose names we find in that book, testifying that they handled those plates? Where are those plates to-day? If I ask a Mormon, he tells me an angel has charge of them.

A.—Joseph Smith was born in 1805, and in 1823 he claimed to have received a message from the angel Moroni, telling him where the plates were concealed. This would make his age 18 years, but he professed to have first experienced an unknown influence at fifteen. There is not a vestige of evidence of the existence of the metallic plates from which Smith is said to have translated the Book of Mormon, beyond the scribe Oliver Cowdery and two other devoted witnesses. Later, all these men, becoming angry at Smith, confessed that it was all a hoax, and they deserted him and the church. Rigdon, into whose hands Smith fell, was unscrupulous, and had the dream of founding a new religion. He used Smith as his accomplice. Smith was a singular blending of rascal and fool. According to the revised testimony of these "witnesses" the story of the "plates" was entirely false. The Mormon religion is too recent in origin to have its claims received by blind faith, as are those which have come down from the remote past.

I was personally acquainted with the family of a brother of Oliver Cowdery. They were excellent people, of high social standing, Spiritualists by organization. In conversation with these nephews and nieces they said it had been to their father, and to them, a mystery how their Uncle Oliver could have been drawn into the support of Smith. They said it was the opinion of their father that he went into the business first as scribe, with full belief, and remained because he disliked the ridicule he would bring upon himself by exposing the scheme. But it, at last, became too rank for him, and he came out declaring the great prophet a fraud.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

AN IMPRESSIVE ARTICLE.

What Is the Specific Gravity of Materialized Human Forms?—Fake Mediums.

When I was a student in college I studied natural philosophy or physics. We learned to investigate all sides and conditions of any phenomenon. We were taught to make our own experiments and deduce therefrom the natural law, yet we used the text-book as a guide in our experiments. We were taught to verify the truths, laws and principles studied in the text-book and to be original investigators.

Just so when I studied botany, though it is of little practical value except to a florist, yet we were taught to be very observing. We learned that Nature had its laws and principles in the vegetable world from the carboniferous age to the present time.

When I studied geometry I learned how to reason, taking nothing for granted but axioms or self-evident truths. Starting with an axiom or previously demonstrated proposition, we would demonstrate or prove another.

WHAT AM I TO THINK AND CONCLUDE WHEN I RUN UP AGAINST A SPIRITUAL MATERIALIZATION PROPOSITION AND CAN'T GET EVEN A CHANCE TO DEMONSTRATE ITS TRUTH OR FALSITY?

Over three years ago I met a so-called materializing medium and I attended one seance. I seemed to be satisfied with it and I wrote an article in the medium's favor. I wanted to find a good medium whom I could praise and laud and extol clear up to the skies. I was willing to say a magazine full of good things about such a medium.

I wanted to be the first to say a lot of good things or nothing.

Brother Francis wrote back that I should try to get the medium to sit under mosquito netting, tacked to the floor, and I might have two columns of The Progressive Thinker to write up such a test seance and to sing the medium's praises therein.

Then I informed the medium of the editor's request for that kind of phenomena. Then the medium demurred.

"Oh, that editor is against mediums. I don't want to have anything to do with him," said he.

"No, he is not against honest mediums, but he is against fake mediums. If editor Francis finds out that you are an honest medium and get good results, he will speak well of you and take you into the palm of his hand and throw you up into the public sky on the pinnacle of fame, but he will throw a fake medium down into the bottomless pit of oblivion," I remarked. "His paper can do you much good, and his influence is worth having," I concluded.

"Well, I don't care for his favors," concluded the medium.

Such was the substance of our first talk over three years ago.

As I have taught over twenty terms of school, I have passed many examinations, and I know teachers must furnish proof of good moral character.

I conclude that all mediums ought to pass an examination before the State Board of Examiners or before the examining committee of the State Association.

During the last three years I have frequently met said medium, and I have always failed to get such a test seance. I have talked with him about it, but he has had various excuses.

We soon met in a public hall at the close of a spiritual meeting, and I mentioned the subject again and near by happened to stand another materializing medium who since then has gone to the sunny southwest. She volunteered the remark that a medium could not get good results with his head covered up. I concluded that conversation by observing that a mosquito netting over a medium's head would not hinder such manifestations near as much as the thick clothing over the medium's body. With such artful objections I was disgusted. A person with a scientific mind would try a seance under many different conditions.

The last time I met said medium, it was on Monroe street, in front of the store where I work.

We had a long talk; his last excuse was that it was too warm weather (August) to sit then, but the weather should not be too warm to ascertain the truth.

"Choose your sitters," said I, "and have them swear to the results and have their affidavits printed so people will know who has been to a test seance; then shove that affidavit under the noses of your opponents; then your friends won't be put to so much annoyance to defend you. If I were a medium I would sit under such test conditions all the while for self-protection, and I would not give people a chance to cast insinuations upon me. I would not cause so much dispute or my friends so much trouble to defend me."

So I concluded, but he thought he had friends enough.

Now the weather has grown much colder. I saw him pass by the other day and saluted him; but he said not a word about any seance.

What does a spirit form weigh if standing on a pair of scales?

Would his foot melt if placed in water?

How would the water taste thereafter?

What would be the result if placed in any other liquid?

When a spirit form dematerializes, going down between the curtains, it or he should go down with head erect like a drum major so the sitters can see his face instead of the top of his head, as if he were bowing like a faker.

I have talked with those who have been in said medium's seances and some say he gets or gives personation.

Now, the rule is that no medium who charges should ever personate in a materializing seance, for there is no dividing line between such personation and fraud. Better have a little genuine phenomena than a lot of doubtful show stunts or tricks.

I have inquired also of those who have attended his seances, many times, if the curtain was ever parted so as to show the spirit form and the medium at the same time, and they answered "no."

Suppose such a medium sits with flour in his hands, he can easily pull a big handkerchief out of his pocket or clothes and spread it on his knees and empty the flour therein; then he can play the faker if he wants to do so.

Just so if he sits with his feet in flour; he can take off his shoes and put on another pair of socks; then he can play the faker.

If a medium gives a free test seance, we think he is working for the good of the cause; but if he charges we think he is working for the dollar.

Brother Francis is doing just the right thing in demanding test conditions before he gives mediums a moral certificate; and local and State Associations should do the same.

In materialization I would try many different experiments, just as I would in natural philosophy and chemistry.

The medium I refer to is Mr. Forbush, whom Mr. Faurot exposed in issue of last week. H. E. MARTIN.

49 Dudley Place,
Grand Rapids, Mich.

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

MRS. MAY PEPPER VANDERBILT.

An Impressive Statement Made in Her Behalf.

To the Editor:—We hope you will spare us a little of your valuable space in which to say a few words in regard to the Vanderbilt case. We are afraid a prejudice may be created in the minds of some of your readers who read only the newspaper report in regard to it. A great many of the statements which have been spread broadcast are absolutely false and create a very wrong impression. Many think and say that Mrs. Vanderbilt denied her mediumship on the witness stand at the late hearing in the case of Miss Vanderbilt in her efforts to have her father declared incompetent. Mrs. Vanderbilt said, in answer to questions by the opposing lawyer, that she had never seen "Bright Eyes," and knew of her mostly by what her friends had told her, she herself being in an unconscious condition while under the control of the spirit. I do not call that denying her mediumship; very few mediums have ever seen their control or guide; and because she could not, at a moment's notice, tell the contents of a sealed letter held in the hands of a lawyer, one would think that Spiritualism had been knocked all to pieces by the capital that had been made of it.

We wonder how many mediums could have given the slightest demonstration of the truth of the spiritual phenomena under the conditions, under a constant strain of mind for days, harassed and perplexed by the lawyers, and surrounded, as our sister was, almost entirely by enemies and opposers. Mrs. Vanderbilt has never professed to read sealed letters; she frequently does give the exact contents of letters placed on the table at her meetings, and because of that fact societies have got in the habit of advertising that she will do so, but without any authority from her.

The attacks made on her moral character could in every instance have been proven false had an opportunity been given her, but not anticipating the charges that were brought against her, she did not have witnesses present (which she could have had) to disprove them. Mr. Vanderbilt incurred the enmity of his daughter by marrying a Spiritualist, and his wife is being martyred to gratify her malice. One of the latest moves in the case has been to issue a warrant for her arrest on the charge of stealing a house and lot; think of it—stealing a house and lot that her husband was proud to present to her and is willing to testify that he did so present. No unprejudiced person could converse five minutes with Mr. Vanderbilt without being convinced that he was fully competent to judge as to what would be for his best interest and happiness. Experts testified in court to his perfect sanity, except as regarded the one point: that he believed he could communicate with the spirit of his deceased wife, but that anyone who so believed must necessarily be insane. What a lot of crazy men there must be running about loose, and if all the men are incompetent who present their wives with a house, just imagine it; but this one was not presented; it was "stolen." We understand now the reason for the building of so many "sky-scrapers" in New York—they are afraid their lots will be stolen with ordinary buildings on them.

Mrs. Vanderbilt was engaged to speak at Cadet Hall, Lynn, on Sunday, the 6th, but the warrant was sent on here that she might be arrested before the service. A very large crowd was present to hear her, but she sent word that she could not be present, thereby avoiding arrest. The audience was unanimous in their expressions of indignation, and their sympathy for her. The immense audience that greeted her at Unity Camp on September 8th, filling the large auditorium, although a very stormy day, proves the hold that "May Pepper" has on the hearts of New England Spiritualists. Probably before this reaches the eyes of your readers the second hearing in the case will have been reported in the daily papers. If Mr. Vanderbilt should be victorious and prove that a man has a right to marry the woman he wants, if he can get her, thousands of Eastern Spiritualists will rejoice and be glad. If another jury should pronounce him incompetent, even if the property which he has freely bestowed upon the wife of his choice should be taken from her, even should she be sent to prison for "stealing a house and lot," the love and sympathy of her hosts of friends will go with her, and we will wait patiently the time when she will again be doing the work of the spirit world and will prove to friend and foe, in the future as well as in the past, her wonderful God-given mediumship. MRS. A. A. AVERILL.

Lynn, Mass.

GEORGIA GLADYS COOLEY.

Entertaining Letter from this Well-Known Speaker and Medium.

It has been some time since I penned an article for the perusal of the dear readers of the good old Thinker, but much work, visiting and travel, have claimed my attention.

I left Chicago, September 15, for my old home in Portland, Ore., where I visited with relatives a short time before starting on my extended journey, and I must say my most pleasant visit in the west, as I found my relatives all well and happy, and met more of the old friends than I had ever met in previous visits, as well as some dear friends from our Eastern States.

I found the First Spiritualist Society prospering under efficient management, and the weekly meetings held at the palatial home of Mrs. Lucy Mallory are an inspiration to all who attend. This worthy woman has held open house for the teachings of Spiritualism for many years, and the city of Portland as well as the cause at large is greatly indebted to her and her loyalty to Spiritualism. May she be spared for us many years.

I left the Rose City for San Francisco October 5. Had a splendid trip over the mountains, enjoyed the wonderful scenery, admired the majesty of Mt. Shasta, standing forth in its snowy garments, and with a great relish partook of the unsurpassed mineral water of Shasta Springs. Here the scenery is beyond description, the mountains towering skyward, waterfalls trickling over them, studded here and there with electric lights within colored globes, making one feel they have found a fairy land. Just about the time your soul leaps with joy and you feel contented to remain in this beautiful fairyland the conductor shouts "all aboard," and we were soon speeding onward, arriving in San Francisco Monday a. m.

Poor old San Francisco; not at all what she was, and the signs of ruin and devastation everywhere. The earthquake and fire of April, 1896, treated her harshly, but with Western energy and pride she is fast building up again, and it is astonishing what has been accomplished in such a short time; yet, as I watch the people, especially on Market street, I noticed they did not push forward with the speed and agility of former years, and their faces wore a demure expression, and to the psychic a sadness of the city's air was quite perceptible, showing plainly the psychological influence of the great disaster.

My time here is spent in sight-seeing, but to enumerate would take up too much valuable time and space.

To me the most interesting object of yesterday's travels was the viewing of the spineless cactus, now on exhibition in the Ferry building. It is the latest, and, to my mind, the greatest achievement of the genius and wonderful work of that "wizard of horticulture," Luther Burbank.

Some of the readers of The Progressive Thinker may remember an article I wrote for the paper October 25, 1906, in which I commended Mr. Burbank on some of his successes, and spoke of his promise to produce the spineless cactus, saying I had long felt the Spanish needles and cactus would some day find their place and use in the world. I never crossed the desert without this thought presenting itself to me, and now we have it, for in the evolution of the plant the percentage of water has been largely increased.

The plants are used for hedges or fences and for ornaments. The leaves furnish food for all kinds of stock as well as poultry. The fat young leaves make excellent pickles and are good food when fried like egg plant. They are also used as greens and produce a sweetmeat similar to preserved citron. The abundant mucilaginous juice from the fruit and leaves is mixed with whitewash to make it lasting when exposed to the weather. The leaves are admirably adapted for poultices and as a substitute for hot-water bags.

The fresh fruit of the improved variety is unique in shape and color, superior to the banana in flavor and is usually sold at the same price as oranges, so says the San Francisco Chronicle.

With truthfulness can we say, "Nature has no secrets or mysteries; she is open to all those who will study and work.

Luther Burbank dared to study her work and has been rewarded thereby. This grand man is giving to others the best that is in him, and through his patience and knowledge we are all benefited.

He, like Edison and some others, is a blessing to the world—a special servant of the people as well as God within himself. Walter Scott said:

"One crowded hour of glorious life
Is worth an age without a name."

Luther Burbank has found his crowded hour of glorious life, but also has made a name for himself that will never die, and when we look upon the improvement of our fruit, vegetable and floral productions of this age we see the name of this man and feel the vibration of a well-grown soul.

But my article is already too long and I must say adieu to my friends in America. The next time you hear from me will be from foreign lands, as I sail to-morrow on the steamship Siberia for Japan.

My address after January 1 will be Wellington, N. Z. My American address, 290 Columbia street, Portland, Ore.

GEORGIA GLADYS COOLEY.

TO NAME 12 CATHOLIC CENSORS.

Will Examine Publications Under New Encyclical.

ROME, Oct. 19.—In pursuance of the Papal encyclical, published September 16, on the subject of modernism, condemning books or newspapers of modernist tendency, which must not be permitted to reach any pupil in the universities or seminaries, 12 censors will be appointed to examine all periodical publications likely to find their way into the Catholic universities or schools.

All Catholic daily newspapers are ordered to submit to these censors advance proofs of any articles on subjects which are likely to arouse controversy.

(Advertisement.)

STRANGE PREDICTIONS

Planetary Professor Foretells Events and Quickly Reads the Lives of People, Though Thousands of Miles Away.

Sends Letters to the Rich and Poor Alike in Which He Advises Them About Business, Marriage, Speculation, Love Affairs, Wealth, Etc.

Offers Free Readings to All Who Write and Send Date of Birth.

In his office in New York City, surrounded by charts and dials of strange design, Prof. Albert H. Postel studies daily over the lives of men and women who have written him for advice on affairs of business, love, speculation, travel, marriage, health and the important events of life. The following letter gives an idea of Mr. Postel's ability:



MISS EFFA M. TRYON.

Prof. Postel:

Dear Sir—You are certainly the most wonderful astrologer living. Every one of your predictions came true. I consider that you not only saved me from an awful death, but prevented the loss of hundreds of dollars. I trust that many people will profit by your advice. Sincerely,

MISS EFFA M. TRYON.

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PLEADS FOR TORCH TO CURE HERETICS.

Retired Preacher Tells Presbytery Middle-Age Method is Needed in World—Others Should Die, Too—Dr. R. M. Patterson Startles Assembly in Philadelphia When Views are Announced.

The Rev. Dr. Robert M. Patterson, a minister of the Presbyterian church, who is well known in Albany, Chicago and Philadelphia, and who has lived in Malvern, a suburb of this city, since his retirement from the ministry several years ago, caused an uproar in the Presbytery that met in Philadelphia, October 14, by declaring that the death penalty should be inflicted upon all heretics, blasphemers, and co-respondents in all divorce cases.

Persons who sought out affinities should be harshly dealt with by law, said Dr. Patterson, and the death penalty should be established as the punishment for attacks on women.

Dr. Patterson had been scheduled on the program of the Presbytery for a speech on John Calvin.

Wants Death for Many.

The first thing he said when he got up to speak was:

"If I had my way about it I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such to-day that nothing but measures like this can stop it.

"I would requisition the services of the executioner also for those despicable persons who make divorces necessary by their insidious machinations between husband and wife.

"And for those who, under the guise of an artistic temperament or uncontrollable fascination, take unto themselves affinities, forsaking their lawful wives, I would have the law recommend harsh punishment. Execution also should be the punishment for attacks on women."

When Dr. Patterson had finished speaking, the Rev. Dr. John Wheaton, the pastor of Mizpah Presbyterian church of Philadelphia, rose to declare that such pronouncements were too radical for expression in the present day.

Near Clash Over Views.

The Rev. R. C. McCook, formerly pastor of the Presbyterian tabernacle, got to his feet with some heat and declared that instead of being radical, Dr. Patterson was ultra-conservative. He had harked back to the thought of the middle ages, said Dr. McCook, and his ideals were those of the inquisitors in Spain and the anti-papal religionists of Germany.

"There is no man in the Presbyterian church like Dr. Patterson today, I hope," said Dr. McCook in conclusion. This roused Dr. Patterson's ire and he started to make a spirited reply. Others tried to speak at the same time, and the meeting was in an uproar. The moderator presiding pounded for order and announced that to preserve the peace of the meeting further discussion on Dr. Patterson's speech would not be allowed.

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WANDERINGS OF THEE HULL PILGRIM.

In a short time after my article, "The Hull Pilgrim at Home" was sent to The Progressive Thinker, I packed a few of my belongings and journeyed eastward, my objective point being Lily Dale, N. Y. I stopped enroute at Mantua, Ohio, where our son George has been located since he started out in the world for himself.

On reaching Mantua I met my sister, Mrs. Alice Leeds, her husband and little daughter, who are about to take up their residence in Massachusetts. My sister and family have for many years been residents of Cleveland, and are well known among the Spiritualists of that city. Sister and husband were tireless workers in the Lyceum course until the failing health of Mr. Leeds compelled them to drop the work they loved and for which they labored so devotedly.

The visit to Mantua, enroute to Lily Dale, was one of only a few days including a Sunday. As soon as it was known to some of the Spiritualist friends at Maple Dell, that I was in town, I was called upon by that indefatigable worker (especially on behalf of lyceums) Mrs. Florence Barber, who pressed me for an engagement at the camp ground Sunday afternoon.

I had thought to spend Sunday as a quiet visiting day with my relatives; I had thought I would not visit beautiful *Maple Dell*; I did not make this decision because I had ceased to love that spot; many cherished memories were stored in my soul in connection with *former work* at that place I had never been there without my recently arisen companion in earlier days. We had filled camp engagements, and later, we held three sessions of Spiritualist Training School on those grounds. I had recently passed through so many ordeals, I felt I must make that journey as free from them as possible. In consequence of my feelings, which some might call purely selfish, I declined at first to meet the friends at Maple Dell. This resolution was soon broken; an instant after I had said I could not make the engagement, the "inner voice" said, "Mattie, do not weaken now; arise and be strong for anything; we have a message for the people; go!" and I did go; how rejoiced I was that I had followed the bidding of the spirits after all was over.

Maple Dell has lost none of its attractiveness; to Mr. Hull and myself it has always been a beautiful place, and wonderfully adapted to intellectual and spiritual work. To me it seemed a lamentable fact that as a camp ground it has been deserted; no meetings save a social and a lyceum was held during the work, the past season. A committee looked after the Sunday meetings, and although those meetings were fairly well attended, the audiences were only faint reminders of that gathered in the beautiful auditorium in earlier days.

After a sojourn of a few days in Mantua, I resumed my pilgrimage and reached Lily Dale on the morning of the 27th ult..

My recent visit to Lily Dale was the first in five years. I had looked forward with something like dread when I contemplated my return to this place. We not only had conducted three school sessions at Lily Dale, but we once owned a home, a beautiful home there, and we were fond of the Dale and its picturesque surroundings. I had felt sorry when its real name was taken from it and "The City Assembly of Light" was substituted. The latter name may be suggestive of beautiful things, but the term "Lily Dale" had become endeared to thousands who had from time to time journeyed to that "Mecca of Modern Spiritualism," and they were rejoiced, I am sure, when the name under which that most delightful place was cherished was restored.

There are so many good things to say relative to the meeting recently closed at Lily Dale, the query arises: "What can I leave out?"

The versatile pen of the Fixen scribe has faithfully portrayed, I judge, the meetings of the present season. At most, I feel I can only write from a personal standpoint.

I was met at the train on my arrival, by Mrs. S. J. Lutes, an old and valued friend of Mr. Hull's and mine. She at once informed me I was to occupy a room in her cottage during my stay at the Dale. It is seldom a weary pilgrim finds so restful a place on grounds where there is so large a gathering, as I found in that upper-room at Lutes Cottage. I did not mingle with the public on the day of my arrival. I begged to be left alone in the cottage, during the service hour in the afternoon. That afternoon was a sweet and a sacred season to me. I received positive evidence that while in one sense I had entered the grounds near and dear to me, alone, I had not been alone. My beloved came to me—the other pilgrim—and he assured me, and he gave me strength and courage. From that time my soul was lifted out from among the shadows; light came; strong, radiant and beautiful, from that time, during my stay. I felt the glory of an inspiration from that enfranchised soul, touching at times the deeps within mine own.

My first appearance on the platform at Lily Dale was Sunday, a. m., August 18. When I reached the chair assigned me I saw my companion standing by it, as though in waiting for me. I had never felt his presence more tangibly, and I felt his presence during the entire service. Several afterward described him in the same position where I had seen him on my entrance to the platform. I cannot go into detail here as I would like; neither time nor space will allaw.

My visit at Lily Dale covered a period of ten days; it was one of the most uplifting, consequently pleasant experiences which has been mine since the shadows fell so deeply over my way.

I cannot conclude this part of my article without referring to the perfect harmony and good will which was a noticeable feature among the workers at Lily Dale. The selection of John Lillie for chairman was a wise one. His wonderfully magnetic voice, coupled with a magnetic presence, each telling in its own way the good will in his soul, makes him an ideal chairman. Another factor deserving many mentions, was the orchestra under the direction of Mr. Humphrey, husband of the estimable President of Lily Dale Association. The music—well, in many instances it was beyond description; it was uplifting and inspiring. Every speaker to whom I listened seemed at his best; why should he not, under such conditions as I have named.

On my return from Lily Dale to Mantua, I remained in Jamestown over night in the pleasant home of our old friends, Mr. and Mrs Thatcher and daughter. The visit was enjoyable and restful. On the following day I reached Mantua.

Sunday night, September 1 I lectured in Cleveland, in the beautiful hall occupied by the Christian Spiritualists, Mr. Homer S. Saxe President. During my sojourn in the city I was entertained in the pleasant home of Mr. and Mrs Fred Haskins. Mrs. Haskins is Sister Leeds' step-daughter. Mrs. Haskins and husband are much interested in our philosophy.

September 2, I officiated at a transition service in Willoughby, O., the announcement of the departed appears in another column. After another brief visit with our son and family, I returned to Whitewater.

My next work will be in connection with the Morris Pratt School. The prospects were never so good as at the present, for a successful session. Before these lines are given to the reader the students will have returned and the sixth session of the school will have been entered upon by as earnest a corps of teachers and as industrious a class of students as ever were working on behalf of education.

I shall hold myself in readiness to fill a few calls to lecture during the coming season.

Dear friends, one and all, I cannot express my appreciation of your kindly messages and letters that find their way to my hands. After a time I shall have more time to spend in social correspondence. I would say in answer to the queries pertaining to the forthcoming book: "Biography of Moses Hull," it is now in type. It will soon be ready for issue.

MATTIE E. HULL.

Whitewater, Wis.

Don't Commit Suicide.

Do not kill yourself, my brother;
Do not take your life, my sister.
Lonely stranger, standing, gazing
From the bridge into the water,
Full of trouble and despairing,
Full of sorrow and foreboding,
We are brothers, we are kindred,
We will lend you our assistance.
Tell us all about your trouble;
Tell your brother, tell your sister;
Tell some person how you're feeling;
Tell somebody what you're thinking;
Ask them for a brother's counsel;
They will help you like a brother,
Give you strength and give you courage.
Oh, my brother; oh, my sister,
Standing by the mystic river,
Don't jump into eternity.
You're not ripe for early reaping;
Linger longer here among us;
Help the needy, those below you;
Don't despair, but fight the harder;
Hold out longer till you're wiser;
Welcome trouble, welcome sorrow;
Never whimper over labor;
Be a soldier, be a hero
In the longest, deepest darkness.
Let the troubles grind and smoothe you,
Polish down the spots and wrinkles
Found upon your disposition.
As the buffer makes the polish
On his patent brass invention,
Let the living emery wheel
Grind and polish you all over.
When you cross the mystic river,
Then your labors are not ending;
For the glory world around us
Is a life of long progression.
We are climbing, sometimes falling,
Up and down progression's ladder.
Hence our life is full of striving,
High ideals and endeavor.
Simply dying is not ending
Any trouble we are having.
Dying does not change our nature,
Does not make us angels quickly,
Does not fill us with perfection,
For progression moves quite slowly.
Help the needy, those below you,
Then their thankful tho'ts, so happy,
Will be flowing back to you and
Filling you with happy thinking.
Would you still be far more happy?
Would you grow to be more useful?
Would you have a better mission?
Would you like to live for ages?
Make, oh, make more people happy,
So their happy tho'ts will fill you
With a living joy unbounded;
Then you'll want to live forever.

H. EUGENE MARTIN.

49 Dudley Place,
Grand Rapids, Mich.

LOVE.

Love lightens our care, drives sorrow away;
Love scatters the clouds to the brightness of day.

Love gladdens the soul and fills it with song;
Love lifts us to right, and rights all the wrong.

It makes life worth living; love is real and not a dream;
It is truth, and God-given; love guides with its beam.

Love is holy, uplifting; 'tis emotion sweet and deep;
Love's the highest aspiration God's holy law to keep.

Love teaches only goodness; it knows no fear nor shame;
Love is the holy essence of passion's tender flame.

God's words are love and law; love should rule on earth plane;
To love and be loved is life, so blessed be love's holy name.

MRS. J. H. DALLAS.

Fort Worth, Texas.

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SOME SERIOUS QUESTIONS.

By One Who Is Not a Christian, Mohammedan, Buddhist, or Spiritualist.

To the Editor:—This is a world of change and progress, and of all the animals in it, man is the only creature capable of noting this fact. We have a religion called Christian, and numerous sects that preach and pray in Jesus' name, composed of the very class that he denounces as the rich and the proud, the Priest and the Levite, the scribes, pharisees and hypocrites. He said publicans and harlots would enter heaven before these. Now, what we are trying to ascertain is, who will eventually "get there," if Jesus is to be the judge?

When the judgment day comes, and the rich and pious crowd stand and say: Lord, Lord, open unto us; have we not prophesied in thy name and in thy name done many wonderful works? and he shall say, depart from me, ye hypocrites, and the publicans and sinners shall stand there, beating on their breasts and saying, God be merciful to me a sinner, and he shall say, inasmuch as ye have done some good without sounding a trumpet before you, here is a pass; which class do you think it is safest to stand in with?

And how about those who claim to heal in the name of Jesus? This fad of healing is becoming popular, but are the healers true followers of the Nazarene?

I turn to his Sermon on the Mount and read: If a man smite thee on the right cheek, turn to him the other also, etc. I admit that this shuts me out, for, if a man smites me on either cheek I will give it back to him under the eye if I can. I have concluded that I am not a healer, nor much of a follower; neither do I have any intelligent dreams or psychic visions, and I am over eighty-five years old. I am in good health and eat three square meals per diem. Am I left out because I am not an invalid or a lunatic?

Well, here is a little squib in rhyme on a subject that I know something about. Don't print anything you don't want. I don't claim to be Spiritualist, Christian, Mohammedan, Theosophist, Buddhist nor Puseyite. I take and read The Progressive Thinker because it is unique, visionary, poetic, and possibly occupying a needful place in the world at the present time. The mills of the gods are not running full time yet. The brains of men are capable of greater power and speed than has yet been attained. H. E. P.

BIBLE NOT FIT FOR CHILDREN.

President of Chicago School Board So Tells Delegation.

The problem of religious instruction in the public schools was lately put up to President Otto C. Schneider, of the Chicago Board of Education. He met the issue so squarely as to bring a gasp of astonishment from the two clubwomen who had broached the subject.

"I believe with Jean Jacques Rousseau," said Mr. Schneider, "that religion should not be taught to anyone in any form until his or her mind is mature. As for the Bible in the public schools, I object to it. It is not fit for children."

President Schneider's visitors were Mrs. Elizabeth Cook, president of the Woman's Educational Union, and Mrs. Clarence A. Starr, a prominent clubwoman and educational worker. The two wanted to ask the president's aid in securing the introduction of a book of Bible readings in the curriculum of the Chicago schools.

"I would not object to a history of the Bible in the schools as a masterpiece of literature," said President Schneider. "It should be there, the same as Byron's poems or any other of the great masterpieces, and for the same reason I should be glad to have on the reading list a history of the Koran or of the religion of Confucius or Buddha.

"But as for teaching the Bible in the schools of Chicago, it would be against the Constitution."

Religious instruction never has been introduced into the schools, the school authorities feeling that in Chicago no system of religious training could be adapted to the innumerable sects and religions represented in the city's population. In addition, as suggested by President Schneider, a legal question is involved.

REGRET.

For What I Might Have Done for One That God Had Given Me.

I might have said a word of cheer
Before I let her go;
Her weary vision haunts me yet;
But how could I foreknow that
Slighted chance would be the last
To me in mercy given?
My utmost yearnings cannot send
That word from earth to heaven.

I might have looked the love I felt;
My Mabel had sore need
Of that—for which too shy or proud
She lacked the speech to plead.
But self is near and self is strong,
And I was blind that day,
She sought within my careless eyes
And went athirst, away.

Oh! word and look and clasp withheld,
Oh! Mabelle's heart now stilled;
Dear life, forever out of reach,
I might have warmed and filled.
Talents misused and seasons lost,
O'er which I mourn in vain;
A waste as barren to my tears
As desert sands to rain.

WM. STANSBURY.

Jackson, Mich., M. S. P.

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But that through blood of Christ we're saved,
Because God loves us so.

Don't talk to me about a God
That separates the child
From mother everlastingly;
Such preaching makes me wild.

Priestcraft and greed go hand in hand,
Still mother love remains
The purest, sweetest sentiment
This dark world entertains.

The strong will dominate the weak,
God has ordained it so;
Still there's enough to wear and eat
And room to live and grow.

Don't get excited, anyway,
Keep cool and do your best,
Let everybody have their say,
But feather your own nest.

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Laughs at things.

Laugh at things.
Then will trifles lose their stings;
Fret and worry, doubt and hurry
Soon flit from him who
Laughs at things.

Laugh at things.
In our daily lives we're kings;
Scorn and anger, hate and languor
Fast steal from him who
Laughs at things.

Laugh at things.
All joys come to him who sings;
Friend and lover, and helping brother
Fast, bide with him who
Laughs at things.

Laugh at things.
Thus it is good fortune brings
Health and power and richest dower
To crown this life who
Laughs at things.

Laugh at things.
Smile and laughter runs wisdom after;
Makes heaven for him who
Laughs at things.

—Oriana.

Pagan or Christian?

On finding in another advanced society that the seats of highest culture are seats of discipline in barbarism, where the test of manhood is the giving and taking of wounds in fights arising from trivial causes or none at all, and where last year, a single day witnessed twenty-one such encounters in one university, we are reminded more of North American Indians, among whom tortures constitute the initiation of young men, than of civilized people taught for a thousand years to do good even to enemies. Or when we see, as lately in a nation akin to the last, that an officer who declined to break at once the law of his country and the law of his religion by fighting a duel, was expelled from the army, we are obliged to admit that profession of a creed which forbids revenge, by those whose deeds emphatically assert revenge to be a duty (almost as emphatically as do lowest races of men), presents humanity under an aspect not at all of the kind which we look for in "the adorable Great Being." Not reverence, not admiration, scarcely even respect, is caused by the sight of a hundred million pagans masquerading as Christians.—Spencer.

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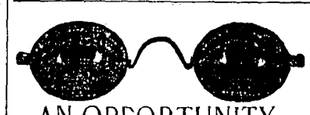
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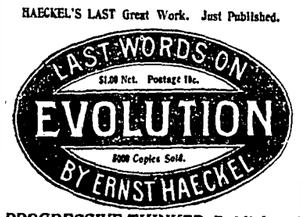
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 36 CHICAGO, ILL., NOV. 2, 1907 NO. 936

Harrison D. Barrett.

His Annual Report as President of the National Spiritualists' Association of the United States of America, for the Year Ending October 1, 1907---A Report That Should Be Read by Every Spiritualist in the Land.

To the Officers, Delegates and Visitors to the Convention, and to the Spiritualists of America, greeting:

In compliance with the requirements of the Constitution, By-Laws, Rules and Regulations of the National Spiritualists' Association of the United States of America, I have the honor to submit my report as president of said body, for the year 1906-07 for your consideration. It is the fourteenth message that it has been my privilege to present to similar delegate bodies during my official connection with the organization in whose name we are assembled to-day.

GROWTH OF SPIRITUALISM.

Never before in all its history has Spiritualism occupied so large a place in the thought of the world as it has during the past twelve months. The increase of interest in our movement on the part of the people is confined to no one locality nor State nor nation. Reports from all lands show that it has been a favorite theme among all classes of people. It has been discussed in the laboratory of the scientist, in the library of the student and in the drawing-room of the leader of society circles. Those who move along the humbler walks of life have made it their favorite topic of conversation, whether at their daily toil or in the quiet of their homes. More than two thousand newspaper clippings from secular journals alone have passed through my hands, all of which have borne directly upon the subject of Spiritualism. Books bearing upon this subject have been in general demand wherever free public libraries are maintained. It is pleasing to note this increase of interest in our movement and to record the fact that Spiritualism has grown into popular esteem, despite the other fact that its professed followers have been quite remiss in their support of and devotion to the cause they profess to love. The growth made during the year has been intellectual in its character, rather than practical in its application. Of course, all educational work has its practical side because it fits the masses to receive a new revelation of truth when it shall be vouchsafed to them.

SPIRITUALISM ABROAD.

A word with regard to the progress of Spiritualism in foreign lands is not out of place here. Reports received from Great Britain prove that the cause is flourishing in the United Kingdom as never before. The local societies are doing a most excellent work and the National Federation is constantly widening its sphere of activity. Best of all, the lyceums, or Sunday school work, is receiving, as it ever has received in the past, the devoted consideration of the ablest minds among our English cousins. They do not wait to convert people to Spiritualism, but they make Spiritualists out of the young by educating them in the sacred truths of a religious Spiritualism. English scientists are devoting themselves to a painstaking analysis of sundry phenomenal manifestations and doing their best to reduce them to orderly form. In France and in Germany, the most prominent scholars and scientists are doing the same thing. Reports from France in particular are especially encouraging. Colonel De-Rochas, Professor Flammarion and their associates have taken high ground in favor of a scientific basis for Spiritualism and have thrown no little light upon the general subject of psychism through their investigations of the past year. Encouraging reports reach us from Austria and Russia. Never since the transition of Rudolph Virchow have the countries of middle Europe shown so much interest in the movement which that great man so ably represented. Russia has always been a fertile field for spiritual thought. Aksakof and Butlerof have had worthy successors and their demonstrations have done much to turn the minds of the people to the realities of being, away from the ephemeris of materialism.

In Italy, Professor Lombroso has come to the front with a new declaration as to his interest in the subject of psychic science. A princess of the realm as a medium, for the unseen forces has been the means of converting Marconi, of wireless telegraphy fame, to a belief in Spiritualism, and inspired him to proclaim that fact to the world. A movement is on foot to form a National Federation of Spiritualist scientific circles and clubs for the purpose of engaging in the propagandism of the truths that are to be found in the higher Spiritualism. A national organization is also under consideration in Bulgaria. A strong working church society has been formed in Sophia, with the Chief Justice of the Principality, His Excellency W. Groblachoff, as its president. The Judge is also the prime mover in the work of organizing a National Federation. He has been able to gather around him many of the nobility, both in the field of intellect and of social standing. In Spain and in South America, wherever the Spanish language is spoken, the same increase of interest in the subject of Spiritualism is apparent. No returns have been received up to date from Cuba, Porto Rico and Mexico. It is known that a large number of societies exist in al these places, especially in Porto Rico. Portuguese journals show that Spiritualism is a popular subject in Portugal and Brazil.

In India, the King of Tagore entertained our missionary to the world at large, Dr. J. M. Peebles, and opened one of the royal banquet rooms for a series of lectures upon the subject of Spiritualism. A society was organized under the leadership of the most representative men of the kingdom. In the large cities of India, such as Bombay and Calcutta, Spiritualism is coming to the front with rapid strides. This is also true of all the thought centers in Ceylon. South Africa gives us the same encouraging outlook and assurance of growth. Societies exist in Cape Town, in Durban and Johannesberg. The work in Australia is also of a most encouraging nature. "The Harbinger of Light," with Mrs. Charles Bright as its editor is proving a power for good in all thought centers in the southwestern continent. She is a most worthy successor of that tireless worker and splendid leader, W. H. Terry, who resigned the editor's chair in her favor during the past year. A national organization has been formed in New Zealand, with William McLean, of Wellington, as its executive officer. Mr. McLean is also president of the large and flourishing Spiritualist society in Wellington. He reports a steady and healthful growth of the spiritual movement throughout the New Zealand States. Letters have reached me from British Columbia, Assinboia, Saskatshawan, Ontario and Quebec in the Dominion of Canada, all indicating an active interest in our thought and a desire to spread the light of truth. A strong organization has been formed in Montreal, with Mr. John Maclean, A. M., the distinguished author, as its president. Toronto, Hamilton and Guelph all send encouraging reports. Truly, the outlook in foreign lands is indeed encouraging.

SPIRITUALISM AT HOME.

Turning to our own country, we find a marked increase of interest in Spiritualism in the abstract. The reports of the secular press, to which reference has already been made, show that the masses of the American people are keeping pace with the citizens of foreign lands in their study of psychic subjects. Everywhere is this interest apparent. The only people who have not responded to the progresive spirit of the year are the Spiritualists themselves. They, at least some of them, have maintained a studied indifference to this wonderful development of our thought outside of its own movement, and have held aloof from everything that would add to the sum total of knowledge on the subject. Many of the newspaper articles and magazine essays have been highly favorable to Spiritualism in esse and in posse, while others have been most severe in their criticism and highly unjust in the conclusions to which the writers have come. There never has been a time when the shadows of Spiritualism have been so conspicuously placed before the eyes of the masses. David P. Abbott, C. W. Bennett, Hereward Carrington and Will Irwin have written at length and with forceful emphasis upon the deceitful practices that unscrupulous persons have so long engaged in under the name of Spiritualism. James Creelman wrote of the scientific side of spiritual endeavor, fair in every statement he made with the exception of the heading of his article, in one of the issues of Pearson's Magazine.

Well-informed Spiritualists cannot gainsay the vast array of facts that these eminent men have martialed against what passes in the popular mind as Spiritualism. In some instances their statements have been too sweeping and wholly at variance with fact. They struck a popular chord, however, for the publications in which their articles appeared never were in such demand as they were when these essays appeared. Occasionally the exhaustion of the entire edition is reported. Your president would respectfully call your attention to the fact that the reading public, outside of the ranks of the Spiritualists judge our entire movement by the tricks which these writers so completely expose, and suggests that the time has come for this National Association to take a stand before the world differentiating between genuine and counterfeit Spiritualism. The time has come for the Spiritualists of America to cease covering up the knavery of pseudo mediums. Knowing, as we all do, that counterfeiting exists in our ranks, it is our bounden duty to fearlessly expose the same and to remove it from our midst forever. A movement that will not purge itself when wrong is known to exist within it, deserves to die an ignominious death.

I feel that the world at large should be shown that we sympathize with these distinguished writers, in so far as they have dealt with facts, and that we propose doing everything in our power to continue the good work they have begun. The eyes of thinking men und women in all parts of the world are upon this Convention. No class of people, no writer or body of writers, can draw the line between the true and the false in Spiritualism as can the enlightened Spiritualists themselves. This the world has a right to demand. It is not enough to reply to the essays that have been written or to review adversely the books that the past year has brought forth, bearing upon our religion. We are expected to place ourselves on record so clearly and so emphatically as to enable all people to see what Spiritualism really is and know for themselves that which it is not. I have faith in this intelligent body of delegates and I believe that you will decide this question aright. I recommend action upon this important matter, and urge that something more than mere resolutions be adopted by this body in order to meet the call of the thinking minds of the world. Let us profit by this increase of interest in Spiritualism and concrete it for the benefit of our cause.

PSYCHICAL RESEARCH.

The Society for Psychical Research, organized a little more than one year ago by Professor Jas. H. Hyslop, has made no little progress during the past year. He is endeavoring to raise an endowment fund of $1,000,000, the income from which is to be used in furthering the purposes of the society. He reports the discovery of several mediums whose powers he considers to be equal, at least, and in some instances superior, to those possessed by Mrs. Piper. It is reported that $75,000 are already in the treasury of the society as a foundation for the proposed endowment fund. I recommend that we extend greetings to this distinguished body of scientists and pledge them our aid in every undertaking that may add to the sum total of human knowledge.

STATE ASSOCIATIONS.

There are now twenty-two State Spiritualist Associations in the United States. Maine, Nebraska and Rhode Island have accomplished little or nothing during the past year. The first named is showing signs of renewed activity, and may under the leadership of its able president, Mark A. Barwise, be restored to a high degree of usefulness. The other two scarcely more than exist on paper. The remaining nineteen State organizations have, for the most part, done good work during the past year. No doubt the Convention will hear at length from them when the reports of their delegates are presented. I feel that this branch of our work needs strengthening and most earnestly recommend that ways and means be adopted by which the State work can be improved and new organizations formed. I am especially pleased to call your attention to the work of the State Associations of Illinois and Minnesota before the Legislatures last winter. The results demonstrated the value of a strong, active State Association more than has ever been made apparent in any previous year. I recommend considerate attention to the reports of all States and urge the delegates to take such steps as will prove their interest in this line of work.

THE CAMPS.

The reports received from the various camp meetings in the United States indicate successful seasons for the majority of them, although, with very few exceptions, there has been a decided falling off in attendance. It is of interest to note the fact that twenty-three camp meetings have gone out of existence since 1895. There are now thirty-two working camp meeting associations in the United States, including the winter camp in Florida. Your president is inclined to think that the present number can be reduced with profit to the cause as a whole and to the camp meetings themselves. A serious question has arisen in the minds of many Spiritualists as to whether camp meetings are a source of strength or of weakness to our movement. A calm, considerate discussion of this proposition on the floor of this Convention might result in throwing a great deal of light upon this subject.

I visited seven camp meetings during the past season, at six of which the N. S. A.'s claims were presented to the people. Onset, Massachusetts, assigned us a special day on its official program, on which occasion our secretary acted as our special representative. At the other five camps to which I have referred, the people responded to the special appeals made by me and contributed generously to both our general and pension funds. If sufficient interest could be aroused in the work of the N. S. A. to induce all camp meetings in the United States to assign this organization special days on their program, it is probable that great good would thereby be obtained. I recommend that the incoming secretary be instructed to secure such special days at all these camps, and that letters of thanks be sent to the managers of those that have favored the N. S. A. the present year.

LOCAL SOCIETIES.

I shall not weary you by any extended reference to this most important branch of our organic work. I have referred to it in all my annual messages during the past fourteen years, and I can only repeat what I have said from year to year with regard to this vital issue. There are now 467 organizations possessing real structural form in the United States. I would not dare say that they are all actively at work. 216 others have been organized during the past ten years and chartered by the N. S. A., but they have either disbanded or fallen into a state of "inocuous desuetude." There are 225 gatherings of a nondescript character that center about the personality of some medium or manager that cannot be recognized as regular organizations, having no membership or boards of control. Something must be done to change this distressing condition and infuse new life into the people residing in the communities where these societies once existed. Local societies are the primary units upon which the State and National Associations rest. Weakness in the foundation means a corresponding weakness in the entire structure. Let me urge this body of delegates to do something to remedy the distressing state of things now obtaining in this special field. Resolutions will not do. Action is necessary. I recommend that a special hour be set aside for the consideration of this question and plead with you, one and all, not to follow the example of past Conventions by adjourning without doing something to remedy the crying ills pertaining to local work.

N. S. A. WORK.

The N. S. A. has moved steadily along over the roadway of active endeavor throughout the past year. Its officers have endeavored to carry out the orders of the last Convention to the best of their ability, and will place the results of their labors before you for acceptation or rejection. Many of the activities of former years were abolished by direct vote of the delegates of the Chicago Convention, hence the enterprises of the N. S. A. have not been as numerous as in previous years. The correspondence of both your president and secretary has largely increased, which, in itself, is another proof of popular interest in the subject of Spiritualism. Field work outside of the camp meetings was abolished at the Chicago Convention, hence there is nothing to report along this line. The union of several minor offices was effected with a view to lessening expenses with a hope that the influences of the N. S. A. would not be diminished thereby. The results will be made known to you by the different committees to which various matters will be referred, hence I need not discuss them here. I feel, however, that many improvements can be made that will result in good to our cause in all departments of its thought, and especially to the N. S. A. as its chief representative. I shall, therefore, recommend action to that end. I therefore respectfully call your attention to the following paragraphs with the hope of interesting you, one and all, in their subject matter.

MISSIONARY WORK.

The plan of missionary work was radically changed at the Chicago Convention. Your trustees were directed to appoint only one missionary at large. This position was tendered to Rev. E. W. Sprague, who could not accept the office. It was then decided to make your president the only missionary for the current year. No special effort has been made during the past twelve months to organize local or State societies by any representative of the N. S. A. Repeated calls from various sections of the country have been made for missionary work and its great importance warrants me in laying special emphasis upon it at this time. I need not argue the benefits to be derived from well-directed missionary efforts. I believe they are apparent to every delegate on this floor. I respectfully urge upon you the necessity of reengaging in missionary work. I ask that the plans followed in past years be abandoned, and that our missionary enterprises be confined to combinations with the various State associations, if possible, or to such communities as promise good results from the short-circuit method. I am utterly opposed to missionary work at large, or to the organization of numerous societies to leave them to pass out of existence after a single visit. I recommend the thoughtful consideration of this question, and, if necessary, the assignment of a special hour for its discussion.

THE HISTORY OF SPIRITUALISM.

The historian's office, that of the editor at large, and missionary at large, were united in one, and your official board was directed to select some person to fill the same. Their choice fell upon your president, and in view of that fact this special reference to the history of Spiritualism is now made. For several years previous to 1906 Mr. Lyman C. Howe had been the historian of our movement. The work that he has done is yet in his hands, but, as historian, your president has undertaken to do that which time and strength would permit him to do in this special field of endeavor. I have gone over more than a century of civil and religious history to determine certain facts that I felt would be of moment to an accurate account of the progress of Spiritualism. I shall be able to turn over to my successor a manuscript of about 25,000 words, and certain notes that may be of use to him. Let me call your attention to the fact that the writing of a truthful history involves an immense amount of study. The historian is obliged to carry a great many things in memory, or to depend upon such notes as may quicken his mind at the moment of writing. The work is difficult and should receive the undivided attention of one person. To do this work as it should be done, your historian ought to have an assistant. It is useless, however, to argue this question in this report. Other interests require large outlays and are making heavy drafts upon our treasury. The history, to my mind, is one of the paramount needs of the hour. I urge the continuation of this branch of our work in a wholly independent manner, and respectfully recommend that it be placed in the hands of someone who can devote his whole time to the work. Our aged veteran workers are rapidly passing away. Their reminiscences necessarily form a very large part of the history of our movement. They must be consulted while in bodily form. Let us act upon this important matter and make it possible for the history to be written as it should be with due regard to truth. It cannot be done in one year, nor yet in two years. I ask you to bring your best thought to this matter, and respectfully request you to take such action as will bring forth better results during the coming year.

EDITOR AT LARGE.

I began work as your editor at large in December, 1906. Very few articles were required at my hands during that month and the one following. Beginning with February, 1907, almost daily demands were made upon me for articles in defense of our movement, or in correction of misleading statements concerning it. I subscribed to a clipping bureau, through the instrumentality of which I was able to keep in touch with everything that was said for and against Spiritualism by the secular papers of the United States, Canada and Europe. Interested friends of our movement sent me almost as many as I received from the Bureau. A conservative estimate of the number received is the one given earlier in this report. Articles from my pen have found their way into the columns of the secular press of 27 States of the Union and two of the Canadian provinces. I have also written for all the Spiritualist papers and tried to keep our own people informed with regard to the progress of our cause. I feel that the work of the Editor at Large should be continued another year, and I recommend action accordingly. If the historian be given an assistant, this special work can be placed in the hands of that officer with no loss to our movement as a whole.

THE LYCEUM.

I regret that I can only report progress in this very important branch of our work. Our National Superintendent, Mrs. Anna L. Gillespie, entered into the work with great earnestness at the opening of her official term. She met with but little encouragement from the various lyceums and from the officers of our local societies. I believe that there are but 34 lyceums in existence in the United States. Our superintendent did her best to come into direct touch with them all and sought by every means in her power to organize new ones wherever there was a promise of success. The removal of her husband to British Columbia forced her to resign her position after a few months' service. She filed her report with our National secretary and placed in the hands of that officer all papers that were in her possession. No doubt our secretary will make special reference to this same subject. I have only to add that your official board did not choose a successor to Mrs. Gillespie, deeming it best to hold this work in abeyance until the assembling of this Convention. May I urge this matter upon you with respectful emphasis? This branch of our work has been neglected in bygone years, and will, I fear, continue to languish in influence and power unless something is done at this Convention to infuse new life into the lyceum movement. Its importance must be apparent to you all. I recommend action, not talk, and ask you, once more, to solve this problem correctly by your votes at this time. I hope someone on this floor will be able to explain to us why the lyceum work has flourished in England and deteriorated in America.

THE LATEST WORD OF SPIRITUALISM.

Some years ago, under what was known as the "Pruden Resolution," your president was directed to solicit articles from the pens of representative Spiritualists upon the various important subjects that make up Spiritualism as a whole. This resolution was reaffirmed at the Convention at Minneapolis in 1905. Your president reported progress at our last annual gathering in Chicago and asked for further time, which was readily granted. I am obliged to report that I have failed to secure manuscripts bearing upon materialization, trumpet manifestations, table tippings, Bible Spiritualism, the rappings, and several other phases of phenomena. If this body of delegates should decide to have this work published as originally planned, the omission of any reference to these special topics would be a subject of remark and of keen regret to many people. I have some twenty manuscripts in hand from the ablest minds in our ranks, and I trust that some use will be made of them during the coming year. The transition of several of our noted workers to whom some of these subjects have been assigned makes it impossible for us to receive anything from them, as they had not prepared their manuscripts prior to their taking leave of earth. I again report progress and recommend that this work be continued by the incoming president under instructions to secure authoritative papers upon all of the subjects named with further directions to the board of trustees to have same published in book form.

THE FEDERATION OF LIBERAL RELIGIOUS BODIES.

At the Convention of 1905 your president was directed to enter into correspondence with the officials of the various liberal organizations in America with a view to the formation of a National Federation of Liberal Religions in America. He was also directed to correspond with the representatives of local and State Spiritualist societies and with the ministers of our faith to see if they would favor such a step and assist in the work incident upon the organization of such an association. In 1906 your president reported progress and asked for further time. I am now able to report that all the liberal religious bodies in America, with the exception of the Christian Scientists, the Swedenborgians, and Theosophists, were heartily in favor of such a federation. All local Spiritualist societies were likewise in favor of the movement, with three exceptions, as were all the Spiritualist Ministers who replied to my letters of inquiry, again with three exceptions. The Christian Scientists and Swedenborgians declined outright to have anything to do with the movement, while the Theosophists paid no attention to my letters. The American Secular Union and Free Thought Federation was especially kind in its reply to my letter of inquiry and very courteous in its acceptance of the invitation. I am inclined to believe that the intent that prompted action in this direction is fully met in the International Federation of Liberal Religions that has been in existence for some twelve years. Its last meeting was held in Boston in September of this year, at which distinguished men and women from all quarters of the globe were present. It remains for us to request permission to join this distinguished and most representative body, or to drop the matter altogether. I recommend union with the Federation in question.

THE TEMPLE FUND SOCIETY.

At our last National Convention an organization bearing the title "The Temple Fund Society" was organized and has been incorporated in harmony with the law during the past year. Rev. George W. Kates, of Pennsylvania, is the able and efficient president, while Mrs. Carrie H. Mong, of Indiana, is the capable secretary. This society has chartered with the N. S. A. and is now one of its working auxiliaries. Your attention will be called to the results of its labors during the present Convention when the executive officers make their yearly reports. A special meeting in the small hall has been appointed for its annual convention, to which all who are interested in temple buildings are cordially invited. The name of this society defines its purpose, and it certainly will appeal to all Spiritualists who believe it best for local societies to have homes of their own. I recommend this organization and its work to your thoughtful attention.

DEFINITION OF TERMS.

The Chicago Convention directed your president to appoint a committee on Definition of Terms to report at the present Convention. This committee consisted of Hon. Chas. R. Schirm, of Maryland, W. A. Willing, of Iowa, Geo. W. Kates, of Pennsylvania, Mrs. Georgia G. Cooley, of Illinois, and Miss Elizabeth Harlow, of Ohio. The report of this committee has in part been placed before the Spiritualists of America by its able chairman, Mr. Schirm, through the columns of the Spiritualist papers. Its presentation to the public was timely, for it has given you as delegates an opportunity to decide as to your wishes regarding this matter and I trust that by your votes you will place the seal of your approval upon this report, with such amendments as the Convention may, in its wisdom, deem necessary. The adoption of this code of definitions, or some other, is a necessity, from the fact that the statutes of the different States require something of this sort in order to give our movement its just dues under the law. I recommend action of a decisive character upon this important matter and urge you further to append to this report a glossary that shall include the special words that make up the peculiar vocabulary of our people. Intelligent men and women are frequently compelled to blush with shame over the misuse of some of our simplest words, as, for instance, soul and spirit, which are used interchangeably as synonymous. I further recommend that our committee be requested to go over the glossary prepared by Andrew Jackson Davis and published by him in his great work entitled "Answers to Important Questions;" also the one prepared by Hudson Tuttle and published by me in the columns of The Banner of Light nearly ten years ago, and draw therefrom a complete code suitable for pocket use by our speakers and mediums.

ORDINATION.

No extended reference to this subject is necessary at this time in view of the fact that every delegate knows that many abuses have grown up under the cover of this term. Their correction and the discovery of a remedy for existing ills are duties devolving upon this Convention. Several unworthy and not a few incapable persons have been ordained to our ministry during the past year. I feel that this Convention should take some action looking to the better enforcement of our own Usages. Your executive officers have exercised every possible care in their dealing with this question but have been misled by the representations of local bodies which have on two or three occasions issued Ordination Sanction to parties who should not have received the same. Our rules either mean something or nothing. If they mean something, let us enforce them. If they mean nothing, let us repeal them and adopt some that do. The time has gone for blatant and insufferable self-conceit to exploit themselves from our pulpits. I trust that the Convention will in its wisdom take sharp, decisive action with regard to this matter, so that Spiritualists will no longer stand as apologists for some of those who represent them as public teachers. I recommend that this question be considered in open convention and the facts, whatever they are, placed before us in their true light.

PHENOMENA.

No new or striking phenomenon has made its appearance during the past twelve months. The twenty-eight clearly-defined phases of mediumship enumerated by Andrew Jackson Davis have all been in evidence throughout the year and many valuable lessons have been deduced therefrom. Phenomena are as valuable as they ever were, and every member of the board of trustees of the N. S. A. is a friend to all genuine psychic manifestations. Phenomena are challenges to the understandings of men to induce them to go in search of the realities of the invisible spheres. They are evidences that prove to us that our loved ones survive the change called death. Theirs is a high and holy office. Accursed indeed is he or she who would counterfeit these things of God and prostitute them to selfish ends. I recommend that this Convention go on record as demanding that a line of cleavage be drawn between the true and the false, the genuine worker and the base counterfeiter. Of all the people in the world, the Spiritualists are the only ones who are qualified to speak on this question, and if they are not qualified to act and refuse to become so, then they must not complain, if this precious truth be taken away from them and given into the hands of those who are worthy of its custody.

THE LEGAL STATUS OF SPIRITUALISM.

In his defense of the will of the late Frederick Fickey, Jr., of Baltimore, Md., our able brother, Hon. Chas. R. Schirm, prepared a comprehensive brief covering what might be termed "The State of the Art," or giving a resume of all cases in which Spiritualism has appeared in the courts of the land and the decisions rendered at the several trials. In view of the fact that legal difficulties are constantly arising, involving the validity of the wills of departed Spiritualists and the sanity of those who are living, I am of the opinion that this brief of Mr. Schirm's should in some way be secured by this Association, brought down to date and published in pamphlet form for distribution among our people. Several calls for such a document have been made during the past year upon the home office, and it is the duty of this Convention to see to it that the N. S. A. is enabled to do the needed work in this direction. Mr. Schirm has already published this most excellent paper in the columns of the Spiritualist press, and it is highly probable that he would be willing to have it used in the manner mentioned and assist the Association in appending to it all cases involving other matters than the testamentary disposition of property. I recommend action in harmony with the foregoing suggestions.

AN OFFICIAL ORGAN.

I have been urged by several representative Spiritualists, some of whom are delegates upon this floor, to call your attention to this special topic in a separate paragraph. It is held that the N. S. A. should have an organ of its own issued from headquarters, setting forth the advantages to be gained through co-operative effort and to acquaint our people with the work performed by the National body in all its varied departments. It was said that this paper should be so planned and conducted as not to interfere with any journal now in existence, but to devote its every energy to the special needs of our cause as represented by the N. S. A. I place this matter before you without recommendation, feeling assured that your decision will be just and right, whatever it may be.

INTERNATIONAL CONGRESS.

In view of the marked increase of interest in Spiritualism throughout the world during the past year, it occurs to me that the time is ripe for holding an International Congress of Spiritualists for the purpose of forming a complete federation of our brethren in all parts of the world. I recommend that the incoming secretary be instructed to open correspondence with the representatives of our denomination in every quarter of the globe, asking them to unite with the N. S. A. in calling an International Congress to be held in the early summer of 1908, on the supposed sixtieth anniversary of the advent of Spiritualism in its present form, either in Paris or London.

THE PENSION FUND.

You will hear in detail regarding this important branch of our work from our efficient secretary, Mrs. Longley. Permit me to anticipate her report in part by asking you to make this matter a personal one to every delegate before me. We are now paying out $160 per month to our aged and indigent speakers and mediums who have no other income than that which they receive from the N. S. A. Our pension fund is being rapidly depleted. Contributions to it have been few in number and very small in amount. Every name added to our list is, of course, an added draft upon this fund. We have several applications pending before the official board that we dare not grant until this Convention shall have determined what shall be done in the premises. If no new names are added to our pension list, the fund on hand will probably last about twenty months. If we take on those whom we know to be in actual need, the money will go that much quicker. If you desire this activity maintained, then the fund must be increased to proportions that will enable your official board to extend the pension to those who are worthy when proper evidence as to their needs is presented to the home office. I urge you to adopt some plan by which the fund may be made a permanent institution, returning an income to itself, anomalous as that proposition may seem. When such workers as Prof. J. S. Loveland, now 90 years of age, is placed on the waiting list because of the conditions of our funds, it is time that the Spiritualists of America were inspired to act, lest they be shamed in the eyes of all the world. I recommend that ways

and means be devised by you as delegates to maintain this activity in an ever enlarging sphere of unselfulness.

AN ENDOWMENT FUND.

The Convention of last year instructed your official board to undertake the raising of an endowment fund of generous proportions for the sustentation of the N. S. A. The trustees endeavored to carry out the orders of the Convention. Appeals were issued to the country, both by letter and through the mediumship of the press, with the most discouraging results. Less than $300 have been received from all sources during the entire year. One-third of this amount was contributed by one friend in Texas. The necessity of having such fund properly invested becomes more and more apparent as the years go by, and the N. S. A. increases the scope of its work. This fund should not be less than $100,000 at the very outset. I appeal to you as loyal friends to Spiritualism to raise this fund. It can be done if each delegate present will but do his duty. I recommend the election of special agents to act as collectors in various sections of the country, who shall make personal appeals to their friends and acquaintances for donations to this worthy charity. These agents can be placed under bonds, if the Convention so elects, and every possible safeguard placed around them to protect the integrity of the N. S. A. I further recommend that these agents be compensated on the percentage plan, receiving, instead of a salary, let us say, twenty-five per cent of their gross receipts in return for time and labor expended. It is certain that unless something of this kind is done that the N. S. A.'s future as a working force in Spiritualism will be as naught. The income received from the renting of the three houses deeded to the N. S. A. by our late treasurer, about $90 per month, must go into the pension fund. This will not be half enough to meet the needs of that special activity. Let us have a large general fund upon the endowment plan safely invested at a reasonable rate of interest, and then the N. S. A.'s sphere of usefulness can be enlarged and its many activities carried on without any fear of financial disaster. Brothers and sisters, please do something more than talk regarding this matter. Action is necessary, as you will see when you come to consider the financial reports of our secretary and treasurer.

SPEAKERS' SALARIES.

I may be pardoned for introducing this subject into a convention of this kind. I deem it a matter of importance, otherwise I would not trespass upon your valuable time. When some of our ablest speakers and mediums receive only five, ten or fifteen dollars per Sunday for two lectures, something is radically wrong with our movement. We cannot expect scholarly men and women to come into our ranks to act as our representatives upon the platform. If a speaker lives in a city of 25,000 inhabitants, the above-named sums will not pay his rent, let alone provide food for his family and other necessities incident to home life. The N. S. A. cannot interfere in the management of its auxiliaries, but can aid them when it is necessary to preserve their work. The Convention, therefore, cannot dictate to the societies represented by you as delegates. I ask you to consider this matter to see if this great wrong cannot be righted. You cannot expect speakers and mediums to work in the factories or upon the streets as day workers, or in the homes as domestic servants, and then go into the pulpit on Sunday and give up-to-date, scholarly addresses. Let us at least try to induce our people to support their own religion instead of continuing the old method of obliging outsiders to do it for them. Conversation, concentration and consecration, are three things that Spiritualists should observe and practice. I recommend action accordingly.

CLERGY RATES AND CHURCH TAXATION.

It will please you as delegates to learn that special rates for clergymen are now a thing of the past. So many States adopted the two-cent mileage law that the Passenger Associations felt constrained to abolish all special tickets and passes, so that there is now a uniform rate of traffic for all patrons of the railroads. The clergymen of other denominations share the same fate as our ministers, hence there is no discrimination whatever shown in this matter. This Association and its president are under special obligations to F. C. Donald, Commissioner of the Central Passenger Association, Eben E. MacLeod, chairman of the Western Passenger Association, James Charlton, chairman of the Trans-Continental Association, and to J. E. Hannegan, Joint Agent of the Southwestern Association. I recommend that we extend to these gentlemen a hearty vote of thanks for the courtesy and kindness that they have extended to us as a people during all the years that we have had dealings with them and the organizations they ably represent. The abolition of special rates to clergymen should be followed by another much-needed reform work. I refer to a just and uniform rate of taxation for all church and ecclesiastical school property. I recommend that the Spiritualists of America place themselves on record as being in favor of the reform named.

THE MORRIS PRATT INSTITUTE.

Let me refer briefly to the one school connected with our movement. It has made healthy growth during the past year and stands to-day at the very front as an institution of learning. The young people who are enrolled as students in the Morris Pratt Institute possess more than ordinary talent and will certainly be a credit to our platform when they shall have been advanced to our ministry. This school should receive the moral and financial support of every Spiritualist in America. I believe it has come to stay. I do not recommend any appropriation from our treasury at this time, because of the heavy drafts that have been made upon it during the past year in the regular conduct of its business affairs. I do recommend that each delegate make the Morris Pratt Institute a special object of interest when he returns to his home and send to its treasurer such sums as he and his friends can afford to lay upon the altar of education. Prof. A. J. Weaver, the principal of the Institute, serves without salary, as does his good wife who acts as assistant secretary and matron to the school. Such devotion to duty and to the principles of Spiritualism deserves more than a passing mention on the part of the Spiritualists of America. Let us give them our thanks in a substantial form, which form shall be practical aid to the school to which they are giving their very lives.

THE GOFF WILL.

From our honored vice-president, Dr. George B. Warne, we shall learn of the contest in the famous Goff will case in Michigan; also as to its present status. Up to date the decisions of the Supreme Court of Michigan have been in our favor, but the case has been ordered back to a jury trial; hence the ground must be traversed a second time ere a complete victory is ours. In round numbers the N. S. A. has spent about $2,500 in the defense of this will and it will take at least $1,000 more to carry the case through the County Court, and another $1,000 up to the supreme court of Michigan. As at present advised, I am decidedly in favor of continuing the contest up to the court of last resort, if necessary. The report of our vice-president, who has been the agent of the N. S. A. in this contest, may throw new light upon the subject and induce me to believe that further litigation should not be undertaken. The Spiritualists of Michigan have not raised more than $250 in the defense of this will case. The State Association is the beneficiary, yet its officers and supporters have not been able to procure funds to protect their own rights. The N. S. A. has done this work for them, and it remains for this body of delegates to reflect seriously upon the subject. We must either abandon the case or carry it through as above indicated. I believe that we are in the right and do not feel that we should yield until the Supreme Court of the United States informs us that the law is against us. I submit this matter for your consideration, recommending thoughtful action on your part.

POST OFFICE MISSION.

The distribution of tracts from the Home Office has been continued throughout the year by our faithful secretary, resulting in a great deal of good to the N. S. A., as well as to our cause at large. I feel that this branch of our work should be enlarged and continued during the coming year. I recommend that the incoming Board of Trustees be instructed to prepare additional expository tracts to be sent out with those already on hand. In this connection I also recommend that the history of the N. S. A. be brought down to date by the incoming president and his manuscript placed on file at the Home Office. Our Usages provide for the appointment of Ordination Commissions to conduct the services of ordination of our ministers in States where State Associations do not exist. No form for the guidance of these commissions has been providid. I recommend that the incoming Board of Trustees be instructed to go over the reports of the several Commissions now on file in the Home Office, select the one best suited for general use, have the same printed and placed in the hands of all Commissions that may hereafter be appointed. Repeated calls have been made the past year for a document of this kind, hence the recommendation.

FINANCE.

Upon examining the financial statements of the secretary and treasurer you will see that the N. S. A. has spent nearly $2,000 more than it has received during the past year. Its pension list alone has drawn almost that amount from the treasury. Other activities equally important had to be carried on, and the work paid for. Our people throughout the country have signally failed to contribute to the needs of our pensioners and to the N. S. A. as their legal representative and spiritual leader. I introduce this subject in a special paragraph with the hope that every delegate will make himself a committee of one to see to it that this organization is placed upon a sound financial basis. Recommendations are not necessary at this point in view of the fact that I have made several under other headings in this report. The future success and permanency of the N. S. A. depend upon the correct solution of the financial problem. It is our duty to solve that problem at this Convention.

THE INTERNATIONAL PEACE CONGRESS.

As everyone is aware, an International Peace Congress is now, and has for some weeks been, in session at The Hague, in Holland. One of our best known and ablest workers, Mrs. Cora L. V. Richmond, was a delegate to that body and bore credentials from the N. S. A. as its direct representative. Her report will be made to this body later in this Convention. The importance of this work cannot be overestimated and I trust that as delegates you will enact such legislation as will prove to the world that all Spiritualists are believers in international peace. I recommend that the Committee on Resolutions be instructed to prepare a special manifesto on the subject, to be distributed in printed form, gratuitously, among the Spiritualists of America.

REFORM WORK.

No doubt the Committee on Resolutions will have something to say upon the reform issues of the times. The importance of placing ourselves on record as favoring every humanitarian effort of whatever character will appeal to every delegate present. We cannot speak too emphatically upon the subject of child-labor in the mines and factories of the country, nor should there be any hesitancy in dealing with the question of prison reform and improvements in the care of the insane and other defective classes. We should also speak with no uncertain sound upon the subject of temperance, taking care to differentiate between temperance in all things and prohibition of one thing. I recommend that fraternal delegates be appointed by this Convention or by the incoming Board of Trustees, to all reform associations that shall hold conventions during the coming year. It is not enough to say that Spiritualism is reform, is temperance, is progression, but we, as Spiritualists must do something to prove these statements true. May I also add that I feel that this organization should send fraternal delegates to the Biennial Conclave of the Universalists' General Convention that is to assemble in Philadelphia on the 23d instant, and to the national gatherings of all liberal religious bodies, including, if you please, the Woman's Suffrage League, that are to be held during the next twelve months. I recommend action accordingly.

CLIPPING BUREAU.

In order to facilitate the work of the future historian of Spiritualism and to assist the editor at large in the discharge of his duties, I venture to recommend that the incoming Board of Trustees be instructed to subscribe to two of the best clipping bureaus in the nation, one in the East, and one on the Pacific Coast. These clippings should be placed in scrap-books under appropriate subheadings and kept on file at the Home Office. I believe this is a practical issue and trust that it will appeal to the good judgment of every delegate as a matter of moment to our cause.

MASS MEETINGS.

A few calls have been made during the past year for the holding of mass meetings at certain points in different States of the Union. Some were held with indifferent results. In past years they proved valuable aids to the N. S. A. and to our cause. Perhaps they should be left entirely in the hands of the State Associations, or to a union of forces of local societies in those States where no State organizations now exist. I make no recommendation regarding this matter, but leave it wholly to your own discretion as representatives of our movement.

MEDIUMSHIP.

Whatever legislation may be necessary on this subject can safely be left to this intelligent body of delegates without special recommendations from me. Permit me, however, to call your attention to the fact that the Legislatures of a majority of the States of the Union dealt with certain bills during the past winter that bore directly upon the rights of mediums to use their powers under the direction of the unseen intelligences who prompt them to action. In some instances these measures were prohibitive in character, and it was only by zealous efforts on the part of a few loyal Spiritualists that they were defeated. A few genuine mediums have been arrested and subjected to great ignominy when brought to trial. The trouble in Seattle, Washington, to which I referred last year, is yet unsettled, but the mediums then under arrest were tried and on two occasions acquitted. They are in trouble again, but there has been no call made upon the N. S. A for funds to aid in their defense. An itemized statement as to expenses incurred in former trials will be made to this Convention. As soon as Spiritualists discriminate between commercialism in Spiritualism, and Spiritualism as a religion, there will be no further trouble in respect to these matters. A proper definition of our terms will greatly aid our cause as a whole and be of untold benefit to our genuine mediums in making it possible for the courts to discriminate between genuine and counterfeit workers. We must speak in no uncertain way upon the subject of fortune telling and its concomitants. To defer action in this respect any longer would be an open confession of cowardice. We have delayed, temporized, apologized, covered up these matters altogether too long. Let us act and show the world that we stand only for that which is true and support only those mediums we know to be genuine in all their work. Let us not only denounce fraud, but let us also refuse to employ frauds, or countenance them on our platforms.

THEODORE J. MAYER.

On March 13 of this year our large-hearted, open-minded friend and brother, in the person of our treasurer, Theodore J. Mayer, returned to his home in the soul world after an earth visit of sixty-one years. For the second time in our history we are in convention assembled without his presence with us in bodily form. He was not present at the convention in Chicago in 1893, and is not with us in mortal as we assemble here to-day. For twelve years out of the fourteen that the N. S. A. has been in existence, he has served us as our treasurer without salary. His benefactions to our cause are known to you all and need no special reference at my hands to-day. He has completed his course, he has fought the good fight, he has finished his work and gone back to the home whence he came a little more than three score years ago. One of his last acts on earth was to draw a check in payment of the rent of this hall for the use of this convention. It was his last gift to the N. S. A. Let me send him a thought of gratitude for this favor and of brotherly love for his many other acts of kindness while he lived on earth. I recommend that our Committee on Resolutions be instructed to prepare a special memorial in honor of our arisen brother and that the same be spread upon the records of this Convention and published in all the Spiritualist papers in America.

NECROLOGY.

During the past year a large number of our foremost representatives have taken leave of earth. Some of them have been active workers for the N. S. A. ever since it came into existence, while others have labored for the cause as seemed to them best in the communities where they resided. Among those who have gone we may mention the names of Moses Hull, of Wisconsin; Mrs. Jennie Hagan Brown and Captain W. H. Winn, of Texas; Hon. A. Gaston, of Pennsylvania; Mr. A. F. Melchers, of South Carolina, and General W. H. Parsons, of Illinois. We know that these good friends of our cause are not dead, but have taken the next progressive step in life; therefore we should congratulate them upon having attained a larger sphere of usefulness and of having gained a broader freedom in which to unfold their splendid soul powers. Let us remember them at their best, honor them for the good they have done, close up our ranks and go forward, doing better work for humanity because of our love for them. I ask that the Committee on Resolutions be requested to deal with this subject as may seem best to the members thereof.

THE BOARD OF TRUSTEES.

The members of the Official Board have worked together in perfect harmony throughout the year. The vacancy caused by the transition of Treasurer Mayer was filled by the election of Mr. Cassius L. Stevens, of Pittsburg, Pa., who resigned as trustee to accept the post in question. The vacancy caused by his resignation was filled by the election of Mr. Francis A. Wood, of Washington, D. C., who has done excellent work as our trustee since his election at the April Board Meeting. The last convention selected Los Angeles, California, as the place of meeting for the convention of this year. Upon the urgent request of many influential Spiritualists, the friends in California kindly and generously relinquished their claim to the convention and left the selection of the place of meeting to your trustees. By unanimous vote Washington, D. C., was selected and notice given accordingly. I am convinced that the wisdom of this change will be apparent to every delegate as the work of the Convention progresses. Your trustees have acted in all matters according to their best judgment and in harmony with instructions given at the last Convention, so far as it was in their power to do so. Whatever departures therefrom there may have been were wholly due to unforeseen circumstances and to the exigencies of the times.

THE HOME OFFICE.

The work at the Home Office has been of the same high order of excellence that has been characteristic of our conscientious secretary ever since she assumed the position nine years ago. She has been promptness itself in the discharge of every duty and has labored with singleness of heart and devotion of soul for the best good of the N. S. A. She now announces her purpose to retire from office at the close of this convention. The Spiritualists of America little realize what they owe to that noble worker and generous-hearted woman, Mary T. Longley. As she goes from us let us assure her that she carries with her our earnest prayers for her future success in whatever field of labor she may elect to toil, and our soul-blessings for the good she has done our cause as a whole, and the N. S. A. in particular while she has been with us. All honor to her for the good she has done! Personally I am under great obligations to Mrs. Longley and her good husband for many favors received and I take this opportunity to extend to them both my most grateful thanks.

THE SPIRITUALIST PRESS.

The N. S. A. is under obligations to all the Spiritualist papers in America, to "Light" and the "Two Worlds" in England, and to "The Harbinger of Light" in Australia. Especially are we indebted to W. H. Bach, late of the "Sunflower," and Mr. J. R. Francis, of "The Progressive Thinker." Mr. Bach has opened his columns freely to communications from the Editor at Large and from the Home Office. I feel that he is entitled to our grateful thanks for the services he has rendered us and believe that he should receive an expression of our good will as he enters into his new field of endeavor. Very few Spiritualists in America realize what they owe to the intrepid and wide-awake editor of "The Progressive Thinker," Mr. J. R. Francis. He has fought valiantly for true Spiritualism and has dared to tell the truth with regard to the shams that have attached themselves to our movement. I recommend that a special vote of thanks be extended to him for the splendid work he has done for Spiritualism and the generous aid he has rendered this Association. Let us also remember "The Herald of Truth" and its editors and proprietors, Mr. H. C. Berry and Dr. W. A. Haley, also Mr. Frank Walker, the new proprietor of the "Sunflower." They are rendering the N. S. A. loyal support and are entitled to our grateful thanks.

CONCLUSION.

It remains for me now to surrender into your hands the great office you have entrusted to my care during the past fourteen years. Were I to presume to offer any suggestions with regard to the organic structure of the N. S. A., I should feel tempted to urge a change in the length of the official term for your Board of Trustees. Not more than one-third of its membership should retire at any given election. Prominent business men have referred to this matter and stated that the present method is a perpetual source of weakness to this organization. Nothing can be done to change the Constitution at this Convention, but a resolution can be introduced here providing for the making of the change at our annual gathering in 1908.

To the Spiritualists of America who have honored me with their confidence through the changing events of more than a decade of years I return grateful thanks. There is need of consecration to the principles underlying Spiritualism as never before. I appeal to my brethren in these closing words to rally as one man around the banner of organization and plant it upon the ramparts of assured success. There are signs of promise in the skies, but there are also storm clouds that must be broken up and scattered ere those promises can be realized in everyday experience. The future of Spiritualism depends upon the individual Spiritualist. It is for you and for me, then, to build so wisely that the Spiritualists to-morrow will have cause to thank us for our sacrifices. Spirit communion is a precious truth, but it is only one phase of our great movement. With only the phenomenal side upon which to build our temple, there would be no symmetry in the grand superstructure. Science, philosophy and religion as our corner stones, our temple will withstand the heats of the summer sun and defy the heaviest frosts of the northern clime. Our movement is safe, but our people need re-birth into the light of a loftier spirituality. Let us work together to make our N. S. A. a finite means to a divine end whose ultimate purpose shall be the revelation of the Infinite enthroned in the universe, whose everlasting arms are around, about, above and below us all.

All of which is respectfully submitted.

HARRISON D. BARRETT,
President N. S. A.
Washington, D. C.

Report of Committee on President's Report

Report of the Committee on the Report of Harrison D. Barrett, President of the National Spiritualists' Association.

Your committee desires to report that it has carefully read and considered the comprehensive and admirably written report of the president. Much of the report is devoted to a recital of conditions and circumstances connected with the cause of Spiritualism in this and foreign countries. This part of the report your committee has regarded as a means of instruction and intended to give a bird's-eye view of the entire spiritualistic field, and therefore does not deem it necessary to advert further to that part of the report. Certain portions of the report are within the proper province of the Committee on Resolutions, and they have already been recommended by this body to that Committee. Again, there are sections in the president's report which disclose evils for which this committee is unable to recommend a remedy, and it has therefore refrained from making suggestions which it believes will be entirely futile.

The purpose of your committee has been to reduce this report to as narrow a compass as possible consistent with a due regard for essential matters.

STATE ASSSOCIATIONS.

The Convention at Chicago last year made some wholesome recommendations in regard to the organization of State Associations, and the method of conducting their business. Little more than suggestions can now be made in respect to this subject; nevertheless your committee wishes to impress upon those interested in State associations the advantages to be derived from uniform organization in offering resistance to legislation adverse to mediumship. The experiences of the Illinois and Minnesota State Associations are a valuable source of instruction.

CAMPS.

Your committee recommends that the secretary endeavor to secure a N. S. A. day at each of the Spiritualist camps of the country in the coming season, and that the secretary send letters of thanks to those camps which have already extended us this courtesy and support.

LOCAL SOCIETIES.

The matter of placing local societies on a footing where they will be able to offer the greatest resistance to opposing forces and to protect their mediums against unjust prosecution is a matter of vital importance. The nearest that your committee can come to offering a solution without making it obligatory is to recommend the incorporation of local societies under the general laws of the various States and the conduct of the business of the society by a board of trustees. For the greater protection of the mediums we recommend the adoption of the following form of certificate containing an accurate description of the phase or phases of mediumship, to be issued to worthy mediums by the State Association, where one exists, otherwise by the N. S. A., believing that a commission of this kind will clearly bring mediums within the Constitution of the United States:

MISSIONARY'S CERTIFICATE.

THIS IS TO CERTIFY, that.....
.....is a member of the (here insert the name of the church or society) of the city of.....county of....., and State of....., a religious corporation, incorporated under the laws of the State of....., and chartered by the (here insert the name of the State Association or the name of the National Spiritualists' Association of the United States of America), a body corporate incorporated under the laws of the State or district of.....and that..... has passed a satisfactory examination before the Board of Trustees of the said church or society as a Spiritual medium; and it is further certified that.....possesses the following phase or phases of mediumship, to-wit:..... and that.....is deemed worthy and qualified to hold public seances or religious meetings, and to give private spirit communications in accordance with the rights and religious belief of the Spiritualists' denomination; and it is further certified that .....has been appointed a Missionary for the period of.....from the date hereof, and is authorized and directed to solicit and collect contributions for the support of missionary work of said denomination.

Witness the hand and seal of the president of the Board of Trustees of the said (here insert the name of the State Association or the National Spiritualists' Association), duly attested by the secretary, under its corporate seal, this....day of....1907.

.....
President.

(Place for Seal)

.....
Secretary.

(Here insert the articles of belief adopted by the National Spiritualists' Association.)

This certificate and the appointment as Missionary herein mentioned are accepted by me with the clear understanding and agreement on my part that they may be revoked at the pleasure of the said religious corporation by which the same was bestowed, without the assignment of any reason for the revocation.

.....
Signature of Spiritual Missionary.

MISSSIONARY WORK.

This is a troublesome subject. If we had ample financial means the trouble could easily be obviated. In the absence of such resources we recommend that all State Associations be urged to introduce circuit work, and where already introduced, to promote it by the use of local talent. Where there are no State Associations, we believe the matter can be safely left to the discretion of the Board of Trustees.

HISTORY OF SPIRITUALISM.

This most important matter has already dragged along its weary length through many years, and not until the beginning of this convention have we received anything in the form of tangible results. The appointment of Harrison D. Barrett as historian was a move in the right direction, and we recommend that in view of Brother Barrett's refusal to again be candidate for the presidency of the N. S. A., that the incoming Board be instructed to appoint him historian and editor-at-large with a salary of $1,000 per year, and that the said board provide him with an assistant at such time, and for such compensation as it may seem advisable.

THE LATEST WORK ON SPIRITUALISM.

Your committee recommends that in the event of the appointment of Harrison D. Barrett as historian and editor-at-large, that the subject matter under the "Pruden Resolution" be referred to Brother Barrett as a matter involved in the history of Spiritualism.

FEDERATION OF LIBERAL RELIGIOUS BODIES.

Your committee recommends that the N. S. A., through its president, make application for membership in the International Federation of Liberal Religions.

DEFINITIONS OF TERMS.

Your committee recommends the continuance of the Committee of Definitions of Terms, with instructions to turn over to the Board of Trustees, from time to time, the results of its labors, and that the Board be instructed to have printed in pamphlet form the matter turned over to it, so that it may be generally distributed.

PHENOMENA.

Your committee desires to reiterate what is well known to every Spiritualist and to every other person who knows anything about Spiritualism, to-wit: that the phenomena produced through mediumship are the foundation and ground work of our philosophy, and, that being true, it is necessary to eliminate, to the best of our ability, from our cause every person and thing which tends to discredit the high mission of Spiritualism or to becloud the fair fame of those true and noble souls that stand between the two worlds and perform the holy office as message bearers. Therefore we recommend that neither the N. S. A. nor any local society, nor any officer of either of them, sanction the employment or the endorsement of any medium who debases the high calling of mediumship, and that they visit upon the heads of pseudo mediums, who steal the livery of heaven to serve the devil in, their relentless denunciation.

THE LEGAL STATUS OF SPIRITUALISM.

Your committee begs leave to state that Brother Schirm has entered into an agreement with Mr. E. W. Vanderbilt, whereby funds will be provided for publishing the articles on "Spiritualism and the Law," by the editor of The Progressive Thinker, who has already, at his own expense, prepared the plates for this publication.

OFFICIAL ORGAN.

Your committee believes that the matter of an establishment of an Official Organ will be solved some time in the near future, but that nothing can be done at this time to force the matter.

INTERNATIONAL CONGRESS.

Your committee respectfully disagrees with the recommendation that the N. S. A. set on foot measures for calling an International Congress to be held in 1908 in Paris or London, and respectfully suggests that for the present there be a thorough concentration of effort upon our interests in this country.

PENSION FUND.

Your committee recommends that the secretary of the N. S. A. solicit the local societies to devote the proceeds of one seance or meeting annually to the Pension Fund, and that the State Association be requested to make a similar solicitation of their affiliated societies. Your committee begs leave to suggest the probable feasibility of establishing a certain Sunday in the year for taking up collections in the various societies for this fund, and that this day be designated as "Gratitude Day," and that a form of services be provided bearing upon the virtue of gratitude.

ENDOWMENT FUND.

In addition to the many forms of soliciting contributions, your committee desires to recommend as a means of building up the Endowment Fund, a simple plan which has been used with marked effect by other organizations. We propose that the Board of Trustees secure large lots of novelty albums arranged for the insertion of dimes to the extent of $5.00; that these albums be sold at about cost price to local societies to be distributed by them to worthy members to solicit aid in this simple way, the albums when filled to be sent to the headquarters of the N. S. A. and the committee suggests that it might be a good plan to have a suitable inscription on the outside of the album which will at once explain the purpose of its presentation by the solicitor. This plan, we believe, can be taken up by the young people, and will be more prolific of results than any other.

(Continued on page 3.)

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

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FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

HEROES AND HERO WORSHIP, AND THE HEROIC IN HISTORY.

By Thomas Carlyle.

A remarkable book by a remarkable man. Marked by terse strength and vigor, deep thought, philosophy and dramatic tensity of earnestness. A notable literary effort. A fine edition in cloth. Price 50 cents.

A Conspiracy Against the Republic

By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, paper, 25 cents.

THE GOFF WILL.

Your committee has received in detail an account of the work done and funds expended in defense of the Goff will, and though it does not believe it good policy to rehearse these matters now, it nevertheless recommends an endorsement and confirmation of what has already been done by the Board of Trustees, and that the Board be further empowered to render such further aid in that contest as in its judgment may seem wise.

POST OFFICE MISSION.

In the opinion of your committee, one of the most effective means of reaching the minds of reasonable men and women is through the post office. Persons will read in secret what they will not listen to from the lips of our advocates. It would be a splendid adjunct to our work if it were possible to establish in connection with every society a mailing bureau, and where such bureaus are already established we would suggest the plan of having the members of the societies place in a box provided for the purpose the names and addresses of such persons as they believe to be in a receptive mood in regard to Spiritualism, and also the names of those persons who publicly or privately show marked opposition to our cause, with such notes of the characteristics of the persons to be reached made on the slip, to the end that the most appropriate literature be sent to all.

FINANCE.

This committee recommends the adoption of the provision for increasing the per capita tax to $1 without increasing the fee to be paid by State Associations for each affiliated society. This we believe to be the most feasible plan for increasing our finances, and one that will supply the needed funds for the general treasury.

REFORM WORK.

Your committee concurs in the recommendation that fraternal delegates be appointed at this Convention or by the Board of Trustees to all conventions of Reform Associations that shall be held during the year, and particularly recommends the appointment of fraternal delegates to the Biennial Conclave of the Universalists' General Convention that is to assemble in Philadelphia on the 23d instant.

CLIPPING BUREAU.

Your committee recommends the adoption of the recommendation that the incoming Board of Trustees be instructed to subscribe to two of the best clipping bureaus, one in the East and one in the West, and that these clippings be placed in scrap books under appropriate headings and kept on file at the headquarters.

MASS MEETINGS.

This matter, your committee believes, should be left entirely to the judgment of the Board of Trustees.

MEDIUMSHIP.

Matter pertinent to this subject has already been brought to the attention of the Convention in this report, and yet your committee takes the position that the N. S. A. is essentially a religious body, and while we recognize the value of spirit communications bearing purely upon material affairs, yet we do not deem it within the province of the N. S. A. to defend commercial mediumship; at the same time, we do not believe it fair and just to class as "commercial mediums" those mediums who incidentally with their spiritual communications give advice upon material matters to those who are seeking spiritual light and comfort, but who are in need of guidance in regard to worldly and material affairs.

THEODORE J. MAYER.

Your committee indorses in every particular the eulogy pronounced upon our late treasurer, Theodore J. Mayer, and recommends that the Committeee on Resolutions, to whom this subject is properly referred, be instructed to provide for a set of engrossed resolutions, to be properly framed, and hung upon the wall at the National headquarters.

BOARD OF TRUSTEES.

Your committee respectfully begs to recommend that there be no change made as to the time or method for electing members of the Board of Trustees. It is the opinion of this committee that when good, strong persons are elected to that Board they will be kept in office, and that if weak ones are elected, or for some reason members lose their interest or efficiency, they will be dropped. It is easier to retain good trustees annually than to get rid of bad ones who have a long lease of the office.

HOME OFFICE.

It must be a source of gratification to every member of this Convention to read the words of approval and commendation which have been bestowed by the president upon Mrs. Longley, our secretary, and her good husband, and your committee are gratified that the termination of her services are under such happy auspices as surround us to-day.

SPIRITUALISTS' PRESS.

Your committee most heartily recommends that this Convention, through the secretary, extend the profound thanks of this body to Mr. J. R. Francis, editor of The Progressive Thinker; to Wm. H. Bach, late editor of the Sunflower; to Frank Walker, present editor of the Sunflower; to H. C. Berry and Dr. W. A. Hale, editors of the Herald of Truth, and to the editors of the English publications, Light and The Two Worlds.

ADJUSTMENT OF COMPENSATION.

Under instructions from this Convention, this committee respectfully submits and recommends (1) the reduction of the secretary's salary to $1,100 per annum, with the proviso that the secretary occupy the premises at the headquarters, heretofore occupied by the secretary, and that the rental of said premises be fixed at $240 per annum, and one-half of the cost of light and fuel; (2) in conformity with a previous provision of this report, we recommend payment of $1,000 to the historian and editor-at-large, if he be Harrison D. Barrett; (3) we recommend the payment of a fixed salary of $500 to the president and his traveling expenses.

CONCLUSION.

We heartily endorse the words of President Barrett in which he forecasts with optimistic word-picturing the future of the cause of Spiritualism. We feel that the harmonious conditions under which this Convention was organized and has continued to work, augur well for the rapid expansion of the influence and working power of the National Spiritualists' Association. We appear to have entered upon a new era, in which business methods shall be fittingly united with true sentiment and lofty devotion. To the retiring president we extend our best wishes and our grateful thanks for all the good things he has done during his long incumbency, believing that in his new position, which seems to be assured, he will find needed physical rest and that mental activity so thoroughly congenial to his nature.

J. S. MAXWELL.
CHARLES R. SCHIRM.
GEO. MOSTOW.
MRS. E. L. NICHOLSON.
CARRIE H. MONG.

REPORT OF COMMITTEE ON AMENDMENTS.

To the Officers and Delegates here Assembled:

We, your Committee on Amendments, as a whole do not favor the proposed change of Art. VII, Sec. 1, in reference to the increase of per capita tax from 25 cents to $1.00.

Also we do not favor a change of State dues to N. S. A. from $2.00 to $5.00, feeling such change would be disastrous to the interests of organized Spiritualism.

The following proposed amendment was submitted to your committee:

By-laws, Sec. 8, Art, 1:

Strike out the following words:—"after all other business of the Convention has been transacted"; substitute as follows:—"at 10:30 a. m. on the last day of the Convention"; and after the word "Officers" and before the word "in," the words "by written ballot" shall be inserted.

We, the committee, agree with the foregoing, except that we recommend that in place of 10:30 a. m. be substituted 3:00 p. m.

We, your committee, further recommend the following amendment of Art. VII, Sec. 2, By-laws, by striking out the word "or" after "lyceums" and before "charitable" and after the word "Associations" and before the word "and;" adding "or educational institutions".

Your committee further recommends that Art. IV of the Constitution be amended—

By adding the words in the following order:

Beginning with the year 1908 the treasurer and one trustee be elected for one year.

The secretary and one trustee for two years.

The vice-president and one trustee for three years.

Two trustees for four years.

And all terms shall be for four years in the order named, save the president, who shall be elected annually.

This being a change of the Constitution, it is understood that the same will be acted upon by the Convention of 1908.

Respectfully submitted,

OSCAR A. EDGERLY.
A. W. BELDEN.
MRS. J. P. WHITWELL.
H. E. BOERSTLER.
MRS. MARTHA WOOLSEY.

REPORT OF COMMITTEE ON PLACE OF MEETING NEXT YEAR.

Niagara Falls offers assembly room free. If we charge admission, it is free. Entertainment of music and decorations also provided. Hotel rates from $1 per day up.

Buffalo.—Hall free, if admission is charged. Hotel rates from $1 per day up.

Detroit.—Cordial invitation with no especial inducements.

Indianapolis.—Makes liberal offers. Hotel rates from $2 per day up.

Columbus, Ohio.—Makes liberal offers. Auditorium free of charge if no admission taken; $25 per day if admission taken.

Asbury Park, N. J.—Convention hall free. We appreciate this offer, considering that this city by the sea is such a religious atmosphere, realizing by this that they are at least in harmony with our excellent work.

Seattle, Wash.—Invited our Convention to be held in their city, 1909, in view of the coming exposition. We refer this to the Convention, as we consider it out of our power to act upon.

RECOMMENDATIONS.

Your committee considers the offer from Buffalo from a financial standpoint the strongest.

Indianapolis, the next in strength, all things considered.

Crush Not a Flower.

Crush not a flower of faith or hope
That in another's heart may rise,
But let the perfumed petals ope
And waft their fragrance to the skies.

Say not 'tis vain of any dream
Or fancy of the human brain,
For out of it some lofty scheme
May ripen into golden grain.

Laugh not to scorn the humblest plan
A brother may have formed for good,
For angels deeper see than man—
It may be wise when understood.

Say not to any careworn heart,
Your cries will reach the goal you seek,
But act the kinder, nobler part,
Give strength and courage to the weak.

Say not of any neighbor's field,
He's planted where he should have sown,
For God is patient, and the yield,
Though rich or poor is all his own.

BELLE BUSH.

Weymouth, Mass.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c.

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The National Spiritualists' Association.

Annual Report of the Secretary, Mrs. Mary T. Longley, for the Year Ending September 30, 1907.

To the Officers and Members of the National Spiritualists' Association in Convention Assembled:

Greeting:—

Mr. President and Co-Workers:—It gives me pleasure to herewith submit to this honorable body, the annual report of your secretary for the year ending September 30, 1907.

The work of the year at our headquarters in Washington has been pursued by your secretary under pleasant conditions, on the whole, and with such dispatch and fidelity as were possible to display. The usual routine of clerical business has been the rule, varied with many other duties and tasks that must of necessity come up for attention in the great affairs of a National organization.

An extensive correspondence—not only with our chartered societies, and the press, but also with a large number of inquirers and other individuals who write to our office for information and aid in their studies and labors, has been steadily maintained by your secretary, and thousands of letters have been sent out from the home office in the interest of Spiritualism at large, and of the N. S. A. and its objects as well as of its auxiliaries. In addition to these the usual quarterly circular letters and all necessary literature—including official notices and announcements have been mailed to our chartered societies, most of which have been received and kindly acknowledged. In cases where associations have failed to send us word of their change of officers or of locations, letters have been returned to us and in some instances we have been unable to find anyone who would deliver these writings to the proper parties to whom they belong. This is not the fault of your office but of those at the other end of the line who neglect to give the timely and proper notice of their doings—we have reason to think also that some of the societies have gone out of existence, but of which fact we have not been notified.

The Spiritual Press has kindly and generously published all the articles, appeals and statements sent to its columns by your secretary and we owe to the editors and managers of the same a debt of gratitude for the unfailing help which they have given to the N. S. A. and its officers; in this connection we may mention with profound appreciation, The Progressive Thinker, Sunflower, Lichtstrahlen, Reason, Occidental Mystic, and the latest comer into the field of Spiritualistic journalism, The Herald of Truth.

Our Free Library.

is in excellent condition and has been well attended, scores of readers have visited our rooms for the loan of books, and our work in attending to these alone, is of no small account—in point of time and labor expended upon it—it is a good work, freely given, and not only the humble residents of our city, but also many who occupy high places come to freely receive the blessings that our standard liberal and spiritualistic literature offers to them.

Visitors from far and near have been many at our headquarters; the present season has brought perhaps more than usual, owing to the Jamestown Excursions to Virginia, those Spiritualists who visit that great exposition wishing to stop over in the Capital City and among its sights and points of interest, taking in the Headquarters of the National Spiritualists' Association—the time and work given to the reception of the many callers and visitors to the home office, must be counted as a large part of the duties and official affairs of the secretary.

Charters.

The Temple Fund Association—National in scope and purpose—was organized at the N. S. A. Convention in Chicago, 1906; Rev. Geo. W. Kates was chosen President of that worthy association, and Mrs. C. H. Mong, secretary; shortly after Convention, an application for a charter was made to the N. S. A. by the Temple Fund Association and granted; in addition to this the following named societies have been granted charters by the N. S. A. Board—these are all local in character, and have concurrent jurisdiction—Tampa, Florida; Apalachicola, Florida; Salt Lake City, Utah; Haverhill, Mass.; and Philadelphia, Pa. Two lyceums have been granted charters, one in Pittsburg, Pa., the other in Fall River, Mass. Two societies that have been members of the N. S. A. for years, namely, one in Bradford, Pa., and one in Paterson, N. J., have been granted new charters at their request. Our valued auxiliary, the Spiritual Research Society of St. Louis, Mo., has surrendered its charter to the the N. S. A., but only to enter the State Association and it still continues in thought, purpose and spirit with us.

Auxiliaries.

Up to October 1st it is impossible to state the probable result of the financial returns to this Association from our auxiliaries, as many of them will not pay their dues till their delegates come to convention, bringing the money with them; this is the yearly practice, and we know of no way to change it; notices and appeals have no effect, and it is not right to deprive delegates of their seats in convention—as was suggested last year—who represent societies in good standing and who have the money with them to defray all obligations of their associations, to the N. S. A. But, we can state that a number of our auxiliaries, State and local, have paid their dues and discharged all obligations to the National body, and most of them have appointed their representatives to the annual assembly. The outlook is for a good and most important convention of large attendance and much enthusiasm. The annual reports are, as a whole, encouraging, inasmuch as most of them show that their societies have held their meetings, paid their bills and kept faithful to the Cause during the year; this has meant hard and continued work on the part of a few in each locality, but it shows commendable earnestness and zeal on the part of those loyal souls, which save the day for our beloved movement in their respective localities.

A number of societies have failed to report for more time than the N. S. A. is disposed to allow them, and there is no doubt that some of them will have to be suspended ere long; we have been lenient with them because it frequently happens that just as we think the day of grace has gone by for a society a letter suddenly comes containing back dues with statement of complete resurrection and an improvement in methods, all of which we are glad to note, and consequently these societies are restored to good standing in our work. Duty, however, calls me to mention that nearly every local society in Indiana that we organized has either withdrawn or has failed to answer letters from our office or to pay up back dues of more than two years; we believe that the greater part of them is extinct—some have gone into the Indiana State Association—the State Secretary reports twelve local societies in good standing in its jurisdiction, this leaves as many more unaccounted for in the State. Pennsylvania and other States also have derelict societies, and some means should be devised by our Convention by which we can ascertain the direct status of each locality in point of spiritual organizations. Your secretary has done what she could to learn of these societies, but in many instances without satisfactory results.

Our last convention ordered the printing of a list of the N. S. A. chartered societies for distribution to those who might call for them; this list was printed but it is not satisfactory because the addresses of the secretaries and presidents are changing from year to year and new societies come up and some of the old ones go down, therefore we cannot have an accurate list for three months at a time. the list published shows nineteen State Associations, and ninety-nine local—including camps, with one National, The Temple Fund. This list is misleading in view of the fact mentioned in the foregoing that many societies have failed to report this year that did not do so last season, but while at that time they had barely, perhaps come within the pale of the edict of suspension, this year—if they do not send in accounts, they will surely be amenable to this law.

State Associations.

The report of several of our State Associations is far from encouraging; Minnesota, Illinois, Indiana, Missouri, California, Wisconsin, and one or two others give good and pleasing reports. Massachusetts, composed of lay members only, always sends encouraging accounts of its good work in holding successful mass meetings at different points, in doing much benevolent work and in meeting adverse measures in the State House with promptness and dispatch. New York shows a grand work accomplished. Connecticut is doing much, but needs encouragement from more of its people. Some State Associations have failed—up to the present to report. Texas states that only six societies in the whole State are holding meetings; Nebraska does not report at all; Iowa seems much in need of attention, and, in the opinion of your secretary, the N. S. A. Convention should give some real work and measures to the needs and purpose of State Associations. The subject of dues from the State Associations—on which an amendment will come before this assembly—seems to be an important one; while it is true that most of the State organizations send in their dues and contribute liberally to the National body, some of them are lax in this respect; when two dollars comes to this treasury from a great State as the dues of a State organization which elects two delegates to our Convention, one on its charter, the other in accordance we presume, with the $2.00 a rate rule for State bodies, it seems to us that some means should be devised whereby a suitable revenue should come to the N. S. A. from these organizations—especially in view of the fact that before these state bodies were chartered, or given exclusive jurisdiction, the many local societies in their territories then chartered with the N. S. A. direct, yielded a much larger sum to the annual receipts of the N. S. A.

Our finances are not so low that we have to become a bankrupt institution, nor are they so large that we can afford to stop begging for funds to sustain the work of this Asociation. The financial report of Treasurer and Secretary will give full information concerning expenditure, receipts and property, and we recommend them to your careful attention. A steady drain is made upon the exchequer of the Association—its propaganda work, and all its other works and objects call for a large annual outlay of funds, those of our people who think a great National Association can be properly conducted and maintained without the expenditure of a large amount of money are sadly mistaken, not to say picayunish in their ideas. But in this connection, we are happy to state that the largest item of exponse for the year just closed has been for the support and aid of our poor mediums from the Mediums' Relief Fund—a fact that we can point to with pride, that a charitable work, a benevolence to the needy and worthy poor, has been the largest expense to this institution during the year.

An Endowment Fund was started by President Barrett in the early part of the year, calling for contributions from dimes to dollars that a fund—in perpetuity—might be established that would yield an annual income to the N. S. A. for the support of its work. One hundred thousand dollars in popular subscriptions were asked for. A few tried and true Spiritualists responded with their donations, but up to this time but a little over two hundred dollars have been collected for this worthy purpose, one hundred of which was contributed by one noble woman in the west.

Our Pensioners.

Since last October, a number of new pensioners have been placed on the list for monthly payments; some of the old-time pensioners have passed away—Mrs. Hendee-Rogers of California, Mr. Abram James of New York. We have now fourteen regular pensioners on the list, namely, Mrs. A. L. Chamberlain, Dr P. C. Mills, Lyman C. Howe, Belle Bush, Mrs. Weeks-Wright, Dr. A. C. Williams, Mrs. A. Angell, Mrs. B. Cutler, Mrs. Myra Paine, Mr. and Mrs. A. Jaqua, Miss Ella Porter, Mrs Kate Hoskins, and Mrs. Hattie C. Mason.

The full amount of money now being paid monthly to veteran mediums is $160. We are also constantly appropriating sums of money—from ten to twenty dollars as temporary aid to such mediums—and the drain upon the Mediums' Relief Fund in this direction is sometimes considerable; we have aided twelve since last report, four of whom were sufferers by the great and disastrous fire at Lake Pleasant Camp—we do not give the names of these temporary beneficiaries of the N. S. A. since they are sensitive and the aid given was simply to tide them over a brief period of distress, but they are entered on our books for the inspection of those who wish more concerning them—the names of regular pensioners are given here that the Spiritualists at large may know to whom the money goes, they are no less sensitive than those who are assisted temporarily, but this is not a charity in the common acceptance of that word, it is honorable for a discharged or weary soldier to receive a pension from his government and none of "The Old Guard" are ashamed to be thus counted in the ranks, nor need our soldier mediums be at all sensitive at being known as pensioners upon the N. S. A. We only regret that we cannot add immeasurably to the list or as long as one needy, worthy medium is in the land. But we have no endowment fund established, and as the yearly drain upon the pension fund is large, we cannot add many to the list in any single year, though there are several names in waiting to be added as soon as possible.

Literature.

A selection of books suitable to be placed in the hands of investigators and readers of spiritual literature generally was made and submitted by a committee of the Convention; the Board was orderod to have said list printed for general distribution, but has not as yet done so, because the editor of The Progressive Thinker made statement to us that many of the books recommended are out of print and unobtainable—this matter therefore hangs in statu-quo.

Thousands of tracts have been gratuitously distributed from our home office and we have much commendation for this great work from Spiritualists and others; last October, an article from the pen of Ella Wheeler Wilcox upon the topic of Spiritualism appeared in the Hearst papers from New York to California, this article concluding by advising its readers to send to the National Association of Washington, D. C., for a copy of Heber Newton's tract on Immortality—the gifted writer not forgetting to admonish them to send a postage stamp for payment of mailing the tract. On our return from Convention we found awaiting us over seven hundred letters containing request for the tract mentioned. Prof. Longley at once took charge of them and not only mailed to each one a copy of the Newton tract, but also one of each of the many spiritual tracts issued by the N. S. A.; the requests for the tracts continued to come and are still coming, and all receive what they ask for with additional literature thrown in—this has created a wide interest in our cause and we have received many responsive and thankful letters from parties who have secured our literature, some of them being from officials in high places, from clergymen and other professional men and women.

Camps.

In obedience to request of convention, your secretary early in the fiscal year sent out appeals to the various camp meeting associations soliciting the appointment of an especial N. S. A. Day during the camp-meeting season of each; a few heartily and generously responded, some made no reply. Our President will make a report of the camps he attended, east and west, and of the good work performed there. Vice-President Warne held an N. S. A. Day at Lily Dale and secured the handsome sum of $108; your secretary conducted an N. S. A. Day at Onset Camp, at which she raised the liberal contribution of $103. She was ably assisted on that occasion by Dr. George A. Fuller and Mr. J. B. Hatch and a number of other prominent speakers and mediums. Clinton, Iowa, Camp sent twenty dollars, and other camps of which others will report added their contributions to the N. S. A fund—to all of these the hearty thanks of this Convention are due.

Wills and Legacies.

The important matter of will cases with which the N. S. A. is concerned is still before our board; that of the John Goff case in Michigan not yet being settled, although as far as it has gone this case stands in favor of the Spiritualists. A large sum of money has been advanced on this case by the National Association and more must be spent before this estate will be finally settled; we refer you to the financial statement of the secretary for information of amount expended on this case during the year.

The Sinclair will case is one that shows defeat for the N. S. A. and for Spiritualism in the city of Lakewood, N. J. Benjamin F. Sinclair, a medium and Spiritualist, devised a will in which he left a large amount of land and other property to the N. S. A. This will was demurred to by his son, George S. Sinclair, and an action brought to prevent its being probated. The case was peculiar, since a large mass of testimony was brought to show that Benjamin F. Sinclair professed to communicate with spirits who told him many things, among them that his wife would survive him but a few hours, and that his son would only live a year after the parents had passed away. The wife lived a year longer than her husband, and the son still survives. The judge ruled that the testator was incapable of making a will, because laboring under the hallucination of being in communication with spirits and thus misled by undue influence, and the will was denied the right of probate in court. The N. S. A. was ably represented in the case by a prominent lawyer of New Jersey, but there seemed to be no appeal from the decision rendered.

But still another grave matter in the Sinclair estate confronts the N. S. A. and Spiritualists; several years ago Benjamin F. Sinclair executed a deed to the N. S. A., conveying his house at Lakewood, and nine acres of land to the National Association, the understanding being that Mr. and Mrs. Sinclair should have a house on the estate as long as either remained on earth. This deed has been in possession of our association for three years—a suit is now in progress, brought by George Sinclair, to set aside this deed on the ground that Mrs. Sinclair was at the time of making the transfer, of unsound mind and incapable of intelligently acceding to the transaction and of signing the deed. It is true that the lady had been of unbalanced mind for some time before her decease and the point to establish is, was she in that condition, prior to and at the time of signing the deed in controversy; the case is not yet settled, but will be so before long.

Since our last report final statement and settlement of the estate of George Smith, late of Acushnet, Mass., has been made and the N. S. A. has received the sum of $1,281 for the same. J. H. White of Port Huron, Mich., devised a share of stock to the N. S. A., from which the sum of $78.40 has been realized; we have been informed by the County Clerk of Cairo, Ill., that the late Mrs. Maria McGuiness of that city has bequeathed the sum of $460 to the National Association; that estate has not yet been settled.

Arrested Mediums

In October of 1906 word came of the arrest in Seattle, Wash., of several mediums for pursuing their calling without paying license fee; the N. S. A. Board was solicited to take up some of these cases and help to test them in the courts; the sum of two hundred and fifty dollars was appropriated in the defense cause of Mrs. Swan and Mrs. Ross of Seattle, and our president will probably give the result of that work in his report.

Convention of 1907.

The Convention of 1906 voted to hold the succeeding one of 1907 in Los Angeles, California; owing to a number of reasons, among them the fact that many who voted were unaware of the needs of the N. S. A. and of the great expense it would be to the Association to take the Convention there; the lateness of the hour when vote was taken and the absence of many of the prominent delegates. The N. S. A. Board was as well as many prominent Spiritualists and a number of chartered societies felt that it would not be expedient to hold this Convention in California, especially as that State had not as yet recovered from the effects of the terrible earthquake shock and fires of 1906, therefore, after some correspondence between the officers of the National Association and those of the California State Board, the Spiritualists of California, through their State Association, most gracefully and kindly withdrew their invitation to the Convention to meet in the Golden West at this early day, and thus left the way open for the N. S. A. to appoint the location of 1907 assembly at Washington, D. C., the city of its Home Office and scene of its incorporation.

Missionaries.

This year we have had no salaried missionaries, but those who have served as workers in that field have done so with no cost to this Association; their reports will be presented to this convention. It may be well to state here that Rev. Henry C. Dorn of Newark, N. J. has done much efficient work in this line and has raised contributions and other help for the N. S. A. on several occasions by his untiring energy in our behalf; Rev. Frank T. Ripley has taken up penny collections in several places where he has lectured, which collections have been sent to the Mediums Relief Fund of the N. S. A.; and a noteworthy benefaction is that of the First Church of Allegheny City, Rev. Geo. C. Day, pastor, which has taken a monthly collection for the N. S. A., sending in to this office on several occasions a goodly sum to aid in its good work.

Mass Meetings.

It was decided last year that the N. S. A. should hold a series of mass meetings in New England and elsewhere, but after repeated efforts on the part of your President and secretary to awaken an interest in the project in the localities to which they were assigned, the subject was abandoned as impracticable and useless—it having been clearly shown that mass meetings are not wanted by our

(Continued on page 7.)

THIS MAN

HAS NOVEL PLAN,

TO HELP THE

UNSUCCESSFUL

AND

DISCOURAGED

Sends Strange Message Broadcast to Prove Theory.



PROF. ELMER E. KNOWLES,

The Great Telepathist,

Who Claims That Through Telepathy Anyone Can Obtain Success and Happiness.

A rather unique and attractive organization known as The Psycho Success Club with Prof. Elmer E. Knowles, the noted Telepathist, as President, is creating widespread interest. Judging from the strong endorsements and letters of commendation from members in all parts of the world, the Club is accomplishing results which seem little short of the miraculous.

The following extracts were selected from a large stock of letters recently sent to Prof. Knowles by members. A letter from Member No. 19454, dated Chicago, Ill., Aug. 31, 1907, states: "I have followed your instructions beginning one week ago to-day, and can honestly say that I feel like a new being."

Another letter from Member No. 1064, dated New York, N. Y., May 17, 1907, contains the following statement:

"From traveling salesman to manager of the publicity department, with a substantial increase in my salary, is one of the changes that took place after only three weeks membership."

Another member writes that her membership has been worth thousands of dollars to her, and many write that membership in the Club is a great boon to humanity. Some of the members admit that the changes that take place seem strange and incomprehensible, and all unite in praising the work of the Club in the highest terms.

The principles upon which the Club is founded are carefully thought out along lines which aim directly at transforming failures into successes, filling the discouraged and despondent with faith and hope and teaching its members to live in ways that cultivate the ability to win personal victories in the arena of accomplishment.

The President of the Club claims that the reason many persons are not in the positions in life they ought to be lies in the fact that they are not using their inherent forces in the right way to produce the proper harmony of environment. In his own successful career he has demonstrated the wisdom of mental development and the folly of being ignorant of psychic laws.

Prof. Knowles is well known throughout America, and the newspapers have praised him highly for his excellent work in Telepathy. If you want to be a member of The Psycho Success Club, send your name and address to Prof. Elmer E. Knowles, Suite 20, No. 126 West 34th street, New York City, N. Y.

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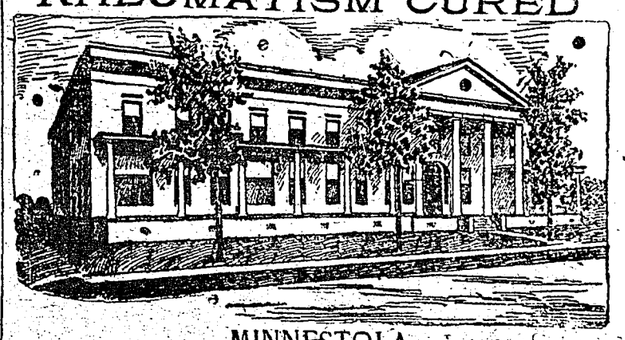
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SATURDAY, NOVEMBER 2, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be $1.50 per year.

The Jews.

For many years it has been the aspiration of the Jews scattered all over the world to colonize Jerusalem. There are supposed to be about eleven millions of them—near one-half located in Russia. If the whole of Palestine were donated to these people it would be worthless as homes for them. During its best days Palestine never contained to exceed two and a half millions of people. It is a land of desolation, made up of barren hills, mountain ranges, towering cliffs, deep valleys, and gullies of appalling depth. The country east of the Dead Sea and the Jordan rises into an inhospitable desert which is continued to near the Euphrates, while the arable land along the Mediterranean coast-line will not average more than a mile in width, and at places the mountains come down to the sea so closely that they scarcely leave room for a roadway. It is estimated to contain 3,800 square miles—about one-sixth the size of England.

Mountain regions, unfitted for human homes, have always been credited with being the abode of the gods. Mt. Caucasus had the credit of being the home of Jupiter, though he is reputed to have been born in a cavern on Mt. Ida, as was our Jesus in a cavern in the mountain town of Bethlehem, near Jerusalem. It is proper that mountainous countries should be utilized in some way, and what better use than as homes for the gods?

But we took up the pen to say the leaders of the project to colonize Palestine with Jews, with renewal of outrages against them in Russia, are now turning their attention to the United States, and will probably direct their people to locate among us. At present they would be secure in America, and the liberalizing spirit that is abroad will probably protect them, though intolerance of opposing faiths has been characteristic of Christians in every age since their's became the dominant religion.

Ancient Spirit Rappings.

The following, copied from Baxter's "Historical Discourse on Apparitions," is interesting and valuable. Baxter was born in 1615, and died in 1691. It is written of Baxter, "No more diligent student ever shut himself up with books. His practical writings were never mended, and his controversial ones were seldom confuted." He was a voluminous author. But to the extract:

"There is now in London an understanding, sober, pious man, oft one of my hearers, who has an elder brother, a gentleman of considerable rank, who, having formerly seemed pious, of late years does often fall into the sin of drunkenness. He often lodges long together here in his mother's house, and whensoever he is drunk and has slept himself sober something knocks at his bed head, as if one rapped in the wainscot. When they remove his bed it follows him. Besides other loud noises on other parts where he is, that all the house hears. They have often watched him and tied his hands lest he should do it himself." But his mother declared she had seen his shoes under the bed taken up and "nothing visible to touch them." The drunken sinner refused, in spite of these solemn warnings, to abandon his evil ways."

The drying up of a single tear has more
Of honest fame than shedding seas of gore.
—Byron.

THE MOORES.

Their methods were exposed several years ago at Lily Dale, and they are forever barred from that camp. The "*Spirit Manifestations*" occurring in their presence in New York, were in no sense derived from the spirit world, but were wholly of mundane origin, confederates figuring conspicuously therein. They are now in Chicago. Mediums who have so far lost their self-respect as to circulate their cards, or attend their meetings, will be barred in the future from the columns of all respectable Spiritualist papers.

Some Pointed Questions.

If the reader were in pursuit of knowledge, and should ask a learned friend for information on a subject nearest his heart, and that friend, instead of a direct reply, should answer in an unknown tongue, or evade the issue entirely and leave him in ignorance, would he feel that he was treated fairly? If that friend were a professional teacher, would not the inquirer feel that he was outraged, almost insulted, by such treatment? If that teacher openly professed to be enlightening the world on the subject of the inquiry and withheld the information sought, would he not be classed as a pretender, an impostor in fact? If a teacher in the public schools, and he treated all his inquiring pupils in the same ungentlemanly manner, is it not probable that the authorities would give him his dismissal and employ a successor who would be faithful to his mission as a teacher? Should some friend of that teacher, because complaint is made that he is not a worthy instructor, charge the fault-finder with being an atheist, and with holding a grudge against him, would it not look as if he had gone outside the record to find reproachful terms to hurl at him who only sought desirable information?

Now, if Jesus was a God, as orthodox Christians allege, and if he did say, as represented by Mark 4:12, that he was teaching by parables, "That seeing they may see and not perceive; and hearing may hear and not understand; lest at any time they should be converted and their sins should be forgiven them," was he not unfaithful to his mission and an improper teacher? On the contrary, was he not practicing the acts of the deceiver, and deserving of censure?

Should a person be maligned and charged with being what he is not, for directing attention to gross errors in the teaching of a professedly public instructor?

China Coming to the Front.

An imperial edict has been issued by the empress dowager of China, providing for compulsory education throughout that empire. The people are to be taught the principles of a constitutional government, with view to the early election of representatives to a Parliament which has been determined upon.

China, aroused to action, will fall into line, and take her place with the most favored nations.

And, reader, don't forget, light travels around the globe from east to west. It was knowledge from the Orient that swept westward, and inundated Europe, following the Crusades, and finally developed America. That educational light crossed the continent, spanned the wide Pacific, and took root in Japan. It has gained a foothold there, which time cannot obliterate.

The wave rolls on, and the mountain tops of China are illumipated. Soon the school house will be found in every valley, and education in every home, and, like a giant long bound now free, the Celestial Empire will aid in freeing the West.

The blight of superstition that accompanied the morning dawn westward a few hundred years ago, is losing its power. Each generation modifies it, and finally will strip it of its terrors. Japan is the most advanced of nations in religious thought. China is already too intelligent to embrace the errors of the orthodox faith.

When the new coming wave shall reach America, rest assured the crushing faith of our ancestors, still lingering among us, will find its home with the bats in some old cavern where its founder is reputed to have been born.

Not Brought Up on Hell.

A Methodist Conference is in session in Chicago as we write. In looking over a report of its doings our eye fell on the following paragraph:

"Rev. Dr. M. M. Parkhurst addressing the conference said:

"I never was brought up on the kind of Methodism that declares there is a real hell of fire, brimstone and sulphur. Nor was I taught to believe there was a real heaven of gold pavements. The highest Christian ideal is heaven. The lowest moral status is hell. We have them both in Chicago. Many a man born in Boston thinks heaven is unnecessary."

Sixty years ago Dr. Parkhurst could not have made such utterances, and maintained his position in a Methodist church. In truth there was no denomination but the Universalists who would have welcomed him as a member. Who shall say the spirit of progress is not abroad in the land?

Personnel of the N. S. A. Convention.

The King Is Dead!---Long Live the King!

Probably the Convention of the N. S. A. that has just closed its five-days session in the capitol city of the nation will stand out conspicuously among all the annual sessions of that body.

Not only for the practical work actually performed, but because of radical changes in the persons who were elected as officers and trustees for the ensuing year.

The delegates very fairly represented the entire membership—of State and local societies—of the National Association, although all regretted the notable absence of nearly all delegates from California.

Evidently the delegates had come with the intention of making the business of the Convention their first thought, and of paying strict attention to that business.

In the assignment of the Order of Business, and in the appointment of committees, there was impartial recognition of all the delegates, or societies, and an almost intuitive perception of the best ability present in the convention for each particular committee.

Naturally all eyes were turned toward the president, Harrison D. Barrett, who has filled for so many years—all the fifteen years of its existence—the office of the executive head of the N. S. A., having been president, missionary, and editor-at-large, and doing more work in the same length of time than half a dozen men usually perform.

Evidently Mr. Barrett was far from perfect health; but he brought to the work of the Convention that signal ability that has made his career as its presiding officer and official head a marvel of dignity, scholarship and parliamentary thoroughness; and it must have been in the heart and mind of every one present that he had given to the work of the National Association the fifteen best years of his life, and that as its president he has made the N. S. A. respected and honored throughout this whole country and the world.

Ably seconding the work of the president, and relieving him of the duties of chairman whenever it was necessary, was the vice-president, Dr. George B. Warne, of Chicago, whose ability and faithfulness in the work of Spiritualism have long been known in the West, and who was made vice-president of the N. S. A. two years ago. The doctor has grown ten years younger—as all his friends have noticed—since he has been so fortunately united in marriage a few weeks ago to one of the most lovely of her sex. The Doctor, as president of the I. S. S. A. and of the M. P. I., as well as being one of the faculty of Hahnemann Medical College of Chicago, seemed to have enough to do; but there is always more work for those who are ready and willing.

Mrs. Mary T. Longley, the faithful and untiring secretary of the Association for nine years, brought to this convention the culmination of her labors in an almost ideal report, and in the able support of every measure she deemed for the good of the N. S. A. The presence in the convention of her husband, Prof. C. Payson Longley, whose spiritual songs have so charmed all lovers of true melody, reminds us that his most able and devoted assistance has enabled the frail little woman, who has served and filled the office of secretary so many years, to perform her arduous duties. Mrs. Longley early in the year announced that she could not take the office of secretary any longer, that she had served her time, one all-sufficient reason being that her inspirers—and she herself—wish her to return to the great field of speakers and writers which she temporarily abandoned to take up the work of secretary of the N. S. A. And she is right. She is needed on the rostrum.

The passing on to the higher life within the year of the treasurer of the Association, who, with the exception of two years, has always filled that office, Theodore J. Mayer, made such a vacancy as seldom comes to any association. Mr. Mayer, both from inclination and ability (financially), was the financial resource of the N. S. A., not only standing in the breach whenever necessary to prevent a financial crisis, but stimulating others by his unselfish example to rally to the financial support of the Association. The loss of Mr. Mayer's bodily presence cannot be measured in words; therefore the Convention, while appointing a committee to frame some suitable resolutions that are to be framed and hung, with Mr. Mayer's portrait, upon the walls at headquarters, decided that the most fitting remembrance—as proposed by Mrs. Longley—will be the raising of a one hundred thousand dollars endowment fund, to be called the Theodore J. Mayer Memorial Endowment Fund, for the N. S. A., which will be the best and most lasting memorial to Mr. Mayer.

The treasurer appointed to fill the vacancy in office caused by the passing on of Mr. Mayer was Mr. C. L. Stevens, of Pittsburg, Pa., than whom a more suitable and judicious choice never was made. Mr. Stevens has at heart the welfare of the cause of Spiritualism as represented by the N. S. A., and although not a millionaire, he gives of his time and means as far as is possible to forward the work of the Association.

Perhaps one of the most conspicuous personalities in the Convention is the Hon Charles R. Schirm, of Baltimore. How the N. S. A. ever existed without Mr. Schirm I cannot tell. Indeed it never did really, for Mr. Schirm has been active in the Association since the early years of its organization; but the particular kind of service he has recently rendered to the N. S. A. cannot be overestimated. He has made so clear and plain the legal status of Spiritualism, and has so constantly and ably taken the lead in altering the Constitution, By-laws and Usages of the N. S. A. to conform to the laws of the country and the various States of the Union, and in enabling the N. S. A. to win disputed bequests, etc., Mr. Schirm is as legal adviser and counselor what Mr. Mayer was financially.

Among the delegates present and active were many who have not been at an annual convention for years, and some who have never been delegates before. Many were disappointed at the absence of Mrs. Lillie, W. J. Colville and Mrs. Georgia Gladys Cooley, who were expected and announced to take part in the work of the Convention, especially the evening sessions.

The work of Mr. Thomas Grimshaw has long been prized in this country, ever since he came here from England, and the building up in St. Louis of one of the most prosperous churches in our movement has proven the value of his work and of Mr. Grimshaw as a man.

Oscar A. Edgerly, quiet and retiring in manner, is one of the best workers in our ranks, and one of the best trance speakers, his inspirers ever manifesting he highest order of spiritual teaching.

The presidents of several State Associations were present and really gave indisputable evidence that they were the right persons in the right place. Dr. Warne, of Illinois—well, we all know about him. The president of the State Association of New York, indefatigable and faithful in promoting the cause—what better choice could the State of New York have made?

Mrs. Helen Palmer Russegue, of Rhode Island, one of our old-time speakers, and one of the most eloquent and forceful, was with her good husband, Dr. Russegue, constant in attendance and active in every effort to promote the best interests of the N. S. A. and the general cause.

Mr. Maxwell, of Minnesota, has long been a tower of strength to his own State Association and to the N. S. A. With the eye of an eagle and the heart of a dove, he watches and works, letting nothing escape his active mind. From all that we know of the Minnesota State Association, it is the banner Association in its Constitution and working order, and the nearer the other States "go and do likewise," the better they will be.

George W. Kates and wife, and E. W. Sprague and wife were, as they always are, active in the work of the Convention.

Miss Elizabeth Harlow, one of the more recent acquisitions to our ranks and rostrum, is certainly one of the most prized of our workers, and helps to answer the question, "What will the spiritual rostrum do when all the old workers are gone? If Miss Harlow continues to increase in eloquence and good looks—well, of course, there are no envious ones in the ranks of Spiritualism; no, indeed.

Mrs. Clara Watson, of Jamestown, N. Y., one of the older speakers on our platform, had never spoken for the N. S. A. Convention before. Like many of the other long-time workers, she had always been too busy to attend, and may not always have recognized the value of the organization of Spiritualists into a unified working body. Her reception by the audience on the evening she spoke can leave no doubt in her mind that both personally and as a speaker she was most heartily appreciated.

John W. Ring, than whom our cause has no more efficient worker, was present and took an earnest part in the deliberations of the Convention. In the State of Texas Mr. Ring did such splendid work—why did he go away? There was a time when Texas was the best-organized State in the Union for this work. What has happened to Texas?

The "LONG and the short of it" is that Brother Brooks, of Wisconsin, is absorbing a great deal of inspiration from Minnesota, and some of its VIM is rapidly placing Wisconsin next to Minn., spiritually as it has always been geographically.

A new worker in our ranks comes in the person of Mr. G. Tabor Thompson, of Philadelphia, who, as reading clerk of the Convention, was able to make his voice heard in every corner of the hall, owing to his splendid culture as a singer. Some of his compositions were sung in the Convention, and so another gifted worker is added to our ranks as a speaker and as a musical composer.

The work of Mrs. Pruden, Mrs. Sexsmith, Mrs. Kates, Mr. Sprague, Mrs. Nicholson, George H. Brooks, and others, in giving messages and readings, was duly appreciated by the evening audiences.

Mrs. M. E. Cadwallader has ever been a conspicuous figure in all the conventions of the N. S. A., and as chairman of the Committee on Delegates' Reports has done much—in fact, all that has ever been done to bring local societies in intelligent touch with the N. S. A., Mrs. Cadwallader is thoroughly versed in parliamentary usage, and her appointment as chairman of the committee to revise the printing of the Constitution and By-laws, so that they shall harmonize and shall read as actually intended, was one of the happy inspirations of the hour. After this, if there are any "printer's errors" in the Constitution of the N. S. A., it will not be the fault of Mrs. Cadwallader.

Mrs. I. C. I. Evans has been associated with the N. S. A. from its inception; first as official stenographer and clerk of the conventions, and also for many years one of the Board of Trustees. He brought a clear and accurate mind into his appointed work, and an ever-faithful and loyal spirit.

Mr. Evans was at his usual post fulfilling his arduous duties and manifesting even more than usual interest in the work of the Convention.

Mrs. Carrie E. S. Twing has for a long time been a most prominent speaker and worker on the Spiritualist and other reform platforms, her persuasive powers being very remarkable. She is nearly always placed as chairman of the finance committee in conventions, for her persuasions go far to determine the financial success of the sessions. She seemed to need rest, and we all hope that her usual trip to Lake Helen this winter will bring that rest.

Mrs. Tillie U. Reynolds, a most honored platform speaker and worker, and long associated in an official capacity with the State Association of New York, was in finest condition and took active part in the general work of the Convention, as well as in that of the Temple Fund Association, of which latter she is vice-president.

Mr. Kates, as chairman of the Temple Fund, or rather its president, for I believe it is the Temple Fund Association, has done good work and is continued in that office; it may explain to some people the cause of a telegram to some of the daily papers, that this Association, which is an auxiliary of the N. S. A., asked permission—and it was received—to hold its annual election of officers during the hour allotted to the Temple Fund by the Convention. So the rumor went abroad that So and So had been elected officers of the N. S. A., when in reality they were officers of the Temple Fund Association. This was on Thursday, and the election of the officers and Board of the N. S. A. did not take place until Friday.

The lyceum question was the subject of lengthy and serious discussion, which became animated at times. No one actually said, "You are another," but it came quite near that point at times.

The selection of Mrs. Elizabeth Schaus, of Toledo, Ohio, as National Lyceum Superintendent, brings to that work an earnest and able woman, who has had a leading position in such work in Ohio, and who cannot only reach all who speak the English language, but will be valuable in organizing lyceums among the German Spiritualists.

In the report of the committee on "Usages," there was valuable progress made, and the chairman, with his able assistants, made a splendid report, all of which was adopted by the Convention and will be published.

There was most perfect unanimity in the rank and file of the Convention concerning the elimination of fraud from our midst—i. e., from any possible endorsement or protection by the N. S. A. or its auxiliary societies, and an equally earnest determination to protect all reliable mediums, of every kind, in the exercise of genuine gifts, with provisions in the Usages for granting certificates and ordination papers to each and every class of workers. It cannot be said truthfully that the N. S. A. is opposed to any form of genuine mediumship, but the mediums must be truthful and honest in their lives as well as in the manifestations given through their mediumship. The strong measures adopted by the Convention will entitle every delegate to future conventions to have imprinted on their badges as delegates the letters "R. D. of F."

There were many "shining lights," who cannot all be enumerated, but who did splendid work on the floor of the Convention, and all deserve the praise of their fellow delegates for the fraternal spirit manifested, there being only one or two unimportant exceptions to this rule.

Perhaps the master stroke of the Convenion was that early in the proceedings, and when it was in accord with the regular order of the business, Harrison D. Barrett was made the choice of the N. S. A. for Historian of Spiritualism; he had, in fact, filled that place during the past year, it having been privately as well as publicly announced that Mr. Barrett would not be a candidate for the presidency of he N. S. A. There could have been no wiser selection. He brings scholarship, literary ability and a genuine love of the cause. The work will be well done.

There is always "somethin' brewin'" in any and every convention. Was it this knowledge that kept some usually turbulent and restless people more quiet than usual? Some seemed to know what was coming. Was it the gift of prophecy?

"The King is Dead? Long Live the King!"

These were the words of Harrison D. Barrett when, at the close of all its appointed work, the N. S. A., it having been previously understood and publicly announced that Harrison D. Barrett would not accept the nomination for the office of president, unanimously elected the one next in office, Vice-President Dr. George B. Warne, of Illinois, to the office of President. If there were any in the Convention who expected Mr. Barrett to faint or have "heart-failure," or anything of the kind, they were doomed to disappointment. Mr. Barrett was, as usual, master of the situation. With countenance aglow and perfect poise of voice and manner he was the first to congratulate the Convention on its choice, and while retaining the gavel he had always used as the president of the N. S. A. and the chairman of the meetings, he presented Dr. Warne with a new gavel in the most eloquent and fraternal words and spirit.

The names of the new officers and Board are before you, and this Convention of 1907 passes into history as one of the most important in the annals of Spiritualism. If each succeeding convention shall manifest an equally earnest and fraternal spirit, and shall bring equal ability, the complete organization of Spiritualism of every State and town throughout the length and breadth of the country is not far away.

I could not stay until the close of the Convention and hear the final results of the election (only being able to stay until the election of the president), but have since learned who were elected as the other officers of the N. S. A. I do not think there could have been a better selection for their respective positions. Dr. Warne we all know, and he could not have a better or more helpful mate than Mr. Schirm. Mr. Stevens' ability as treasurer I have already mentioned. I know of no one better qualified for the position of secretary than Geo. W. Kates. I told Mr. Richmond, upon my return home, that I hoped the Convention would elect Mr. Kates for secretary, and he shared my hope, well knowing the qualifications of Mr. Kates for that position. CORA L. V. RICHMOND.

A ruffled mind makes a restless pillow.—Anon.

Pension Fund Gratitude Day.

I am glad that my first official appeal, or communication, to the Spiritualists of the United States is in the interest of the Pension Fund, that is of such great importance to the cause all of us love so well. Our indigent mediums must not be permitted to suffer. The noble-hearted donor, Brother Mayer, has given it a perpetual help that will partly sustain the present pensioners, but the fund is now so exhausted that there will soon be an impossibility to help these needy ones in a material manner, unless there is an immediate increase of donations. To that end the Board of Trustees has instructed me to make a call to all auxiliary societies of the N. S. A., and all other societies of Spiritualists, and persons, to take a public collection and solicit personal contributions, on the **LAST SUNDAY OF NOVEMBER.**

Each society and person can make that day a memorable one for the cause of Spiritualism by a generous response.

Please remember that it is desired to make

SUNDAY, NOVEMBER 20, 1907, A DAY OF GRATITUDE TO THE SPIRITS AND THEIR MEDIUMS FOR THEIR HELP AND COMFORT TO HUMANITY.

If you feel that the new officers of the N. S. A. should be encouraged in their earnest efforts that they shall make for the cause of Spiritualism, then respond to this needed call, and show that you are willing to join hands in **CREATING A NEW ERA FOR OUR MUTUAL CAUSE.**

Make all remittances to the N. S. A. office, 600 Pennsylvania Ave., S. E., Washington, D. C.

Fraternally,
GEORGE W. KATES, Sec'y.

The Notorious Howlands.

They are now at Toronto, Canada, posing as materializing mediums. All the manifestations occurring in their presence are the result of legerdemain or deception. One of their tricks is very fine indeed. In their meetings in California and elsewhere, they would, in a mystifying manner, liberate a dove, ascribing the same to spirit power. Of course it would create a sensation. The spirit manifestations occurring in their presence are all of earthly origin. But they are indeed artists in their especial line, and the gullibles and senile old men and women are their victims. Whenever you grab the spirit appearing in the Howlands' seances you will have every time the medium or a confederate dressed in artificial toggery. Their "flower spirit manifestation" is a trick throughout, and can be performed in several different ways.

POLICE BREAK UP A SPIRITUALIST SEANCE.

Lagged Rev. Clarence Howland and Rev. Mrs. Howland to the Station on Charge of Fraud—Seized Gauze that Eloise Wore and Took Away Cabinet.

Between eight and nine o'clock last night there were lively doings at the residence of Samuel Rynex, of 572 Bathurst street. They were occasioned by a Spiritualistic seance, given by the Reverends Clarence C. and Elizabeth Howland, "ministers of the gospel of Spiritualism," whose home is in New York City. They were arrested on charges of fraud preferred by Mrs. Lowe, another Spiritualist, of 1158 Brunswick Avenue. Policeman Hogue and Brisbane, in plain clothes, made the arrests after a most exciting fifteen minutes.

Holding a Seance.

"We were just holding a seance, which is a form of our religion, which is Spiritualism," said the Rev. Mr. Howland to The Star this morning at his temporary home in Bathurst street. "I had the idea that all present were friends of mine. As much as I have traveled, I never saw anything to equal the behavior of last night."

The seance was in progress when the climax was precipitated by Mrs. Lowe, who threw her arms about the waist of Mrs. Howland just as that lady issued from the cabinet. The lights had been extinguished and Mrs. Howland had called upon her spiritualistic guide, Eloise. She was lightly clad in filmy lace, having attired herself in it after she had disrobed to meet the faithless eyes of six women.

Policeman as a Printer.

Policeman Hogue, who gained admittance by paying a dollar, had attended a previous meeting on Tuesday night. Someone had asked him his occupation. He had said that he was a printer from Hamilton. He said he was at present considering the advisability of buying a printing plant here. A friend from the spirit world came forth from the unseen and unknowable and told him that his venture would prove successful.

Then the spirit of a child called Mrs. Lowe. She stepped forward and looked closely at Mrs. Howland. Seeing was not believing, apparently, for both women immediately fell to the floor. Mr. Howland immediately went to his wife's assistance, but not before a believer had seized Mrs. Lowe by the back hair and was pulling with more force than grace.

Turned on the Light.

Confusion reigned. Brisbane, who was armed with an electric torch, turned on the current. He then declared that he and Hogue were policemen. That brought down upon them the combined forces of all the men present. He drew his baton and heads dodged. Hogue then seized Mrs. Howland, who at once became the center of a mob. As she was gowned only in lace, he pushed her toward the cabinet, where she dressed.

Took in the Apparatus.

The cabinet, spiritual clothing, and other accessories were then conveyed to No. 3 Police Station, as were Mr. and Mrs. Howland. A loyal little band followed them and waited the arrival of Magistrate Kingsford to affix his signature to bail bonds in sureties of $400 each.

Mr. Howland produced several of the certificates. One was dated Evansville, Ind., and was made out in the name of Mrs. Howland. It set forth that "her special phase is materialization." It was signed by Jonas Goldsmith, President.; Barbara Bauer, Vice-President, and Anna Folz, Financial Secretary.

Mr. A. Gollan, of 47 Bellevue Avenue, had something to say regarding past experiences with the Howlands.

"I saw a seance conducted by these people two years ago," he stated to The Star. "It was in a house at 87½ Church street, occupied by a Mrs. Martin. I sat through the whole seance, and was thoroughly convinced that it was a hoax. At the close of the entertainment Mr. Howland asked us if we were all satisfied, and when I said I was quite the reverse, he gave me my dollar back. Both Mr. and Mrs. Howland have traveled all over Europe and the East, and are well known in spiritualistic circles."—Toronto Evening Star, Oct. 19, 1907.

TIME FOR ACTION!

It has arrived. THE PROGRESSIVE THINKER, the largest Spiritualist paper now published in the world, will continue on its good work in its efforts to ELEVATE THE STANDARD of Spiritualism as a cult, as a sect, as a religion, if you so especially desire, or as a grand uplifting and soul-inspiring SCIENTIFIC TRUTH. Notwithstanding the fact that paper has arisen greatly in price, especially book paper, yet The Progressive Thinker will continue to be printed for the present at One Dollar per year, and the premiums sent out as formerly.

It is a fact that no paper the size of The Progressive Thinker can now be sustained at $1.00 per year. To be started in the United States, and endeavor to accomplish that feat now would prove ruinous to the one who undertook it.

The Progressive Thinker stands PRACTICALLY ALONE in this country in size, in circulation and influence, and to-day it is received by the great mass of intelligent Spiritualists with greater favor than ever.

Now we wish to extend its influence, to enlarge its scope of action, and thus be of greater value to the great SCIENTIFIC TRUTH, which those possess who believe in SPIRIT-RETURN. YOU can help us on in the great work we have undertaken by sending in your own subscription, and also by sending in an additional subscriber. The time for action has now arrived.

The N. S. A. Association.

Report of the President of the Temple Fund Society.

To the Members of the Temple Fund Society of the United States, in Convention assembled.

Dear Friends and Co-workers:

It is with much gratification that I, as your president, am able to meet with you in convention, to make my annual report, and obtain from you such deliberation that will create more extensive means for carrying forward the objects for which we were organized by the National Spiritualists' Association.

That work is the extension of Temple or meeting-place building for the Spiritualists of the United States. You are enthused with the need of home places for the Spiritualists to meet in, where proper magnetic forces may be given to the desired communion of spirits that is now an established fact. You realize the importance of agreeable and attractive meeting-places, and for such surroundings as shall be pleasing to the people and proper for spirit inspiration and manifestation. You have responded to the call for help to achieve such; but many thousands of Spiritualists are waiting to see what others shall accomplish.

There is only one way to success for us, and that is by co-operation and mutual assistance. They who refrain from assisting are retarding the progress of Spiritualism in the spiritualization of the world. Selfish ambitions and desires dominate the human race, but should not be an attribute of a true Spiritualist.

The world is in sad need of an application and promulgation of the ethics taught by the spirits through modern mediums.

The spirits do not minister unto us simply for our gratification by proving their ability to produce sensuous phenomena, nor by all possible help for our worldly interests. They have an undoubted desire to teach truths that shall assist in the betterment of humanity mentally, morally and spiritually. To that end we, as their chosen instruments, should be coadjutors in the development of all possible good. Are any of us remiss in that assistance? If so, then we are surely debasing our own soul natures.

Realizing the need of unselfish labor for humanity, many of the Spiritualists are giving their time, talent and means to the good work of human progress. For that they are steadfast in their associated efforts to keep this philosophy, and its basic facts, before the people. They make many sacrifices to sustain the local cause. To all such we give all hail! From them alone we are not expecting the help that our Temple Fund Society is in need of. But they, who are already taxed, have in a number of instances given assistance to our society by membership or contributions. This is an example to the lethargic and inconsiderate Spiritualists who have passed our pleadings for help with no response or even sympathy, perhaps. It is our duty to devise some way to enthuse these for an affiliation in this worthy movement. How shall we gain their enthusiastic support? How shall we obtain at least some thousands of individual members who will each pay the small sum of one dollar per annum to sustain this needed assistance to the public propaganda of the cause of Spiritualism? I trust that you may devise some ways and means to this end. Your Executive Board, during the past year, gave authority to the president and secretary to send forth circular letters and other printed documents explaining the organization and intent of the Temple Fund Society. This has entailed some expense, which should be avoided as much as possible, but seemed to be inevitable this year.

Your president believes in printer's ink, and thinks that our society will prosper by issuing documents soliciting funds and members. But it is entirely within the province of the assembled members to restrict or increase this plan of solicitation.

Your officials have been very cautious in making any outlay of funds, but could not get the society before the public properly this first year of effort without employing this method. The Spiritualist papers have, with great generosity, assisted in publicly announcing the society, and inserting its calls for members and donations. A vote of thanks of this society is due The Progressive Thinker, The Sunflower, and The Herald of Truth. Their co-operation shows that these papers have the public cause of Spiritualism dearly at heart, and are willing to assist in any worthy enterprise; and their generosity, also, shows that they esteem the Temple Fund Society as filling a need in our public cause.

I can also say that many responses have come to our public appeals, approving the plan and intent, urging us to press on with confidence in the future to realize the great aim of our society. These also promise early help in that direction. Thus the future seems to hold many glowing promises of attainment. We should not be discouraged. Persistence is what we need in the cause of Spiritualism. Obstacles may confront us, but we must overcome them. Discouragement should never be written on the face of a Spiritualist, and decidedly not be voiced in speech or by pen. Let us hold a dominant thought of success, and that will help win the desire.

Your president has mailed several thousands of circulars, membership application blanks, appeals, copies of the Articles of Association, etc., and has also sent out fully one thousand personally written letters; and the result is feeble in comparison. But he is glad to give his time and energy for the cause, for he is greedy to labor for its advancement. State associations and camp-meeting associations, local societies and public workers, have been appealed to for assistance, with only the feeble response that the report of the secretary and treasurer will show. And yet, I am not discouraged. These will each bring some returns soon or late.

The Executive Board authorized a call to societies of Spiritualists to take a collection on the second Sunday of March, last, for the Temple fund. The call was made by letters to societies and through the Spiritualist papers, but with the result of a response from only a few.

An appeal was publicly made for some self-denial to assist the Temple fund, but no results were reported.

The Spiritualists are slow to enthuse, but when enthused are mighty in their power!

I have tried to gain statistics of the number of edifices now owned, or in the course of construction, by the Spiritualists, but have not sufficient replies to warrant an estimate. I can say they are more numerous than we are publicly aware. This is an important matter to gain a record, and I urge some plan of cooperation by the members of this society and officials of the N. S. A. to secure this.

Several new edifices have been erected during the past year, and a number of local societies are slowly accumulating funds to that end. The latter is a slow process in most localities, and they need some impelling force that should be caused by the Temple Fund Socley to secure quicker and greater results.

Nothing will further this more than our ability as a society to loan or donate to such worthy localities a needed sum to secure a building lot, or to make the first payment for the erection of an edifice. We have had several very worthy applications during the year, but have been unable to assist any locality, as our Constitution provides that one thousand dollars must be in our treasury, and no help given except from an excess thereof. This provision is wise, for some great need may arise in the future for a contingent fund.

But if this society were in such affluence as to have the ability to help localities, then its mission would attract more readily the members' fees and public donations to enlarge its capacity. These are sure to flow in when we can show some good results of our applied method for assistance.

Liberal donors and thousands of Spiritualists should at once respond to this need. When thousands of Spiritualists shall annually pay to our treasury one dollar each for this propaganda movement, then generous givers will liberally aid, and legacies be bestowed.

THEN OUR SOCIETY WILL BE AS SECURE AS THE ROCK OF GIBRALTAR, AND ALL FUNDS BE WELL APPLIED TO THE CAUSE FOR WHICH THEY ARE GIVEN.

There are many liberal givers amongst the Spiritualists, who only wait for some secure process of application. The N. S. A. is gaining great security; and that Association stands back of the Temple Fund Society, to which we must report all disbursements intended or desired, and secure their consent. Thus our close allegiance is a realization of mutual interest, and is a means of absolute protection.

I urge that each member of the Temple Fund Society shall be a working agent of the society to secure other members and all possible donations. I also urge each public speaker and medium to make some effort to assist this society to secure a working fund, by collections, meetings, seances, etc.

With wide-spread co-operation there will be magnificent results the coming year, and all Spiritualists will feel the impulse of success thus created, and pessimistic doubts of our cause be succeeded by rejoicings in prosperity.

I trust that liberal donations will soon be forwarded to the incoming officials of this society, and enable them to say to the world that the Spiritualists of the United States are enthusiastic and generous. These donors may be fully assured that all funds will be wisely used for Temple extension, and every locality in need so assisted will bless the liberality prompting each to public generosity.

I have been well assisted by various members of the Executive Board the past year, and extend to each my heartfelt thanks for their kind co-operation to the results secured.

Hoping for and trusting in the earnest assistance of each Spiritualist of the United States for the progress of our mutual cause, and notwithstanding the meager results of our first year of effort, I continue to proclaim: **"I HAVE FAITH IN YOU!"**

And I trust that each and all will have faith in one another.

Fraternally,
GEORGE W. KATES,
Pres. Temple Fund Society.
Cheyney, Pa.

BOOK REVIEW.

What Is Socialism? What Is Capitalism?—An Address to Religious People—Especially to Clergymen.—By R. A. Dague, Tacoma, Wash.

Those who wish a clear, succinct, brief exposition of Evolutionary Socialism, can not do better than secure a copy of this 16page tract, written by a well-known and able contributor to The Progressive Thinker. His writings on any subject attract attention by their strength and straightforward earnestness and clearness. His differentiation between "evolutionary" socialism and "revolutionary" socialism and anarchism, explains a point that many people, especially rabid anti-socialists do not clearly apprehend, and hence confuse the two—which is like making darkness the synonym of light, and is a great injustice to evolutionary Socialists. There is no better brief treatise on the subject. The reading of it will correct many erroneous and mistaken views held by those who are not really well informed regarding the principles and aims of Socialism.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

REPORT OF SECRETARY OF TEMPLE FUND SOCIETY.

Muncie, Ind., Oct. 9, 1907.

To the Officers and Delegates of the Temple Fund Society, in Convention assembled:

As secretary I submit the following report for the first year of work, beginning October 15, 1906, and ending October 15, 1907.

Received at Convention, 54 members.
" since " 106 members.
Total membership for 1907.....160
New members for 1908.....14
Renewals for 1908.....14
Total membership for 1908.....28

Roll of Honor Members as Follows:

George W. Kates, Cheyney, Pa.
John M. Barkman, 1406 Myrtle Avenue, Baltimore, Md.
H. Edmiston, 1370 Avenue A, New York, N. Y.
Mrs. A. S. Edmiston, Avenue A, New York, N. Y.
C. L. Stevens, 213 7th street, Pittsburg, Pa.
Mrs. Emma W. Barnes, Henniker, N. H.
Etienne Fautsch, 767 Estes Avenue, Chicago, Ill.
Total number on Roll of Honor....8

Number of deceased members during the year, 4, as follows:
Mrs. Sarah E. Gosnell, 1005 Myrtle Avenue, Baltimore, Md.
Theodore J. Mayer, 600 Penn. Ave., S. E., Washington, D. C.
T. C. Mills, 6087 4th Ave., Seattle, Wash.
Mrs. Sarah Marlow, Crystal Lake, Ill.

Financial Report.

Received from memberships for 1907	$160.00
Received from memberships for 1908	28.00
Received from memberships for Roll of Honor	40.00
Total receips from memberships	$228.00
Received from local societies as follows:	
Pittsburg, Pa.	$8.15
Louisville, Ky.	5.00
Chesaning, Mich.	1.80
Dubuque, Ia.	3.25
Minneapolis, Minn.	5.00
Philadelphia, Pa.	5.00
Galveston, Texas	6.00
Ladies' Aid Society, Parkland, Pa.	2.80
Total amount of collection from societies	$36.00
Received from donations	$1.20
Total rec'ts from all sources,	$265.00
Paid for printing	$42.30
" " Postage	34.17
" " N. S. A. Charter,	10.00
" " Express	1.35
" " Sundries	1.65
Total am't paid on orders,	$89.47
Leaving a balance on hand of	$175.73

Since coming to Convention I have received from memberships and donations, $44.25, which makes a balance on hand of $219.98.

This is not as good a showing as we had hoped to make, but since the Temple Fund Society is young, and its purpose not understood by the most of the people, we do not feel discouraged, but expect better results in the future.

The success of the society is largely due to the untiring efforts of our president, who has done all the advertising, both by circular and through the press. He is mingling with the Spiritualists of the country all the time and has never lost an opportunity to present the benefit which the Temple Fund Society would be to them.

Personally, I wish to thank him for the many ways in which he has assisted me with my work as secretary. The work with all the officers has only been through correspondence, but has been most pleasant in every instance.

With best wishes for the continued success of the Temple Fund Society, this report is fraternally submitted,

CARRIE H. MONG, Sec'y.
Muncie, Ind.

TEMPLE FUND TREASURER'S STATEMENT.

October 15, 1906, to October 15, 1907:

Cash received	$809.45
Disbursements	89.47
Balance on hand	$219.98

C. L. STEVENS, Treasurer.
Pitsburg, Pa.

SPIRITUALISM AND RELIGION.

A Californian Takes the Stand that It is a Religion, in Opposition to Dr. Page.

I observe in The Progressive Thinker of Ocober 5 a letter signed "Edward Page, M. D.," wherein the writer ridicules the idea that Spiritualism is a religion. He says he has been a Spiritualist for fifty years, and accepts it simply as a scientific fact; that the "dead can communicate with us, and still live."

"Therefore," says Dr. Page, "when we hear a Spiritualist say Spiritualism is the coming religion of the world, we may conclude that such person has not advanced very far from the superstitions of past ages."

He says there is no more religion about it than there is when a person telephones from New York to some one in Boston.

Now, sir, anyone can see where Dr. Page misses it. After being, as he says, a Spiritualist for fifty years, he has apparently still to learn that the phenomena of Spiritualism which correspond to the telephone are only half of Spiritualism. The other half relates to the messages and teachings we receive from the spirits. The lower ones (who only deal with the trivialities of daily life and its affairs) are, of course, not religious; but the teachings of the higher ones most certainly are, because they teach us our duty to God and our duty to our fellow man, and our duty to ourselves in developing (saving) our own souls, and if, then, that is not religion, then the Gospels (4) contain no religion.

Dr. Page's position is absurd and inexplicable, coming from an educated man who claims to have been a Spiritualist for fifty years.

F. A. BINNEY.
San Diego, Cal.

REPORT OF MRS. ANNA L. GILLESPIE.

Summerland, B. C.,
July 3, 1907.

Mrs. Mary T. Longley,
Secretary N. S. A.,
Washington, D. C.

Dear Sister:—Inclosing my report of work for eight months of previous term of office, which has been with all its limitations a most pleasant duty, permit me to make a few suggestions regarding the banner contest. While only a few have made regular reports since the first, there are many of the lyceums working hard for the prize, and after looking over the different schools and seeing the great need of a little help for many of them—in fact, for all, it has seemed to me that instead of putting the money in banners, make the prize in cash to each winner, that they may supply books or banners as they most need. I have spoken to several of the lyceum conductors re-regarding this and they all have thought it would be a wise thing. The National felt they could give $50 for the banners, and so would it not be a good plan to give $25 as first, $15 as second, and $10 as third? This would be fair and would help greatly. The Pittsburg lyceum is one of the best, or was, that have grown up during the year, and should be greatly encouraged; also the Battle Creek. The California lyceums are in good shape, especially San Diego and Los Angeles. The Portland school is also doing good work, as well as Montana, and while the reports are meager regarding the Buffalo school, I think it is in good shape. The Bower of Beauty Lyceum and others are all working hard, and with attention many others could have been built up on my trip to the Coast. I made a special trip to Los Angeles and San Diego, giving lectures when I could and accepting donations voluntary in every way to help defray expenses. The lyceum at San Diego gave $7.50 toward lyceum work. The other donations were all for the general lecture work. I am sorry I have no money to leave for my successor, but, as you know, not a cent was left for me in my work, or even a small donation from the National to carry on the work, as has been done in previous years. I was started empty-handed and left so, and allowed no expense fund to enable me to get about among the lyceums. To ask a struggling lyceum already overburdened with its local financial troubles to help in this, I could not; so my work has had to be done by mail. During the six weeks of March and April I had to hire the writing done, so made it as small as I could. I feel that I have done but a small part in the great work I entered with such high hopes, but the odds have been against me. Societies have not shown an interest and the speakers and leaders have been unable, in many cases, owing to their transitory positions, to build up the work; but with all the discouragements, I have no thought of failure, for so long as we have children we will have the desire to give them a broader education than the old theological one, and the Spiritualists will awake to the danger of listlessness. I could not help but see the small place the children had at many of the anniversary services in March. I remember Mr. Barrett's letter to me, in which he wrote—"It is like putting a cold wet blanket over an audience to try to interest them in the subject of lyceum work." This has been too true; but surely some brighter day is coming for our children, and they will awaken an interest in their needs.

The lyceum pins are with our goods, excepting about 100, which were left with Mr. Stevens to turn over to you. As soon as our things come I will forward them. I had about 500 song cards printed at my own expense. They are in San Francisco, and if you should need them, let me know, and if they are not sold, you can have them. I gave some to San Francisco Lyceum, as well as some other things they need to work with, as they lost all books, banners, flags and dumb bells in the fire, and have had a hard struggle, but are now on their feet and doing well. Mr. Ring sent a large package of membership cards to Battle Creek just as I was leaving there in May. They are still there; if you want them, let me know. They seem to me at present of little value, but will be cared for until you need them.

I am sorry I cannot be with you at Convention in October, as I fully enjoy the work done there. I regret deeply that you are to give up the office you have filled so perfectly, and hope for the good of the cause you may change your mind, and still be in your present position. But wherever your feet may wander, may the path be full of flowers of peace for you and yours.

With kindest wishes for you personally, and with loyal regards for he N. S.-A., its Board and every member, I am,

Yours lovingly and fraternally,
ANNA L. GILLESPIE.

FINANCIAL REPORT.

From October 10, 1906, to July 10, 1907.

Debtor—

John W. Ring (collection)	$5.00
A. J. Davis (stamps)	1.00
Badges sold	4.25
San Diego Lyceum (collection)	7.50
N. S. A., for printing	4.00
Mrs. J. S. Gillespie (donation)	39.50
	$61.25

Credit—

Postage	$16.00
Expressage	.75
Printing	4.00
" (see voucher)	3.00
R. R. fare, San Francisco to Los Angeles and return, with sleeper	25.00
R. R. fare, Los Angeles to San Diego and return, with sleeper	6.00
Board during trip	4.50
R. R. fare, Buffalo to Dunkirk, to see Mr. Bach regarding papers	2.00
	$61.25

Fraternally yours,
ANNA L. GILLESPIE,
National Superintendent.

"The Light of Egypt." Volume 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by the Adepts of Hermetic Philosophy. Price $3 per volume.

N. S. A. DELEGATES IN ALPHABETICAL ORDER.

Allison, Bart
Amburg, Ernest
Belden, A. W.
Brewer, Irene
Blinn, Albert P.
Burgess, C. A.
Bellman, Bessie
Blanchard, Rosa
Bruer, Josephine A.
Boerstler, Harry E.
Baker, Alice
Brooks, George H.
Brown, Nathaniel P.
Benson, T. S.
Colt, Mrs. A. S.
Cooper, Mrs. Christine
Coffman, Amanda
Cadwallader, Mrs. M. E.
Cummings, Edith
Claus, Marie
Collins, Mrs. N. C.
Cross, Mrs. Dr.
Dorn, Rev. H. C.
Driscoll, Emily
Dill, Solomon
Eddy, N. H.
Evans, Mrs. I. C. L.
Edgerly, Oscar A.
Exton, Mrs. Charlotte
Evans, Mrs. Tillie
Fitzer, Wm.
Francis, Mrs. J. R.
Fixen, Laura G.
Gallo, Mrs. L.
Gray, Joshua
Greenwould, Mrs. M.
Greenmyer, Mrs.
Hinsdale, Carrie M.
Hoyt, R. H.
Harlow, Elizabeth
Hary, Mrs. K. L.
Harris, Mrs. Sousona
Ireland, J. F.
Jones, Mrs. Laura M.
Kates, Geo. W.
Lillie, Mrs. R. S.
Lunsford, J. J.
Longley, C. P.
Love, G. C.
Morgan, Mrs. H. D.
Marler, Dr. W. F.
Mong, Carrie H.
Mayer, Albert T.
Mong, Z. T.
Maxwell, John S.
Maxwell, Mrs. J. S.
Moston, George
Macurda, Rufus A.
Manchester, Mrs. Francis D.
Nicholson, Mrs. E. L.
Price, Mrs. E. B.
Pruden, Mrs. C. D.
Polk, Henry M.
Price, Mrs. May A.
Prior, Mrs. Lole
Ring, John W.
Reynolds, Tillie U.
Russegue, Helen P.
Richmond, Cora L. V.
Root, Mrs. J. C.
Rouse, M. R.
Reynolds, M. L.
Russegue, Dr.
Richardson, H. W.
Stephens, Mrs. M. J.
Schirm, Charles R.
Stevens, Mrs. Glenn
Sweet, Josephine M.
Selp, Mrs. Sophia
Sprague, E. W.
Schauss, Elizabeth
Sauer, Mrs. John
Slater, John
Sexsmith, Mrs. Alice
Severance, Dr. Juliet H.
Sprague, Mrs. C. A.
Shope, Harry M.
Tischer, R. F.
Tischer, R. P.
Woolsey, Martha
Whitwell, Mrs. J. P.
Webster, Mrs. A. F.
Woodruff, Sarah A.
Walker, Frank
Warne, Mrs. Minnie
Watson, Mrs. Clara
Watson, Henry

Delegates from New York State Association of Spiritualists to N. S. A. Convention.

H. W. Richardson
Sarah A. Woodruff
T. U. Reynolds
May A. Price
R. H. Hoyt
Dr. L. P. Russegue
Frank Walker
Mrs. U. C. Collins
Mrs. Greenamyer
Mrs. Clara Watson
Mrs. Lillie Evans
Mrs. C. S. Sprague
Henry Watson
Margaret Gaule Reidinger

REPORT OF THE COMMITTEE ON LYCEUMS.

Mr. Chairman and Fellow Delegates:

Your Committee on Lyceums has carefully considered the correspondence and report of your late Superintendent of Lyceums, Mrs. Anna L. Gillespie, and presents the following report and recommendations:

We realize the need of the N. S. A. taking hold of this work with more enthusiasm. Each year a National Superintendent of Lyceums has been appointed, but not much accomplished owing to the lack of funds to carry on the work. If the foundation stone of Modern Spiritualism rests on the phenomena of Spiritualism; then the future workers of Spiritualism must come from those who attend the primary school, the lyceum.

After reading Mrs. Gillespie's report, we find that the thanks of this Convention should be extended to her for the able manner in which she performed the arduous duties during her term of office. Mrs. Gillespie, in her report, recommends that the $50 appropriated for the purchase of banners for prizes be expended in three cash prizes; $25 first prize, $15 second prize, and $10 third prize. But your committee, after reading the numerous communications and noting the earnest efforts of the various contestants, we feel that it would be unfair to single out only three for this distribution, and recommend that the appropriation be devoted to the purchase of text-books, suitable for use in lyceums, and the same to be distributed among the contestants according to the number of their members. In this way the money will carry on the educational work and each lyceum that has sought to win a banner will be benefited by this plan of your committee.

We are convinced by the perusal of the communications that the prime need of the movement is a lesson leaflet, and we would recommend the publication of a quarterly that shall be devoted to the presentation of outline lessons, suitable for assistance of leaders of lyceums. This leaflet to be distributed free to lyceums. We recommend that this Convention appropriate sufficient money to cover the cost of publication and distribution of such leaflet. We recommend the appointment of a Superintendent of Lyceums, who shall keep in touch with the various lyceums, and attend to the publication and distribution of said leaflet. We further recommend the Manual of A. J. Davis, Founder of Progressive Lyceum; "Lyceum Guide," Emma Rood Tuttle; "Lyceum Lessons," C. Fannie Allyn, and the Lyceum Manual published by British Lyceum Union, be used by various lyceums, according to their needs, and suggest that where there is a desire to start a new lyceum, that one copy of the book chosen be supplied to the conductor free of cost, in addition to the leaflet.

Your committee feels that the time has come for the N. S. A. to do for the lyceum, instead of asking the lyceums—whose needs are so apparent—to furnish the money for this literature. We urge upon the delegates to consider the lyceum question as one of the most important features in the Spiritualistic movement.

Your committee feels that the importance of the lyceum movement warrants us in recommending that this report be adopted ad seriatim.

Respectfully submitted,
THOMAS GRIMSHAW.
M. E. CADWALLADER.
MRS. C. D. PRUDEN.
MRS. M. J. STEPHENS.
MISS MARY CLAUS.

RESOLUTIONS.

Whereas, the national cause of Spiritualism is not fully justified by public estimation of our esteemed exponents, both of speakers and mediums, and is not properly considered in relation to its organized merits, we, as delegates of the auxiliary bodies of the National Spiritualists' Association in annual convention assembled, in order to present our true convictions to the public in general, and the Spiritualists in particular, do hereby

Resolve, That we declare the true place for an estimate of the personnel and organized merits of Spiritualists is to be found in the authorized societies of this body, and not at all to be measured by such persons reputation as to character and psychic power.

Resolved, That we urge upon our auxiliary bodies supreme care in the employment of tried and true speakers and mediums, refusing their platforms to any one not sufficiently authenticated as to moral character and psychic ability.

Resolved, That we regret the fact that many of our societies and camps cater to the sensation hunters by the employment of persons of doubtful reputation a sto character and psychic ability.

Resolved, That as Spiritualists we deplore being classed with advertised fortune tellers and so-called clairvoyants who do not represent Spiritualism in its philosophy or phenomena.

Resolved, That the N. S. A. ever stands ready to defend and uphold genuine mediumship of any phenomenal character.

Resolved, That Spiritualism represents all humanitarian reforms, and has a special interest in education, temperance, protection of children from injurious labor, cruel treatment of prisoners and the insane, suffrage without regard to sex, and the revelations of the spirit for proofs of a continuous life and their communion with earth denizens.

Resolved, That the irreparable loss that has befallen the N. S. A. by the passing from earth of our beloved and respeced treasurer, T. J. Mayer, cannot yet be estimated. He has been a tower of strength and help to the N. S. A. and Spiritualism everywhere. We mourn the great loss, but shall welcome his return to us as an adviser and friend, assured that his interest continues unabated for all time.

We request that the Executive Board of the N. S. A. shall transmit this resolution to the family of Mr. Mayer and inscribe the same upon a page of the records of this Association.

Resolved, That we feel the great loss to the cause of Spiritualism of the earnest workers who have passed to the great beyond, but shall realize that our beloved members and friends from the spirit life shall minister unto us for human progress. We tenderly mention the names of the following arisen ones during the past fiscal year:

Moses Hull, of Whitewater, Wis.
Mrs. Jennie H. Brown and Captain W. H. Winn, both of Texas.
Mr. A. Melchers, of South Carolina.
General W. H. Parsons, of Illinois.
Hon. A. Gaston, of Pennsylvania.

Respectfully submitted by the committee:

G. W. KATES, Chairman.
HELEN L. P. RUSSEGUE.
PAUL McARTHUR.
G. H. BROOKS.
CARRIE M. HINSDALE.

Natural Death No Terror.

Death has lost its sting and the grave its victory since Dr. Metchnikoff has studied the hows and whys of shuffling off the mortal coil. Discarding metaphysical assumptions and placing himself on the ground of science, he reached the conviction that the pain of death was largely due to the fact that old age is pathological in the vast majority of cases, and death was not physiological, but accidental. If by hygiene, sobriety, pure and suitable diet, rational living and the use of certain sera we could attain an old age free from organic malady, then we should arrive at the natural termination of existence, which is rarely reached at present, and we should acquire a normal instinct for death, the thanatic instinct which we do not now possess. Surfeited with life, the man would receive death at a time when from natural causes and from the attainment of the natural span of life, the instinct of life would be replaced by that of death. The achievement of this result, thinks Dr. Metchnikoff, combined with the prudential regulation of marriage, must improve the human lot, conquer pessimism and regret.

JOHN A. HOWLAND.

AFFLICTIONS OF THE EYE

Successfully Treated By "ACTINA"

Eyeglasses May Be Abandoned.

There is no need for cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye after being pronounced incurable, through this grand discovery.



Rev. C. Brunner, Pastor of the Reformed Church, Bridgeport, Conn., writes:—"So far your Actina has done me good and my eyesight has really improved and I have good hope that by continuing, my eyesight will be restored."

Mrs. T. F. Noye, Watertord, Wis., writes:—"About two years ago I was taken with Iritis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflamation out and my eyes are now well.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the Actina Appliance Co., Dept. 31L, 811 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

THE BIBLE

New and Revised Edition.

Authenticity, Credibility, Morality.

JOHN E. REMSBURG'S GREAT WORK

Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No Freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it, let us hope, find admirers and translators in other languages. And again, like Paine's book, may this brilliant work bring to its author the praise of posterity.—Der Freidenker (Milwaukee).

This great work on the Bible by Mr. Remsburg is most valuable—it is an encyclopedia of information in regard to the Bible, and surpasses in importance all other works of the kind now published. It is up-to-date in every particular. Price, $1.25.

Daniel K. Tenny's Books.

Never-Ending Life,
Assured by Science.....Price, 6 cts.
The best scientific argument in favor of a future life that has ever before been made.

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Or Orthodoxy from Headquarters...Price, 6 cts.
A newspaper reporter goes up to heaven and interviews Jehovah.

Holy Smoke in the Holy Land.
Price, 10 cts.
Susan H. Wixon says: "I have read, first and last, many accounts of Palestine, or 'the Holy Land,' but have never seen anything in that line that pleased me so well as this description by Daniel K. Tenney."

Modern Theology and Its Ideal Jesus
Price, 10 cts.
The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are consummate nonsense.

Preachers and Creeds. 1st. The Predestination of Preachers. By Daniel K. Tenney. 2nd. The Passing of the Creeds. By David B. Page. Price 5 cents.

The Love of God an Impossibility. By Daniel K. Tenney. Price 10 cents.

The Earth Not Born of the Sun. Fallacy of All Cosmic Theories. By D. K. Tenney. Price 20 cents.

Psychic Light

BY MAUD LORD DRAKE.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only $1.50, postpaid.

SIX HISTORIC AMERICANS.

A Book That Every American Freethinker Will Delight to Own.

By John E. Remsburg.

The work consists of two parts, "The Fathers of Our Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical freethought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in the rejection of Christianity as Paine and Ingersoll. That Washington was not a Christian nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more than one hundred witnesses.

The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin, Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant; also portrait of the author.

This book contains 365 pages, printed on heavy paper, well bound in cloth. Price, $1.25. For sale at this office.

COMMON SENSE By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

The Development of the Spirit
After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Price, 10 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Song Cards for sale at this office at $4 per hundred, by mail $4.50, are the help you need in society work.

The Third Annual Harvest Festival and Dance will be given under the auspices of the Golden Rule Pleasure Club, at Star Lodge Hall, 378 So. Western ave., Saturday evening, November 2, 1907. Tickets 25 cents, including score card. Music by W. W. Kirkland; Supper extra.

Ferd. C. Suhrer writes: "The Fraternal Order of Spiritualists held their usual services Sunday, October 20, in Hygiea Hall, 406 Ogden ave., corner Robey street (top floor). In the afternoon quite a good sized congregation assembled, many of whom were benefited by receiving exceptionally good readings from sealed letters through the mediumship of Mrs. Barbara Hilbert, Mrs. J. Staner-Adams, Mr. Charles Thompson and Mrs Mamie A. Helyett, formerly of Boston, who was initiated at camp last summer. This was Mrs. Helyett's first public work in Chicago, her services being engaged at Rockford since making Chicago her home. She is an instrument worthy of the name and a decided favorite with our people. The circles were eagerly awaited and quickly filled. We are blessed in having such an array of willing workers presiding over the different circles, who are instrumental in proving that death does not end all. We feel elated at the success of the first rehearsal of our Chorus which took place at 6, and in which twelve took part. But Mr. Hadley says he needs more voices and if you want some vocal exercise, we would be pleased to have you with us—just enquire at the hall for Dr. Caird. The song service already shows improvement and an increase in attendance. The vocal solo by Miss Kiser was heartily encored, as was the singing of Miss Bess C. Johnson, who we are pleased to announce will be with us in November also. Mrs. Cora L. V. Richmond occupied the rostrum in the evening, and after answering questions took her subject, 'Of What Value Is the Knowledge of Spiritualism to Us in This Life?' Her discourse was one of absorbing interest and was listened to attentively. The first Sunday of each month will be given up entirely to the phenomena, both afternoon and evening, and will be known as Medium's Day. We are pleased to announce the return of Mrs. Alice Sexsmith, one of our popular mediums, who has been serving the National Convention in Washington, D. C. Interest is being shown in the proposed Fraternal Camp Association by encouraging letters from Spiritualists and others throughout the state. Mrs. R. S. Lillie of California, one of the most able lecturers before the public, will be with us next month. Tell your friends. Mrs. Lillie is a wonderfully gifted orator, and will have something for each of us."

K. W. Grove writes: "Mrs. Hamilton Gill, after a pleasant rest at Onset Bay, has taken up her winter work with much enthusiasm, being in excellent health and spirits. She has not resumed meetings in a public hall, but is holding circles in various parts of the city by request. These circles at private houses have met with unusual success, and many have been convinced by the excellent tests given of the truth of spirit return. Among her engagements is a meeting to be held one evening every two weeks at the residence of members of an orthodox church on Ellis avenue, who are seeking more consolation than mere faith could give, found the consolation of knowledge through Mrs. Gill's mediumship. Mrs. Gill has held meetings for the Olcott society, and lent a helping hand at other places. Her Thursday night circles are held as usual. We are glad of the ministry of this helpful medium."

The lecturer, W. F. Peck, has now moved to No. 1817 Bacon street, St. Louis, Mo., his home address. He writes from Springfield, Mo.: "I am having excellent meetings here; am drawing back one by one the earnest and thoughtful Spiritualists, who have been driven away by the conscienceless tricksters with which this town has been cursed to a superlative degree. Address me for the present, at No. 1524 Roberson ave., Springfield, Mo.'

W. W. Aber writes from Bellingham, Wash.: "Having made a general tour through the principal cities of the west, myself and wife are now located for a short time in Bellingham, Wash., where we have resided for the past three months. Mrs. Aber is lecturing each Sunday evening, followed by me with tests. My circles here and elsewhere have been large and appreciative. My wife is open for lecture engagements and I for my old phase—materialization. Anyone wishing to communicate with us will reach us at 1901½ Bellingham, Wash."

Samuel A. Huntington writes from Malden, Mass.: "Our society held a very interesting mid-week meeting on Thursday evening, 17th inst., With Mr. James Litchman and Mrs. Raulett, both of Boston, as speakers. On Sunday evening, 20th inst., Mr. Fred Gowing of Boston, and Miss Alice M. Whall of Everett, Mass., were speakers. Mr. Gowing made a brief address on 'The Science of Osteopathy and Magnetic Healing,' giving a demonstration of the same. Mrs. Whall, prefaced her work by reading two fine poems, after which she devoted an hour to very fine message work. Mrs. Ruth A. Swift of Haverhill, Mass., will be the speaker on the 27th and Mrs. C. Fannie Allyn of Stoneham, Mass., on the 3rd of November."

W. J. Colville's address at the present time is 611 Grant Bldg., Los Angeles, Cal.

Tenth Anniversary and Second Grand Bazaar. The committee writes: "On Saturday, Sunday and Monday, November 2, 3, and 4, 1907, the Bund der Warheit No. 18, will celebrate its Tenth Anniversary, at Hack's Hall, 519 Larrabee street, beginning Saturday evening, and ending Monday evening. The Anniversary celebration will be opened with our Second Grand Bazaar, the proceeds of which are to be applied to the building fund, for the purchase of property to be used as a Spiritual Temple, where we can carry on our work in the interest of pure and true Spiritualism unhindered. At 3 p. m., Sunday afternoon, the Anniversary services will be held, including a very select program of lectures, music and messages, by mediums and workers of a high grade and order. Supper will be served on Sunday evening at the hall at prices within the reach of all, and the evening hours will be devoted to visiting, patronizing the Bazaar, and dancing. Admission 15 cents a person, payable at the door. We heartily invite all friends and fellow workers in our glorious cause to come and help us make this Fair once more a grand success. Aid us with your presence, your good will and with your money, and when the opportunity offers, we will gladly and cheerfully reciprocate every kindness shown us. Come out anyhow, if you want to enjoy a good time. You can't miss that anyway, rain or shine.

Mrs. M. V. Arris, the medium, is seriously ill at her home, at 4 South Ada street, Chicago. Will the friends call and see her.

W. Brockway writes: "The Occult Scientists are meeting with good success. Every Sunday the audience has increased, until last Sunday Vincennes Assembly Hall, 3514 Vincennes avenue, was crowded. Last Sunday at the Medium's meeting and conference, the subject taken for discussion, "What Proof Have We of Immortality, and Why Do Mediums have Indian Guides?" It was handled with sound and logical reasoning. Mr. Hillis gave positive proof of immortality with his tests and messages. The afternoon meetings are thrown open to any and all phases of mediumship. The evening was devoted entirely to messages and tests by Mrs. Brockway, all being recognized. On Sunday, November 3, 8 p. m., Mr. William Krick and Regine Wagner will be united.

Mr. H. Smith writes: "The Society Student's of Nature, at Van Buren Opera House, had the pleasure of listening to Rev. T. C. Warner, Sunday, October 26, assisted by the Pastor, Mrs. M. Schumacher and Sister Smith, The coming Sunday evening, flower readings by the pastor; all will recieve a communication."

J. W. Ring passed through the city last week on his way to Pueblo, Col., to visit his venerable father. He will then go to San Diego, Cal., to fill an engagement there. He is very popular there and is doing a most excellent work. His permanent address will be, Spiritual Temple, San Diego, Cal.

Dr. J. H. Randall, secretary of the Chicago Spiritualists League, and the Chaplain of the Commander's Association of Cook County, Department of Illinois G. A. R., has part of his Sunday evenings engaged for the fall and winter and would make other engagements with societies desiring his services; also will serve at funerals. Address 1058 Washington Blvd., Chicago.

A. G. Cleveland writes: "The Society of the Psychic Forces held meeting as usual at 361 E. 43rd st., at Wilcox Hall on Sunday evening, October 20. Brother Arthur Hooper gave a short address under control of his guides, and then Sister Harper gave messages which were well received. Brother Hooper sang a solo, assisted by Mr. Carl Richards. Mrs. Isa Cleveland gave some clear messages, answering questions accurately, blindfolded. Admission 10 cents. Good music."

Mrs Clara Stewart King writes to her old-time friends, and others who wish to hear from her, as follows: "For some time I have been getting letters that have been advertised in my old home cities, and forwarded to me; others asking me to let my present address be known, as they desire me to officiate at funerals of their friends, and other services. I shall be glad to respond to any such call that comes to me, and am glad to have my friends remember me with letters. If there are any Spiritualists in, or near Omaha who chance to see this, I would be glad to hear from them. Address at my home, 501 N. 18th st., So Omaha, Neb."

A. W. Pratt of Oakland, Cal., writes that he is 88 years of aga. He speaks exultingly of his conversion to Spiritualism. We hope he will reach the century mark.

C. A. Sollinger writes from Cleveland, Ohio: "Would you kindly correct my mistake in article of last Progressive Thinker. Mrs. M. S. Greenamyer received call to speak at our Temple for the months of November and December, instead of October and November, 1908, and Mrs. Marian Carpenter for the month of October, 1908. Frank T. Ripley's work, speaking as well as his messages, are better and more convincing than we ever heard of him before."

ATTENTION, LYCEUMS!

HAVING BEEN ELECTED "NATIONAL SUPERINTENDENT OF LYCEUMS" I DESIRE TO CORRESPOND WITH CONDUCTORS AND LEADERS OF LYCEUMS, THAT WE MAY WORK TOGETHER FOR THE GOOD OF THE CHILDREN GENERALLY. "THE SPIRITUALIST LYCEUM QUARTERLY" WILL BE ISSUED IN THE NEAR FUTURE, AND WILL BE FURNISHED TO ALL WHO WANT IT AT COST. WE URGE ALL LYCEUMS TO SEND IN A REPORT OF THEIR MEMBERSHIP AT ONCE IF POSSIBLE.

ELIZABETH SCHAUSS.

617 Congress St., Toledo, O.

THE N. S. A. CONVENTION.

Miss Alice L'Hommedieu, of Chicago, won the hearts of the convention as well as the people of Washington by her sweet singing and charming personality.

Mrs. Alice Sexsmith, of Chicago, gave messages from across the border, all being recognized.

Mr. J. S. Maxwell deserves special mention for the good work he did in abolishing the proxy system from this convention.

Mr. and Mrs. Alvin Sanders, of Elyria, Ohio, sent two checks of $1,000 each for the endowment fund of the N. S. A. It would be well if many of the Spiritualists would take this method of giving while yet in the body, and not leaving their wills to be contested, and the money to go to lawyers.

Mr. Tabor Thompson, of Philadelphia, as reading clerk delighted the convention by his good enunciation and well modulated voice. The best wishes of the delegates are extended to him.

The Fraternal Daughters held their weekly meeting in Atlas Hall, 406 Ogden avenue, on Wednesday, October 23, and the following mediums took part: Mrs. Dr. Caird, Mrs. Helyett, and Mrs. J. Stuner Adams. On Wednesday, October 30, we intend to give an old-time Halloween party. Everybody is especially requested to bring a sheet and pillow case, and we are going to have a real old-time ghost party. Those who never saw a ghost, don't miss this. It will be one of the finest features of the Fall season. Supper will be served at 9 p. m. Afternoon session starts at 2:30 p. m. Don't forget the number, 406 Ogden ave., 2nd floor. Everybody cordially invited to attend.

W. H. Leidigh writes from Villa Ridge, Ill.: "I see I have received the last number of The Progressive Thinker that I am entitled to, and if I wish to enjoy its weekly visits any further, I must add our little mite to keep the machinery running. It is useless for me to attempt to find language to express our appreciation of The Progressive Thinker, for I certainly would fail. It grows better as it grows older. I don't think any publisher ever had a more able corps of contributors (if as good). Every week its pages are crowded with the inspiration of the best and brightest minds of the age. It is useless for me to take the too valuable space of The Progressive Thinker enumerating the names of able writers who so ably fill its columns every week. I am indeed glad to see that the great State of Illinois has been honored by the selection of Brother Geo. B. Warne as President of the N. S. A. Brother Barrett has done well, and I have no doubt about Brother Warne filling his place most acceptably. May the good work prosper."

D. G. Hill writes: "Sunday, October 20, was another day and evening of enjoyment for those who attended the services of The Golden Rule Spiritual Society's meeting. The afternoon exercises were by Mrs Nora E. Hill, with short talks and for messages, our brother Wm. Traver and Sister Harper; other work was of a high order. For the evening our Mrs. Nellie Kusserow gave a most entertaining lecture followed by messages by Mrs. Addie Clyburne and Mrs. Nora E. Hill, both of whom met the best expectations of those whom they reached. The speaker for November 3 will be our pastor, Mrs. Nora E. Hill, who in the afternoon will give readings from flowers, assisted by others. Bear in mind the Harvest Festival and Dance, Saturday evening, November 2, at the Star Lodge Hall; also the fact that our society holds circles at the home of the President, 705 W. Madison street, on each Thursday evening, all for the benefit of the cause we love."

Louisa L. Kirby wishes to correspond with some good speaker who wishes a good test medium to work with them. Address her at 118 Upton avenue, Battle Creek, Mich.

Carrie L. Hatch writes from 9 Appleton street, Appleton Hall, Boston: "The First Spiritualist Ladies' Aid Society met as usual with the president, Mrs. M. E. A. Albee, in the chair; business meeting at 4:30, and plans for greater work were suggested by the directors. The supper was a great success. The meeting in the evening was a delightful one. Many of our mediums and speakers were present and many tests were given. Our Golden Jubilee will be held on Friday, November 15; a great day is expected. Everything is being done to make it a gala day. Among those who are expected are Mrs. C. Fannie Allyn, Mrs. W. J. Willis, Mr. F. A. Wiggin, Mrs. S. C. Cunningham, Mrs. Nellie Abbott, Mrs. Carrie F. Loring, Mrs. Kate R. Stiles, Mrs. Chapman, Nettie Holt Harding, Mr. Albert P. Blinn, and many others. Miss Nettie Palmer, vocalist; Miss Gertrude Waters, pianist; Mrs. Haida Hall, singer. Instrumental music, Mr. Samuel Graham; Hattie Waterhouse, violinists; Miss Alice Waterhouse, pianist. Reception at 3 p. m. The exercises will be free to all, and old members are earnestly requested to make a special effort to attend this meeting next Friday night. The 'Queen' of Honolulu will be present and read the future for all who present the dime to her; this is by the "Teulula System."

Hattie F. R. Peet, secretary, writes: "The ladies of the 'Illinois Sunflower Club' are busy with preparations for their approaching bazaar, which is to be held at Jefferson Hall, No. 70 Adams street, on Saturday afternoon and evening, November 30. The following committee is appointed to serve at the bazaar, and contributions to the different booths are solicited from our friends and patrons; Mrs. Isa Cross, general manager; Mrs. A. W. Bloom, on supper; Mrs. E. J. Bloom and Mrs. Myer, on aprons; Mrs. Nash, on handkerchiefs; Mrs. J. W. Howes, chairman Psychic Committee; Mrs. B. Hilbert country grocery store; Mrs. Keller, on candy; Mrs. Goodrich, toilet articles and cosmetics; Mrs. Kirchner, on dolls. Other booths will be added. A fine supper will be served at 6 o'clock. Come and bring your friends. Friends will please send their contributions to the bazaar to No. 40 Loomis street, care of Mrs. J. R. Francis, president."

The Sunflower Club wishes to announce a **Grand Raffle of an Indian figure, done in oil, and donated by** the well-known artist, Mrs. Jessie Bradley, for the benefit of the club. This raffle will take place at the approaching bazaar to be held at No. 70 Adams street, Fraternity Hall building, Saturday afternoon and evening, November 30. Tickets for this beautiful figure, 25 cents. Fine supper served at 6 p. m. Don't fail to come and bring your friends, and have a good social time.

Correspondent writes: "Sunday evening Dr. Burgess and your correspondent, piloted by Mrs. Hilbert, who has been given the extra title of "the parading medium," by her seemingly uneasy method of performing her platform work) went to West Pullman, to attend a meeting of a little society that is being organized, in fact is in a good condition, just at present, though not yet old enough to be named. Dr. Burgess was the speaker of the evening and used the very appropriate theme of "Organization" from which to interest the audience. Mr. and Mrs. Cushman, aided by Mrs. Hilbert and others began these meetings, last June, and under the management of Mr. Wm. Perry, and Mr. Richardson's little family orchestra, consisting of his four sons and himself, four violins and the piano, a cornetist., etc., and their exquisite music, the society is on the high road to a grand success. The mediums who gave messages were Mrs. Harper, Mrs. Longstaff, Mr. Temple and Mrs. Hilbert ("the parading medium"). Cake and coffee were also a part of the program, and were highly appreciated. Their next meeting will be held Sunday evening, November 10. Their hall is No 1115 Michigan ave."

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

DR. SEJ. DICKSON.

Dr. Dickson is a most remarkable healer, well known in Chicago some thirty years ago. He is now located at the New Southern, corner of Michigan boul. and 13th street.

STATE MASS MEETING.

The Michigan State Spiritualist Association will hold a State Mass Meeting in Grand Rapids, October 26 and 27. Saturday evening session and three sessions Sunday. Good speakers are expected: E. W. Sprague and wife, Mrs. Marion Carpenter, Mrs. Amanda Coffman, Mrs. Belle Fuller, Mrs. Jennie Martin, Dr. A. B. Spinney and others.

Meetings held in Odd Fellow's Hall 12 Lyon street, under the auspices of the Psychical Research Society. Visitors cared for.

MRS EMMA SNOW HOYT.
Sec'y. M. S. S. A.

TO KANSAS SPIRITUALISTS.

An Important Work Contemplated by the President.

In fulfillment of my work as President of the Kansas State Spiritualist Association, I am arranging to make a tour of the State, lecturing on the principles of Spiritualism. To the end that the greatest number of people shall be reached at the least expense to societies and individuals, please write me at once so the route shall be mapped out. Let us have a good report to tur nin next June.

Yours for progress,
BESSIE BELLMAN.
Winfield, Kan.

AN EARNEST PLEA.

To Get in Tune with Infinite Law, and Thus Attain Happiness.

Happiness is a comparative term, and is adjustable in quite the same manner as our conception of God.

While it is true that our state of happiness consists in our mental attitude toward our surroundings, the fact remains that TRUE happiness can only be obtained by a harmonious co-operation of all conditions with which we come in contact.

The mental attitude of the idiot or insane person is of such a nature that many seem happier with their illusions than many of us, supposedly sane, with our delusions.

If, as the poet Pope says, "O happiness, our being's end and aim," is true, it is to be brought about by complying with Nature's laws, and it is up to us to obtain a sufficiently clear interpretation of the same to realize in our own experience of what happiness consists.

It is undoubtedly a fact that the motive power of all human effort is to obtain those conditions of environment which, to our mind, we conceive is necessary for our happiness.

The gourmand's idea of happiness is to possess all that will satisfy the seeming demand of his stomach.

The average business man of today expects to be happy when his business will attain to a certain volume.

Many other illustrations could be given, but these are sufficient to point out that the general conception of happiness is not built on a solid foundation—in fact on error.

The tendency of the present age is to investigate the foundations of things—to be shown, and this fact will be the means whereby the conditions which produce unhappiness will be rooted out, and man will continue to work out his salvation as he has been doing from the beginning.

The root of all evil, which is the antithesis of happiness, is ignorance, and as man is gradually arriving at a knowledge of the truth, he is entering into the possession of his inheritance of that happiness which is real, is lasting, and not obtained through the misfortune of others.

What awakened man can be happy when misery and destitution can be seen all about us, when injustice and tyranny is used in our dealings with each other?

We will but begin to learn the meaning of happiness when we see about us our children growing to their full stature of men and women with conditions favorable to develop all those qualities which approximate the perfect physical, intellectual and ethical being.

If sociological conditions prevent the development of these admirable faculties, then let us revolutionize society, break the ground and change the crop, clear off the noxious weeds which have heretofore seemed necessary and get in tune with the infinite law of progression by harmonizing our surroundings with the present needs of man, which are, namely, an opportunity to express the BEST within us, not the worst.

T. E. DONALDSON.
6552 Paulina St., Chicago.

THE CAUSE IN PHILADELPHIA.

The First Association's Temple. Mr. Thompson, Pastor.

To the Editor:—In the recent improvements to the First Association's Temple, Mr. Thompson, our pastor, inaugurated what was a novelty to us, in placing mottoes on the walls of ante-rooms, either side of the rostrum. They were composed by him. Over the door on the left and right were placed these words; **"OTHERS BELIEVE and WE KNOW."** On the face of the left room, this truth: "SO UNIQUE IS THIS WEB OF LIFE, OUR VERY MISTAKES ARE WOVEN IN TO MAKE THE FABRIC STRONGER." On the right side of the rostrum: "THE FUTURE WHICH GOOD ANGELS PREDICT FOR MANKIND IS UPWARD AND ONWARD FOREVER." Are not these worth passing on? Our pastor discoursed on each of these mottoes on succeeding Sunday evenings in September, and handed us some noble lights to follow.

The annual meeting of our members was held October 7, at which time we re-elected five retiring trustees. Following this the Board of Trustees held a meeting, and after clearing up some old business, officers for the coming year were chosen.

Captain Keffer was elected to succeed himself as president.

Mr. Lawrence, who has been an attache since Mr. Thompson came with us, was re-elected vice-president, in which office for the past year he has been practically the leader in the progressive work done.

Mr. Morrill, who has served both as secretary and as treasurer of our Association for several years, had to leave before the election commenced, owing to his wife having passed to spirit life on Saturday, October 5, and the body still being in his keeping. We all felt stricken with our brother, as it must have been a deep sorrow to part with her in whose companionship he had journeyed the past fifty years of life here. We certainly realize and appreciate the great aid he has been to this Association for the last thirteen years, having, up to the first of this year, settled the debts of the Association from his own pocket when sufficient revenue did not materialize, and other members not paying their portion of the expenses. Under the new order of things this is changed. Mr. Morrill has been repaid his heavy loans to the cause, and others are now doing their share of contributing. He has also been filling the two offices above mentioned, no one seeming to care to relieve him in this particular any more than in the financial need.

The nominations being open for secretary, Mr. Thompson asked whether it would not be proper to elect a secretary and a treasurer, as, since the advent of the new regime which came with our pastor, the duties of the secretary have been greatly increased, and work would be piled on Mr. Morrill constantly because of our intense activity in all lines, and whether, having attended to the duties of the two offices so long, it was not only fair, but a duty, for us to relieve him ere he be compelled to ask for assistance because of increased duties. Mr. Thompson regarded it as imposing on good nature to expect Brother Morrill to attend to the duties of secretary in addition to those of treasurer, where as most societies not so large as the First Association had these offices separated, and often the secretaryship divided into at least two offices; and further, our Constitution calling for separate officers, were we abiding within the dictum by combining them.

For treasurer, Mr. Morrill was nominated and unanimously elected, and your correspondent chosen as secretary for the coming year.

The latter was also appointed as Conductor of Lyceum; and Mrs. Myers, who has so nobly held it together for some seasons, was continued in her position as guardian. We expect to have the children in the happy run of things, that the lyceum may also bud to new life.

RALPH C. STOVER, Jr., Sec'y.

OBSESSION.

It is Acting a Prominent Part in the World To-day, and Must be Considered—Our Insane Asylums Contain Many Who are Under a Baneful Spirit Influence—See Devils in Mrs. Romadka.—Physicians Think Her Possessed Like Bible Demoniacs.

To the Editor:—According to an account in the Chicago Tribune, Mrs. Charles J. Romadka, confessed burglar, is a Jekyll and Hyde character, "possessed of devils" as truly as were the biblical persons whom Jesus restored to moral sanity, is the contention of two Chicago physicians. One of these is Dr. Axel Gustafson, who attended Mrs. Romadka. The other is Dr. Sheldon Leavitt, a well-known practitioner and connected with numerous medical societies and Chicago hospitals.

In outlining his startling beliefs the latter frankly admits that the position he is taking "would be regarded as mere nonsense by the orthodox pathologist."

"But," he continued, "it must be remembered that he is wedded to materialism and has no definite faith in a conscious existence beyond the so-called death."

Victim of Occult Powers.

Both physicians do not hesitate to express the belief that the woman is under the influence of "disembodied spirits."

"This woman when herself was all a woman should be," said Dr. Gustafson. "When another spirit overpowered her personality she was what the police declare her to be."

Dr. Leavitt, whom Dr. Gustafson consulted, said in his letter of reply:

"I have found enough to justify your belief and mine that it is another case of obsession, as it is commonly called—'possession,' as I am disposed to call it. By the orthodox medical specialist I suppose it would be regarded as a case of 'dementia.'

Return to Archaic Diagnosis.

"The term obsession, as used by the latter, signifies a mere delusion, no evil spirit being recognized by him as actually existing. But to certain of us who have returned to the more archaic diagnosis, it is supposed to mean that the term 'possession' better expresses. I really believe that modern scientific physical research has gone far enough to justify the assumption of such a state in many cases hitherto classed under various heads, but more particularly under that of dementia.

"'I don't know what was the matter with me. The devil was in me,' says this woman. 'You can do nothing for me. No one can. There's something bad in me I can't control.'

Cites Attitude of Jews.

"'Even medical men who believe most implicitly in a future existence are not willing to admit the possibility of a disembodied spirit taking possession of the body of another. Christian people are put into the anomalous position of believing most emphatically in the 'divinity' of Jesus Christ, and yet confess that his conception of the alleged demon-possessed people whom he cured and with whose evil spirits he was said to converse, was utterly wrong.

"I formerly trained in the same company and believed in the orthodox medical translation of symptoms like those manifested by this poor Mrs. Romadka, but have come to take a different view. In doing so I have not departed from a rational and scientific line of reasoning.

"The accused is amenable to psychic treatment. She ought not to be punished, but ought to be placed under the care of a good psycho-therapeutist for cure."

When Spiritualists learn that obsession is a fixed fact in our ranks as well as out of it, they will have learned an important lesson.

T. RUTH.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to spirit life on September 19, 1907, from the home of her brother, C. F. Ordway, Montaville, Oregon, Mrs. Julia C. Whiting of Oconto, Wis., aged 59 years. She was the beloved daughter of J. S. and M. C. Ordway of Montaville, 538 Armstrong street.

Henry H. Bailey, a pioneer and prominent Spiritualist of Hastings, Mich., passed to spirit life October 15, caused by an accidental fall down a flight of stairs. His age wes sixty-eight years. He has been a constant reader of The Progressive Thinker for years. J. L. REED.

My wife passed to spirit life on October 5, and I was away from home a week to bury her poor body in Connecticut, where most of her family live, and did not get home until the 16th. She was a Spiritualist for 50 years, and for 48 years we have traveled the path of life side by side, and yet I could not call her back to suffer longer in the frail physical body.

F. H. MORRILLL.

Passed to the higher life, September 5, in Philadelphia, Adaline Morrill, wife of the treasurer of the First Association of Spiritualists Deceased was a life-long Spiritualist, active in our association and Women's Progressive Union.

A stroke of paralysis nine years ago left her an invalid, and suffering so long, leaving the mortal was undoubtedly a great relief to her. Pastor Thompson conducted services. Interment, East Hampton, Ct.

Passed to the unseen life from Murphysboro, Ill., of cancer of the stomach, Charles J. Fisher in his 54th year. Seeing spirits and hearing their words, led him to investigate. He thus became a Spiritualist. Alone in a town of 8,000 inhabitants, with no support but a negative one from his family, yet what he knew to be true he stood by to the last. He leaves a wife and seven children.

LOIS WAISBROOKER.

Gone Home—After a long life of loving deeds and thoughts, Mrs. Margaret K. Cooper passed to the higher life from her home in Varysburg, on Monday, October 14, aged seventy-two years. The funeral service was held in the Baptist Church; Mrs. A. G. Atcheson of Buffalo, N. Y., officiating. Mrs. Cooper had been a Spiritualist for more than forty years, and for many years had been attending the Lily Dale Camp.

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SUNDAY MEETINGS IN CHICAGO.

Societies of this city, holding meetings in Halls are requested to send in notice. They must be brief

The Church of the Soul, Cora L. V. Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. m. Sunday School at 10 a. m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to receive callers.

Central Spiritual Church holds service, Trimble Hall, 1977 West Madison street, near 40th avenue, commencing at 7 o'clock, conducted by Mr. and Mrs. Howes.

The Band of Harmony, auxiliary of the Church of the Soul, meets at Hall 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m.

The Students of Nature, Mrs. M. Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m.

First Church Psychical Research meets in Kenwood Hall, 4308-10 Cottage Grove avenue; meetings every Sunday from 3 to 10 p. m. Dr. Schaeffer, president, 2003 Indiana avenue.

The Fraternal Order of Spiritualists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; evening, 8.

The Church of Spiritual Revelations. Meeting at 8 p. m., at Butler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence 743 N. 66th street.

The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 p. m., mediums' meeting and conference. 8 p. m., lectures, music and messages. Mrs. W. Brockway, pastor; residence 2962 Prairie Avenue.

The First Spiritual Temple, New Grove Club Hall, 40 East 31st st., meets every Sunday night at 8 p. m. Messages for all. All welcome.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite. Meet at 8 p. m., at Kenwood Hall, 756 E. 47th st.

The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Sunday from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor.

The Progressive Spiritual Society holds services at 8p. m. every Sunday. 183 E. North avenue, corner Burling street. Mrs. B. Hilbert, manager.

Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd street, at 8 p. m., conducted by Isa Cleveland.

THE CAUSE GAINING.

Under the Efficient Services of Alice C. Barry.

To the Editor:—The local society is still hammering away at the old stand. Its meetings have been held continuously during nine months of the year for the last three years, and as Brother Peck expressed it at the Clinton Camp, the past summer, "It would be impossible to estimate the good accomplished through the efforts

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MRS. LONGLEY'S REPORT.

(Continued from page 3.)

societies, or even by the people at large as far as helping to arrange for them, at least, is concerned.

Lyceum Work.

The work of the Lyceum and the appointment of a general Lyceum Superintendent—in the person of that efficient worker, Mrs. Anna L. Gillespie, was attended to at last Convention; Mrs. Gillespie entered upon her work with ardor and zeal, she did not spare time, or strength in its behalf, but circumstances in her own affairs coming up to make her removal to British Columbia for a year or two, necessary, she was obliged to resign her position as Lyceum Superintendent and to turn all matters connected therewith into the office of the N. S. A. The National Secretary found it impossible to take up the charge of this branch of National work in connection with her other duties, and as the summer vacations for societies were at hand it was deemed best by our Executive Board to leave the matter of appointment of Lyceum manager to the October Convention. Your secretary respectfully requests that our President be empowered to appoint a committee to go over the reports and other literature of Lyceums, including reports and statements of Mrs. Gillespie, said committee to make its report and recommendations to this Convention.

Propaganda.

The Home Office is constantly receiving letters and visitors on the important work of propaganda in various sections by mediums and speakers; calls are coming from the South as well as elsewhere—since beginning this report we have received a call from Mr. and Mrs. George Williams of Birmingham, Alabama, who are very urgent in their requests for mediums and speakers to visit them and open the good work of Spiritualism in that city. If some of our good missionary workers can go in that direction we feel their work would be appreciated and received.

Historian and Editor-at-Large.

The important office of Historian and of Editor-at-Large were merged into one at the last Convention and President Barrett was elected to discharge the double duty thus entailed upon him. That he has done so with honor to our cause and to the N. S. A. as well as with credit to himself, his report cannot fail to show to all candid and thinking minds. As Mr. Barrett has been an inmate of your secretary's home for the greater part of six months, and a daily worker in the Home Office, she has had ample opportunity to keep in touch with his work as both Historian and Editor-at Large, and is qualified to state that the labors thus accomplished have been for the furtherance of the best interests of our cause on the one hand—as Editor-at-Large, and for the preservation of most valuable records and events in Spiritualism, on the other, as Historian of our movement.

Your secretary feels that at this juncture, when such important labors have been done and the opening of a grand work in the line of Historian is made, that it would be unwise to take this labor out of the hands of the present manager, or to change to some other, no matter how able that other may be, for the field of research that our Historian has entered upon is vast and rich in material and will yield wonderful stores to his ready hand and brain.

Necrology.

The past year has taken many prominent Spiritualists from our ranks, the busy Spirit of Change has transported some of our best workers and leaders to the immortal realms; our President will undoubtedly chronicle the passing of some of them in his annual statement to the Convention, but no report to our National Association would be complete from its secretary that did not mention the illness and spiritual transition of our long-time Treasurer and ever faithful leader, Theodore J. Mayer of Washington, D. C. As perhaps is well known to most of you, Brother Mayer had been in steadily failing health for three years, but his indomitable spirit, together with the many affairs that he had in hand kept him at work early and late and did not permit him to take the long and needed relaxation from business that his case required; but his work was not all of a personal matter to himself, for in addition to the time and attention that he gave to the N. S. A. and to the affairs of the local Spiritual Society in this city, much of his thought, personal attention and daily planning were given to the needs of a public emergency hospital in Washington to which he contributed thousands of dollars and in the building of which he was benevolently concerned; he also gave time and planning to the affairs of an educational University here, and all these matters of interest and of expense to him, together with his business concerns, drew upon his resources of strength and energy until almost the last moment of his earthly career. Late in January of this year, our brother became too ill to continue at his post, and after a serious illness during the ensuing weeks passed to the higher life on March 12.

It is with emotions that appeal to the tender, spiritual side of our human nature that we touch upon the life and works of this good man and Spiritualist; no words can do adequate justice to his memory and labor; only the silent benediction of love may rise to him in his home of light from our hearts and be a token of our appreciation of his worth and tribute to his good deeds.

Many times during his illness your secretary was privileged to visit him, and with her he planned the last deeds he could perform for Spiritualism in settling his accounts as treasurer of the Association, and almost his last work was to send from his sick bed, to the manager of this Hall in which you are assembled, the payment in full from his own purse, freely given for the rent of these five days of our Convention.

Hoping to recover his health, but conscious of his dangerous illness, Brother Mayer conversed freely of the life beyond, also of his wishes for matters to be accomplished in the event of his passing; he had no fear, but spoke calmly of the great To Be—and the last words he ever uttered to the secretary of this Association a few days before his transition, were: "God bless you; give my love to everybody!" reverently she now brings these words to you, his co-workers and friends, as his message from Beyond.

While it is now a matter of general information that three years prior to his decease, Brother Mayer made transfer of three good buildings to the N. S. A., houses adjoining on two streets the N. S. A. Headquarters, it is necessary to refer to this transaction in this annual report to our constituents. This deed was placed in the charge of Mr. Mayer's attorney to be delivered at once to the N. S. A. secretary at his demise, and by her, to be at once taken to the District Recorder's office for registration. Your secretary had been repeatedly charged by the donor, during the last three years, to be sure and attend faithfully to this request, and in the early morning of March 13th, our Brother having passed away during the previous night, she went to the lawyer's office, signed to him for the deed and carried it to the Recorder's office for record. We did not receive the deed till some time after the Board meeting the middle of April, but on its delivery into the hands of cmfwyp cmfw livery into our hands we found that the property thus transferred to the N. S. A. is to be held for the benefit of the Medium's Relief Fund of this organization. Your secretary is happy to record this fact, which places this generous gift in the light of a sacred charge to the N. S. A. for the benefit and blessing of aged and helpless mediums who have given their lives to the service of humanity. It also proves to us that our beloved Brother Mayer ever held the needs and interests of the mediums at heart, and that he fully realized the grand work of the N. S. A. in caring for those helpless ones. The property mentioned is occupied by good and desirable tenants, and the rent from the three houses amounts to ninety-three dollars and fifty cents per month. Some repairs have had to be made and some more must be attended to at once, but the property is in a fine locality and of value to this Association. At the time we acquired it it was in the care of a real estate agent, but seeing no reason why the money paid to him should not be saved to the N. S. A., your secretary appealed to the Board to allow her to collect the rents and attend to the matters that might come up before her with the tenants, submitting all essentials to the Executive Board, which was granted. She has had no difficulty in attending to this duty, and the N. S. A. has been saved nearly five dollars each month thereby. The taxes on this property had not been paid for the year and the N. S. A. was held responsible for them. We paid these taxes in full, but after the adjournment of the Board in April the secretary thought that as a matter of business, the estate of our benefactor should pay the tax to the time of recording the deed, as said estate had received all revenue from the houses up to that time; she accordingly entered into correspondence with the executors of the estate and after some letters, pro and con between them, we secured their check for the sum of $98.20.

A Memorial service to Brother Mayer was held in Washington, April 14; under the joint auspices of the N. S. A. and the First Association of the City; nearly the entire Board participated in these exercises, all of which were reported for and published in The Progressive Thinker.

A New Treasurer.

In the person of our well loved and honored Brother and Trustee, Mr. C. L. Stevens of Pittsburg, was elected at the April Board meeting; this election left a vacancy on the Board of Trustees, to which the President of the First Association of Spiritualists of this City, Mr. F. A. Wood, was elected. These gentlemen are both very efficient in their work and valued members of our Association.

"What the N. S. A. Has Done."

The National Trustees at their Board meeting in May, framed and accepted a leaflet with the above caption to be published in the Spiritual papers and then issued for distribution to our societies and to other interested inquirers. This article treated in brief of so many good works of this Association and furnished a ready reply to our critics and others, to the query of what use to Spiritualism is the N. S. A., and to its auxiliaries; Editor Francis generously printed a number of these leaflets for the Home Office, as well as the list of chartered societies, with no expense to our treasury.

The Parting Word.

With this Report, Mr. President and fellow delegates, and with the close of the Convention of 1907, which I feel will be a memorable assembly in the annals of Spiritualism, the work of your secretary as an official in the National Spiritualists' Association, will end; but as a laborer in the cause of Spiritualism voice and pen will ever be ready to not only defend our National body and its grand objects, but also to enhance its interests and promote its labors whenever power and opportunity permit. For nine consecutive years, I, as your secretary and co-worker have enjoyed the sympathy, aid and confidence of our constituents, an honor of which I am justly proud and which I fully appreciate. Having received the election to this important office in 1898, and on each succeeding year the unanimous election—with no opposing candidate—I feel that I can carry with me the good will and kind-thoughts of all connected with our work; this to me is a happy thought and of more value than aught else. The relations between the auxiliaries of our N. S. A., the various members of its Board of officers during my official work and myself have ever been pleasing and encouraging to me; I can think of no friction that ever arose to leave a sting; passing shadows there have been but they have melted away in the sunlight of explanation and of kind thought, and only the blessed memory of many congenial associations with hosts of good and true Spiritualists abides with me.

I have been repeatedly asked by our people—and urged by our auxiliaries—during the last six months, not to withdraw from the N. S. A. but as far as serving as its secretary, the custodian of its Home Office goes, I feel persuaded by both physical and psychical conditions and reasons, that the time has come for me to say the parting word and to decline renomination at this convention. My best of good wishes go with you, my helpful thoughts are extended to you, and my pledge to do all that I can in my feeble way to aid and encourage the N. S. A. is made to you. In regard to the new secretary who shall be elected to our office I must speak, asking the Convention to be thoughtful and deliberate in its choice; nine years of service have made me familiar with the work and needs of the office and of its custodian. The place is not easily filled. The duties are manifold—to keep in touch with the societies, the press, individual investigators and Spiritualists, to meet their many demands requires tact and a trained qualification on the part of the incumbent of the Home Office. The correspondence requires the writing of thousands of letters yearly on the part of the secretary—letters that cannot be shifted to anyone else; matters arise of importance that must be met at once, sometimes by the secretary; articles must be prepared for the secular and spiritual press; reporters received and interviews given with care and a measure of conservatism; the financial accounts must be accurately kept by systematic bookkeeping; the free library must be attended to and the headquarters kept in thorough condition and attractiveness; and the secretary must live at the Home Office that it may be properly cared for. It is a good house with room enough for a family, and of course the secretary pays the rent for the residential part. A thousand and one things that cannot be here enumerated must be looked after; remember this, dear friends, in the selection of your secretary. When your present incumbent came into the office she had but little idea of the numerous duties to be attended to in a great National body, it seemed to her then that it was a case of "Fools rush in where angels fear to tread"—true the case is much different now than it was then in the sense that we have now a good exchequer and then the N. S. A. was sixteen Hundred Dollars in debt—with no money to draw from till noble Theodore J. Mayer came forward, and advanced the money for the payment of all debts, placing one thousand dollars at our command to draw from till we could refill the treasury. We at once set to work to solicit contributions for the work of the National body, letters were sent all over the country appealing for aid; the spiritual papers—and there were ten of them at that time, gave freely of their columns for this work; gradually we crept along to better things, and we went into the 1899 Convention with all bills paid and three thousand dollars in the treasury. At the beginning of our administration, the Home Office was in chaos, making the newcomer heartsick at its contemplation and the mountain of work to be done there before the new labor of the year could be entered upon, but it all cleared away and at this time, everything is in readiness for the incoming secretary, therefore in many ways the work will be easier for the one who is to come; but in nine years the objects of the N. S. A. have enlarged and the position of the occupant of the home office cannot fail to be of great importance and responsibility, hence, again I ask for your calm, sober and deliberate consideration of this subject before election hour arrives.

And now, dear friends, I come to the parting of the ways, and in doing so, I wish to reiterate my thankful and loving appreciation of the great blessing I have received from all connected with my office and work; to the editors of the spiritual press, collectively and personally I owe sincere gratitude and recognition; to the honorable and beloved officers of the National Association; to all of our chartered societies—state and local—and their members; to thousands of friends all over the country who do not count themselves as our constituents, and to Mrs. A. O. Fugitt and Mr. C. P. Longley, for help rendered in official life in many an anxious hour, I desire here publicly to attest my heartfelt thanks for and expressions of value, of all the good that has been shown to me—and especially is this true concerning the aid and blessing of hosts of unseen but none the less valued helpers of the Angel world—to whom I owe my allegiance and debt of loving gratitude.

With cordial greetings and tender affection to one and all, Respectfully submitted.

MARY T. LONGLEY.
N. S. A. Secretary.
October 1st, 1907, N. S. A. Headquarters, Washington, D. C.

CONTENTMENT.

More blest than he who has traveled far,
And is cheered by thousands who think him great,
And luckier than the anointed are,
With their jeweled crowns and their cares of State,
And richer than those who would govern by
The might of millions they coldly claim,
Is he who has never been uplifted high,
Nor ever been weary pursuing fame,
Who comes and goes in a world that is small,
A world that is free from pretense and care—
Who in his nook has the love of all,
And through the years is contented there.

S. E. KISER.

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Report of Committee on Auxiliary Society Reports

To the Officers and Delegates of the N. S. A., in Convention Assembled:

Your committee has received for its consideration reports from three camp meetings, one Temple Fund society, thirty local societies and sixteen State Associations.

Though so few of the auxiliary societies have reported, we are pleased to notice a marked increase of interest in the manner of preparing them. They are more systematic than in former years and give more needful items of information.

CAMP MEETINGS.

Only a few of the camps have sent in any statement. Mississippi Valley Spiritualist Association, Compounce, and New Era, Ore. We recommend that the incoming secretary be instructed to make an endeavor to have camp meetings more closely affiliated with the N. S. A.

LYCEUMS.

Many lyceums have reported through the late N. S. A. superintendent, Mrs. Anna L. Gillespie. These reports are full of interest and have been referred to the Lyceum Committee. We recommend that every effort be made to sustain lyceums.

EDUCATIONAL INSTITUTIONS.

The Morris Pratt Institute, of Whitewater, Wis., is the only school chartered by the N. S. A., and, in fact, the only one of the kind in the United States. The present Board of Trustees seem to have created more interest in the institution than has been for years. The full report will be presented by its officers at this convention.

TEMPLE FUND SOCIETY.

This society reports about two hundred dollars in its treasury, and an increase of interest. As its full report will come before this Convention to be acted upon, it calls for no special recommendation from this committee.

LOCAL SOCIETIES.

Thirty local associations have filed written statements and financial as well. Your committee is pleased to note that there are a number of local societies that present very complete statements of the work accomplished during the year and are in good financial standing, many owning their own temples, and the amount expended for speakers and mediums shows the loyal support of the members.

While many are weak and unable to employ a speaker regularly, yet your committee notes with interest the tendency on the part of the local societies to have settled speakers.

An urgent call for circuit missionary work comes from the societies. We recommend that this be acted upon by he incoming Board, and that the missionary endeavor to strengthen the societies already in existence. The written reports are much more complete than usual.

We recommend that the incoming secretary be instructed to make every effort to obtain uniform statements and more complete written reports.

STATE ASSOCIATIONS.

Out of twenty-two State Associations chartered by the National, sixteen have reported: Minnesota, Illinois, New York, California, Indiana, Kansas, Ohio, Missouri, Massachusetts, Connecticut, Oregon, Texas, Oklahoma, Maine, Wisconsin and Washington.

The incompleteness of these reports, and the weak condition of many of the State Associations, warrant your committee in recommending that no State charter be issued unless there are at least ten societies in the State in active operation. The information conveyed in these reports submitted to us is the explanation for this recommendation.

The importance of keeping on file at the office of the N. S. A. a complete statement of the work accomplished by each State Association does not seem to appeal to many secretaries. There are some notable exceptions to this rule; New York, Indiana, California, Missouri and Ohio are worthy of especial mention for their endeavor to present complete reports. The Illinois State Association, through its secretary, especially emphasizes the fact that he tried to follow as closely as circumstances permitted the great prize report of last year, and his report shows that Illinois is a close second in honors in the character of the itemized statement furnished.

The Minnesota State Association has again filed a model report, which contains such a complete record of the State work, and every item is of useful information. Your committee feels that just recognition is due for the careful manner in which this report is made out. It reflects great credit upon the Minnesota State Association and its faithful secretary, Mr. Irvine.

Your committee recommends that a tabulated form be printed, upon the plan of this banner State Association, and that a copy be sent to both State and local auxiliaries with explicit instructions to use it as an example to go by when sending in their statements, and urge upon the incoming secretary that every endeavor be made to carry out the requirements of the Constitution and By-laws of the N. S. A.

Your committee recommends the regulation of the proxy system of voting, so as to give fair representation to each auxiliary society. We recommend that a complete list of auxiliary societies of the N. S. A. be published and sent to each auxiliary, with a view to having all auxiliaries acquainted with the status of the N. S. A.

Owing to the conflicting statements contained in the Constitution and By-laws, your committee recommends that a careful revision of same be made, and that all errors, typographical or others, be eliminated. The errors especially noted are on several pages of the Constitution and By-laws, which conflict with each other. On page 6, after the word "society" there is a typographical error. It should read "One delegate for each chartered society of lay members and one delegate for each fifty members or fraction thereof." We recommend the committee on amendments be instructed to correct the typographical errors and conflicting statements in other sections of the Constitution and By-laws as now printed.

At the present time each society is granted a delegate on behalf of its charter and one on behalf of its membership, but the error in this particular case seems to make it read that there is to be no delegate for charter.

Your committee recommends the adoption of a new By-law requiring each delegate to wear a badge and stating that no badge be issued to any delegate or proxy whose society has not fulfilled the requirements of the Constitution and By-laws of the N. S. A. in regard to dues.

FINANCIAL STATEMENT.

No complete report of the financial standing of the auxiliaries can possibly be given on account of the incompleteness of the reports. We recommend that this condition be obviated by requesting that a full account be rendered in connection with a brief written report.

In conclusion, though the reports rendered in no wise show the full strength of the societies chartered by the N. S. A., yet there is no doubt in the minds of your committee that each society is striving to do its best for the interests of the Association. Therefore we recommend that where societies are weak they be helped and strengthened by missionary work until they are able to go forward in their endeavors to spread the truth of Spiritualism. We realize the great good that has been accomplished by the N. S. A. through its auxiliaries. "United we stand, divided we fall" should be our motto, and if we all unite in harmonious action, the N. S. A. will grow to be a greater power for good in the future than it has ever been in the past.

Respectfully submitted,

M. E. CADWALLADER.
A. W. BELDEN.
CHRISTINE COOPER.
MRS. J. P. WHITWELL.
R. H. HOYT.

SPECIAL.

Committee on Revision of Constitution and By-laws:

MRS. M. E. CADWALLADER, Chairman.
CHARLES R. SCHIRM.
C. D. PRUDEN.
J. S. MAXWELL.
G. W. KATES.

MORRIS PRATT INSTITUTE.

A Thousand-Dollar Endowment Fund.

We have just received a donation of one thousand dollars for Morris Pratt Institute from Mr. and Mrs. Allen Saunders, of Elyria, Ohio. It is in the form of a Gold Bond payable in 1923, bearing interest at five percent. Thus this gift becomes an endowment.

There are some suggestions growing out of this donation that I wish to make to those who contemplate doing something sooner or later in a financial way for this institution.

Since the opening of the school in September, I have received a number of letters in regard to giving aid to the Institute. One was from a lawyer in a neighboring city who inquired the legal name of the school, saying he had a client who contemplated inserting something in his will for its benefit. From another lawyer in another city I received a similar inquiry. From a wealthy and well-known Spiritualist in another State I received a letter bearing on the same subject. I wish to suggest to them and other friends of the school the idea of donating now what they intend shall go to the school, instead of putting it into their will to come to the school at their decease.

If a person is dependent for his daily living on what he wishes to donate, it might be advisable for him to put it into his will; but for all who do not need the proceeds of what they intend to give, would it not be better to close the transaction at once? In these days when so many bequests to Spiritualism are contested, causing great expense and often breakage of the will, there is no certainty connected with such a method of disposing of one's property, especially when given to an unpopular cause.

This bond which we have received we have deposited in a private box in the vault of the Citizen's Bank of this city and shall draw from it fifty dollars a year interest. I wish it might be the beginning of a continuous endowment which, by and by, will make this institution one of the largest in the country.

Before this endowment came the Institute was practically out of debt. It commenced this year unencumbered. Its permanence was thus secured. The cash value of the property could not be less than $15,000. The permanancy of a school, however, can be secured and yet the school can be hampered in its growth, in its work, and in its value by lack of funds.

The school has now got down to solid work. Heretofore, encumbered by lawsuits, heavy debts and much opposition, it was in part an experiment. But when this year opened it had triumphed in the lawsuits, the debts were paid and all opposition was at an end. The road before had been cleared of obstructions. Now comes this noble benefaction—a permanent fund, the interest of which only will be used and which, if more is added, will give the school a tremendous impulse.

Nothing can tell more for our cause than a large and influential institution of learning. Nothing can tell more for humanity than an institution like this where mediumship is loved, its laws studied and the radical and progressive ideas of Spiritualism are the very essence and atmosphere of the education given. Spiritualists who have money to give to the school, do not wait until you are "dead" before the school gets it. If you are not needing it, GIVE IT NOW, that the school may have the benefit of it.

A. J. WEAVER, Principal.

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National Spiritualists' Association

SECRETARY'S FINANCIAL REPORT.

From October 1, 1906, to October 1, 1907.

Cash on hand October 1, 1906		$14,121.49
Total amount received from October 1, 1906, to October 1, 1907		6,256.14
Total		20,377.63
Total amount expended from October 1, 1906, to October 1, 1907		8,213.13
Cash balance on hand October 1, 1907		$12,164.50
Cash on hand distributed as follows:		
General Fund	$8,262.47	
Mediums' Relief Fund	3,323.94	
Mediums' Defense Fund	291.95	
Endowment Fund	286.14	
		$12,164.50

ITEMIZED RECEIPTS.

Contributions to General Fund		$619.75
Charter Fees		45.00
Sale of tracts, rituals, etc		32.14
Bequests to General Fund		1,360.28
Convention receipts (1906)		1,077.64
Rent from Secretary and N. S. A. property		832.73
H. D. Barrett, collections, to General Fund	$252.00	
" " " Mediums' Relief Fund	76.05	
		328.05
Interest on money in banks		249.88
Contributions to Mediums' Defense Fund		5.00
Mr. and Mrs. E. W. Sprague, collections, to General Fund	$76.25	
Mr. and Mrs. E. W. Sprague, collections, to Mediums' Relief Fund	10.25	
		86.50
Rebate on taxes from Mayer estate		88.20
Contributions to Mediums' Relief Fund		284.76
Contributions to Endowment Fund		291.95
Dues and collections from Societies and Camps		1,004.31
Total		$6,256.14

H. D. Barrett, for salary and expenses	$1,569.98
Contribution to the Stella Ross case—Mediums' Defense Fund	250.00
Mr. and Mrs. E. W. Sprague, salary and expenses for October, 1906	11.70
Office supplies, charwoman, telegrams, express, etc.	169.40
Fuel	43.19
Gas	15.40
Postage	110.00
Property expenses, taxes, repairs, water rent, etc	290.71
Convention expenses (1906)	775.85
Trustees' traveling expenses to Convention and board meetings	757.61
Secretary's salary	1,200.00
Editor-at-Large, Hudson Tuttle (final quarter)	99.99
Pensions and temporary aid to mediums	1,910.50
Printing	60.55
Miscellaneous expenses:	
For Lyceum work	$70.45
For legal opinion	20.00
For floral tribute, T. J. Mayer funeral	25.00
For stenographer, T. J. Mayer memorial and funeral	15.50
For Goff will case	616.80
For Recorder's fee	1.00
	748.75
Total	$8,213.13

TREASURER'S ANNUAL REPORT.

Statement from October 1, 1906, to October 1, 1907.

Cash on hand October 1, 1906		$14,121.49
RECEIPTS.		
General Fund	$5,638.18	
Mediums' Relief Fund	321.06	
Mediums' Defense Fund	5.00	
Endowment Fund	291.95	
		6,256.14
		$20,377.63
DISBURSEMENTS.		
General Fund	$6,052.68	
Mediums' Relief Fund	1,910.50	
Mediums' Defense Fund	250.00	
		8,213.13
Cash on hand October 1, 1907		$12,164.50

RECAPITULATION.

Mediums' Defense Fund	$286.14
Mediums' Relief Fund	3,323.94
Endowment Fund	291.95
General Fund	8,262.47
	$12,164.50

Ringing Words.

The N. S. A. Convention of 1907, as Viewed by the Present Secretary.

Another convention of the National Association has passed into history; and the general verdict is, that it was the most business-like convention of that body. The personnel was certainly high-class, both intellectually and energetic.

The legislative work was very important, and very little of it was left to the incoming Board. That is as it should be, for a convention is assembled to legislate, and not to refer the most important matters of public interest to the Official Board. The reports were not pessimistic so much as optimistic; and the latter spirit is the dominant one as the result of this gathering. A new era seems dawning, because faith in the N. S. A. is restored and increasing. The officers-elect, each and all, see golden promises for the future of Spiritualism. There will be no pessimistic talk from the executive office. We must herald to the world the positive fact that is now realized: Spiritualism is becoming a world-power, and the spiritualization of the people is growing in might. The phenomena of Spiritualism is fully proclaimed by the N. S. A. as being of positive and demonstrated spirit production. The positive phenomena of all character is to be upheld and sustained by all possible energy. We have arrived at the time when we can proclaim the positiveness of spirit phenomena.

The place for Spiritualism, as an ism, is in its ranks organized, and not with any outside class. The places to find mediums we can confide in, is in the auxiliary societies of the N. S. A., and in no case should we be judged by those who fail to affiliate or are not accepted by these organizations. Good mediums may exist and be at work outside, but all the bad and doubtful ones must be relegated to the outside. And all the auxiliary societies should try the medium as well as the spirit before these are given public place and sustenance. The N. S. A. desires to rest upon its merits, but that is greatly determined by its units; therefore close affiliation and protection is needed. The major responsibility is placed upon the auxiliary societies at work before the public. This convention asks them to hold up a high standard of merit officially, and especially by the class of talent employed and presented.

The Children's Lyceum is to receive good attention this year.

A Lesson Quarterly is to be instituted, and Mesdames Elizabeth Schauss, Emma Rood Tuttle and M. E. Cadwallader are the committee in charge.

The officers-elect were carefully chosen. The president, vice-president and treasurer were the unanimous choice, and are to have the full confidence of all, I feel sure. The secretary was elected by a large vote in his favor, and hopes to do a faithful work for the good of all. The trustees were elected after long balloting by the convention, with a long list of capable nominees. These trustees have entered upon their duties with zeal. They are each well-known public workers.

The declination to be candidates, by President Barrett and Secretary Longley, made much of regret to all; but still, the realization of changes being now more than ever less harmful to the general welfare, their close of service in the positions they have honored has brought no paralysis to the N. S. A. work. These ex-officials have not left the cause at large, nor the N. S. A. They each continue to hold official position with the N. S. A. Mr. Barrett was elected as editor-at-large and historian, and Mrs. Longley as a trustee.

Let us all take courage! Good forces, human and spiritual, are back of our movement, and progress is in the air!

Rally all, and help to achieve the great results desired.

Fraternally,
GEORGE W. KATES.

N. S. A. OFFICERS FOR 1907-1908 FISCAL YEAR.

It is my privilege to announce to the Spiritualists of the United States that the following officials have been chosen as the Executive Board for the ensuing year:

Dr George B. Warne, Chicago, Ill., president.

Hon. Charles R. Schirm, Baltimore, Md., vice-president.

George W. Kates, Cheyney, Pa., secretary.

Cassius L. Stevens, Pittsburg, Pa., treasurer.

Trustees:—I. C. I. Evans, Washington, D. C.; J. S. Maxwell, Minneapolis, Minn; Mrs. Mary T. Longley, Washington, D. C.; Miss Elizabeth Harlow, Haydenville, Mass; A. W. Belden, San Diego, Cal.

Please take note that official letters to the president and secretary should be changed in address accordingly.

All communications to the main office will receive prompt attention.

Fraternally,
GEORGE W. KATES, Sec'y.
600 Pennsylvania Ave., S. E.,
Washington, D. C.

MISPLACED MIRACLE.

An Old Mule Was Saved Under Peculiar Circumstances.

One survivor of the recent powder-mill disaster was an old mule, whose driver had been blown into bits. The mule's escape from instant bodily annihilation was a miracle, but no priest sent out to the world the glad tidings that once again "God's" protection had been shown forth to the world's "show-me" inhabitants. No claim was made by a pulpit pounder that here was ocular evidence of "Divine intervention."

But if, instead of this poor old mule that hand been found uninjured a painting of a portly, porcine-faced priest, a crucifix, a bottle of holy water, a "piece of the true cross," a semblance in sepia of a smug-mugged senile pope, or in fact any article that had once been "blessed by the influence of Christianity," the dignitaries of the church would have come from all the points of the compass. They would have pointed out the survivor to a gaping multitude of duped, deluded delvers in a dark delusion that has come up from the dusky days of ignorance in the form of the Christian religion, and the "miraculously unscathed" article would have soon been enshrined in a place where the resultant pilgrims could conveniently drop their pieces of money in a "poor box" at its base.

Of course, we know the same impersonal, impartial laws of nature protected the maimed mule from instant disintegration that have preserved numberless "sacred" relics, etc., from destruction in times of disaster, ever since priestcraft pushed its pesky presence into existence among men. But dare a preacher declare this fact? Ye gods, no! He would quickly lose his precious position in his nicely varnished pulpit if he dared to be a man of truth and declare forth facts instead of falsities.

No, 'twould never do to call the attention of his flock to the truths that are to be found in nature and nature's laws.

Had this mule been the property of even the janitor of a church the escape would have then been a church-legitimatized miracle.

The churches near the scene of the explosion were converted into piles of splintered wreckage, but the mule survived. Can it be that one mule (an old one at that) is worth more "in the sight of God"—than several churches? Or was it a misplaced miracle?

FRANK XAVIER MITCHELL.

SAYS CHURCH HOUNDS HIM.

Rudolph Isch, a well-known and respected member of the Amish community in Bedford County, Ill., has brought suit for $50,000 damages against Rudolph Wietzig, a wealthy farmer and an elder in the church, alleging that he has been hounded for 16 years by the church, separated from his family and his fortune dissipated. The reason for his alleged persecution, Isch says, is because he broke a rule of the church 16 years ago, which provides that no member of the sect shall step on a pair of scales and be weighed.

FAVORS JAP CODE IN CHICAGO.

President Schneider for Oriental Ethics in Schools—Stress Laid on Morality—Creed Found in Imperial Rescript Issued Thirty Years Ago.

Japan is to have a unique revenge for any real or fancied slights it may have received at the hands of American school authorities if President Otto C. Schneider of the Chicago school board has his way. President Schneider wants to adopt the Japanese imperial rescript on education as a standard of ethical and moral teaching in the Chicago public schools.

A copy of the rescript, in a new translation recently made by a board of Japanese scholars, reached the president yesterday from the Japanese government at Tokio.

It did not take President Schneider long to discover in the document a pointer for the Chicago schools.

"Why not?" he said to a visitor who expressed surprise at the president's proposal. "There could be no objection to using it here. The document cannot be improved upon.

"It presents a code of ethics which seems to apply to the west as well as the east. The chief stress seems to be laid on the development of morality, and that is right. Learning has really always been of secondary consideration, and it should be."

This Is the Japs' Creed.

The rescript, which is a sort of educational creed, was issued some thirty years ago by the emperor of Japan, and has been used since that time as a formula for ethical teaching in the Japanese schools. In part it reads:

"Be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the constitution and preserve the laws; should emergency arise, offer yourselves courageously to the state; and thus guard and maintain the prosperity of our imperial throne, coeval with heaven and earth."

"Our education has had no connection with religion," says the communication which accompanied the rescript, 'and the new system is entirely free from any sacerdotal influence. Secular morality has always been taught in the schools and forms the distinctive feature of our system."

Inspection Causes Clashes.

A "situation" is believed to be developing at certain of the city schools as the result of the drastic methods employed by the school inspectors of the health department in the general inspection of pupils. In several cases there has been open rupture between the inspectors on the one hand and the pupils and their parents on the other, and the comments of the school authorities indicate that they by no means approve of the methods used.

As a result of one of the clashes Inspector C. E. M. Fisher went on his rounds yesterday with a policeman as a bodyguard, at the Lafayette school, at Augusta street and Washtenaw avenue, on Wednesday he had sent home nearly half the pupils of the school, telling them that they were so unclean that their presence was a menace to the other pupils. The order was taken as an insult, and so many of the older boys threatened to "fix" Inspector Fisher that he applied for police protection.

So many parents of the children Several parents of children have charged that physical examinations are made without discrimination.

ROOMS FOR VEGETARIANS ONLY.

M. Leonard Wants Lodgers, but Will Not Accept Persons Who Eat the Corpses of Animals.

M. Leonard, 6600 Ellis Avenue, Chicago, has rooms to rent, but he will not rent them to anyone who is not a vegetarian. He placed an advertisement in the papers yesterday to that effect. He has three rooms vacant and will give board if desired. During the day he received no vegetable diet applicants, but several with meat diet tendencies applied. He refused them admission to the household.

CURED. WORRY, HURRY, SCURRY, FLURRY.

By William E. Towne. Learn how to cast away unnecessary care. This book points the way. Price, 25 cents.

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Any nine of the Thirteen Premium Books you may order, price $2.90.
Any ten of the Thirteen Premium Books you may order, price $3.10.
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THE SIMPLE LIFE IS BEST.

'Tis but a little thing for you and me
In Life's journey, day by day,
To cherish in our souls sweet sympathy;
For this I know: All life's way
Is made up of simple acts and things,
And to our souls its blessing brings.

'Tis not enough to be great and wise,
Learned in mechanics' subtle laws,
Or versed in science that derides
Loves' all-wise first great Cause.
The soul to grander heights upsprings
When it to simple duty clings.

We cannot reason on the secret why
One's simple life is fraught with bless,
Nor would we any great truth deny.
What seemeth best is this:
The simple life to do and trust,
And to all mankind be true and just.

Down deep within the human heart
There pulses a living spring,
With sympathies that to the weak impart
Comfort no other power can bring;
This soul-power within has no name
Known to science or to fame.

The god at heart of every race
Has love's great unwritten law
That lends enchantment to the face
And to it all men draw;
For more than wealth, power or might,
Is the soul's inner light.

This is my message and refrain,
The Christ-love and sympathy;
I cannot stop to argue or explain,
But enough for you and me
To know the simple life is always best,
To be happy and truly blessed.

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WHY?

Why do I weep for one who died? He loves me yet;
And is with me lest my sad heart grow strange,
He is with me lest my weary heart a moment will forget;
I wept when he died, that death could his presence change.

He was so marble-like, cold and still;
he whom I loved!
They told me he was safe at home, and that he lived;
I believed he had found rest at last above cares that fill
Life's pathway as we rove with those we love

Ah! changed, not lost! too true, thou best beloved!
I wonder if the ages can repair the broken lives
Of Love, that once was there. Love is unchanging
And changeless, as time passes by, and lives through eternity.

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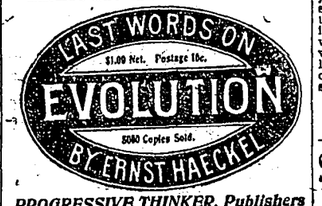
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